

OCTOBER '72

THE MINISTRY

the voice of the
seventh-day adventist
ministry

The Life and Work of J.L. Shuler

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That Dirty Pig!

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THE MINISTRY

Volume XLV, No. 10

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY

Published by The General Conference Ministerial Association.

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THE MINISTRY: Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$6.75 a year; 60c a copy. Price may be slightly higher in Canada due to the difference in the two national currencies. For each subscription ordered in the United States to go to foreign countries other than Canada, ADD 50c postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

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A former Lutheran minister testifies
in favor of Adventist theology.

God Made My Decision

C. RAYMOND HOLMES

Associate Pastor, Battle Creek Tabernacle

"For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope" (Jer. 29:11, R.S.V.).

LITTLE did I realize just how important these words would become to me! How desperately I clung to them as the events of 1968-1969 unfolded!

Up until my decision to unite with the Seventh-day Adventist Church in April, 1971, I had been a pastor in the Lutheran Church in America for ten wonderful and fruitful years. My last pastorate lasted seven years, and it was during this period that I really came to know the significance of being called as a spiritual leader.

Preaching is my greatest joy, and my heart was full of gratitude to God during those quiet and lonely hours of preparation, as well as thrilled with the responsibility of entering the pulpit week after week to preach the Word of God. For me the primary task of proclamation has always been to glorify the Lord Jesus Christ and publicly to portray Him as crucified (Gal. 3:1). God honored my ministry. Souls were saved, and many believers were filled with the Holy Spirit.

What an agonizing thing it was, there-

fore, when my wife, through the witness of a friend, became interested in the beliefs of the Seventh-day Adventist Church. In September, 1969, she left the Lutheran Church, of which she had been a member since childhood, and was baptized into the Adventist Church. Needless to say, this was a traumatic experience for me and a deep shock to the members of my parish, who had loved and admired her for so many years.

A Promise Taken to Heart

It was in the midst of this most difficult and trying time that I received the promise quoted above. It became my daily guide during the succeeding months. Many decisions had to be faced as time passed. During the course of the next year it became increasingly clear that my ministry in that parish was at an end. A search for a new field of service began. It was unfruitful. Doors were closed to me on every hand. I kept wondering what it all meant—wondering what God was doing. Perhaps it was His will that my short ten years in the ministry was all there would be. Over and over in my mind passed the words of a friend who

had counseled me to pray daily as to the will of God. He answered my prayers, and slowly but surely I was able to face the possibility that God wanted me also to make what appeared a very strange move.

Events and circumstances led straight to Andrews University Theological Seminary. In July I resigned my pastorate, and my family and I arrived at Andrews in time for the 1970-1971 academic year. I had come for two things: impressions and information. And God wonderfully fulfilled the promise He had made to me through Jeremiah. I discovered that He did have plans for me. They were good plans. I did have a future in His work. I could hope.

The Seminary in Retrospect

What I say now about the Seminary is in retrospect, looking back on its influence in my life over the past year. In the beginning the impressions I received were more important than the theological content of the courses. As the days went by I became satisfied that here was a group of earnest and dedicated Christian people fully committed to the radical lifestyle of the Christian faith. The students reflect in their attitudes the person of Jesus Christ, as well as an honest piety expressed in their acknowledgement of daily dependence on Him. I have met few students here who do not approach their studies with seriousness. And everyone I have spoken with has had a clear testimony for the Lord. The most thrilling thing about these students is their sense of mission. Their passion is to win souls for Christ!

The members of the faculty as men of God have made a deep impression. The lectures I have attended have in no way been the dry and lifeless presentations we so often envision. Each class session has been warmed by the personal testimony of the professor. Many of the lectures were profound personal professions of belief in the Lord Jesus Christ and in the doctrines held by the Seventh-day Adventist Church.

I found Christ here! He has been present in the lives of the students and faculty. He has been glorified in the worship serv-

ices and in the times of fellowship. He has been present in the classrooms and manifest in the doctrines taught. How glad I am to be able to say to my Lutheran friends that Christ lives in the Adventist Church!

Bible-centered Theology

I was thrilled to find a conservative, Bible-centered theology! My reverence for the Bible as the inspired Word of God, which I had always held, was deepened. Without equivocation the Bible is declared to be the Word of God in its entirety. The Word of God is held to be the judge of theology, not theology the judge of the Word of God. It is clear that here the function of theology is that of clarifying and communicating the whole of God's revelation to man, rather than of obscuring that revelation in semantics and philosophy. There is but one word that serves to describe both the theological methodology and the teaching methodology in this Seminary: **Clarity**—clarity of thought and clarity of presentation.

Overjoyed with the fact that Adventist theology does not accept the conclusions of the modern demythologizers, I have been able to ascertain that what Adventist theology is seeking to do in taking its evangelistic role seriously is to demythologize modern theology. Adventist theology does not accept either the methodology or the conclusions of existential relativism. Rather, it holds to the concept of absolute truth revealed by God in the Scriptures in propositional form. The Biblical writers were not making an interpretation of their own experience with the Lord, using the symbols of language to do so. Rather, God Himself was communicating a specific message of truth concerning Himself, man, history, and the universe through the inspired writers. In formulating its system Adventist theology works by way of the unity of truth found in all Scripture, and unabashedly in the face of contrary opinions in Christendom it holds firmly to the thesis/antithesis methodology.

