

Thoughts for the New Year

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in heaven? I entreat you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history of the coming year from that of the past. . . . Put away all pretense and affectation. Act your simple, natural self. . . . Ever remember that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you think of your sacrifices and difficulties, and begin to sympathize with . . . yourself, you lose your trust in God and are in great peril. . . .

The world is not so much in need of great minds as of good men.—Testimonies, vol. 4, pp. 521, 522.

The
MINISTRY
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"HE SAID unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost" (Acts 19:2).

What a direct heart-searching, soul-disturbing question to ask a group of preachers. And what an incredible answer they gave.

Twenty years after Pentecost and no knowledge of the Holy Ghost! This burn-

should it make us think, it should drive us more frequently to our knees. Someone has said, "We need more kneeology than theology."

Qualification to Preach

Paul laid before those twelve preachers the great truths that are the foundation of the Christian's hope. They accepted Paul's message, were baptized, and as Paul laid his hands upon them, they received also the baptism of the Holy Spirit by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as preachers

"Have Ye Received the Holy Ghost?"

WALTER W. FORDHAM

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ing question was addressed to a group of preachers by the apostle Paul. These men were disciples of John and knew nothing of the mission of the Holy Spirit. Nevertheless, with sincerity they were seeking to spread abroad the message they had received. Paul did not ask, How long have you been preaching? What seminary did you attend? Neither, How many baptisms did you have this year? But rather, he asked, Have you received the Holy Ghost? That was the paramount question of that day and, fellow workers, it is the paramount question for us today.

If I had been asked that question at the time of my ordination, or were it asked now, I wonder what my answer would be. How would you have answered, or how would you answer now? What a sobering, penetrating thought to ponder! Not only

in Ephesus and its vicinity and also to go forth as Adventist preachers to proclaim the gospel in Asia Minor. The anointing by the Holy Spirit qualified them to labor in God's cause (*The Acts of the Apostles*, p. 283). One may have a B.A., M.A., Ph.D., B.D., D.D., and this is good, but if he has not the unction from above he is not qualified to preach. This means, fellow workers, that I am not qualified to preach without the unction from on high. I may be a preacher but not a qualified preacher. Someone has said, "No unction, no function."

Christ Our Example

Jesus did not attempt His ministry until after His anointing by the Holy Ghost at the time of baptism.

Now when all the people were baptized, and when Jesus also had been baptized, and [while He was still] praying, the (visible) heaven was opened, and the Holy Spirit descended upon Him in bodily

A devotional given at the 1966 Autumn Council held at Takoma Park.

form (Luke 3:21, 22, *The Amplified Bible*).* (Note also Luke 4:1, 14, 18, 19, 32 and 37.)

If Jesus, our sinless Lord, did not enter upon His ministry until after the anointment by the Holy Ghost, how dare we poor sinful creatures attempt to win souls without the unction from above?

Paul Qualified

Paul began his career as a foreign missionary after his baptism by the Holy Ghost.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost (Acts 9:17).

This was the time of Paul's anointment, which qualified him to preach, and people were "amazed" at his preaching (verse 21). People will be amazed today at our preaching when the Holy Spirit takes possession.

Disciples Waited for Qualification

The disciples were urged to wait for preparation (Luke 24:49 and Acts 1:4, 8, *The Amplified Bible*). They did not launch their worldwide evangelistic crusade until after Pentecost, the time of their anointing. How hard it is to wait on God. The words, "Tarry ye," are just as important as the words, "Go ye." Jesus was talking to the leaders, preachers, teachers, pastors, and evangelists whom He had called and commissioned to go into all the world.

The disciples went to the upper room and an old-fashioned revival took place. There was deep heart searching, fervent, agonizing prayers, tears, confession of sins. Peter had some confessions to make, and so had John and James and Andrew. Ellen G. White refers to one of the early General Conference sessions when the brethren had an all-night prayer meeting. Brother went to brother, asking for forgiveness. She said it was like Pentecost.

In the upper room the disciples were being emptied and a vacuum was to be filled. The sons of thunder were emptied of their thunder and their desire for supremacy, and filled with love. Thomas was emptied of his doubt and filled with faith; Peter of his lying, his profanity, and cowardice, to be filled with truth and boldness.

Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon

the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine" (Acts 5:28).—*The Desire of Ages*, p. 672.

Those words were literally true, and not only of Jerusalem, but the surrounding cities and towns felt the impact. The testimony of their enemies was, "These that have turned the world upside down" (Acts 17:6). Oh, would to God we had the power to turn this old world with all of its hate, its crime and violence, its wars, its suffering, right side up.

Holy Spirit at Prayer Meeting

Peter had a story to tell of the power of the Holy Ghost. What a marvelous transformation had taken place in his life. Before Pentecost preaching — unfit and unequipped; after the upper-room experience—preaching with the equipment of the Holy Ghost.

Peter could tell people to repent for he had himself repented of lying and profanity. Pentecost teaches us that it is *not a change of men* that is needed but *changed men*—the same preachers with a new power that will finish the world task.

The Holy Ghost came during a prayer meeting. Little prayer, little power. No prayer, no power. Much prayer, much power. Every recorded instance of reception of the Holy Spirit is preceded by earnest prayer. Could it be we are failing right here? This could be our most costly blunder!

Pentecostal Results to Be Duplicated

"All that the apostles did, every church member today is to do."—*Testimonies*, vol. 7, p. 33. What an amazing statement. Without college or seminary training, without the use of television and radio facilities, without the use of our Go Tell, Bible in the Hand and It Is Written programs, et cetera, within thirty years after the cross the whole known world had been influenced by a little band of power-filled men.

They cast out devils, healed the sick, raised the dead. What was the secret of their success? They had experienced Pentecost. We are told that "thousands were converted in a day."—*Ibid.*, vol. 8, p. 21. (Italics supplied.) Pentecostal results will be repeated when the loud cry sounds forth and "there will be as many converted in a day as there were at Pentecost."—*Evangelism*, p. 692. Not *may be*, but *will be*. That is positive language, brethren. Why cannot

this be the day? Is not this the day of His promised power? "All that the apostles did, every church member today is to do." For more than 120 years we have been waiting to see the fulfillment of this promise. "What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high."—ELLEN G. WHITE, *Review and Herald*, Feb. 18, 1890, p. 98.

Holy Ghost Promised Us

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17).

The promise is that God's Spirit is to be poured out in these last days. Not like drops of rain, but *poured* out. Before Ellen G. White died she said, "It is the time of the latter rain." This statement was made nearly fifty years ago. If that was the time, then in 1966 it must be high time for us to awaken and receive it.

It is ours to receive, brethren. Jesus said: "All power is given unto me in heaven and in earth" (Matt. 28:18). What was this power given to Him for? It was given to Him for us. He desires us to realize that the measureless power given Him has been placed at our disposal. If the power is promised, why are we so weak, so powerless?

Have we received the power? I ask the question as did Paul, "Have ye received the Holy Ghost?" If not, why not? Are we, my brethren, attempting to live out this message in our human strength? Are we preaching this message in human strength?

I have discovered that there is much in the work of preaching that has a tendency to operate against personal spiritual growth. Familiarity with sacred truths often destroys for us their charm of freshness. A professional handling of God's Word interferes with its personal applica-

tion. The opinions of audiences, favorable or otherwise, exert an influence unfavorable to spiritual discipline.

In connection with all this, Satan is especially active in opposing the growth of spiritual piety in the preacher's life, so that there is a terrible danger that while the preacher is cultivating the vineyards of others he is neglecting his own. From many a preacher's lips this confession has come, "He made me the keeper of the vineyard, but my own vineyard I have not kept."

I am told that a magnifying glass held in a certain position by the hand of a child may convey sufficient fire through it from the sun to wrap the neighborhood in flames. Albeit the glass through which the fire has passed remains unheated and cold as flint. So a man may convey to others the rays of the Sun of Righteousness and yet his own heart will remain cold as ice. Either we have received the Holy Ghost, or we are desirous of receiving it. All of the reproof from God is sent to enable us to receive this much-needed power.

The Assurance That the Holy Spirit Is Ours

The promise of the Holy Spirit is fulfilled upon condition. "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions."—*The Desire of Ages*, p. 672.

Dare I show just a few, a very few, "can-did camera" shots that show us ourselves as God sees us?

I saw that none could share the "refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world.—*Early Writings*, p. 71.

I call upon every minister to seek the Lord, to put away pride, . . . strife after supremacy, and humble the heart before God.—*Review and Herald*, July 26, 1892, p. 466.

The reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them.—*Testimonies*, vol. 1, p. 434.

Meditation and prayer are neglected for bustle

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and show. . . . There is need of fasting, humiliation, and prayer over our decaying zeal and languishing spirituality.—*Ibid.*, vol. 4, pp. 535, 536.

Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness have been made a secondary consideration.—*Review and Herald*, Feb. 27, 1894, p. 130.

It is the absence of the Spirit that makes the gospel ministry so powerless.—*Testimonies*, vol. 8, p. 21.

If in our confrontation with the godless we are underpowered, our efforts will be feeble and fruitless.

The Main Condition

When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the Day of Pentecost will fall on us.—*Ibid.*, p. 246.

In the same paragraph we are told that "*wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church.*" (Italics supplied.) Brethren, I long to see this, don't you?

O fellow workers, what are we waiting for? If we confess our sins and forsake them and ask for the latter rain, God will not fail in His promise. Have you received the Holy Ghost since you first believed? It is not talking about it but entering into the experience that is necessary. The only thing standing in the way of the reception is sin. The first work of the Holy Spirit is to convict of sin. May it convict us here today. We can receive it at this meeting if we are ready to test God's Word. It is not a matter of pleading with God to give. He pleads with us to receive it. He is more willing to give than we are to give gifts to our own children. All we need to do is to confess our sins and believe the promise, and God will supply the fact.

The disciples had to spend ten days in the upper room to remove the barriers of sin. We need not take that long. We can remove the barriers now. Reception depends on us. If we put away jealousy, faultfinding, backbiting, gossiping, judging, unkindness, meanness, rudeness, worldliness, prejudice, and our secret sins, we can claim it now. My brethren, I want to claim it now, don't you? Some pastor, some administrator, some worker, is going to lead the way to Pentecost by the way of the cross and the upper room. I would like to be that worker, so help me God.

Many of you who have vacationed at Yosemite Park may remember the thrilling

Prayer for the New Year

Lord, make me an instrument of Your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

—ST. FRANCIS OF ASSISI

These Times, January, 1959

spectacle that occurs at the close of the nightly program. From out of the darkness a voice sounds out, "Let the fire fall!" And then from Glacier Point, one mile above, where a watcher waits, comes the answer echoing across the night, "The fire falls!"

Up above, the Holy Watcher is waiting for the signal of your heart and mine. He is watching to see Christlikeness in Christians. He has the shower of cleansing for our lives of impurity, the mantle of grace for all our unrighteousness. He has the strength made perfect in weakness to make us all that we ought to be. He has the fire of Pentecost to baptize us with His Spirit.

Just now in the silence of the awareness of His presence, just now will you join me in sending up the cry, "Let thy fire fall on me!"

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How to Fail in the Ministry Without Really Trying

Time-tested rules for nonsuccess

S. MACLEAN GILMOUR *

YOU HAVE invited me to charge you on the occasion of your ordination to the Christian ministry. What can I say in six minutes that my colleagues and I have been unable to impart in six semesters? There are no more didactic pearls to cast. The theological cupboard is bare.

Since I cannot say anything about how to succeed in the ministry without repeating my colleagues or myself, I have chosen to speak on how to fail in it. There are experts on this platform on how to fail in specialized ministries—how to fail as a minister of Christian education; how to fail as the moderator of an association; how to fail as a preacher; how to fail as a pastoral counselor. But thirty years of experience on various theological faculties have made me a kind of general-purpose expert on ministerial failure. Let me share a few observations with you.

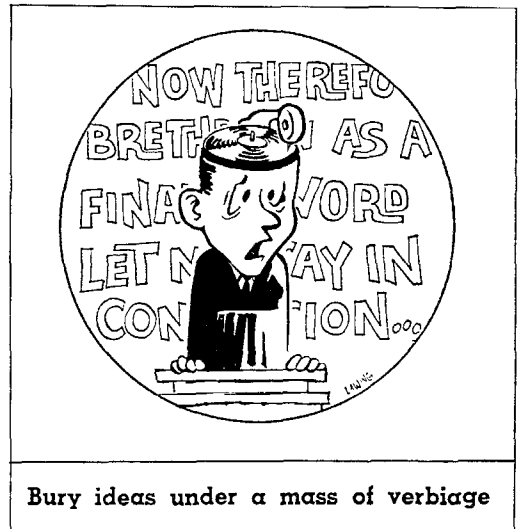
One royal road to failure is to get rid of all your salable books on theology a few weeks after you are ordained, forget all about the libraries, subscribe to some book-a-month club for appearance sake, and read avidly only in the morning newspaper, *Time*, and *Look*, and the monthly journals of canned homilies.

It will help if you never write your sermons, think through pastoral prayers, or plan your worship services. If you depend on the inspiration of the evening before, you can, as you will soon find, mix metaphors, split infinitives, dangle participles, bury ideas under a mass of verbiage, bring the Lord up-to-date on the latest developments in the world and in the parish,

and generally say nothing and accomplish nothing with much greater effect than you could by spending fifteen or twenty hours with your pen or typewriter.

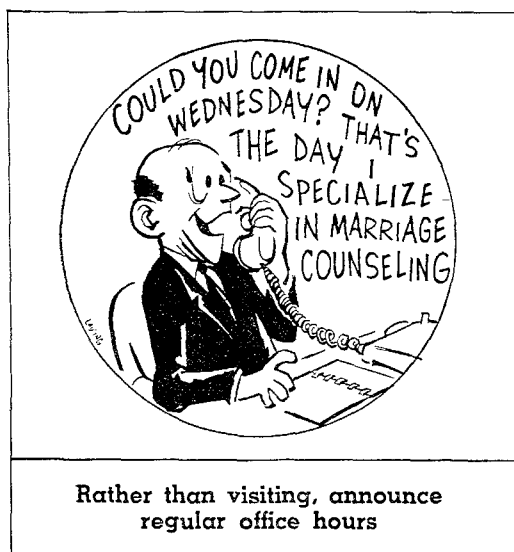
There are several other ways to fail in the ministry. While these seem to lead in different directions, they arrive at the same destination.

When you are called to a parish, you can tell the congregation that your heavy administrative duties and the demands of



your study will make it quite impossible for you to do any old-fashioned visiting. When the parishioners need help, they will simply have to come to you. You will announce regular office hours as a marriage-counselor, logo-therapist, faith-healer, or what have you; but you will not get to know your people in their homes, at their work, or at their recreation. That some men succeed in the ministry despite such a

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program does not invalidate the rule. It works 99 and 44/100 per cent of the time.

Strange as it may seem, you can become almost as successful a failure by reversing this procedure. Just spend all your time pounding the pavements of your parish, taking part in your young people's, men's, and women's meetings, attending congregational, civic, and denominational committees, supporting every good cause anybody proposes, and eating innumerable dinners with the Lions, the Elks, the Moose, and the Republicans. This will alienate your wife and children, undermine congregational initiative, and make you a nuisance.

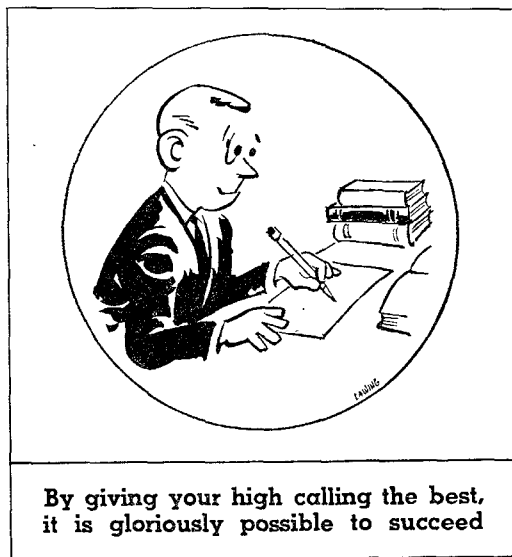
Another way to fail in the ministry, though it will take some time, is to empty your spiritual reservoir without making any provision for refilling it. Never read the Bible except from the pulpit or when you are hunting for a text. Pray only in public. Talk all the time. Make yourself the center of every circle you move in. Never take a real vacation (there are always summer pulpits to supply). Eschew the reading of biography like the very devil. In time, even the least discerning of your parishioners will discover that you are an empty cistern.