With regard to man, Adventist theology holds that he is a moral being created in

the image of God. Man is a responsible creature, and because he is responsible and moral he can be addressed by the Word of God and find a realistic solution to his moral dilemma. That solution is by faith in Christ, who was crucified on a real cross in time and space, who was buried in a real tomb, who was literally raised from the dead, and who shall literally return in glory. Adventist theology wants to know what the Bible says, articulate it with clarity, and thus be faithful to its task of preparing young men to preach the last-day gospel to a confused and bewildered world.

Adventist Christology

Reverence for the Bible as the Word of God is reflected in Adventist Christology. The Biblical accounts of our Lord's virgin birth, His vicarious death on the cross, His literal resurrection and ascension, and above all, His literal return in the Parousia, are all confessed and taught as essential matters of faith.

It has been a tremendous privilege to study in a theological school where the Bible is the basic text, a school that makes every attempt to be acutely aware of the modern trends in theology but that hews closely to the fundamental and orthodox faith of the revealed Word of God, a school that seeks to know how modern man thinks and why, so that it can train its students how to preach and teach the Biblical message with accuracy and conviction. It is into the modern world of the twentieth century with its skepticism, humanism, and universalism that the Adventist minister goes with a sure message of God's love in Christ and with the message of His heavenly ministry, through which He guides the events of history toward their conclusion.

Don't You Believe It!

My impression of the quality of teaching and the theological content of the courses offered at the Seminary has been quite different from that of the article in the June 7, 1971, issue of **Newsweek**. Most non-Adventists know about Ad-

ventism only what they have heard from those who are antagonistic and critical. This tragedy, which effectively camouflages truth, is compounded if constituents of the Adventist Church themselves get the wrong impression as a result of the inaccurate reporting of a national news magazine. I have sought a conservative theology and have found it at Andrews Seminary. I have not found liberalism here. And certainly the faculty of this theological school adheres to the Biblical doctrine of Creation as held historically by this denomination in keeping with the Reformation of the sixteenth century.

God is using this institution in the preparation of men who will preach the second coming of Christ to an extremely sophisticated age. That Satan will seek to mar its influence we can have no doubt. We must resist him! We must pray daily for this Seminary! God will hedge it about with His heavenly host and protect it so that its effectiveness in doing theological evangelism will not be hindered.

Mrs. White wrote, surely by way of inspired anticipation of today's conditions:

The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet.—**Testimonies**, vol. 5, p. 528.

My decision to resign from the ministry of the Lutheran Church in America and to join with you in the ministry of the last days was guided by the Lord. Truth is captivating. When faced with truth, the Christian has but one choice. He must obey. God's truth concerning the Sabbath, the ministry of Christ in the heavenly sanctuary, and the events surrounding Parousia captivated my mind and heart. I am a Seventh-day Adventist today because I believe it to be the truth, and also I believe it to be the will of God for my life. God with His truth made my decision inevitable, and the Seminary with its students and faculty played a very large part in it all. □

HUMAN VARIATION

Editorial Note: This material was presented at the Human Relations Workshops held at Andrews University. These workshops involve black and white Seventh-day Adventist ministers who are together on each occasion for approximately five days, exploring the dimensions of the race problem and how it can be most successfully met. We believe this material will be of general interest and benefit.

ROBERT C. KISTLER

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PEOPLE are different. Differences can be observed, for instance, in a number of individual characteristics such as personal perspectives or ways of looking at life, as well as individual life goals and achievements. We also observe differences that have to do with the human body, such as body build, skin color, hair color, and whether or not the hair is straight, wavy, or curly, as well as other characteristics. There is no question but that such variations do exist.

But in addition to noting these variations it is typical to carry these observations a step further, especially in regard

to the physical variations among men. We tend to stereotype or to set up classifications or categories. It was Franz Boas who noted that:

We are easily misled by general impressions. Most of the Swedes are blond, blue-eyed, tall and long-headed. This causes us to formulate in our minds the ideal of a Swede and we forget the variations that could occur in Scandinavia. If we talk of a Sicilian we think of a swarthy, short person, with dark eyes and dark hair. Individuals differing from this type are not in our mind when we think of a "typical" Sicilian. The more uniform a people the more strongly are we impressed by the "type." Every country impresses us as inhabited by a certain type the traits of which are determined by the most frequently occurring forms. This, however, does not tell us anything in regard to its hereditary composition and the range of its variations. The "type" is formed quite subjectively on the basis of our everyday experience.¹

The present concept of race originated

in this recognition of physical distinctions between different human populations. Actually, the term and the idea have been around for a long time, but in its so-called scientific setting it was developed in the field of anthropology as a technique for classifying different peoples. What started out as a rather simple and hopefully useful scheme of classification, however, proved to be neither simple nor very useful. The concept of race is really a very complex concept, with elements belonging to biology, psychology, sociology, anthropology, and history.

Defining Race

One of the real problems in discussing this subject has been to define what is meant by *race*, and then to locate the peoples of earth in regard to the classification scheme implied by the definition. For instance, in his anthropology text, *Man in the Primitive World*, Hoebel defines *race* as "a major grouping of interrelated people possessing a distinctive combination of physical traits that are the result of distinctive genetic composition."² While this may be a "down pat" definition for the student in introductory anthropology, it really raises more questions than it answers. How large must be the major grouping of interrelated people? How distinctive must be the combination of physical traits that set apart this grouping of interrelated people, and specifically, since there is considerable variation with regard to men, as we have already noted, what combination of traits can be called upon to assign the label *race*? Furthermore, what is the genetic composition of the population to bring a race into view? Can it be pinned down or is it changing?

It is difficult, if not impossible, to find answers to these questions with any degree of unanimity or consensus among scholars in this field. Several years ago when I sat in a graduate seminar on race and culture we reviewed some of the classifications that have been advanced. One scholar whom we studied divided mankind into thirteen subgroups and then a number of races. Another suggested that there were six great divisions, seventeen subdivisions, with twenty-nine races. In another place I read that someone was suggesting somewhere around one hundred races based upon his par-

ticular scheme of classification.

Now, it is easy to look askance at the scholars and to think that they are simply playing intellectual games. That has not been the case. "One would think," writes Jacques Barzun, "that the so-called scientific habit of thought would encourage care in dealing with details and differences. It should seem as though the object under consideration, be it a man or a group, would be looked at from all sides, seen as it really is."³ Actually, he says, "we class, as it were, all white powders as bicarbonate of soda and dispense them on that convenient principle."⁴ The difficulty is in trying to pin down an adequate meaning for the concept *race*, if indeed such a concept can be pinned down.

Constant Intermingling and Change

As far as our knowledge goes, there has never really been a time when there has not been intermingling among the peoples of earth. Thus the varieties of mankind as we tend to stereotype them are not really static but dynamic, ever changing and mixing. The consequence of this is that there is nothing in humans to correspond to the sharply defined differences between the varieties of other species. "The so-called 'pure member of a race,' the 'ideal race type,' " says Bibby, "is nothing more than a composite visual image of the average."⁵

For the sake of convenience we generally divide humanity into three major divisions—the Mongoloid peoples, the Caucasoid peoples, and the Negroid peoples. But it should be recognized that this is but a superficial scheme of classification based chiefly on skin color and a few other characteristics, and that in addition there are some peoples such as the Bushman of South Africa, the Ainu of Japan, and others that just do not fit easily into this threefold classification. Such words as "usually," "commonly," "normally," "tend," and others play a large part in anthropological description, and this, too, points up the fact that *race* is not the simple matter of definition or description that is usually made.

An Emotionally Charged Word

Another problem within our society is that which arises when one uses the word *race*. It has come to have a highly emotional connotation. "Race," then "is

not merely a word which one utters but it is an event which one experiences," notes Montagu.⁶ This emotionally charged connotation arises as a result of the socialization of children. It is learned. Little children do not have feelings about race or of playing with a child who is different until that difference in human variation is brought to their attention by older people who are prejudiced. This learning or socialization may be direct or it may be indirect. When it is direct, the child is told explicitly that he should not play with so and so because he is dirty or he is not nice. Or the parent may simply hand down the fiat that Johnny is not to play with such and such a child anymore. Even though the parent does not specifically point out the fact of being different, the child is not slow to observe. He may also note with whom his parents associate regularly and with whom they do not associate except in a condescending manner. The latter provides the basis for indirect socialization. Thus human variation is emphasized.

The word we use to denote race in such a social connotation is *racism*. Racism is based upon race, but the two concepts are different. As we have already pointed out, race is the attempt to classify men on the basis of observed physical characteristics that are said to be genetically derived. Racism is the social disease that follows. It is simply prejudice based upon one's distorted perception of race. Just as cancer is the uncontrolled, rapid growth of body cells, so racism is the uncontrolled, rapid growth of ideas and rationalizations to justify emotional divorce with persons of a different race.

The ideas of superiority and inferiority involved in racism really rest upon two bases. On the one hand there are those who affirm their superiority over others of a different background or color. But racism becomes a real experience when thoughts of inferiority are internalized by the people to whom the inferiority is ascribed. As W. I. Thomas has written, "If men define situations as real they are real in their consequences."⁷ This theoretical dictum helps us to understand in part how racism has become so widespread. There is evidence, of course, that in black-white relationships, some blacks are not accepting ascription of an inferior status. The feeling expressed in such say-

ings as "black is beautiful" or "black power" imply a demand to change a position that has helped to perpetuate racism in the past.

Dispelling Myths

Perhaps we should demolish a few myths here in regard to the positions taken by racists. The idea that only white peoples are capable of high cultural attainment cannot stand up against the fact of history, for the truth is that peoples of other races have achieved political and cultural excellence under different settings than exist in contemporary America. I would refer you to two books to document this: Simon and Phoebe Ottenberg, *Cultures and Societies of Africa*, and the work by Melville J. Herskovits, *The Myth of the Negro Past*. Both of these works are worthy of your attention.

The idea of racial inequality or racism has also been advanced by those textbooks of geography and history that have implied or actually stated the superiority of one race over another. This may have been portrayed in terms of the "childlike" and "uncivilized state" of black peoples until the more energetic and intelligent white man came along. The impression of superiority has been conveyed by picturing blacks with mud-matted hair and skewers through their noses, while pictures of whites have depicted them as well groomed and wearing the very latest and best wearing apparel.⁸ Actually, one sees what he wants to see. That is the problem.