Time fails me to do justice to my subject. I have said nothing about riding a theological hobbyhorse; about using theological jargon like "demythologizing," "the-death-of-God," "realized eschatology," "existentialism," *Sitz im Leben*, "dialectic"; about preaching on everything but Scripture. I have not mentioned the contribution to

genuine failure that superficial success makes. Nor have I said anything about how to fail by cultivating racial, national, confessional, denominational, or class arrogance. There are some ways to fail in the ministry that you will have to explore for yourself.

But if it is possible to fail ignominiously in the ministry without really trying, it is also gloriously possible to succeed in it. To do so, you must be prepared to give your high calling the best you have. For a successful ministry you could invert most of the rules for failure.

After his ordination a man can keep on with the job of increasing his intellectual and professional competence by a discipline of study and of application of what he learns. (The current euphemism for this essential practice is "a program of continuing education.") He can learn to



preach with power by proper, prayerful preparation and careful concern for the content, style, and Biblical basis of what he has to say. He can get to know his people and serve them without becoming an organization man and even without neglecting his home and family. Like the man of the Psalmist's beatitude—the man whose strength is in the Lord of Hosts—such a pastor can, as he goes through the Valley of Weeping, make it a place of springs.

To a ministry like this your former teachers, your ordination council, and your future colleagues now commend you.

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Lessons From a Recent Discovery

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THE recent discovery of the medieval Arabic manuscript written by Abdal - Jabbar (which means "the servant of the Mighty One") of the tenth century in the archives of Istanbul, Turkey, is not only of great interest to scholars but to all students of the Spirit of Prophecy. What makes this 600-page manuscript (mention of which appears in the July 15, 1966, issue of *Time*, page 64) of unique interest to church historians is that Abdal-Jabbar included in his text about 140 pages of an Arabic translation of a Syriac account of Nazarene beliefs. This Syriac account is believed to be dating from the fifth century or before the birth of Mohammed, the prophet of Islam. The fact that Abdal-Jabbar wrote in Arabic is indeed an advantage, since the Arabic language is a living language, and its type of writing presents no deciphering problems as may be encountered in, say, the cuneiform or hieroglyphic. It was indeed interesting to note that Prof. David Flusser was reported to have said about this discovery that it is "as important for the story of the first Christians as the Dead Sea Scrolls were for understanding the pre-Christian background."

Not only will this manuscript be of interest to church historians but it may give us an insight into doctrinal beliefs that were prevalent in Syria and other neighboring countries in the fifth century. Beliefs that according to the Spirit of Prophecy were promulgated since the time of the resurrection of Christ and that must have survived in different places up till the time of the prophet of Islam, who was born on

or about the twentieth day of August in A.D. 570, and through Islam till our present day.

Saint Jerome (c. 340-420), Epiphanius (c. 315-403), and Augustine mention the Nazarenes. Their comments not only help us to know some doctrinal beliefs that they held but they give us an idea about their origin, speaking of them as a group of people represented by the Christians who fled to Pella at the time of the destruction of Jerusalem. Through them we also know that the Nazarenes existed in Coele-Syria, Decapolis (Pella), and Basanitis. All this makes it very interesting to the Arabic-speaking people of today. This is because the Moslems hold a great many beliefs that are common with all Christians. They also hold some beliefs that seem to be in common with the Nazarenes. Of course, we know that Biblical and extra-Biblical references abound to show the continuous intermingling between the Jews, the Christians, and the Arabs. We also know that Mohammed himself came in contact with both Christians and Jews. In fact, one of his wives was a Christian. We further know that Mohammed made several trips to Syria, some of them with his uncle Abu Talib, and he must have had a good knowledge of the different and contradicting Christian doctrines that prevailed at that time.

Although we do not here intend to go into all the Biblical references about the Arabs who are the children of Abraham through Ishmael, or even discuss the Arabic language that must have been spoken by the disciples from the day of Pentecost on (see Acts 2:11 and *The Acts of the Apostles*, pages 39, 40), and may even have been understood by Paul who lived three years in Arabia (Gal. 1:17), we do want to emphasize one or two Spirit of Prophecy items

of interest with reference to the recent discovery.

But before we quote from the Koran and from Nazarene beliefs it is important to mention that Ellen G. White often discussed places and customs that exist, even to the present day, in Bible lands, and that with amazing accuracy and insight. In fact, when recently my wife and I had the unparalleled privilege of editing twelve Arabic volumes of Mrs. White's translated writings, we were astounded to know how she, in discussing customs and in describing different Biblical sights, speaks as if she had been born and raised in these lands. In fact, missionaries and overseas men who live in the Bible lands for years could never understand the basic and intrinsic thoughts of the natives. These seem to have been thoroughly understood by Mrs. White. As to her description of Biblical places, my wife and I, who only once had the privilege of making the rather hazardous trip to Mount Sinai, never cease to wonder at her most accurate description of the journey of the Israelites as given in her book *Patriarchs and Prophets*, page 301. Having made the trip and lived the experience, we often wonder how one who never made it could be so precise and accurate in her descriptions. Indeed, this same amazing knowledge of the Eastern thoughts as well as her understanding of the basic philosophy behind the customs of the people prevail in all her writings and especially in the Conflict of the Ages Series. This is most fascinating to a Middle Easterner. She not only grips the reader with her true eloquence and simplicity but with her inspired accuracy.

With these thoughts in mind, let us note one quotation in the book *The Desire of Ages*, page 772:

After the resurrection the priests and rulers circulated the report that Christ did not die upon the cross, that He merely fainted, and was afterward revived. Another report affirmed that it was not a real body of flesh and bone, but the *likeness* of a body, that was laid in the tomb. (Italics supplied.)

From this we understand that since the time of the cross there were those who advocated that Christ never died on the cross or that it was not a real body but a *likeness* of a body that was laid in the tomb.

The terminology in this quotation is very similar to that found in the Moslem scriptures. Discussing the crucifixion of Christ, the Koran says:

Verily we have slain Christ Jesus the son of Man, the apostle of God; yet they slew him not, neither crucified him but he was represented by one in his *likeness*; and verily they who disagreed concerning him were in a doubt as to this matter and had no sure knowledge thereof, but followed only an uncertain opinion.—*The Koran*, translation by George Sale, chapter entitled "Women," verse 165. (Italics supplied.)

The recently discovered Arabic manuscript again discusses these same doctrines. *Time* magazine reported: "The text also gives two versions of Christ's Passion, which differ from those in the canonical Gospels. One of these accounts suggests that Judas tricked the Jews by delivering to them another man in the place of Jesus. This unknown victim denied explicitly before Herod and Pilate that he was the Messiah, as his accusers charged."—July 15, 1966, p. 64.

These beliefs are exactly what were perpetuated for many centuries by Moslem commentators who tried to explain the Koranic verses that refer to the death of Jesus. So striking are the similarities that one cannot help believing that they must have had access to doctrinal beliefs such as are portrayed in Abdal-Jabbar's manuscript.

Commenting on a verse from the Koran that discusses the death of Jesus, and interpreting who the one in His *likeness* might have been, Moslem commentators that lived close to the time of Mohammed, such as Al Baidawi and Al Thalabi, et cetera, said what is strikingly similar to what appeared in the Istanbul manuscript. George Sale, who translated the Koran into English, presented their comments in his translation. He said:

A PRAYER

Father, help me to be the kind of person who will stand proud and unbending in all of his defeat, yet humble and gentle in victory. Give me humility so that I may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength. In love and thanks to Thee, I pray. Amen.

—PAUL ANDERSON in *Courage to Conquer* (Revell)

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This stratagem of God's was the taking of Jesus up into heaven, and stamping his *likeness* on another person, who was apprehended and crucified in his stead. For it is the constant doctrine of the Mohammedans that it was not Jesus himself who underwent that ignominious death, but somebody else in his shape and resemblance. The person crucified some will have to be a spy that was sent to entrap him; others that it was one Titian, who by the direction of *Judas* entered in at a window of the house where Jesus was, to kill him; and others that it was Judas himself, who agreed with the rulers of the Jews to betray him for thirty pieces of silver, and led those who were sent to take him.—*Koran* note on verse 53 of the chapter entitled "The Family of Imran." (Italics supplied.)

The similarity even to the use of the very terminology may seem a matter of little consequence to an English reader but not so to those who live in Arab lands today. Without any question, there is no verse from the *Koran* that affected the beliefs of one seventh of the world's population today as to whether it was Christ or His likeness that died and was buried, more than the one verse quoted above. In-

deed, no word is more emphasized than the word "likeness" to prove that Christ was never crucified.

All these similarities are very striking and make the Arabic manuscript of great value. But it must be remembered that the Nazarenes practice circumcision, abstain from eating forbidden foods, such as pigs, and observe the Sabbath on Saturday instead of Sunday. Many of their beliefs are not only practiced by Moslems but are of vital interest to Adventists. Some of these beliefs are even practiced by Adventists, and some may wonder whether this recent discovery may shed some light on such Koranic verses as, for example, the one that mentions the Sabbath and says: "The Sabbath was only appointed unto those who differed from their prophet concerning it."—*Koran*, chapter entitled "The Bee," verse 123.

But these remarks about the Arabic manuscript should not close without pointing out one vital lesson concerning the far-reaching effect that our influence has on others. None of the priests and rulers at the time of Christ could ever have been able to foresee that the report they circulated after Christ's resurrection would survive for almost two millenniums and would today affect the beliefs of one out of every seven inhabitants of the world. They could have never imagined that one day they will have to give an account for so much, because of what they may have thought at the time to be so little. Indeed, "Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither."—*Christ's Object Lessons*, pp. 339, 340.

It was John Newton who said that if two angels had been sent down to this world, one of them to rule an empire and the other to sweep a crossing, they would never wish to exchange tasks. Each of them would feel that what God had sent him to do was the grandest thing he could do, and would be entirely content with it.



EDITORIAL

Puzzled Youth

HE WAS a clean-cut, intelligent-looking young man in one of our academies. "Pastor," he said, "I'm rather puzzled. You have been holding high the privileges and opportunities of the ministry, and I believe what you have been saying about the challenge of committing our lives to God for service. But what troubles me is this: I study hard all week—well, at least some weeks I do. I go to classes where my teachers are professionals in their business. They apparently study hard, because they give us worth-while material every day. Then I go to church on Sabbath and it sounds to me as if the preacher has hardly spent ten minutes preparing for his sermon. He uses words, but does not tell us anything; it is from 'Dullsville.' I'm not the brightest fellow in the world, but this seems an insult to what little intelligence I do have. If that is preaching, I don't want to have anything to do with it."

This is undoubtedly an isolated experience, and I apologized to the young man on behalf of my fellow minister. Perhaps this particular pastor was much concerned with organizing, engrossed with administration, programming, managing, and coordinating. These are necessary and proper facets of a clergyman's life, but they must take second place. We have so many wonderful and important truths to proclaim, and none of us has yet probed the depths of the Sacred Scriptures. Think of the many books and periodicals to which we have access that could bring stimulating ideas to our mental reservoir—ideas that we would be eager to share with our believers on the Sabbath day.

Our ministers are expected to be men of high integrity and genuine dedication—men who have been in the presence of God; who have their hearts full of good

news to give to others; men who interest and instruct, who lift others into the love of the Saviour, who inspire their flock to accept victory in Christ over sin; men who encourage others to assume obligations in Christian fellowship.

Someone once said: "The biggest fault of the pulpit is not badness but dullness." How is it possible to be dull when there is so much beauty and living fire in the good news of the gospel? Visualize the contagious zeal in the personality of Paul as he witnessed of his experience (Gal. 2:20); of Peter as he proclaimed courage to the scattered saints of Asia Minor (1 Peter 2:9). There was good reason why the apostle Peter did not lose the attention of his crowd at Pentecost.

You may say, "That was a special event." Yes, indeed it was, but we may have even greater power today in this promised time of the latter rain.

Then, too, how can one read and proclaim the fifth, eighth, and twelfth chapters of Romans without being moved to surrender and service? Theological, doctrinal sermons can be excitingly rich when poured forth from the soul if you have "wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others."—ELLEN G. WHITE, *Review and Herald*, July 22, 1884, p. 466.

A. C. F.

It is strange that in our praying we seldom ask for a change of character but always a change of circumstances.

Exemplary

Ministerial

Conduct

MILTON LEE

Far Eastern Division Evangelist for the Chinese



THERE is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. — *The Ministry of Healing*, p. 469.

Thus wrote the servant of the Lord.

That which I bring to you is nothing new. My burden is that we apply some very vital truths which we already know. They have to do with the importance of exemplary ministerial conduct.

Without doubt the influence of a minister's conduct was uppermost in Paul's mind when he wrote the following admonition to Timothy, the youthful pastor of the Ephesian church: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

The Secret of Power

It is not hard for a young minister to accept the admonition of an older minister provided the one giving the advice is himself "a pattern of good works" (Titus 2:7). In fact, a leader who lives his religion need give little exhortation as to proper deportment. His very presence has a sanctifying influence upon all who associate with him. Such was the impact of Paul's life upon others. We are told in *Gospel Workers*, page 59:

Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.

Sacred and Dangerous

I am certain that Timothy gladly accepted Paul's counsel to be an example of the believers. For no one was better qualified to write in this vein than was the apostle himself. Ever since Timothy had gazed upon Paul's bruised and bleeding body, which had been dragged outside of his home town, Lystra, he had been deeply influenced by that godly life. Timothy

THE MINISTRY

probably was only a teen-ager then, but Paul's willingness to risk life itself to spread the gospel prompted Timothy's decision to enter the ministry. Through years of intimate fellowship with Paul, and especially during his travels with Paul and Silas visiting the churches in Galatia and Macedonia, Timothy learned that the gospel ministry is not only a dangerous calling but a sacred and serious one as well. Timothy knew Paul to be a minister who was not motivated by the spirit of avarice and pride but by the unassuming spirit of the lowly Nazarene. Paul lived his own instruction given in Titus 2:12: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Surely no one, least of all Timothy, could feel that Paul was self-righteous when he wrote to the Philippians: "Brethren, be followers . . . of me," (Phil. 3:17), and to the Corinthians: "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Every Seventh-day Adventist minister should be able to say those words!

Why Timothy Was Effective

Paul said: "Let no man despise thy youth; but be *thou* an example." Timothy probably was not more than forty at this time, and could be considered a young pastor. Paul loved Timothy dearly and called him "my own son in the faith" (1 Tim. 1:2). Timothy had proved to be a faithful disciple throughout Paul's ministry. He contrasted Timothy's steadfastness with the instability of other workers in these words: "For they are all looking out for their own interests" (Phil. 2:19-24, Goodspeed).^{*} Paul had been disappointed with such selfish men as Demas, but Timothy could be depended upon to the end. It was no wonder, then, that Timothy was much in Paul's thoughts before his death, and that Timothy was the recipient of Paul's last Epistle.

Timothy's positive influence was a testimonial to the fact that his name had been well chosen. It meant "one who honors God." We are told that Timothy's effectiveness as a pastor came from his "knowledge of experimental piety."—*The Acts of the Apostles*, p. 205. Why, then, did Paul say to such an upright minister, "Be *thou* an example"? No doubt the writer wished to encourage Timothy to continue to be a good example. Moreover, the Spirit that guided Paul's pen knew that these words

would be read by thousands of ministers down through the ages, and last would be studied by the ministry of this people. That very Spirit today cautions, "Minister, watch your conduct!"

Daily Review of Actions

Let us then take heed to this counsel, and its amplification in such Spirit of Prophecy passages as:

Let ministers make the actions of each day a subject of careful thought and deliberate review, with the object of becoming better acquainted with their own habits of life. By a close scrutiny of every circumstance of the daily life, they would know better their own motives and the principles which govern them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to reach perfection of Christian character.—*Gospel Workers*, p. 275.

An Example of the Believers

The instruction further reads: "Be thou an example of the believers." One rendition is "to the believers."

In preparing the way for an effort among the Chinese we do what most evangelists do—visit the backsliders first. Many justify their absence from services with the excuse, "*Mu shih da bang yang bu hao*," or, "The pastor's example is not good." To which I give the stock reply (one that I dislike very much), "My brother, don't look at the pastor; look at Jesus." The backsliders' comeback is always the same, "But we see Jesus through the pastor, who is supposed to represent Him."

Much as we would like our laymen to have such an intimate connection with Christ that nothing which they see will shake their faith, the fact is that it takes a staunch believer to remain unmoved in his religious experience upon observing the indiscreet actions of a careless minister, to say nothing of a careless fellow believer. God will not hold a minister guiltless who in any way becomes a stumbling block to any member of his flock. Christ said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Brethren, the laity throughout the world are watching Seventh-day Adventist ministers. And in the words of the old Chinese proverb, "One tells ten, and ten tell one hundred" of what they have seen and heard. Moreover, the heavier a minister's

responsibility in this denomination, the more widespread is his influence. As he travels from place to place he is greeted not as "Mr." but "pastor." To the members he is a man set apart. They expect him to be different from the crowd—dignified, serious, and earnest. They expect him to be genuinely interested in the spiritual welfare of the flock. Many members get only a passing glimpse of our itinerating ministers. They are hasty to size up the gospel messenger by what he may be saying or doing at that moment. Thereafter he becomes to them "the tall man with the big laugh," or "the small man with the big appetite," or "the kind man with the big heart."