One other myth is that there is a difference in innate intellectual ability based strictly upon the human variation of race. The findings of research affirm no such thing. Most psychologists, and this is the behavioral discipline that would be involved in such research, have abandoned the notion that intelligence can be accurately tested. Current theories on intelligence support the idea that people in general have the same intellectual potential, and that it is culture that determines what a person will learn. Stated otherwise, the simple truth is that there are intelligent people and there are some who are not so intelligent, as well as those to be found in between, among peoples of all races. Where differences exist between peoples of different races, those differences nearly always turn out to be cultural differences.

What About IQ?

But the racist does not give up easily on this one. One of the studies that is often cited to prove white intellectual superiority is the study of IQ tests that were administered to men entering the armed forces. On these tests Negroes generally averaged 15 to 20 points lower, and from these results Negro intellectual inferiority has been inferred. However, there is more to this study, which is generally overlooked by those who seek to make the above point. On the Alpha tests, Negro soldiers from the Northern State of Ohio outscored whites from eleven Southern States. What is to be seen here actually is regional variation based upon opportunities to improve upon one's native ability by the educational procedure, and this varies from place to place. In addition, IQ tests and other testing procedures to evaluate intelligence are really the efforts of white thinkers. This must not be overlooked. As anthropologist Stanley Garn has noted, if the Aborigine drafted an IQ test, all of Western civilization would presumably flunk it.

We are dealing with two things here. First of all, there are cultural differences even though the black man has been living in the United States for a long time. Our cultural setting is primarily white, Protestant, and middle class. Not everyone fits in. Second, there are differences in educational opportunity. We are referring here to quality of education as well as to quantity (i.e. grades completed). These points should be kept clearly in view.

Summing it up, we can probably say that the problems mentioned in connection with the concept race, and the ideas of racism, bring us really to the very heart of the present-day problem in the United States.

Origin of Human Variety

Now let us consider the origin of human variety. Montagu asserts that:

Concerning the origin of living human races we can say little more than that there is every reason to believe that it was a single stock which gave rise to all the "races" of man. All the "races" of man belong to the same species and have the same remote common human ancestry.⁹

Montagu and others, of course, are not talking about Adam and Eve when they refer to human origin in a single stock, but rather to the evolutionary develop-

ment of man from emerging animal and apelike ancestors. We would assert with Paul that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."¹⁰

Evidence seems to indicate that different races of men probably emerged from inbreeding in isolated groups that were spread out on the earth and that seemed to experience some sort of physical adaptation to their environment in order to survive. This could very well have been the case following the Flood and the experience at the Tower of Babel. The Bible, however, is silent here.

God may have permitted differences to develop among men after the Flood so that men could, in truth, grow rich in a knowledge of life and living, as well as in a knowledge of God. But men have rejected this, and have become ethnocentric to a degree bordering on xenophobia. And this is widespread.

Part of the glory of the new earth will be that for the first time we will be able to really sit down with people who seem different—from the north and south, the east and the west. We shall grow then in eternity not because God will lecture to regularly scheduled classes for the universe, but because within that better land people who differ from one another will raise questions that others will not have even thought of before. The answers then to perfectly natural questions, raised from a different perspective, but a perspective that we will then accept, will bring amazement and delight to all. This may well be part of the fascination that we shall all then experience.

But isn't this an experience that could begin here and now? □

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¹ Franz Boas, "The Problem of Race" in V. F. Calverton (ed.), *The Making of Man* (New York: The Modern Library, 1931), p. 115.

² E. Adamson Hoebel, *Man in the Primitive World* (New York: McGraw-Hill Book Company, 1958), p. 116.

³ Jacques Barzun, *Race: A Study in Superstition* (New York: Harper & Row, 1965), p. 15.

⁴ *Ibid.*

⁵ Cyril Bibby, *Race, Prejudice and Education* (New York: Frederick A. Praeger, Publishers, 1960), p. 21.

⁶ Ashley Montagu, *Man in Process* (New York: The New American Library, 1962), p. 88.

⁷ William I. Thomas and Florian Znaniecki, *The Polish Peasant in Europe and America* (Chicago: University of Chicago Press, 1918), vol. 1, p. 88.

⁸ Bibby, *op. cit.* pp. 53-55.

⁹ Montagu, *op. cit.*, p. 103.

¹⁰ Acts 17:26.



DOCTOR-MINISTER TEAM IN HARTFORD, MICHIGAN

ELDYN L. KARR

News Services Editor, Andrews University

IT IS possible to have a real sense of teamwork between the medical profession and the ministry," asserts Pastor Paul Cannon, assistant professor of religion at Andrews University and one of the directors of a two-week evangelistic series held in 1971 in Hartford, Michigan, which featured dual emphasis on physical and spiritual healing.

"Too often," he continues, "the minister can feel discouraged and frustrated because it seems that he is there slugging

it out all by himself trying to save the country. But if our experience was typical, many doctors would be happy to join pastors in their evangelistic work.

"This kind of cooperation between the physician and the pastor is logical, for merely by virtue of their respective professions, it is the physician who generally has a wider contact with the non-Adventist community."

The idea of encouraging such cooperation is not new. Among Ellen G. White's numerous comments on the subject are the following:

No line is to be drawn between genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union.—*Medical Ministry*, p. 250.



The Christian physician should regard his work as exalted as that of the ministry. . . . The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony. They should counsel together. By their unity they will bear witness that God has sent His only-begotten Son into the world to save all who will believe in Him as their personal Saviour.—*Testimonies*, vol. 7, p. 111.