"Do You Know Pastor Crisler?"

During our first term of service in southwest China my wife and I had occasion to visit our Miao believers in the mountains of Yunnan Province. These were simple aboriginal people, but they were very observant. Every now and then one would ask us, "Do you know Pastor Crisler?" Of course we were well acquainted with this China Division secretary who had for so many years been Ellen G. White's personal secretary. "He was so gentle and polite and friendly," they would recall. The concluding comment on this devoted servant usually was, "And do you know, he not only refused to ride a horse, he carried much of his own equipment."

Unfortunately, another minister we knew will not be remembered by certain believers with as much affection. It was necessary for an office worker to absent himself from Sabbath school and church in order to process this minister's curio purchases through customs.

Not only does a minister damage his own reputation by unwise actions, he brings disgrace upon the entire ministry. Human nature being as it is, people will often lose confidence in all ministers because of their unfortunate experiences with

one or two. Certainly a man who finds it difficult to conduct himself wisely and assumes the attitude that it is no one's business how he acts, should seek another type of work. For if any individual should take to heart the scriptural truth "No man liveth to himself," the minister should. Let us give heed to the injunction of 2 Corinthians 6:3: "Giving no offence in any thing, that the ministry be not blamed."

Patience or Impatience?

May I suggest, too, that if we are to be an example to the believers, how much the more we should live our religion before unbelievers. How strange that often we are long-suffering with the wayward among us, yet impatient toward the traveling salesman or impolite motorist. A number of years ago I was embarrassed in having to admit to a consular official that a certain clergyman was a Seventh-day Adventist. This minister had stormed into the official's office not many hours before, demanding the immediate issuance of a visa. "What kind of a man is he?" queried the official. I hardly knew how to answer, for I had never seen this stormy side to my brother's disposition.

Many times clergymen are granted preferential treatment. However, we cannot always expect it, much less demand it. We are first and foremost ambassadors for Christ and not members of an earthly diplomatic corps. We represent the kingdom of heaven and not the political kingdoms of this earth. For this reason we will not always be given the so-called "VIP treatment." On the contrary, we may be treated with curtness and suspicion. But let us always remember, when our Master was falsely accused "he opened not his mouth." Can we as His representatives do otherwise?

Being a minister of the gospel, I have always tried to be conscientious in making out customs declarations. It would be tragic if an Adventist preacher were caught smug-

A WAY OF ESCAPE

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62.

gling. My weakness is not in stretching the truth but in maintaining a serene countenance when my integrity is questioned. One time a customs inspector held up a plane because I had misplaced the clearance slip to a small transistor radio. The inspector refused to take my word on the matter but insisted that the records be checked. This entailed quite a delay. Sensing the impatience of the waiting passengers, and stung by the inspector's refusal to accept my explanation, I became indignant. In a hurt tone of voice I said, "Why do you treat me this way? You don't trust me, do you?" Needless to say, he was very much provoked by my attitude. Then it was that a fellow missionary sidled up to me and whispered, "You better apologize. That is the chief inspector. He has been very good to our people." I felt thoroughly ashamed of myself. It was hard to apologize when I thought the other man was making things difficult for me but I did, and learned a much-needed lesson. Ever since, I have endeavored to maintain a smiling countenance when faced with a tense situation.

Wives Also to Be an Example

Not only should ministers be an example to their flock, the wives should be examples also. Nothing will bring greater strength to our churches than to have the pastor and his wife united in soul winning. The wife may not have had the hands of ordination placed upon her, but in choosing to marry a minister she has pledged to give herself not only to her husband but to the cause which he has espoused. Her first duty is to her own family and then to the larger family of God. If she is a Bible instructor she will labor by her husband's side. If she is a teacher she will have a burden to teach in our own schools. If she is a nurse she will choose to serve in our own medical institutions, even though the pay may be less. Thus both the minister and his wife will demonstrate to the believers that they have made a covenant with God through sacrifice, that their hearts and souls are in this movement, and that they are willing to spend and be spent in order that the truth may triumph. Let no wife negate the influence of her minister-husband by her love of fashion or her desire to make money that she might enjoy luxuries which he cannot afford.

The servant of the Lord says:

The minister's wife who is not devoted to God

SUNSET HOUR

*The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower,
O children, 'tis the last, last hour.*

*The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.*

*The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.*

*We hear His footsteps on the way!
O work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!*

—T. H. THWAITES

is no help to her husband. While he dwells upon the necessity of bearing the cross and urges the importance of self-denial, the daily example of his wife often contradicts his preaching and destroys its force. . . . The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice and has a love for souls, she can with him do almost an equal amount of good.—*Testimonies*, vol. 1, pp. 450-452.

Examples in Word and Conversation

The minister is next admonished to be an example "in word, in conversation." Though we understand the term "conversation" as here used to refer to one's manner of life, let us first think of conversation in word.

Words are a revelation of the inner life, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Christ drew attention to the importance of carefulness in speaking by saying, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (verse 37). The Epistles are full of instruction on conversation and I think we do no injustice to the meaning by using the literal interpretation, for it is impossible to divorce a man's speech from his life. Peter reminds his read-

ers that they were redeemed from "vain conversation" and that their conversation should be "honest among the Gentiles" (1 Peter 1:18; 2:12). Paul admonished the Hebrews that their conversation should be "without covetousness" (Heb. 13:5), and that they should always consider "the end of their conversation" (verse 7). He also urged the Philippian believers to engage in conversation which "becometh the gospel of Christ" (Phil. 1:27).

Scripture is well supported by the Spirit of Prophecy in this important matter of conversation. We read:

Let not Christ's ambassadors descend to trifling conversation, to familiarity with women, married or single. Let them keep their proper place with becoming dignity; yet at the same time they may be sociable, kind, and courteous to all. They must stand aloof from everything that savors of commonness and familiarity. This is forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. . . . While we should cultivate sociability, let it not be merely for amusement, but for a higher purpose.—*Gospel Workers*, p. 125.

Again, if the minister is a "frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. . . . The flippant words," she continues, "that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God, and are entirely out of place in the sacred desk."—*Testimonies to Ministers*, p. 142.

In the light of the above injunctions, can we as ministers, whether we be pastors, administrators, department leaders, or otherwise, engage in ridiculous banter during our committee meetings? Can we stoop to "kidding" the office secretaries? Can we act like clowns during some social occasion? The answer is No. Seventh-day Adventist ministers do not wear clerical collars nor a distinctive garb. If a group of Adventist ministers were standing together on a street corner, or eating together in a restaurant, could a passer-by, overhearing their conversation, identify them? Or might they be mistaken for members of a Kiwanis Club discussing some business enterprise, the latest cars, or the baseball scores? Brethren, let us earnestly ask God to help us who are called to be a "spectacle unto the world" (1 Cor. 4:9), yea, even an "epistle . . . , known and read of all men" (2 Cor. 3:2), to utter words which edify, encourage, and convert. All who hear, or

overhear, our voices should be convinced that we are what we profess to be. May God give us the wisdom to discern between healthy humor and cheap foolishness that we might speak in such a manner as to "minister grace unto the hearers" (Eph. 4:29).

(To be continued)

* Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

Uganda Accepts the Challenge

Y. GWALAMUBISI

Uganda Field Evangelist

FOR WHAT is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (1 Thess. 2:19, 20).

The greatest lasting joy a true evangelist experiences is in winning souls to be presented before the Lord at His coming. Those of us engaged in public evangelism in Uganda have decided to leave no stone unturned, no house unentered, and no means unused to gain this joy. From the president, a national of Uganda, down to the church member in the smallest church, we hunger for souls. In this independent state, with 7 million people, Adventists number 6,372 only. What a challenge!

One of the most recent spiritual attacks took place on Mbarara, a town situated 167 miles from the city of Kampala, the capital of Uganda, and forty miles from our big Ankole mission hospital. This town, with a population of 20,000 people, is the seat of the omugabe of Ankole (king of An-

Newly baptized members and others preparing for baptism. Pastor Gwalamubisi is sitting in the front of the group.



kole), and therefore the headquarters of his government. In the past the Banyankole people were predominantly Bantu cattle keepers; today many have turned to peasant agricultural farming. They are a religious-minded tribe and for that we thank the Lord.

Just before the campaign started on March 20, 1966, I was introduced to a well-educated young minister of 26 years serving in the Church of Uganda (Episcopalian). The minister was looking for answers to the questions of adult baptism, baptism by immersion, the Sabbath, and the whereabouts of the righteous dead. Serious, thought-provoking Bible studies were conducted, and both this minister and his wife accepted the message, were baptized, and are now teaching at one of our schools. Such news is good news and encourages us all.

During the campaign the message reached a young woman running a small bar. She, together with her brother, who is now preparing to be a colporteur, accepted the gospel of Christ. She has been called from being a beer seller to being a children's dressmaker, and was baptized. We thank God for these souls.

Just about the close of the nightly meetings a church member living some 16 miles from the effort site came and asked me to visit him and talk with the villagers. A day was arranged. Another evangelist and I visited the brother as planned and to our amazement we found a whole village gathered to see us, to hear us, to be taught, and to be enrolled in the baptismal class. At the close of the lovely day-long meetings

out of the 30 present, 16 joined the baptismal class. The next Sabbath six more joined the 16. Thus the life of a faithful brother has been instrumental in changing a village. This service to the Master causes us to rejoice.

At the close of the meetings we had 70 decisions to join the church, 30 of whom have been baptized at time of writing. Fifty-seven others, including 22 from the village of Brother Katende, are being prepared for baptism. That which brought joy to all who participated in the effort is that (1) some backsliders were reclaimed, (2) some die-hards were reached, (3) those who knew Christ learned to love Him more, (4) those who knew not Christ learned to know Him, (5) and a beautiful church in which the new members can worship is now under construction.

FIRE TRAINING

Melvin Harris, specially trained technical representative of the General Conference Insurance Service, is available upon request to give fire training to the personnel of denominational institutions. He is also prepared to give fire prevention demonstrations.

Property appraisals and safety surveys may be scheduled with any of the technical representatives.

A Plan

That

Works!

JIM WALTERS

Theology Student, Southern Missionary College

WE HAVE more than 8,000 Bibles out in the homes of our friends and neighbors throughout Georgia-Cumberland Conference. This means 16,000 Bible studies are being given every week, or approximately 55,000 per month. We think the results will be wonderful." Thus Desmond Cummings, Georgia-Cumberland president, pictures the Family Bible Plan, which his conference initiated in February, 1965.

This plan is simply a combination of three existing plans: friendship teams, Bible course enrollments, and Bible studies. But it is simple, easy, and effective. A layman takes a small white Bible and two Bible study guides and leaves them with a friend or neighbor. After showing that this is an effective way of studying the Bible, he explains that the study guides will be picked up personally the following week. The Bible is given to the individual after the series is completed.

The basic plan, developed and first promoted by the Southeastern California Conference, is being used most extensively in the Pacific and Southern unions, although

other unions are using the program. Both ministers and laymen are excited about its potential. And why shouldn't they be? William Hatch, Southeastern California lay activities secretary, indicated on a questionnaire sent to more than 20 local and union conferences that 700 direct and 1,000 indirect baptisms have resulted from this program. And this plan was started less than one and a half years ago.

The laymen are instructed to develop a warm, friendly contact and avoid arguments, and the pastor encourages them to be faithful, regular, friendly, patient, and prayerful.

Each conference using such a plan has modified it to meet its particular needs. Georgia-Cumberland uses the School of Bible Prophecy correspondence lessons; Kentucky-Tennessee uses *It Is Written* study guides. Generally the series has 24 or 30 lessons. Various evangelistic booklets—such as *Time Running Out*, by Arthur Maxwell; *Straightening Out Mrs. Perkins*, by Reuben Green; and *A Day To Remember* and *Destination Life*, by George Vandeman—are supplied by the conferences to be given to the studying families.

The Southeastern California Conference in March, 1965, was first to use this plan, calling it Go-Tell. Leading the department secretaries in promoting this evangelistic thrust is the conference president, John Osborn. To reach the 1,700 converts contacted through Go-Tell, 2,763 laymen gave out 15,000 Bibles and have seen 12,000 people finish the course. One thousand seven hundred people is actually 12 per cent of the conference membership (21,140).

The idea of Bible evangelism quickly spread from Southeastern California. The Florida and Kentucky-Tennessee conferences began in March, 1966, and have already placed 5,000 Bibles in non-Adventist homes. Naturally, it is too early to see a large number of baptisms. Georgia-Cumberland is leading in the Southern Union with 8,000 families receiving lessons weekly.

Not only are conference officials impressed but so are the laymen. This is a layman's program, and it has been accepted with enthusiasm. Here is how local lay activities secretaries describe their laymen's interest. William Hatch: "In Southeastern California more laymen are witnessing than ever before"; Florida, C. R. French: "It has an appeal to our folks which no other plan has had in recent years"; Central Califor-

nia, B. W. Mattison: "Many are witnessing that have never done so"; Kentucky-Tennessee, W. E. Peeke: "They are excited over it."

Years ago Ellen White saw "hundreds and thousands . . . visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth."—*Testimonies*, vol. 9, p. 126. Ernest Stevens, pastor at Cedartown, Georgia, believing that the gospel will never be carried to the world until the laymen become active witnesses, sees his conference's Family Bible Plan as a partial answer.

One lay activities secretary spoke of this plan as "one of the greatest soul-winning plans we have ever come up with as a people."

Directors of laymen's activities in the Southern and Pacific unions see a number of factors that will affect the success of this program. One said, "Personal contact with the non-Adventists will make it easier to bring them to the church." Another stated, "The plan must be well coordinated and led strongly by the pastor. There must be careful, enthusiastic preparation." Phillip Follett, Southern California Conference lay activities secretary, believes that "the key to success is involvement of laymen."

Many church leaders engaged in the plan view it as a means of preparing people for decision meetings held by pastors and evangelists. A number of follow-up methods are being used:

1. A pastor's Bible class that further studies the doctrines of the church.
2. A graduation in the church followed by additional meetings.
3. Special evangelistic meetings.
4. A series of evangelistic Sabbath morning sermons.

If you are a pastor wishing to start a Go-Tell program of your own, contact your conference president or lay activities secretary and see if he is planning a similar program. Then come discussion and approval by the church board. With the enthusiastic support of the church board and a supply of Bible study guides you are ready to present the plan to your church for action.

Hundreds of pastors have found their members waiting for just such a simple, effective way personally to witness to neighbors.

'Due Honour'

AN EDITORIAL appeared in the *Trinidad Guardian*, the leading daily newspaper in Port of Spain, Trinidad, on September 3, 1966, regarding Seventh-day Adventists. It was written at the time we were holding the Caribbean Union Conference session in Trinidad. Special publicity was given this constituency meeting, for the Caribbean Union was granted conference status under a new constitution.

The editorial mentioned briefly a series of articles that had recently been printed in the *Guardian* by a Dr. James Millette, professor of religion in the University of West Indies, St. Augustine, Trinidad. These articles set forth his views on the role of Christian churches in history. His observations apparently were scarcely flattering to the established churches. Referring to the work of lesser known and smaller denominations in contemporary history, he had this to say about Seventh-day Adventists:

"*Give Due Honour*—In this atmosphere we can expect an authoritative assessment of the role of the less well known Christian churches in our contemporary history. And everyone who seeks to write such a history must give due honour to the Seventh-day Adventists.

"Today [Sept. 3, 1966], their Sabbath, sees the end of the fifth Quadrennial Session of the Caribbean Union during which the church will have elected administrators directly responsible to a Caribbean body and not to the parent body in Miami.

"But what matters to the people of the Caribbean is not the juridical status of the SDA—though this must infer that nationals of the region will be reaching the highest posts—but its works and the code of behaviour which members of the church follow.

"*The Community Hospital [SDA]* is doing sterling service today. It was launched at a time when state hospital services were most deficient and immediately made its mark. To many today, there is one choice besides the expensive private hospital and no hospital—what is always known as the Seventh Day's Hospital.

"Nor is that all: To service this hospital the SDA have been able to call on doctors and nurses from many lands. Members of their Church who would be otherwise unemployed are trained as nurses' aides.

"Again, in a country which is not so very puritanical, within which the established churches had improvised an understanding of the evils of the flesh, the SDA has stood foursquare for temperance, abstention from smoking, plain eating and clean living.

"This has been the outward symbol of an inner strength and sense of service which we all appreciate."