If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each.—*Ibid.*, vol. 9, pp. 169, 170.

Doctors Should Be Ministers

Pastor Cannon believes that doctors ought to be considered church workers to a greater extent than they are at present. "We often consider the doctor in the local church as just another layman," he says. "We need to realize that he too is a minister of healing just as the pastor is a minister of healing."

During the Hartford series a variety of formats—lectures, dialogs, and panels—was used. When Pastor Cannon and one of the physicians dialogued both talked about all aspects of the particular topic; when lectures were presented they were distinctly separate, yet coordinated. On the topic of rest, for example, the medical talk was on physical rest and the spiritual talk was devoted to the Sabbath.

The crusade directors believe that the ideal method is dialoguing, provided it is done well, because that method was accepted best by their audiences.

Pastor Cannon notes especially that neither the medical nor the spiritual aspect should overshadow. "We didn't think we could achieve a dual emphasis on physical and spiritual health by adding a short medical talk as an appendage to the usual type of evangelistic meeting," he says. "If the physical aspect is going to be featured in a series, then it needs to share the time with the spiritual aspect."

"And, of course," he adds, "appealing to the more or less universal desire for better health shouldn't be a gimmick or trick to get people to attend what is basically a religious crusade."

"The Abundant Life"

Describing well the theme of the series was the title "The Abundant Life," which came from the text of John 10:10: "I am

come that they might have life, and that they might have it more abundantly."

The meetings were held in the wood-paneled, air-conditioned auditorium of Galati's Restaurant near Hartford, which, generally speaking, has a good reputation in the area.

Codirector of the meetings was Herald Habenicht, M.D., associate director of the Andrews University Medical Center. The other participants included Hartford physicians Adelbert L. Stagg, M.D., and G. Lee Stagg, M.D.; a dentist from nearby Bangor, Gunter Koch, D.D.S.; director of Andrews University Medical Center, K. Robert Lang, M.D.; and local district pastors Don Gettys and Peter Fritz. Fifteen college and Seminary students from Andrews received school credit by working with them.

Major kinds of advance publicity for the programs were personal contacts, letters from the doctors involved, billboards, and brochures. The latter two can be rather impersonal ways of advertising at best, and in the case of evangelism, it probably is easier to say too much than not enough.

The handbills for the Hartford series featured the title "The Abundant Life" superimposed in modern letters on an abstract design in four colors—orange, purple, lavender, and green; a map giving the location of Galati's; a photograph of the leaders; and only three words of written copy—"Enhancing, Refreshing, Healthful."

Billboards were even less specific. Set along several highways and in front of the auditorium itself, they featured the abstract motif and title, plus a strip at the bottom: "Coming September 10—Galati's Restaurant, Hartford."

Visitors Kept Coming

"We wanted people to respond in a positive way to this initial advertising," says Jerry Johns, the Seminary student who was in charge of that aspect of the crusade. "We didn't want a lot of folks to become immediately uninterested when they learned it was 'just another religious series.' Later advertising would supply some details, and the meetings themselves were expected to attract visitors back on succeeding nights."

Visitors came and kept coming. Attendance ranged from 110 to 300, and

averaged 200. On the second night, there were 100 non-Adventists present, and every night there were close to a dozen people who hadn't previously attended and who were unknown to the pastors. Even at the end, new people were coming.

"One of the problems," admits Cannon, "was that this approach doesn't work best on a six-night-a-week basis. It would be much better to spread it over ten weeks or so and meet only on weekends. Weekend attendance is much higher; a lot of people simply cannot attend during the week."

Results of the series were about twenty-five decisions; of these, a dozen were baptized within a few months and others took further studies. Besides the immediate decisions, comments Cannon, this sort of crusade can be of tremendous value in building rapport with the community. "For example," he says, "there was one woman who didn't make a decision right away but who began jogging with the pastor's wife every morning.

"This approach holds real value for the church members, too," he adds. "Any evangelistic series may be inspiring to the members, but because meetings like these deal with topics that are new to them, they can experience growth, as well as inspiration. Such a series can help them become more conscientious in their total living."

Outlines Available

A number of pastors have requested mimeographed outlines (\$2.00 per set) of the topics presented at the Hartford series, which was the first in the Midwest to use a totally integrated medical-spiritual approach to living.

"However," notes Dr. Habenicht, "we are indebted to several Adventist doctors and evangelists, including Dr. J. Wayne McFarland, Dr. Mervyn Hardinge, Pastor Robert Spangler, and Pastor Bruce Johnston."

Reflecting on the series, both Dr. Habenicht and Pastor Cannon believe that the dual approach was successful and should be more widely used. They quickly add that there is still room for a lot of exploration and development. "At times," says Cannon, "we felt that we were getting a mongrel hybrid, for we were trying to marry the old evangelistic

format to this new approach. This combination doesn't work; if a new method is going to be used, it should be used, not mixed with the old."

He notes that the regular evangelistic-type song service could better be replaced by a couple of special musical numbers. "Also," he adds, "the longer evangelistic calls seem a betrayal to an audience accustomed to your informal personal dialoguing."

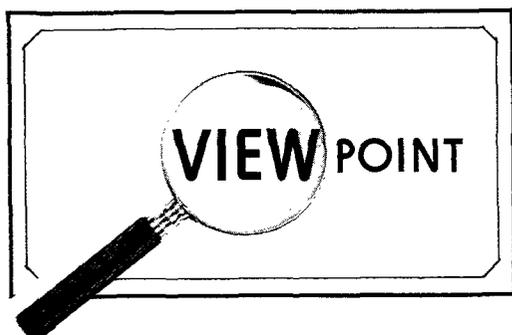
The dual approach takes much preparation. About six months before a series, the minister and doctor need to get together to begin planning and correlating topics. It simply cannot be done at the last minute. The minister who desires a doctor working with him should also be willing to locate materials or sources of materials for the doctor because of the latter's already full schedule, says Cannon.

"And, by all means, get the subjects that are interesting to the public—not just subjects that are interesting to you," he declares. "Don't answer questions the public isn't asking."

He encourages a practical rather than a theoretical approach, with emphasis on the how to and the why. As an example, he cites the topic of the Sabbath. "Rather than spending all the time on proving that the seventh day is the Sabbath, try to show the people why God gave it."

The wholistic approach to living eliminates the really rough transition between such touchy subjects as diet, smoking, and Spirit of Prophecy, for the doctor can talk about these topics discussing health. With the correlation between Mrs. White's writings and the medical profession's recent findings, some people today will readily accept Mrs. White even though not joining the church.

"Together," concludes Cannon, "a physician and a pastor can form a very effective team for presenting the third angel's message. It's a practical approach—each can question, especially in the dialog format, what the other seems to be saying; the audience will be doing that mentally anyway, and the immediate 'live' questioning can aid in clarification. At the same time, each can testify to the soundness of the other's presentation. When these two professions cooperate and support each other, there can be a real impact on their community." □



[NOTE: Your comments and constructive criticism 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. EDITOR.]

The Seventh-day Adventist Worker and Modern Theology

EDMUND A. PARKER

Missionary, Wabag, New Guinea

ONE disturbing feature that is almost universal in its influence is the weight that some of our workers place on the statements of modern theologians. Although we should be aware of and conversant with their pronouncements, it is evident to me that we should place more emphasis on the statements of the Scripture and the writings of the servant of the Lord. It disturbs me when I see men who should know better eulogizing the virtues of a Paul Tillich, or a Karl Barth, just to mention two names. Brethren, if we are to be giants of the Word we need to know the Bible much better than we do, and we need to know the servant of the Lord and her works more thoroughly. It is my firm conviction that if one wants to be a giant in theology he has two primary sources: the Bible and the inspired writings from God's Bible commentator, Ellen G. White.

Even though some of the pronouncements of the modern theologians may appeal because of their rhetoric or philosophical content, we should not fishlike swallow the hook before we contemplate the consequences of the line that is attached. Let us look at the problem for a few minutes.

The Principle of *Umdeutung*

Umdeutung, or reinterpretation, is part of the foundation of much that goes under the name of theology today.¹ It has become almost fashionable to use the terminology of the historic creeds, but to mean something quite different. Klaas Runia says:

The Creeds are accepted as venerable documents; as such they are explained, but at the same time the theologian's own ideas are read into the old formulas.²

Again:

New ideas are launched under the cover of the old formulations. Quite often the terminology used is identical with that of the older orthodoxy, but the contents are quite different.³

When speaking of Barth and Brunner, Samuel J. Mikolaski observes:

Our appreciation for Barth and Brunner must be tempered with reserve, however, because of certain philosophical tenets that underlie their opinions. First, both Barth and Brunner seem to exhibit an uneasy tension between the historical and the suprahistorical, between fact and events that command faith.⁴

The New Liberalism

Many speak of the great Christian D. Bonhoeffer, who endured much during the second world war, but few realize the heretical type of teaching put forth by this man. For example:

God is teaching us that we must live as men who can get along very well without him. The God who makes us live in this world without using him as a working hypothesis is the God before whom we are ever standing. Before God and with him we live without God. God allows himself to be edged out of the world, and that is exactly the way, the only way, in which he can be with us and help us.⁵

Others frequently quote Albert Schweitzer as the high point of Christian self-forgetfulness, but have these people read his book *The Quest of the Historical Jesus*? It seems to me that there is much muddled thinking when people confuse simple and pure Christianity with the results of humanistic social-gospel thinking.

Take the following quotation as an example of the unbiblical thinking of Paul Tillich:

The name of this infinite and inexhaustible depth and ground of all being is God. That depth is what the word *God* means. And if that word has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. Perhaps, in order to do so, you must forget everything traditional that you have learned about God, perhaps even that word itself. For if you know that God means depth, you know much about him. You cannot then call yourself an atheist or unbeliever. For you cannot

think or say: Life has no depth! Life is shallow. Being itself is surface only. If you could say this in complete seriousness, you would be an atheist; but otherwise you are not. He who knows about depth, knows about God.⁶

I could multiply instances, quoting from men such as Rudolf Bultmann, Dr. J. A. T. Robinson, and others, but I think I have already proved my point. One text comes to mind: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, . . . that can hold no water."⁷ Brethren, we need to fortify our minds with truth and not error if we are going to stand the test of time, the test of the judgment. The only reason for studying these authors is that we might know at what to shoot the arrows of truth. We do not study these modern theologians for enlightenment; we study only to know what error to combat. Here in New Guinea we study the heathen customs, not that we might receive enlightenment, but rather so that we can make the presentation of truth relevant to the issues. Let us seek for truth as for hidden treasure. □

¹ Klaas Runia, *I Believe in God* (Tyndale Press, 1963), p. 51.