Autumn Council Impressions

J. R. SPANGLER

Associate Secretary, Ministerial Association, General Conference



AS A BOY, not yet in my teens, I accompanied my parents on several occasions to the Fall Councils held in Battle Creek, Michigan. My father at that time was a layman. It was not uncommon in those days for the laymen to outnumber the official delegates. I can't remember too many details about these meetings, but an indelible impression was made on my young mind that connected a Fall Council with powerful preaching and a revival. I knew nothing of the detailed business and policies of the church at that time, but I was made aware of the Advent Movement's spiritual program.

Memories Revived

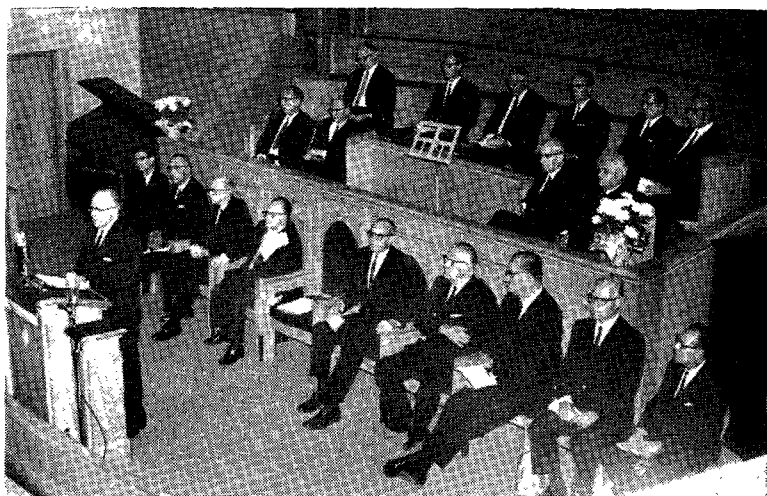
At our last Fall Council held in October, strange feelings came over me as memories of my childhood attendance at the Battle Creek Fall Councils were revived. This Autumn Council was more than an enlarged

committee, doing the Lord's business. The emphasis from beginning to end was placed on revival, reformation, and evangelism. This placing of spiritual themes above all else found a response in the hearts of all in attendance.

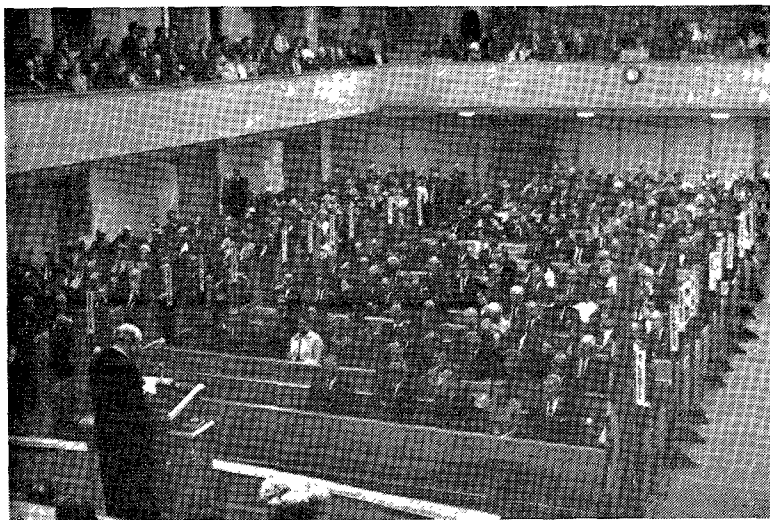
In the opening service on Wednesday evening, October 18, Pastor Neal Wilson, president of the North American Division, pleaded with God to pour out His Spirit upon this special Fall Council. In his prayer he mentioned the important points that we as workers need more than abilities, more than organization—we need to be men filled with the Spirit.

The meetings were held in the Takoma Park church, and the auditorium was well filled with both delegates and visitors. Our General Conference president opened his evening message with the thought that the church faces the most challenging problems that it has ever faced. Then in a positive tone he claimed that we are glad to face these problems, knowing that our Lord is with us. His sermon, which has been reported in full in the *Review and*

Robert H. Pierson giving his inspiring address on the opening night of the Autumn Council.



Part of the large congregation who attended the council which was held in the Takoma Park church.



Herald of November 17, 1966, centered on the theme "Arise, Go Over This Jordan."

Three Texts

Our president applied to today's situation three texts dealing with God's people during Joshua's time:

1. Joshua 1:1, 2: "The Lord spake unto Joshua . . . saying, . . . Arise, go over this Jordan."
2. Joshua 3:1: "And Joshua rose early in the morning."
3. Joshua 3:5: "Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you."

From these three texts four important lessons were drawn:

1. *The assignment of a task.* In spite of melting snows and swollen floods, the Lord commanded, "Arise, go over this Jordan."

2. *The leader's reaction to the assignment.* Joshua rose early. There was no hesitation, no procrastination, no indecision. To put it plainly, "Joshua was the kind of leader who could not rest when God called him to action."

3. *Special preparation on the part of both leaders and people.* Pastor Pierson stated, "Before they beheld the mighty power of God in their behalf, a work of sanctification must take place. It was a time of deep heart searching and repentance. A time of repentance over past failures and unbelief." Carefully they searched for anything that would prevent them

from playing their part in carrying out God's assignment. "Their deportment was to be in keeping with the solemnity of the hour!"

4. *The promise of God's divine intervention on behalf of His people.* "The Lord will do wonders among you." In this hour of urgency and extremity God would do something out of the ordinary. The word *wonders* in the Hebrew means "to separate, to distinguish." God's "wonders" would separate divine power from human power. He was going to "distinguish Himself as the leader of His people—the One upon whom they could depend on under all circumstances."

The Lesson for Our Day

Pastor Pierson made application of these Old Testament lessons to our day. Moffatt's translation of 1 Cor. 10:11 * was used: "It was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world." The messenger of the Lord said in 1879, "We are now upon the very borders of the eternal world." In 1885 she wrote, "Eternity stretches before us. The curtain is about to be lifted." The voice comes loud and clear to His leaders today, "Arise, go over this Jordan." The challenge was presented of the unentered areas facing us—Tibet, Congo, Zanzibar, Arabia, dark counties of the United States, and other sections of the world bid us to arise and go over Jordan.

The president challenged the leaders at this Fall Council by stating, "God expects us to respond and lead His people as

Joshua responded." He said that we should move forward without hesitation, procrastination, or indecision. This awesome hour demands a matching type of leadership. More is expected of us than of any other leaders in the history of this movement, for we are nearing the end of earth's history.

"We Are Altogether Too Narrow in Our Plans"

He continued by reading from *Evangelism*, page 46: "We are altogether too narrow in our plans. . . . His work is to go forward in cities and towns and villages. . . . We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off."

After reading this pointed statement he fervently appealed, "Let the word go round the world to every kindred, tongue, and people that Seventh-day Adventists have not lost their evangelistic fervor or sense of mission. We have not lost in the least our belief that the end is near. Let us electrify our people with a well-thought-out and well-planned program of soul winning, with every department of the church mobilized for a great forward thrust in soul conquest. One great obsession should take hold of us—soul winning and the finishing of the work of God."

Hundreds of Letters Coming In

Elder Pierson stated that hundreds of letters received by him expressed the assurance that if we as leaders move forward our people will come with us. "We

must not, dare not, fail Him or them in this great hour!" he said.

Appeal for Reformation

The climax of the president's sermon dealt with an appeal for reformation. The thought that this is no time for compromise, for holding onto the world with one hand and onto God with the other, was set forth clearly.

"There must be a reformation. The plowshare of truth must plow deep furrows in our proud hearts, and tear up the sod of our unsanctified natures, that the Spirit and love of Jesus may be planted in our hearts."—*Sons and Daughters of God*, p. 49.

The Holy Spirit sent His arrows of conviction to every heart as Pastor Pierson stated: "We are to be examples. What a tragedy if we should fail our people and our God in this late hour."

Personal Preparation

The speaker climaxed his message with the thought that this was the time to make things right. He stressed that before our great evangelistic thrust takes place there must be personal preparation, and he declared, "To such a preparation I dedicate myself, and I appeal for a response to this challenge of God as we face the crossing of the Jordan—the entrance to the Promised Land."

Thrilling Response

If every worker and member of the Seventh-day Adventist Church could have been present to hear the testimonies of



Presidents, secretaries, treasurers, and others lined up to dedicate their services to the finishing of the work.

our world leaders, their hearts would have been thrilled. To include every response is impossible, but we will give a few excerpts from these testimonies, trusting that our world ministry will catch a portion of the spirit of dedication that was so evident on this opening night.

Testimony Excerpts

One vice-president stated, "Tonight I believe with all my heart that the coming of Jesus is near. I want everyone I contact to know that He is coming soon. Every agency in the church is to be used to reach every soul on earth. Total evangelism means carrying the battle for Christ to every country and nation." A division president, with tears in his voice, said, "I want my life to be a channel, not a barrier." A delegate from the Middle East declared, "The former rain was poured out in this land of 123 million people, and now we are praying that the latter rain will begin here." Another division president eloquently acknowledged, "There can be no Christianity without evangelism. There is no Christian who is not an evangelist." A union president stated, "I have never been stirred more deeply than tonight." Another union president affirmed, "We want the miracle of God's transforming power to take place today so the miracle of finishing God's work will take place tomorrow." Every heart was touched with the testimony of a General Conference treasurer when he said, "We may be involved in financial plans as treasurers, but we want you to know that our only aim is to see the finish of God's work in the earth."

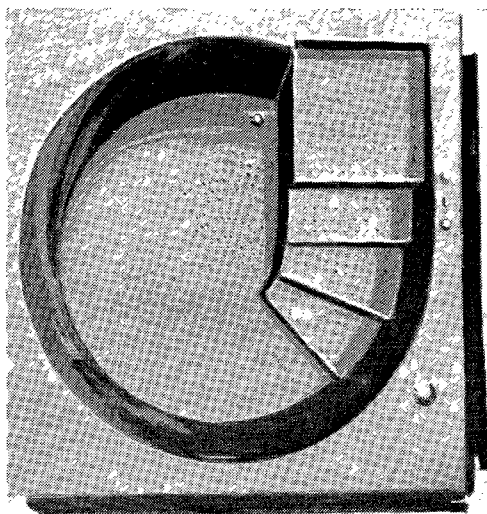
Revival, Reformation, and Evangelism Theme

This meeting, which set the tone for the entire council, was followed by several days of profitable discussions of various policies and recommendations. Each day the council began with stirring Bible-centered messages. The speakers included Theodore Carcich, general vice-president; N. R. Dower, secretary of the Ministerial Association; W. W. Fordham, associate secretary of the North American Regional Department; and A. A. Esteb, associate secretary of Lay Activities.

The Ministerial Association believes that the greatest single action taken was one dealing with worldwide revival and

evangelism. We urge every minister to read carefully this action, which appears on page 24 of this issue.

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



Wiedemann Industries Offers New Shape in Fiberglass Baptistry

The latest concept in Fiberglass baptistries, according to Martin Wiedemann, Jr., president of Wiedemann Industries, is the round baptistry. He announced that his company has very recently offered this new shape (see photo) in addition to the many other shapes and styles available.

It was emphasized that the Fiberstressing process of interlaminar bridging has been employed in the new circular shape in order to provide a lifetime of maintenance-free service. Lightweight and easy to install, the round baptistry is ideal for those churches with limited floor area available.

As the originator of the Fiberglass baptistry, Wiedemann Industries offers exclusive features such as skid-resistant decorative relief pattern on steps and floor for safety, molded-in and recessed drain port, a rich and lustrous interior finish, and unit molding, which eliminates seams or joints.

Optional features include the built-in electric fully automatic heater, water-level control, under-water lighting, circulating ports and adapters.

In addition to the full line of baptistries, the company manufactures Fiberglass church spires and aluminum church lighting. Further information is available by writing Wiedemann Industries, Inc., Box 672, Muscatine, Iowa.

THE first concern of the General Conference Committee in this new quadrennium is revival and evangelism. This was evidenced by the recommendation adopted at the first meeting of the Executive Committee, June 26, 1966, at the close of the Detroit session, calling upon leaders, churches, and institutions everywhere to make it our first work to seek the revival of primitive godliness and the extension of God's cause through a great evangelistic advance—as befits the church of the remnant at this challenging hour.

The 1966 Autumn Council recently studied prayerfully and carefully the implementation of that initial recommendation. The result was the adoption of the following statement:

A program of worldwide revival and evangelism calls for total mobilization of the whole church under the power of the Spirit of God in revival, reformation, and evangelism that will sweep across the world.

I. INREACH

Revival and reformation within the church of

emphasizing the distinctive messages entrusted to the church of the remnant and enshrining Christ in the heart of every sermon.

No field or area should be neglected. The message must be repeated and the cause greatly expanded in areas where already established; however, let each leader, conference committee, and institutional board perfect bold plans to establish the work in unentered areas. Such efforts should continue until strong churches and institutions have been erected to the glory of God.

The time for an unprecedented worldwide advance is here. A larger soul-winning work must be accomplished in the great cities of the world. Let us unitedly move forward with God. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Christian Service*, p. 75.

Let every church, every conference, every union, and every division launch out by faith in setting baptismal objectives within the framework of fervent prayer and unwavering faith in the limitless power of the Holy Spirit. Let the chief

WORLDWIDE REVIVAL

Autumn Council

W. R. B.

Secretary, General Conference

God has been clearly defined as a return to primitive godliness. This revival and reformation must involve repentance, confession, restitution, growing up in Christ, prayer, obedience, and the exercise of faith in individual Christian experience in preparation for our Lord's return. This revival under the ministration of the Holy Spirit should begin first with the ministry and then reach out to church officers and members, bringing with it a compelling love for souls.

Not by resolutions alone will a worldwide revival and reformation be experienced. It must become:

1. The burden of prayer and study on division, union, and local conference committees.
2. The core of messages at workers' meetings, camp meetings, union and local conference sessions, youth and lay rallies, and in all denominational institutions.
3. A reality in a series of well-planned revivals in all of our churches around the world to prepare the way for the evangelistic crusades.

II. OUTREACH

Every Adventist pulpit should reverberate with the proclamation of fundamental Bible doctrine,

burden of administrative officers, departmental secretaries, pastors, and church officers be focused on the winning of souls. We encourage administrators and departmental secretaries to participate with the pastors in public evangelism. We encourage our local church officers more fully to fulfill the duties of their offices as clearly called for by the Spirit of Prophecy and outlined in the *Church Manual*, thus freeing the pastors to give more time to soul-winning work.

Let baptismal days be set each quarter in every church. Let reports of unique experiences and encouragement be published in division and union papers, *The Ministry* magazine and the *Review and Herald*.

In order to attain these baptismal objectives, let us assume as a minimum goal the following responsibilities:

1. The Publishing Department to plan to have at least one resident literature evangelist in each church.
2. The Sabbath School Department to continue and expand its efforts to train teachers to assist the pastor and local church elders in shepherding members, locating missing members, and organiz-

ing branch Sabbath schools and Vacation Bible Schools.

3. The Lay Activities Department earnestly to give increased impetus to Bible studies and systematic literature distribution on an unprecedented scale, organizing members for concerted efforts such as the Gift Bible Evangelism program. Dorcas welfare groups will share faith, as well as clothes and food.

4. The Public Relations Department through public information, personal contact and participation, to strive to prevent misunderstanding, and to help in developing a climate of informed favorable opinion toward the Seventh-day Adventist Church, its work, and its distinctive truths.

5. The Department of Public Affairs and Religious Liberty to continue discreetly to meet and follow up each religious liberty crisis with definite evangelistic objectives.

6. The Radio and Television Department to offer an increasing coverage of the message. Through the Voice of Prophecy, Faith for Today, and It Is Written programs, and by increasing local broadcasts and telecasts by pastors and evan-

gels; fulfilling the promise "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

11. Distinctive Bible truths that make us a people to be featured by our missionary journals, division and union papers, and by the *Review and Herald*. Let ambitious circulation goals for missionary journals be set using division, union, and official church organs to inspire progress in this worldwide program.

12. The Ministerial Association, by precept and example, to continue to cooperate with administrators at all levels in encouraging each minister in year-round evangelism, seeking to help all to be more productive soul winners.

13. A stronger follow-up program to be initiated to instruct and develop Bible-school enrollees and interests found through this expanded program of evangelism.

As the above 13 points are carried out, church pastors will find in each denominational department and activity an invaluable assistance.

AL and EVANGELISM

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EACH

al Conference

gels, the Advent message in all of its beauty will be presented to the multitudes. Correspondence courses will be improved and updated, and Faith for Today and Voice of Prophecy evangelistic teams invited to enter areas for evangelistic reaping campaigns.

7. The Department of Education to continue to encourage and foster a deeply religious atmosphere in each classroom, confronting each student with his relationship to the Saviour and His task.