² *Ibid.*

³ *Ibid.*

⁴ Samuel J. Mikolaski, "The Nature of the Atonement: The Cross and the Theologians," *Christianity Today*, March 29, 1963, p. 3.

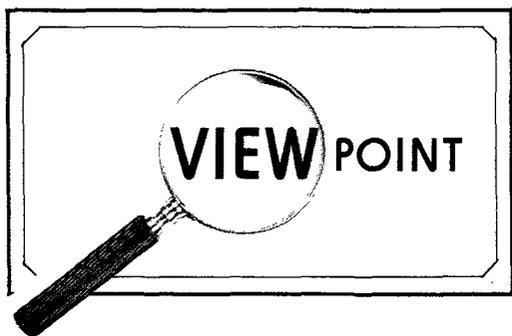
⁵ D. Bonhoeffer, *Letters and Papers From Prison*, p. 164.

⁶ Paul Tillich, *The Shaking of the Foundations* (Pelican, 1962), p. 63f.

⁷ Jer. 2:13.

SILENT HEART ATTACKS

Heart attacks not recognized by the person or his physician at the time of occurrence seem to be common, writes Alton L. Blakeslee in the *Journal of the American Medical Association*. Nearly one in four initial nonfatal heart attacks occurring in a Framingham, Massachusetts, heart disease study were the silent type, report Dr. William B. Kannel and associates. The long-term study had the support of the National Heart and Lung Institute. An unrecognized or silent infarction was considered to have occurred in a subject whose medical history showed that neither he nor his physician had considered the possibility of a heart attack, but whose routine biennial electrocardiogram test proved that an infarction had occurred. The silent attacks pose the same threat of subsequent attack and death as do those recognized.—D. W. MC KAY.



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AWAKE! and Strengthen What Remains

LUCAS M. DIAZ

Evangelist, Illinois Conference

WHILE visiting in the home of friends I happened to find a conference directory. This directory had the names of all the churches in the conference, the number of members in each church, and the district in which each was located.

With keen interest I looked through the directory to see whether I could find the names of some of my classmates; I found many. A number of them were listed as ministers; others as teachers or principals of academies; a few were shown as departmental leaders in the conference office; while still others were dentists or medical doctors.

In glancing over the statistics revealed in the directory, it was evident that the church membership varies considerably from church to church. Some have hundreds of members, others fewer, and

a small number appeared with only five or six members.

As Seventh-day Adventists we are commissioned to preach the gospel in all the corners of the earth; however, we recognize that as a people we do not have sufficient workers to comply with the demands of this gigantic task. Nevertheless, in many instances leaders are overheard to say, "We have to go forward in faith! We have to evangelize the world! We have to establish our soul-winning work in new frontiers!" So we budget great sums of money for "new frontiers" and then send out lay members and lay activities leaders. In my opinion all too often the interest, energy, and financial strain of the mission or conference is focused on the "new frontiers."

All of this may be wonderful, but we must also consider how it will affect the over-all program. The words to the church of Sardis seem appropriate: "Awake, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God. . . . I am coming soon; hold fast what you have, so that no one may seize your crown" (Rev. 3:2, 11, R.S.V.).

What do these words mean? Although they do not apply directly to our subject, they do have a message that I believe is relevant. Many times we make the mistake of overlooking the fact that we ought to strengthen what we have. We cause hardships in the work already begun because of our eagerness to open new work.

Even though we realize that our manpower is in distressing proportion to the task, we still continue to expand the work in all directions, forgetting that we ought to confirm, strengthen, and hold fast to what we have.

God has spoken to us through His servant, Ellen G. White:

Why is it that we have departed from the method of labor which was instituted by the Great Teacher? Why is it that the laborers in His cause today are not sent forth two and two? "Oh," you say, "we have not laborers enough to occupy the field." Then occupy less territory.—*Evangelism*, p. 74.

We are in danger of spreading over more territory and starting more enterprises than we can possibly attend to properly, and they will become a wearing burden in absorbing means. There is danger to be guarded against of overdoing some branches of the work and leaving some important

parts of the Lord's vineyard to be neglected. To undertake and plan a large amount of work and do nothing perfectly, would be a bad plan.—*Ibid.*, pp. 79, 80.

While we should ever be ready to follow the opening providence of God, we should lay no larger plans in places where our work is represented, nor occupy more ground than there is help and means to bind off the work well. Surface plowing means a limited, scattered harvest. Keep up and increase the interest already started, until the cloud moves, then follow it.—*Ibid.*, p. 80.

How many memorials are raised in honor of a missionary fervor that has no firm foundation! In my experience as a minister of the gospel I recall seeing some of these memorials that have been raised in honor of the gods of enthusiasm, whim, and fancy but that have stagnated the progress of the cause of God.

Oh, how much neglected work is done, how much leaving things at loose ends because there is a constant desire to take on greater work.—*Ibid.*, p. 81.