8. The Medical Department to uphold constantly the soul-winning objectives before all medical institutional personnel and lay tactful plans for arousing interest and follow-up work. Dedicated physicians and dentists will be encouraged to locate in unentered areas for the purpose of using their influence in witnessing for Christ and thus open the way for the message to enter.

9. The Temperance Department to endeavor to enlarge the work of helping people break the chains of defiling habits and thus prepare hearts for the reception of the third angel's message.

10. The Missionary Volunteer Department to continue to organize youth to actively involve themselves in evangelistic campaigns and church

III. IMPLEMENTATION

WE APPEAL TO THE COMMITTEES OF EACH DIVISION, UNION, LOCAL CONFERENCE AND FIELD, AND TO THE BOARD OF EVERY DENOMINATIONAL INSTITUTION, TO LAY BROAD AND COMPREHENSIVE PLANS FOR THE IMPLEMENTATION OF THIS PROGRAM OF EVANGELISM IN THEIR RESPECTIVE AREAS BY JANUARY, 1967.

It is suggested that all organizations report the plans developed and make periodic progress reports to the next higher organization. Such reports, as they are passed on to the General Conference president, will be shared with the officers and departmental secretaries of the General Conference, and will form the basis of comprehensive reports to the world field for its encouragement and inspiration.

Brethren, the General Conference Committee commends this statement to every consecrated heart and talent, and invites our entire membership to dedicate at the same time every available material resource to the accomplishment of the church's mission to the world through revival and evangelism.

The Challenge of Buddhism

(Concluded)

W. L. MURRILL

Secretary-Treasurer, Washington Conference

Teaching the Principles of Christianity



Belief in God. Buddhists do not believe in a Creator and divine Ruler of the universe. One of the first things that the evangelist should attempt to do is to lead his hearers to a belief in the true God. The apostle Paul considered himself the apostle to the Gentiles.

His labors were directed mainly to the heathen, and he was successful in bringing many to an acceptance of Christianity. A study of his methods will give much insight into the problem of reaching non-Christians today. Paul's method of teaching the heathen of his day about the true God is no doubt the one that will prove to be the most successful in working for Buddhists. Ellen G. White gives this description of Paul's approach at Lystra:

The apostles endeavored to impart to these idolaters a knowledge of God the Creator, and of His Son, the Saviour of the human race. They first directed attention to the wonderful works of God, —the sun, the moon, and the stars, the beautiful order of the recurring seasons, the mighty snow-capped mountains, the lofty trees, and other varied wonders of nature, which showed a skill beyond human comprehension. Through these works of the Almighty, the apostles led the minds of the heathen to a contemplation of the great Ruler of the universe.

Having made plain these fundamental truths concerning the Creator, the apostles told the Lystrians of the Son of God, who came from heaven to our world because He loved the children of men. They spoke of His life and ministry, His rejection by those He came to save, His trial and crucifixion, His resurrection, and His ascension to heaven, there to act as man's advocate. Thus, in the Spirit and power of God, Paul and Barnabas preached the gospel in Lystra.¹

Origin of sin. Buddhists believe in evil spirits and live in constant fear of them. This subject appeals to them and should be presented very early in a series of studies or meetings. Freedom from the power of the spirits, as Saunders points out, is one of the strong appeals that Christianity can make to Buddhists. He says:

It is clear that Christianity can dispel the persistent superstitious terrors of demon-haunted villages and can lessen the horrors of the slums of the great cities. One who lives in a Christian country can scarcely imagine, much less estimate, the relief which is thus brought into the lives of thousands. A country like Burma is not interested in a new system of ethics. It is satisfied with what it already possesses in the way of moral standards. But it does sorely need and should heartily welcome the sense of spiritual freedom and power which Christianity can impart.²

Bible as the Word of God. Another question on the questionnaire was: "How and when do you endeavor to convince non-Christians that the Bible is the Inspired Word of God?" Some of the replies are quoted below:

In the early part of the campaign, by referring to it as the world's oldest book; also by preaching the signs of the end, and the fulfillment of prophecy.

As early as possible—as soon as they will listen to the evidence. The evidence is in the Book itself, not in what people say about it. Do not condemn the "sacred" writings of the non-Christians. State the claims which the Christian Bible makes for itself, and test those claims.

The plan of gradually introducing the Bible during the first few meetings is probably the most satisfactory. The evangelist should be very tactful about trying to prove the inspiration of the Bible, and should allow it to speak for itself and let the people convince themselves that the Bible is the Word of God.

Old Testament history. In order to prepare non-Christians for an understanding of the mission of Jesus to this earth and the plan of salvation, it is important to teach them something about God's dealings with the people of this earth and acquaint them with the outstanding characters of the Old Testament.

Seventh-day Adventist missionaries have commented as follows on the value of stories of Old Testament characters:

The stories of these Old Testament characters offer an excellent opportunity to teach the truths of the plan of salvation, and to show God's attitude toward sin and His care for His people.

I think it is important to teach non-Christians the stories of the Old Testament, as they provide insights into the character of God, and inspire people to live for God.

Several missionaries have suggested that these stories be presented as special features, preferably with slides, before the regular evangelistic sermon. Non-Christians will be able to understand the principles of the gospel much better if they are presented in connection with the lives of people. Therefore, evangelists should place more emphasis on the Old Testament in working for non-Christians than they have in the past.

Promises and prophecies of a Saviour. Since Buddhists do not have a Saviour in their religion, it is difficult for them to understand and appreciate the virtue of Christ's death on the cross. A knowledge of the prophecies that pointed forward to Christ will not only strengthen the faith of the non-Christian in the Bible, but will also help him to understand and appreciate the mission of Jesus to this earth. Again notice Paul's method in teaching the people of his day about Christ.

Our ministers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises that had been made of a Saviour, and over the prophecies that pointed Him out. After dwelling upon these until the specifications were distinct in the minds of all, and they knew that they were to have a Saviour, he then presented the fact that this Saviour had already come. Christ Jesus fulfilled every specification.³

Life and teachings of Jesus. The life and teachings of Jesus should receive heavy emphasis in evangelistic work for Buddhists.

Some Seventh-day Adventist evangelists have not been spending much time on this subject. However, this was the main theme of the preaching of the disciples. Ellen G. White gives us this account of their preaching:

It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell.⁴

The first objective in working for Buddhists must be to lead them to an acceptance of Christ as their personal Saviour. The fact must be emphasized that Christianity is union with Christ and not merely the acceptance of a new set of rules to govern their conduct. Only then will they be in a position to appreciate and respond to distinctive Seventh-day Adventist doctrines.

Meeting the Challenge

For several years the Burma Union has been giving serious study to finding ways of interpreting the gospel more effectively to the Buddhist people of Burma. Early in 1962 a special committee was appointed to give study to this matter. The report of this committee was considered and approved by the union committee in September, 1962. A comprehensive plan was thus set in motion to strengthen the evangelistic program of the Seventh-day Adventist Church among the non-Christians in Burma.

One of the main features of this program was the preparation of various types of evangelistic material that would be beamed mainly to Buddhists. It was the plan to have R. H. Woolsey, who was on furlough at the time, spend practically his full time, on his return to Burma, in preparing these new materials. Pastor Woolsey had spent one term in Burma, had mastered the Burmese language, had done considerable evangelism in Burma, and had demonstrated a definite talent for writing. We felt

that he was well qualified to prepare the new literature that was needed.

As the time came for him to return to Burma it was doubtful whether Brother Woolsey would obtain a visa, since a new government had recently come to power and had stopped the issuance of entry visas to missionaries. But God helped us to think of a plan to overcome this difficulty. We reasoned, "If Pastor Woolsey cannot return to Burma and prepare the evangelistic materials that are so urgently needed, why not have him begin working on them in the United States while he is waiting for a decision regarding his entry visa." The Southern Asia Division and the General Conference kindly acceded to our request and in September, 1963, he started working on this project.

Brother Woolsey's entry visa never did come through, so he has not been able to return to Burma. However, he continued working for the Burma Union for another full year and we are happy to report the completion of the four major projects listed below.

(1) A comprehensive manual on public evangelism for general audiences, but with particular emphasis on non-Christian evangelism.

(2) A set of 40 Bible study outlines with notes.

(3) A set of 40 evangelistic tracts, which cover the same subject as the Bible study outlines.

(4) A 20-lesson Bible correspondence course that covers the fundamentals of the Christian faith.

We have also felt that there was a need for a brief, full-message book for Buddhists. Some time ago we obtained a copy of the manuscript for a book entitled *The Prince and the Rebel* that Mrs. Ralph Neall prepared for use among the Buddhists of Cambodia. This manuscript has been adapted to Burma and will soon be printed in Burmese. It presents the Christian message in a simple, interesting way and we are confident that it will appeal to the Buddhists of Burma.

How These Materials Will Be Used

All prospective students of our Bible correspondence school who are non-Christians will be enrolled in the new introductory course. We believe this course will be much more meaningful for non-Christians and will provide the background informa-

tion that will enable them to better understand the doctrinal course.

We are following the Bible Marking Plan that has been evolved by R. H. Libby as reported in the September, 1962, issue of *THE MINISTRY*. We feel this plan has many advantages, especially for non-Christian audiences. First of all, it is easier for the people to follow the study, since they have a paper in their hands that lists the questions and the Bible references. Second, the study is more definitely impressed upon their minds as they not only read the answer from the Bible but also write the answer on the paper. Third, the people have a permanent record of the Bible study that they have just completed to take home with them.

The evangelistic tracts will be given to people at the close of home Bible studies, to people who attend regular evangelistic meetings, to those who attend Bible-marking classes and will also be used in systematic distribution.

The new book *The Prince and the Rebel* will be used mainly for free distribution in the following ways: (1) as a gift to each person who purchases a copy of the book *Health and Longevity*, (2) as a gift to students who send donations to the Bible school, (3) for attendance awards in connection with evangelistic meetings, and (4) will be presented to patients at our hospital who manifest an interest in Christianity.

We are confident that this material is going to be the means of greatly strengthening the evangelistic program of the Burma Union. We look forward in faith to the time when a great host of the fine Buddhist people of Burma will take their stand with God's remnant people.

¹ *The Acts of the Apostles*, pp. 180, 181.

² Kenneth J. Saunders, *Buddhism and Buddhists in Southern Asia*, p. 20.

³ *Evangelism*, p. 141.

⁴ *The Acts of the Apostles*, p. 157.

Pickpockets in Church

Visiting Roman Catholics at London's Westminster Cathedral are getting pulpit warnings to beware of pickpockets during prayers, reports the *New York Post*. Recently an American woman lost \$300 when she left her purse in her pew to go to the communion rail, and \$112 vanished from another handbag on a woman's arm.

The Message and the Mysteries

LOUIS F. CUNNINGHAM

Retired Minister

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).



God has given us this text as a safeguard against our natural bent to speculate on holy things. He intends for us to approach the mysteries of the gospel with solemn reverence. For though some themes may be studied with profit for their very sacredness, they may not always be

explained. As long as we keep this reservation in mind we shall be protected against much unsound theorizing.

Earnest believers have sought, among other things, to define with considerable exactness the nature of Christ. They are rightly aware that Jesus "was in all points tempted like as we are" (Heb. 4:15). But there is danger of carrying such conclusions too far. For if we say that Jesus was tempted *only* like ourselves we minimize the debt that Christ must pay to redeem the world. Such reasoning also ignores the intensity of the conflict between Christ and Satan. And more than that, it fails to take into account the effect of Christ's dual nature on the degree of His suffering.

Human nature can endure but a limited amount

of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world.—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 26:36-46, p. 1103.

In His humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as His nature was greater than man's.—*That I May Know Him*, p. 66.

It is not possible to give a detailed description of Christ's nature, nor is it necessary that we do so. One may say that Jesus was like Adam before the Fall, which is partly true. Another holds that He was like mankind after the Fall and that is also true in a measure. But to attempt to put Christ into a close likeness of Adam or anyone else is to invite confusion. None of us is like any other person who ever lived. And besides, the similarity that exists between Jesus and ourselves ends as we recognize that we were born with an evil nature, while He was not.

Does that present an impassable barrier? It may to speculation, but it need not to faith. The thing to keep in mind is that such questions must be viewed from God's standpoint rather than from our own. For it is not so essential that we be satisfied in our theology as that God be satisfied in His justice. If we have any question as to Christ's nature or His fitness for His earthly mission, we need only to know that He met the Father's approval in these matters. For God has openly said: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). And of the fullness of His sacrifice and its final acceptance, here also God has left no doubt: "He raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:20).

How comforting it is to leave the puzzling mysteries to God and in simple faith accept the verities of His Word that are settled for eternity by all that Christ was and did for us. These we may know and believe and proclaim to the whole world. A dying world cannot rely on definitions of terms and niceties of distinctions in the mysteries of God. It needs a bold declaration of sureties. It needs balance and judgment that put the emphasis where it belongs. And it needs the evidence and benefits of a oneness of spirit that reveals the presence of Jesus.

Men have laid great stress upon the understanding of things that are beyond the ability of man to understand. Some, in their extreme positions, unsettled their own faith and made shipwreck of their lives. There were brilliant men who might have continued to give valuable service to the cause of God in the world, but they became enamored with their distracting speculations and lost sight of the multitudes who longed for a simple gospel and a solid hope.

Christ, who is our Example in all things, has shown us the way as the Master Theologian. Without doubt, He was tempted to display His amazing knowledge of the deepest mysteries. He could have held the most learned men in awe by expounding the secret of divinity. But He knew that faith did not depend on such knowledge. He knew also that His hearers would have been bewildered by His words rather than helped.

There is also the experience of Paul, who was privileged to see the glories of heaven. He confessed that he "heard unspeakable words, which it is not lawful for man to utter. . . . And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor. 12:4-7).

Few men could experience what Paul did and remain humble. Yet there are mysteries which even Paul could not fathom. But he believed them nonetheless. And he preached them with mighty power, though he made no attempt to explain them. That he left for God to do in His own time and way, while he went about his mission of giving the gospel to every soul within reach.

The remnant church, too, has a message for the world. But to accomplish its purpose, that message must be suited to the real needs of the world. And it must be told in a way that men of all races and in all conditions may be able to understand and rejoice to receive it. For only in the doctrinal simplicity of Jesus will such a work of faith as ours succeed. And we have reason to hope that a plain gospel, as told by a humble and united people, will yet electrify the world and usher in the glorious kingdom of God for which His people long.



VIEWPOINT

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

Is Rome Changing?

In the editorial of the June, 1966, *Ministry* there appeared these words: "Never in our most enthusiastic moments did we expect to hear such clear and forthright statements on religious liberty from Rome. But here they are, an indication of the tremendous changes in Roman Catholic circles."

While agreeing with the view stated, that there is a new climate of dialog in which Seventh-day Adventists have an opportunity to share their faith and present their beliefs, I cannot agree that Rome is changing so radically as is implied in the editorial. I believe it would be much more accurate to say that Rome is displaying that characteristic often seen throughout her history, that is, adaptability to the world situation.

Because we live in an age of free thinking it is to be expected that Rome also wishes to be thought of as a church allowing this privilege to her members and those of other churches. However, the church of Rome has only one aim—and that is world domination someday. Not only has she not changed that aim but she has also held onto the belief that she is the one true church outside of which there is no salvation. This latter position was re-affirmed by John Courtney Murray, whose words are quoted in the June editorial, at a press conference in Rome at the time of Vatican II. This belief that the Roman Catholic Church is the one way of salvation was noted by the writer of the *Time* essay of December 17, 1965, "How Vatican II Turned the Church Toward the World." Note the following:

"Several other documents are clouded by defensive, cautionary phrasing. The noble declaration *On Religious Liberty*, for example, insists that all men have a duty to embrace Catholicism once they recognize its truthful claims."

In the same essay the following words were quoted from San Antonio Auxiliary Bishop Stephen Leven:

"The council has been like a beautiful wedding ceremony, but what counts is how the mar-

(Continued on page 46)

The Balance of Power

D. A. DELAFIELD

Associate Secretary, White Estate

A New Look at the Advantages of Vegetarianism



It is always wise to discuss the diet question, particularly vegetarianism, in a positive manner. With the enthusiasm of food faddists — but without being faddists— let us in all our teaching extol the virtues of grains, fruits, nuts, vegetables, dairy products, and eggs. Let it be

known that these foods in proper balance supply sufficient protein to the human body, and, for that matter, all the essential nutrients. We should make plain also that these foods properly prepared are both delicious and nutritious.

And what happens in response to such intelligent appeals? Discerning people sense that the lacto-ovo-vegetarian diet is not only ideal for human needs, but that it can be enjoyed and practiced with gusto and enthusiasm. The vegetarian regimen is one that is better than that supplemented with flesh foods, from every knowledgeable viewpoint.

There is an abundance of scientific support for the view that the lacto-ovo-vegetarian diet is nutritionally adequate. One of the latest appeared in *Today's Health* for June 1, 1966. The author, Philip L. White, Sc.D., is secretary of the Council on Foods and Nutrition of the American Medical Association. In answer to the question, "Is it possible for a vegetarian to obtain all of the necessary nutrients to maintain good health?" he replied:

It is possible, but somewhat difficult. Special care must be taken to include whole-grain cereals, legumes, nuts, and nut-like seeds as well as a wide variety of vegetables and fruits. This wide variety is necessary in order to be assured of an adequate

intake of the more difficult to obtain vitamins, folic acid, and vitamin B₁₂ as well as calcium and iron.

The lacto-vegetarian has an easier time since eggs, milk, and milk products may be consumed. These foods help assure adequate amounts of protein, calcium, and the B vitamins.

Some food companies produce a wide selection of meat substitutes which look and almost taste like the real thing but which are all-vegetable products. Unless there is some reason to avoid the use of imitation meats, their consumption will help assure an adequate protein intake and will add variety.

Vegetarians get into trouble when they depend to a large extent on starchy foods which provide little protein, minerals, and vitamins.

I have quoted more than was required to answer the question, in order that vegetarians who read this article might profit by *all* that Dr. White wrote.

Other aspects of the general question before us, besides the scientific, must not be overlooked. Actually there are potent reasons why the use of flesh foods should be avoided except in emergencies representing extraordinary situations.

Two potent reasons why flesh should not be used as food are as follows: (1) The blood content of flesh food consumed in the diet; (2) the tendency of flesh food to animalize the nature of the man himself. Let's look at the second one first.

Ellen White was divinely guided to declare that the use of flesh food was harmful and that its use tended to "irritate the nerves and to excite the passions, *thus giving the balance of power to the lower propensities.*"—*Education*, p. 203. (Italics supplied.) The context of the statement appears as follows:

Tea and coffee, condiments, confectionery, and pastries are all active causes of indigestion. Flesh food also is harmful. Its naturally stimulating ef-

fect should be a sufficient argument against its use; and the almost universally diseased condition of animals makes it doubly objectionable. It tends to irritate the nerves and to excite the passions, thus giving the balance of power to the lower propensities.—*Ibid.*

The expression “balance of power” is apt and thought provoking. In military parlance this suggests an “equanimity of ability to wage war so that no one state can with impunity dominate the others.” In the conflict between the physical and spiritual powers operating in man the use of flesh meats upsets the equanimity of ability to wage war so that “the balance of power” is lost in favor of “the lower propensities.” When flesh foods are used the spiritual nature may become subservient and incapable of regulating desire and the physical as it should.

Even under ideal conditions all the intellectual and moral powers available are needed—and needed desperately—to control the “lower propensities.” But when flesh forms a part of the diet the “balance of power” is thrown over to the lower nature, stimulating and prodding the flesh of the human body along to inordinate cravings, even sinful acts, and to the overthrow of the spiritual. This is an unhappy situation adversely affecting the moral character of man.

Note the following statements:

The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. We say to you, dear brother and sister, your safest course is to let meat alone.—*Testimonies*, vol. 2, p. 64.

In this same testimony, the servant of God wrote about the stimulating property of meat and mentioned that—

the sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual faculties. These higher powers, which should control, have been growing weaker, so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can come in through the appetite and control men and women of intelligence, calcu-

lated by the Creator to do a good and great work.—*Ibid.*, p. 486.

And again in the same connection:

It is impossible for those who make free use of flesh meats to have an unclouded brain and an active intellect.—*Counsels on Diet and Foods*, p. 389.

It would be difficult to support the foregoing statements from the pen of Ellen White with scientific testimony acceptable to all nutritionists and psychologists. But the man or the woman who knows by experience the change that comes to the mind, the body, and the soul when meat is discarded as an article of diet can testify to the inspired counsel and endorse it. There are thousands upon thousands of men and women inside and outside the Adventist Church who are prepared to do this, and their testimony cannot and must not be ignored or depreciated.

But scientific evidences are beginning to take shape that unqualifiedly relate diet to conduct and behavior, particularly in teenagers. The relation of juvenile delinquency to the helter-skelter diet of the modern teen-ager has been pointed up by at least one rather convincing experiment.* So Mrs. White is not left at this point without some scientific corroboration.

But note what the Spirit of Prophecy says about this:

Nine tenths of the wickedness among the children of today is caused by intemperance in eating and drinking.—*Temperance*, p. 150.

Now what did Sister White mean by “intemperance in eating and drinking”? The following provides an answer:

When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who made them what they are. Who but the parents must bear this fearful responsibility? Did the Lord make these youth corrupt? Oh, no! He made them in His image, a little lower than the angels.—*Testimonies*, vol. 3, p. 568.

You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs, and meat,

OUR ONLY HOPE—

“So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.”—*Steps to Christ*, p. 63.

and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go? You have a work to do first. When you have done all for your children which God has left for you to do then you can with confidence claim the special help that God has promised to give you.—*Ibid.*, vol. 2, p. 362.

Now, turning to the first point: the use of clean meats from which the blood has not been removed.

In the book *Sons and Daughters of God*, page 225, we have the following statement:

The Israelites were forbidden to eat the fat or the blood. . . . *This law not only related to beasts for sacrifice, but to all cattle which were used for food.* This law was to impress upon them the important fact that if there had been no sin there would have been no shedding of blood. . . .

The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God alone could there be atonement for sin. Blood was also used to cleanse the sanctuary from the sins of the people, thus typifying the blood of Christ which alone can cleanse from sin. (Italics supplied.)

The prohibition against the use of blood and fat was not limited to the "beasts for sacrifice, but to all cattle which were used for food." In *The Ministry of Healing* we read that "of the meats permitted, the eating of the fat and the blood was strictly forbidden."—Page 312. Why was this? In *Counsels on Diet and Foods*, pages 393, 394, we read the following:

The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. *But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The disregard for the Lord's special directions has brought a variety of difficulties and diseases upon human beings. . . . If they introduce into their systems that which cannot make good flesh and blood, they must endure the results of their disregard of God's word.*" (Italics supplied.)

In the purchase of common flesh meats at butcher shops and chain stores and in their use today we have a health hazard that Seventh-day Adventists and the world in general should ponder with care and prayer!

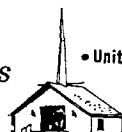
Is the clean meat purchased at the butcher shop acceptable for human consumption? Take one look at the steaks and

Baptistries

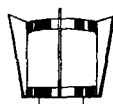


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choice cuts and note the blood that oozes from the flesh. Indeed, if it were not for this blood present in the meat the flesh food would be unpalatable and unappetizing. It is the blood in the flesh food that gives to it its flavor and also the distinctly stimulating quality. One has only to consult the laboratory scientist to discover the character of the elements in meat containing blood. These same sources provide the stimulating qualities.

Seventh-day Adventists who use flesh meats would not—nor would anyone else, at least from the viewpoint of flavor—choose to eat meat from which the blood had been drained as in the old Jewish kosher fashion. Yet was not such meat the only type acceptable for food in ancient times? Should it not be so today if indeed one is to use flesh foods at all? We are told—

Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us.—*Ibid.*, pp. 380, 381.

And if the counsels of Ellen White represent "light which God has been pleased to give us," shall we not follow it? And who will doubt that this is light? The balance of power is needed today on the spiritual, not the carnal, side of our human nature. And in the Lord's counsel we have a way pointed out to Christ our Lord that will help us to be strong in God and in the truth in these times.

* Write for the document "The Scientific Character of the Ellen G. White Science Counsels" to White Estate, General Conference of Seventh-day Adventists, Washington, D.C. 20012.



THE MEDICAL MINISTRY



FEW areas of Christian endeavor have experienced greater neglect or offer greater opportunities to meet spiritual need than the ministry to the sick. The major portion of our Lord's recorded activity was given to the relief of human suffering—physical, mental, moral, and

spiritual. Among the divine imperatives which He gave to His disciples was that of healing the whole man.

It is deeply significant that the New Testament Greek word for salvation has a medical connotation suggesting that healing and saving are closely allied. Many times we hear the Lord say, "Thy sins be forgiven thee; thou art healed." The word σώω, "to save," is translated by the verb "to heal" in the Authorized Version of Mark 5:24 and Luke 8:36. The idea is that of saving from disease and its effects.

Those responsible for the physical or spiritual care of people become aware that there is more to illness or health than the test tube can discover. A person's spiritual and emotional condition has an astonishing effect upon the state of his health. So the hospital chaplain visits the sick to meet needs in these areas that are not usually being met by others.

Nuisance, Luxury, or Necessity?

We know what a chaplain is and does. But it is difficult to express his work explicitly, for he deals with the intangible, whereas the doctor deals with the tangible, the physical body. To some people of limited vision a chaplain is a nuisance. To some he is a luxury. They feel he might be an asset if only the hospital could afford him. There is a third attitude that more and more people possess. That is that the

The Healing Ministry of the Hospital Chaplain

CLIFFORD A. REEVES

Chaplain, Florida Sanitarium and Hospital

hospital chaplain is a necessity. They feel the modern hospital could not operate successfully without a trained chaplain any more than it would without other paramedical specialists. They say it is impossible to treat the whole person without having a qualified chaplain on the health team.

The work of a chaplain is a specialized ministry. I would say that the primary task of the chaplain is to assist the sick person to mobilize his religious and spiritual resources to meet the stress of illness. He supports the patient through his hospital stay, communicating friendly concern and the never-failing, eternal love of God.

Consultative or Comprehensive?

There are two differing philosophies of chaplaincy service. One, which may be called the consultative approach, moves on the assumption that the chaplain is the religious specialist of the hospital. Like the medical specialist he is only expected to see those patients who call for him because of some religious need or who in the opinion of their physicians would profit from his visits. This tends to be the reasoning in larger medical centers which have no specific religious affiliation.

The other philosophy, which may be called the comprehensive approach, is based on the assumption that ideally the

chaplain ought to make an initial visit to every newly admitted patient. For some patients in a large hospital, perhaps, this will be his only visit. In this process, however, the chaplain becomes aware of those patients whose pastoral needs are greatest and with whom he can profitably spend the time he reserves for more intensive pastoral care. This philosophy tends to be adopted in denominationally controlled hospitals, and is part of their effort to give a specifically religious and spiritual character to their patient care.

Categories of the Chaplain's Ministry

The major work of the chaplain might be divided as follows: *Individual ministry to patients.* This would include initial pastoral calls on all admissions, regular rounds, care of the surgical patients, of the critically ill, of the patient with long-term illness, the maternity patient, the mentally ill, the patient with terminal illness, pastoral care of the outpatient, and emergencies.

It is good for the chaplain to keep in mind a hierarchy of need, an order of importance, in patient visitation. First, patients facing death, and bereaved families should be given preference. Then the critically ill and their families. Next, surgical patients. Then the newly admitted. And finally the regular follow-up visits.

Group ministry to patients. An important phase of chaplaincy service in many hospitals is the conducting of daily or weekly devotional and worship services in the parlor or chapel for patients who are ambulatory. But increasingly this plan is being replaced by a daily devotional broadcast from the chaplain's office. Sabbath school lesson study and the regular Sabbath morning service can be relayed to the patients from a chapel or a nearby church. The use of closed-circuit TV can enhance the usefulness of this ministry.

Ministry to hospital personnel. This is another vital part of the chaplain's task. For some of the staff he is the only pastor they have. They should be able to look to him for help in personal and family problems. Thus he can keep spiritual values in focus. Nothing will help to foster the religious atmosphere within a hospital like daily worship in each department, preferably with the department head in charge.

A good chaplain makes his presence felt in the indefinable atmosphere that makes

a good hospital. With the help of the administration he can exert an influence that will affect all workers from the lowest to the highest.

Increased Efficiency Through Training

The future holds great things for properly prepared chaplains. All are agreed that academic qualifications and professional competence must be increased. Recently a preliminary effort was made to survey the nature and extent of Protestant chaplaincies in health and welfare institutions in the United States (excluding military, educational, and industrial chaplaincies). It revealed that Seventh-day Adventists stand foremost in the ranking of denominations in terms of the number of full-time chaplains for each 100,000 church members (*Pastoral Psychology*, June, 1966, p. 30).

How much more gratifying it would be if in addition to the *quantitative* factor it could be said that Adventists are also top ranking in the *quality* of their chaplaincy training and efficiency. The establishment of our Institute in Clinical Pastoral Education at the Florida Sanitarium and Hospital was a move in this direction. The response, as seen in the number graduating from this institute, has been beyond our most sanguine expectations. Increasing numbers of chaplains and local pastors are being sent to get this four weeks of intensive training. (See *THE MINISTRY*, May, 1966, p. 36.)

Professional Recognition

The chaplain's position and acceptance in the hospital community will largely depend upon himself. Cooperation and consultation with medical doctors will not come automatically. The chaplain will have to merit this and build up communications with medical men over a period until he gets their confidence. He must prove his right to be on the healing team. There are some tangible evidences of his competence. His status with the staff depends on these to a large extent. They are: *Attributed Integration.* This would include administrative sanction and appointment to office by a board of directors. *Professional Integration.* This would subsume the chaplain's ordination as a minister, graduate of a seminary, graduate study, clinical training, et cetera. *Earned Integration.* This he must earn in the hospital

(Continued on page 36)

Reaping From Another's Sowing

CYRIL M. BENDER

Evangelist, Tanzania Union, East Africa

TO REAP souls after another has sown the seed is one of the most blessed experiences that can come to an evangelist.

Mr. and Mrs. Moses Mwamalumbili attended E. E. Cleveland's campaign in Dar es Salaam in 1963, but because Mr. Mwamalumbili was in government employ and could not be released from duty on Sabbath, he did not take his stand at that time. But the continued working of the Holy Spirit upon his heart was so forceful that to turn aside from the message of truth convinced him that he was in danger of disobedience to God. Later he approached his employers once again, and by forfeiting his days of accumulated leave he was permitted to keep the Sabbath.

I had the blessed joy of baptizing him. Daily he is growing into a valuable asset to our church life in Dar, serving as choir-master, treasurer, and Sabbath school teacher.

More than two years have passed, and further tests have come to him, but unflinchingly he has maintained his loyalty to his Master through the darkest days, and through God's providence and blessing has been spared the experience of oft-threatened dismissal.

Stanley Sinyangwe and his wife first heard the message in Nairobi, Kenya, through the ministry of R. E. Delafield. He worked on the railways and was refused Sabbath privileges. Later he was transferred

to Tanzania, and in my Voice of Youth campaign again came under conviction that he should keep holy the Lord's Sabbath. He decided to retire from the railways and return to his home in Zambia in order to obey his conscience.

"Why not approach your employers again," we urged. "There is no limit to what God is able to do."

Together we visited the administration, and he was given the Sabbath free. Another interested young man was also given this privilege. Both these men went with me into the watery grave.

Peter Thomas works in the government veterinary department and failed to take his stand during Pastor Cleveland's effort in 1963 in Dar es Salaam because of Sabbath problems. But when we spoke again to the doctor in charge he was released from work on the Sabbath, and became another to be baptized during my Voice of Youth campaign.

This campaign was a venture of faith. My associates were the young people of our church, and one night a week they had full responsibility for the program. The Lord blessed our efforts and fifteen dear people took their stand and were baptized.

The Healing Ministry of the Hospital Chaplain

(Continued from page 35)

through his work and spiritual influence.

The desirable relationship between medicine and ministry, doctor and chaplain, has been well expressed in the words of Kelley Barnett:

Across the patient's bed we face each other:

You in your white coat, a stethoscope in your hand;

I in my black coat, a Bible in my hand.

At the beginning we were one, since the beginning we have always been together, unavoidably related, and when you are true to the oath of medicine and I

true to the ordination vows, the center of interest has been, is and must always be in the man on the bed,

your patient, my parishioner, God's creation. And if we

work in unity together, the patient will come to see, to know,

to love the Father God who through us, in us, by us, and

in spite of us, remains, the Ultimate One who 'healeth all

our diseases and forgiveth all our iniquities.'

The Sons of Contrast

ARTHUR W. SPALDING

DEAR Rachel! Dark-eyed, daring, sweetly imperious beauty of the Mesopotamian plains! What splendor of young love in the meeting at the well, with the sheep and the city gossips for witness! What tragedy of unsisterly betrayal, of stint to mother love, of gasping, bitter death in sight of Bethlehem! Rachel! Of all the Bible women, from wayward Eve to the magnificent group about the Man of Galilee, thy figure charms me most—save it be that of Mary of Nazareth; and she was not so humanlike as thou. What fault was in thy proud life, that God should scourge thee so with thorns? Still, when thy soul cried out in agony, He gave thee sons,—sons whose deeds have rung throughout the ages, and will yet to eternity; sons, like thyself, compounded of fire and ice, of daring and compassion, of pride and abnegation,—the Sons of Contrast.

Joseph

He walked a narrow path those seventeen years that were first in his life,—this petted favorite of his old father, cherishing his dead mother's memory, austere following the grave counsels of his world-weary sire, and keeping an eagle eye upon the misdeeds and the rank speech of those sons of weak-eyed Leah and the maids—a young god in rectitude, and a fool to his sear-eyed brothers.

What torture he is to the sophisticated, this Joseph, scornful of muddled speech but half understood, and commanding, in his ignorant innocence, the beasts of lust to be gone! What! (cry his brothers) half of life, ay, all of reality, is hid to him; yet he would assume to be a censor of life. Oh, he were well fit to hang tip-headed about the knees of his mother or of old Deborah! But they are gone; and he must needs come puling about with hairy men, and rebuke

them for men's laughter and men's blows. And to show off his striped coat! And for all he shows a stripling's muscle and a willing heart, and will not let a lamb be missing for an hour, would he were gone! Shall men who smote a whole city and dared the countryside to block them in their march, fall before this big-eyed, moon-faced codling? His dreams indeed! His bowing sheaves! His sun and moon and twelve stars! It is a cause for ribald laughter.

But Joseph went through the furnace. And when the blast of hate struck him, it seared off the tassels of his pride. And hard labor shriveled the days of dreaming. Then lust flamed out and would have swallowed him; but the pure soul that formed in the fields of Canaan was proved gold in the house of Potiphar. Last, wearisome, hopeless days in the dungeon; but the will to service could not be quenched. And lo, there was a man!

What could Reuben say to his purity? What could Simeon answer in the face of his patience? What did Dan and Zebulun, Gad and Asher, know more of life than he? Who of them could have stood the fire of his trial? "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Genesis 49:23-26.

He was no milksop, this Joseph who filled his young soul with manhood's virtue, and faced license at Hebron and vice in On, whose feet were bound with fetters in the dungeon, and whose finger was gemmed by a Pharaoh in the palace. When

it came to vision, who so wise as he? When decisiveness was required, who so quick as he? When diligence was the need, who so untiring as he? When subtlety was in place, who so penetrating as he? Lordly indeed he was, until the land of Pharaoh cringed before him, and shepherds of Canaan fell at his feet; but when compassion cried, then—"I am Joseph your brother. . . . Now therefore be not grieved, nor angry with yourselves: . . . for God did send me before you." "Blessed of the Lord be his land, . . . for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." Genesis 45:4, 5; Deuteronomy 33:13, 16.

Because Reuben, the first-born, failed, his birthright was divided among his brethren. To Judah fell the chieftainship; to Levi was given the priesthood; and to Joseph the double portion. So it came about that Jacob adopted Joseph's two sons as his own, inducting them into the nation as tribes equal to the older, his own sons. To Manasseh, the elder, was given second place, and he passes always under his own name; while Ephraim, the younger, because of greater qualities in leadership, took precedence of his brother, and though usually named as himself, sometimes passes in the kingdom of Israel under the name of Joseph.

Ephraim

In Ephraim are manifested most fully the imperious force and spirit of his father. In the history of Israel, Ephraim comes to the fore again and again—vigorous, energetic, sometimes dictatorial, often the leader in jealous challenge of Judah's precedence, or Benjamin's, or Manasseh's. Yet Ephraim was not a mere boaster. Of him came Joshua, the single-minded, strenuous, yet self-deprecatory, who stood in the place of the mighty Moses, and in whirlwind campaigns smote Canaan into submission and marshaled Israel for Jehovah. A woman, Deborah of Ephraim, shamed a man of war into a stand for independence, and she furnished the sinews of faith and fortitude which discomfited Sisera with his iron chariots. It was a young man of Ephraim, Jeroboam, whose energy and industry brought him favorably to Solomon's notice, whom northern Israel chose as king against

Judah with its weak Rehoboam, and who with imperious haste flung the challenge of religious as well as political rivalry against Jerusalem.

No humble place did Ephraim intend to take; yet his fervor, though sufficiently selfish, was, when analyzed, more solicitous for Israel than for himself. He quarreled with Gideon and with Jephthah because he believed his presence would have made victory more complete. There is observable in Ephraim an impulsiveness, often allied with arrogance, which it is not unjust to note is first discernible in his father Joseph; yet perhaps the mingling of the royal blood of Egypt in his veins gave him from his mother more of impatience and hasty action than was his due from Israel.

How exact is his portrait in the apostle Peter, the impulsive, hasty, imperious, and ambitious, yet withal the devoted, energetic, and loyal! Over the head of a reformed Ephraim well may preside a transformed Peter.

Manasseh

With much of the same character as his brother, Manasseh is more sedate, retiring, and modest. Passion in him is indeed seldom to be noted. How self-deprecatory Manasseh's great Gideon, yet nevertheless how competent! But in Jephthah, the outlawed son of Gilead, we notice a different strain. Cast out, he went for himself, yet turned again to help in Israel's need; but when Ephraim would domineer, as he had over Gideon, Jephthah struck, and his "shibboleth" has remained a mark of history.

We cannot and need not separate greatly the sons of Joseph. Though numbered double, they are one except in minor respects, the first the more impulsive and imperious, the second more sedate, dependable, and modest. And among the apostles we find, well fitting these tribes, the two brothers Andrew and Peter. Andrew, like Manasseh, the older, is retired to the background by his more aggressive brother; yet upon him again and again a greater reliance seems to have been placed by his fellow disciples and even by the Master. Let him be the head of Manasseh.

Benjamin

We come to the last of the tribes, "little Benjamin." He is the youngest, yet with the exception of Judah and perhaps of Levi, the most prominent among the tribes

of Israel. And more delightfully romantic is his history than any other. His twofold character is well portrayed in the combined words of Jacob and Moses. Daring and defiant does Jacob see him, the wolf, fierce, swift, and predatory; mild and benevolent is he in Moses' eyes, sweetly friendly, protective: "The beloved of the Lord shall dwell in safety by him." Genesis 49:27; Deuteronomy 33:12.

And such was the contradictory character of Benjamin: headstrong, fiercely and unreasoningly loyal to his word or his prejudice, undaunted by odds, contemptuous of danger, succeeding in the impossible; but to the hunted, the needy, the fearful, how careful and benign! Best represented is Benjamin by Jonathan, who one day stormed the heights of Michmash and with a single follower and but one sword put tens of thousands of aliens to flight; and who again, went down to the hunted David in the wood of Ziph, and "strengthened his hand in God." "Swifter than eagles," "stronger than lions," "the bow of Jonathan turned not back;" yet, "My brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women"—this was the deathless lament of David.

And what a roll call in the pages of Israel's history is that of Benjamin! Ehud the left-handed, who smote the fat tyrant in his summer palace, coolly locked the door, and went his way to blow the trumpet in Israel and smite Moab at the fords; then the tragic Saul, who raised his people from cowering slaves to heroes that flung their enemies out, and who made the first name for Israel in the brief space of time before terrible Gilboa; Jonathan, prince unequalled in valor and self-abnegation, most beautiful type, in a dim dispensation, of the perfected man to be, the Christ. Nor does the tribe suffer in the chivalrous Abner nor the patient and true-hearted Mordecai. But Esther! Wonderful star of the Persian night! How her rare courage, her noble self-sacrifice, her keen wit, her determined will, shine out in the darkness that but for her might finally have swallowed Israel!

Fitting it is that the list should be closed with Paul, a Benjamite, and though by himself called "the least of the apostles," yet acclaimed by the Christian world as the greatest. In him indeed the nature of Benjamin is readily to be seen. Fierce as a persecutor, and dauntless as an apostle, he was

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to the believers a tender shepherd. By him not only were the walls of paganism stormed, but the assemblies of the saints were taught and prepared for the great ordeals awaiting them.

He is not popularly placed among the Twelve; but he was selected by the Lord Jesus in person, and in a more marked manner than were any of the others. Who shall say that he was not meant by the Lord to take the place of that fallen disciple, Judas Iscariot? And if Paul is thus to be numbered with the Twelve, we may well suppose him to be the head of that division of the church from which in the flesh he sprang and which in the spirit he most ideally represents.

So we come to the end of the tribes of Israel. The sons of Rachel, high in spirit and with grievous faults, yet stand forth in the history of the church with charm and glory. Without them, we should lack most splendid pages of Christian history. How fascinating to trace (with fancy naming the Josephites and the Benjamites of all the ages) the great deeds of the fiery yet lovable heroes of this strain! Shall we see in the pure, fine Polycarp the image of Manasseh, and in Savonarola an Ephraim? Was Francis of Assisi a Joseph of his time, and Luther a Benjamin? Did not the eagle eye of Knox light with the fire of Jonathan? And did not Latimer carry his lamp and trumpet like a Gideon?

Back over the broad highway trodden by the feet of the soldiers of Christ, how wonderful is the record of faith which Israel has left, with the armies of the cross marshaled under the banners of the tribes of Israel, from masterful Judah to stumbling Reuben, from the stern Levi to the suave Asher, from sturdy Issachar to brilliant Naphtali and persevering Gad!

They are not all alike, save in the one badge of fraternal love and sacrificing service. Bound by the vow of Christ, they unite where preference would separate them, they cooperate where choice would set

(Continued on page 46)



BIBLE INSTRUCTORS

"We Had to Fight to Be Here"

NOTE:

A presentation of the importance and need of the woman Bible instructor in God's work was given during the Ministerial pre-session at the General Conference session in Detroit, June, 1966. The following is what was presented by Bible instructors Cora Marina (Miami), Esther Roberts (Tennessee), Felicia Phillips (California), and Elva Dreos (Maryland), under the above title.

No, we had no trouble getting to Detroit. Train, plane, and car brought us with relative ease and with little effort to ourselves. Nor did we find it necessary to instigate a crusade against the General Conference for a place on the pre-session program, though we admit that the excitement was intense when the gracious invitation was extended from Elders R. A. Anderson and J. R. Spangler.

But let us explain. As each of us was considering preparation for the Bible instructor field, we were given little encouragement. "Counsel" like the following was given: "There is no need in the field. Many of those who are graduating are even now not receiving employment. Supposing you were hired, you would receive scarcely enough for a meager living. You would have to be at least forty-five to fifty-five years old to be an asset. No, don't even think of teaching Bible. Our academies are already crammed full of Bible teachers who flunked the ministry. You would have less chance there. But you like to teach. I've heard others say you were born to teach. You ought to study education and be an elementary teacher."

Smiling, your supposed benefactor resolutely believes that he has solved your problem. College brought an added terror, "And you know you will have to take Greek." Even this year one well-meaning staff member tried his hardest to talk one of us into being a social worker. Yes, almost everyone of us had to fight for the qualification to be here!

Whose Idea Was It?

Whose idea was it to hire women in the first place? According to the counsel we received, it must have been a big mistake. But let us see what the book *Evangelism* says. On page 467 the question is raised: "Who can represent the truth and the example of Christ better than Christian

women who themselves are practicing the truth?" On pages 464 and 465 the promise is given, "The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life." "God calls for earnest women workers, workers who are prudent, warmhearted, tender, and true to principle."—Page 478. "This is a sacred work, and those engaged in it should receive encouragement."—Page 469. "It should be the aim of our schools to provide the best instruction and training for Bible workers."—Page 475. Truly "our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—Page 456. Whose idea was it that Bible instructors are no longer needed? Most surely not the Lord's!

Why should this be of importance to you ministers and evangelists? Your reaction to the Bible instructors' field has more to do than you realize with the number of trained women who could help finish the work. Each one of you is the determining factor. Ellen White said women should be encouraged in this line. "There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have conscientiously accepted the truth . . . and will make successful workers for their Master."—*Ibid.*, pp. 478, 479.

In response to letters sent to Great Britain, Canada, various conferences and unions in the United States, including Hawaii, the following results were received: About 85 per cent were in favor of women Bible instructors, 10 per cent were fence riders, and 5 per cent unfavorable. Listen to some of the objections we received. You be the judge as to whether the logic is sound:

1. "I would . . . favor an intern rather than a Bible instructor because interns are able to take a little heavier responsibility in such missionary projects as Ingathering and going into new areas with an evangelistic program of preaching," versus "It is good to have people on our working force who do not have to wrestle with the administration of the churches. A Bible instructor can definitely be more effective in the

area of personal soul-winning, since she does not have so many distracting responsibilities."

2. "Many Bible studies being held in the evening pose the problem of women traveling on darkened streets for night Bible studies . . . in large metropolitan areas." Yet "God is calling . . . Bible workers . . . to consider the needs of the unwarned cities."—Page 533. Other letters explained, "A homemaker can take the time to listen to a Bible study and not feel under suspicion by neighbors as she might were she allowing a man to enter during the day when her husband is away" or "without the liability of being misunderstood by the head of the household." "The opportunities for coming close to people, particularly to ladies who are alone or whose husbands are not interested in studying the gospel, is manifold."

3. A "lonely life" because evenings are filled versus finding Bible work an "inspiration and a deeply satisfying profession."

4. If they [conference presidents] hire an intern, they not only have his services but they have the services of his wife as well at the price of one. But we read: "The method of paying men laborers, and not paying their wives who share their labors with them, is a plan not according to the Lord's order, and if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in."—*Ibid.*, p. 492.

5. The major reason in all letters was that the Bible instructor, after being in the field only a few years, is taken up with family cares. Really now? Don't schoolteachers have evenings filled with lesson plans and grading papers? Nurses must work the evening and graveyard shifts, thus leading a lonely social or family life. No one would think of not paying a doctor's wife or a teacher's wife who shared the same professional work. Then, too, how many teachers would there be if each school board refused to hire women because the board feared that the teacher may sometime have family responsibilities—or executives concerning secretaries, or hospitals concerning nurses!

Yes, we had to fight. However, the picture is not all dark. Dr. N. F. Pease from the Theological Seminary said, "The Bible instructor is one of our most valuable assets. Not enough dignity and stress and importance is given to her work." The former secretary of the Ministerial Association, R. A. Anderson, wrote, "As a denomination we are very remiss in training women for this particular type of work. Other denominations such as the Lutherans, Presbyterians, and Episcopalians are far ahead of us, to say nothing of Roman Catholics." He added, "I'm 100 per cent behind any worth-while program for the training of women." Then later he declared: "We need more Bible instructors. We need more ministerial wives who are Bible instructors!" This is one area in which our eyes need to be lifted up and our interest broadened.

A statement by Elder Ray Turner is significant: "We have about the same number of Bible instructors today as we had thirty years ago. The only trouble is that today's Bible instructors tend to average about thirty years older than they were thirty years ago." Then where is the problem? In a taped interview, when asked for his first mental image of a Bible instructor, one minister said, "Humph, you want my first mental image of a Bible instructor? An old maid." Following the mental image in importance the second major problem seems to be insufficient training. Here I must speak humbly and tread lightly because I know that our training yet lacks refining in the crucible of experience. But I am bold to suggest that part of the problem is in our educational-conscious age.

These problems arise from a lack of understanding of the role and contribution of the Bible instructor. Elder Phillip Follett wrote, "The hiring of untrained and occasionally poorly qualified ladies to do this work simply in order to have some lady on the evangelistic staff has not contributed to the over-all health of the Bible instructor."

Southern Missionary College, as well as several of her sister colleges, is now developing a well-organized four-year Bible instructor program. To qualify for the B.A. degree with a major in theology, students take the same courses as the men, excluding Introduction to Ministry, Homiletics, Introduction to Preaching, and Pulpit Delivery. Instead, training is received in personal evangelism and home economics. Especially valuable to the Bible instructor student is the course in food demonstration techniques, which enables her to effectively conduct health and cooking classes.

Yes, we also take two years of Greek, which we appreciate because it strengthens our belief

(Continued on page 48)

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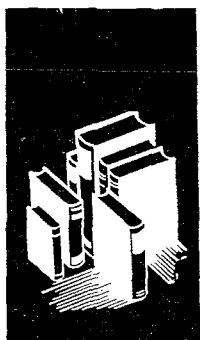
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BOOKS

The Conditionalist Faith of Our Fathers, LeRoy Edwin Froom, Review and Herald Publishing Association, 2,500 pages.

Adventist ministers, as well as many students in the religious world at large, have come to expect the best in Christian scholarship from the pen of LeRoy Edwin Froom. The works of this dedicated Adventist minister and teacher are always painstakingly researched, but presented in lucid, readable style. His latest contribution, *The Conditionalist Faith of Our Fathers* has added to his already lustrous distinction and reputation as an author.

The Conditionalist Faith volumes constitute a penetrating study of a subject of prime importance to Seventh-day Adventists—the nature of man and his state in death. The title indicates the author's belief that eternal life, rather than being inherent in man, is a gift given upon condition that he accept Jesus Christ. As Adventists we consider our position on this subject to be vital to our entire message, and, in fact, believe that it will become a matter of special conflict and controversy on which our enemies will ultimately unite against us. How especially important, then, that we be able to marshal to our defense not only the scriptural arguments for our concept but also the facts of history as to the source of the almost universal erroneous points of view.

Completely fascinating to me is the discovery through this monumental work that the immortal-soulist concept had a threefold origin. Beginning in the ethnic religions of India, Persia, and Egypt, this idea took root in the conflicting schools of Greek speculative philosophy. During the inter-Testament period in Jewry two groups of writers appeared with opposite points of view regarding the nature of man. One group held the view, which we now cherish as truth, and their testimony is even reflected in the Dead Sea scrolls. The other group espoused the Greek immortal-soul error, carrying this even to the extent of advocating prayers for the dead and denying the need for a future resurrection.

Contributing to the strength of our position is the fact that the first *Christian* writer to claim the soul to be innately immortal was Athenagoras in about A.D. 180. The lateness of this testimony removes it entirely from the age of the disciples or the earliest Christians. Thus, at about the same

time that Satan began contaminating the church with errors regarding the Sabbath, he did the same thing with the doctrine of the nature of man. What a strength to our preaching of truth is a thorough understanding of these origins!

For easy access and grouping of this material, several helpful pictorial charts demonstrate the various forces and beliefs at work in paralleling lines of action.

About 500 pages of volume one are devoted to an exhaustive (but not in any sense exhausting) study of the Bible's testimony in both Old and New Testaments on this important theme. Certainly not within my memory, and probably never in our denomination's history, has such a comprehensive study of the Scripture's witness regarding the nature of man been made. This section encompasses not only the positive arguments for believing that eternal life is conditional upon acceptance of Christ but also faces up squarely to the problem texts so often misunderstood. The result is a unique Biblical composite, leaving the reader with the assured certainty that the "conditionalist" platform only has reliability and strength. These 28 chapters of Biblical witness would really comprise a most excellent volume were it necessary for them to stand entirely alone. But coupled with the reinforcing testimony of sacred history, so thoroughly investigated and wisely included, the over-all effect is even more convincing and conclusive.

Having preceded the first volume in publication, volume two contains material that every Adventist will highly value. Often concluding that we stand alone in our distinctive beliefs, it is stimulating and heartening to discover that God has in the world today, as on another occasion, literally thousands who "have not bowed the knee to Baal." A tracing of the progress of the truth regarding man's nature from A.D. 600 to A.D. 1800 sees repression and obscurity give way to gradual restoration. A study of the nineteenth-century resurgence of conditionalism reveals a growing crescendo of prominent, respected witnesses who have rediscovered this lost truth and have recorded their views. The twentieth century is being marked by an even more accelerated acceptance of the Biblical position on man's nature. Numerous theologians outside of our ranks, known and listened to everywhere, believe as do we. What a strength to our preaching on this theme is our ability to quote from some of these outstanding scholars.

Spiritism and an eternally burning hell, both outgrowths of the immortal-soul error, are dealt with fairly from both the Bible and present-day evidences. The result, however, is their complete elimination as acceptable Christian ideas. When one rightly understands the teachings of God's Word on man's inherent nature, he can only conclude that there is no room in Christian thinking for either doctrine.

It is my considered judgment that no Adventist minister can afford to be without both volumes of *The Conditionalist Faith of Our Fathers*. Until the Lord comes our people will be grateful for the

total dedication and untiring efforts of this Christian scholar among us who has contributed so much to the strengthening of our position and arguments. Our preaching on the state of the dead will be more positive and certain as a result of what we glean from L. E. Froom's years of work and study on this theme both in the United States and abroad. So strongly do I feel regarding the value of these books that on a recent telecast I displayed them in my studio library and commented on their message. I have been eager to have ministers of other faiths read them, and have recommended them on numerous occasions. Be sure to devote some of your budget for books for this year to an immediate purchase of both volumes of *The Conditionalist Faith of Our Fathers*, and then put them to use, enriching yourself and others.

W. A. FAGAL

***Dedication Services*, S. W. Hutton, Baker Book House, Grand Rapids, Michigan, 79 pages, \$1.95.**

This is another of the minister's handbook series and is written by Samuel Ward Hutton, who for many years has been a teacher of worship in Texas Christian University. It is obvious that the author has spent years of intelligent and consecrated effort in collecting, reviewing, editing, and creating worship materials that have to do with the experience of dedication. The book is divided into three sections—the dedication of persons, places, and things. For *persons*: Dedication services for parents, children, youth, men's groups, women's groups, church school leaders, church officers, ministers of music, choirs, and, of course, the minister himself, are given.

Then there is the dedication of *places* such as the building site, groundbreaking service, cornerstone laying, an educational building, the church sanctuary, a new addition to the church, the house of worship, a home, a mortgage burning, a farewell service to an old church building, and even a dedication service for a business establishment.

The dedication of *things*—organ, the pulpit, the Bible, communion ware, a baptistry, the piano, the hymnals, and the pews. The dedication of church funds is also considered. This is a valuable book of source material for any minister in his work for the church.

ANDREW FEARING

***The Work of the Usher*, Alvin D. Johnson, The Judson Press, 1966, 64 pages, \$1.00.**

"The usher is in that strategic position where worshippers obtain first impressions" states the author in his introduction. Here is excellent advice that an usher put his best foot forward. He claims to be indebted to unnumbered experienced ushers whose capabilities have reached this book in various ways. The author has captured the significance and the holy joy of being a "doorkeeper in the house of my God."

The reader of this unique booklet becomes a student of ideas on intrinsic courtesies that invite worshippers to return to the church that has the

ability to make people feel at home in its midst. Gracious welcoming leads to true worship and Christian fellowship. Men should be trained to make worship inviting and beautiful without making their work obvious.

The Work of the Usher might well serve as a complete guide. It is simply written and suitable for either individual or group study. Its convenient size and durable binding suggest that it was written by a practical pastor and that it was developed in the church's workshop. It is adaptable to various types and sizes of congregations.

Chapter titles are: The Role of the Usher, The Person Who Ushers, Organizing for Action, The Church Service, Before and After the Service, The Usher's Church, Recruiting, Appendix, and Index.

This booklet is a distinctive help to any wide-awake pastor. We cheerfully recommend it for all ushering purposes.

LOUISE C. KLEUSER

***The Righteous Judge*, Harold E. Guillebaud, M.A., obtainable from Scripture Union, C.S.S.M., 5 Wigmore Street, London, W.1., price 4/6.**

This book, which is "a Study in the Biblical Doctrine of Everlasting Punishment," was published posthumously, the author having died in 1941. The book is very interesting from the Adventist viewpoint. It came about because the author found it impossible to reconcile the traditional and un-Biblical view of the doctrine of the punishment of the wicked with the character of God as revealed in the Bible. A careful and reasoned study of the Biblical evidence led him to reject the traditional view and to accept the simple scriptural declaration that only those who are united to the life of Christ will live eternally.

The conclusions the author reaches are basically sound and acceptable to Adventists. He deals thoroughly with relevant Biblical passages. The value of the book lies in the freshness of the approach. One enters into the mind of the author, discovering afresh the wonder of truth breaking into the mind and error being expelled.

Archdeacon Guillebaud was a theologian, and he brought to his task a trained mind. He introduces his study with a delightful piece of reasoning that places the onus of proof upon those who oppose the Biblical teaching of the eventual destruction of evil. He states the problem in the form of a question that highlights the absurdity of the unending existence of evil. He says: "We do not believe that evil has existed from all eternity in the past, but can we believe that it will exist for all future eternity in hell? Will there always be an 'outer darkness' outside the kingdom of God, a prison of evil co-eternal with God Himself and His redeemed?"

The book came to this reader's attention because it was reviewed in an "evangelical" magazine as a "pernicious book" that was "decidedly harmful." Having enjoyed the *pernicious page* one could wish for a spate of such works.

PATRICK BOYLE



NEWS BRIEFS

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

Bus Converted Into Church

A Church of England vicar has converted an old London double-decker bus into a mobile church with seats for 30 worshipers on the lower level and Sunday school accommodations above, reports the *New York Post*.

"We have several large housing developments where there are no churches so we thought this might solve the problem," said the Reverend Ivor Machin.

Japanese Taller After Eating American Food

Americanized diets have increased the average height of Japanese 14-year-olds about $4\frac{1}{2}$ inches in the past 13 years. The result is that most of them are now too large for their school desks and chairs. In the past ten years Japanese clothes manufacturers have had to revise upward all their suit and dress sizes.

Creation Story Declared Accurate

A British archeologist moved to narrow the rift between the scientific and the theological versions of the origins and development of earth and man, reports the *Long Island Press*.

Dr. Louis S. B. Leakey, in a lecture at Brookhaven National Laboratory, said, "The amazing thing is not that the writers of the Biblical version were so wrong, but that they are so remarkably accurate when considered in the light of today's scientific knowledge."

Alcoholics and Accidents

A University of Michigan report reveals that 50 per cent of fatal traffic accidents are caused by chronic alcoholics, reports *Parade* magazine. Most of these alcoholics suffer from severe psychiatric problems that apparently immunize them against educational appeals, police warnings, and legal penalties. In researching 72 persons responsible for 87 fatal accidents, the investigators learned that 36 were alcoholics, 35 of whom had been drinking before the fatal accident. Much of the research was gathered posthumously.

Gambling in Britain

The number one social evil in Great Britain today is gambling, according to *Parade* magazine. Ever since the government legalized gambling clubs, those who can afford least to lose have been losing most. George Thomas, parliamentary secretary at the home office, said, "There are families whose lives are being ruined because of gambling. The time has come to strike a note of warning to the nation. Unless a halt is called now, we will be on the way to decadence from which it will be very difficult to recover."

Methodists, Presbyterians to Be Led by the Same Pastor

A Minneapolis Presbyterian minister, Dr. Elbert L. Larvick, has accepted a new ecumenical position. He will serve as first common pastor of the Methodist and Presbyterian churches in Salem, South Dakota.

Link Alcohol to Cancer

A study conducted at three New York Veterans Administration Hospitals finds that heavy consumption of alcoholic beverages is linked to the development of cancer of the mouth and throat. Now the alcoholic-beverage people are putting up money for research, reports the *Long Island Press*.

According to a professor of preventive medicine at the New York Medical College, "heavy drinking" is defined as 1.6 ounces or more of pure alcohol a day or an average of four drinks daily.

Many years ago Ellen G. White, in speaking of alcoholic beverages, wrote, "The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. . . . As a result . . . disease and death hurry myriads of victims to a drunkard's grave."—*Gospel Workers*, p. 386.

D. W. McKAY

Smoking Linked to 12 Million Sick

THE Public Health Service believes it has underestimated the danger of cigarette smoking as the result of its recent study of 42,000 American households—the broadest survey yet of the nicotine habit as a hazard to health.

In one year Americans had 12 million more chronic diseases than they would have had if no one smoked; there were 300,000 extra coronary attacks and one million extra cases of emphysema or bronchitis, and another million cases of peptic ulcers.

"Americans spent 900,000 more days sick in bed than they would have spent if the total population enjoyed the same disease rate as nonsmokers," commented David Hoffman of the New York *Herald Tribune*.

"We are paying dearly for the cigarette habit," concluded Dr. William H. Stewart, surgeon general of the United States, "not only in terms of lives prematurely lost but also in terms of human suffering, medical bills, and the nation's economy."

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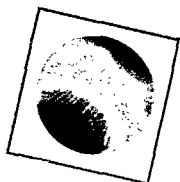
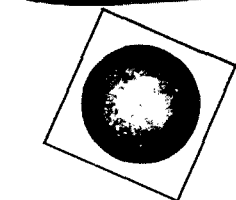
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D. W. McKAY

Is Rome Changing?

(Continued from page 30)

riage works out in life and practice."

Perhaps the bishop has given Seventh-day Adventists the soundest advice possible regarding the question of religious liberty. Before we talk of the "tremendous changes in Roman Catholic circles" let us wait and see how these new religious liberty "adaptations" work out in practice in Catholic dominated governments and countries.

MALCOLM L. PEDLAR
Staffordshire, England

Brothers of the King

(Continued from page 39)

them in opposition, they accomplish where nature, dividing, would make them fail. For one is their Master, even Christ; and all they are brethren.

And ever in their hearts and lives, true disciples that they are, dwells that prime law of the kingdom pronounced by their Master: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

(Concluded)

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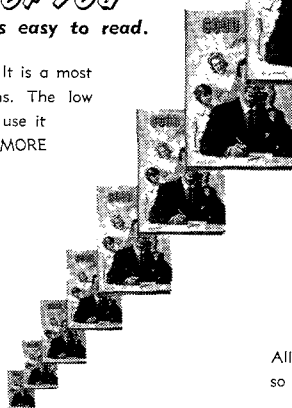
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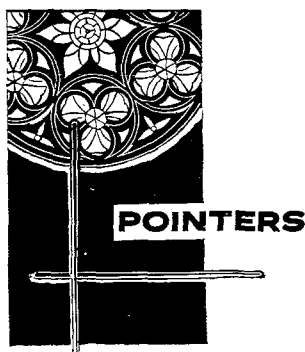
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"COME ALIVE" CONCEPT shapes effort. It is important, therefore, that we clarify our objectives as ministers of the gospel. Our Commander has committed us to conquest—not siege. As He planned it, this was to be no lengthy campaign requiring extensive (and expensive) fortifications. The soldiers of the cross were to leave the safety and comfort of their breastworks and charge repeatedly until the work was done.

There were to be *no jobs* that would insulate one against the unbelieving public, "no place to hide" from the rigors of personal evangelism. All organizational escape routes must be closed, and every encouragement be given to every man to spend some time witnessing. Ours is the privilege of common purpose and *uncommon effort*.

"Occupy till I come," when wrongly interpreted, is the language of siege. It literally means, "Yield no conquered ground." This is *no encouragement* for a "holding operation."

There are those who fear to blow the trumpets and sound the alarm lest these assume the character of spasmodic effort—appearing suddenly only to die out on the desert air. Better to venture and fail than to experience the uninterrupted slumber of the faithless. And for reasons more worthy than a familiar soft drink commercial, may we literally "Come Alive!"

E. E. C.

TITHING TIME DR. COYLE WILLIAMS, orthopedic surgeon in San Antonio, Texas, believes in tithing his time as well as his income. Recently he gave a month of his time and skill to a Presbyterian medical center in Korea. He introduced rehabilitation surgery for children at this hospital. During his month's stay he performed 80 operations, examined 372 orthopedic patients in an outpatient clinic of this institution, and lectured daily to doctors and nurses on the hospital staff. He also trained surgeons at the center in the latest orthopedic technique for treatment of polio and cerebral palsy in children.

Dr. Williams paid all his own expenses for his trip, for he believes "Christians should tithe their time as well as their money for the work of the church." What a major contribution to humanity this qualified specialist has made in loving services to those so much in need!

The warm feeling of satisfaction in giving of himself is worth far more than money to the doctor. He is thrice blessed—a new experience, joy in service to others, and the Lord's "well done, thou good and faithful servant."

A. C. F.

KNEE KNOCK IN FRONT of a church recently this sign was observed, "If your knees knock—kneel on them." And may I add—a sure cure for knee-knocking fear. In today's world, fear-producing factors abound. There is real reason to fear men, machines, and nature. Yet fear produces few positive effects.

A minister's anxieties are real. With souls to win, goals to reach, saints to comfort, sinners to save, youth to guide, and more besides, this man could well become a bundle of anxieties and fears. Nor is it true of him that "he is just too dumb to know that his job is impossible." Yes, most preachers know the odds. From them (the odds) he gains little comfort. But that his knees knock not is due to frequent kneeling. His view is clearer from this position. His fears are dissipated at the altar. They are Christ contained!

The key to fearlessness is self-denial. One can with safety will *only himself* to remain fear free. Nor may personal security challenge principle at the heart's throne room. The martyrs were fear free to the extent that they were emptied of self. No knee knock accompanies the Christ-centered, prayer-filled life.

E. E. C.

"We Had to Fight to Be Here"

(Continued from page 41)

in the sure foundation of God's Word. Soon a second semester will be added to the personal evangelism class so that we may receive live experience with truth-seeking people and the questions they ask. In addition to regular school terms we may attend summer field school between the junior and senior years. In college the Bible-instructor student receives a thorough training—not a watered-down course for wilted girls.

Being a woman theology major is quite a unique experience. It is interesting to watch the reaction of an inquirer as we reply to the question, "What are you studying in college?" "Theology."

The more uninformed question us, "Are you going to be a woman preacher?"

The Bible-instructor student replies, "No." Then she goes on to explain what we are presenting to you this morning. Receiving our training is a lot of hard work and has its amusing moments. But your main question may be, How can the Bible instructor help the pastor?

(To be continued)