We must not plan for large beginnings while we have so little power to complete that which is already begun. Let not new enterprises come in before their time, to absorb in other places the means that ought to be used to build up the work in The interests in that place must be firmly established before other territory is entered.—*Ibid.*

Because of our failure to heed such counsel, our work finds itself in a precarious and, many times, shameful position. When the work is not properly represented, we encounter great difficulties and prejudice.

These new enterprises often become

ventures that the workers of God run from and fear. They are stumbling blocks for our cause and our workers, and in many instances they keep the mission or the conference in a tight financial bind.

As Seventh-day Adventists we have a great work to do—the privilege of presenting the gospel to the entire world. However, let us not be hasty in our preparation for and carrying out of this task, but let us give prayerful consideration to the following guidelines in accepting the responsibilities of this task:

1. Let us count the cost.
2. Let us obtain the wisdom of God's Word and of the Spirit of Prophecy.
3. Let us be watchful.
4. Let us hold fast, confirm, and strengthen what we have.
5. Let us occupy less territory and do a better work.
6. Let us consider our own strength.
7. Let us raise memorials to the honor of the living God.

8. Let us remember where faith begins, where it ends, and where presumption sets in.

As workers and leaders in the cause of God we should put away pride, selfishness, and those whims and fancies that are the cause of failure and that bring reproach to God's cause. Let us not ride on our pet projects but let us remember that the Lord, He is our God, and that He knows every intent of the heart. It is He who will demand an account of the work He has put into our hands. □

"Take Ye Away the Stone" in John 11:39: "Christ could have commanded the stone to remove, and it would have obeyed His voice. He could have bidden the angels who were close at His side to do this. At His bidding, invisible hands would have removed the stone. But the stone was to be taken away by human hands. Thus Christ would show that humanity is to co-operate with divinity. What human power can do, divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, co-operating with him as he uses the powers and capabilities given him. . . .

"'Loose him, and let him go.' Again they are shown that what human hands can do, divine power does not attempt to perform. The human worker is to co-operate with God. In God's order, humanity is to work for humanity. There is a work that God alone can do. He alone can heal the sick. But the physician can co-operate with Him by supplying right conditions. God alone can restore the diseased frame, but if man fails to do his part, he has no right to expect God to do His part."—Ellen G. White, "The Resurrection of Lazarus," in *The Youth's Instructor*, May 4, 1899, p. 326.

Daniel R. Guild, manager of the Voice of Prophecy, interviews the denomination's oldest active evangelist.

The Life and Work of J. L. SHULER

No doubt, Pastor Shuler, you have been interviewed numerous times. We appreciate your willingness to share your wisdom with us.

In all that is said here may it be "Not unto us, O Lord, not unto us, but unto thy name give glory" (Ps. 115:1). In the pulpit it should be "not I, but Christ." It should be as Paul said, "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4:5).

Unfortunately, some ministers use the pronoun *I* altogether too much in their preaching. If the minister's wife is attractive and his family is beautiful to behold, then let others say it

instead of the minister. It is not wise for any minister to refer frequently in his preaching to the many lands he has visited or to his educational attainments or to what he has done. His commission is "Preach the word."

However, every minister and layman should tell what God has done for his soul. The psalmist said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16). His true personal testimony for the new birth and the victorious life is effective for helping others.

How long have you been preaching?

Sixty-seven years as of May, 1972.

This sounds like a record in the Advent Movement. Will you explain this service further?

I was ordained as church elder in 1905 at Farmington, Illinois, when I

Editor's Note: This material is taken from an interview with Evangelist J. L. Shuler, May 20, 1972, held at the request of Mrs. Louise Dederen, curator of the Heritage Room, Andrews University. The full interview has been placed in the archives of the university.

was 18 years of age. I began to preach at the Sabbath morning services and conducted evangelistic services on Sunday nights for the general public.

Recently I celebrated my eighty-fifth birthday when I was conducting a series of nine decision sermons at the Paradise Valley church, National City, California. So you see I've been preaching for sixty-seven years.

I actually began preaching when I was 17. My first sermons were presented in the coal mine where I worked. It was a four-foot vein of coal about 150 feet under the surface. We went down by a cage in a shaft 150 feet deep; then we walked some two miles under the earth to the places where we mined the coal by hand.

The miners stopped at noon to eat their dinner, which they carried in lunch pails. Sometimes I ate my dinner a little before noon. Then on bended knee with an empty powder keg for a pulpit I preached to a group of miners as they ate their lunch.

How did you become a conference minister?

I never had any training from any person on what to preach or how to preach. I spent an entire week studying each doctrinal subject. Then I organized my findings into what seemed the best form for presentation at our church on Sunday nights.

How did you become employed by the conference?

The conference president learned what I was doing at our church. He invited me to conduct a tent meeting in a town during the summer. I sent word that I wasn't qualified for such work, and I refused to go.

He invited me again the next summer. I responded. So it was that on August 31, 1909, I received a license to preach for the Southern Illinois

Conference of Seventh-day Adventists.

How was the pay in those days?

I had been working in the coal mine for around twelve hours a week. I averaged \$1 an hour. When I began to preach for the conference, the committee set my wages at \$5 a week.

This wage was a comedown, from \$1 an hour to \$5 a week! But I was happy about it. This was far better than what the pioneer Adventist ministers received.

How did you get along on so little?

This would require too long an answer. But God intervened in my behalf. He helped me.

The conference president wrote me that my salary was set at \$5 per week. Then I asked him to take out one tenth of my salary as the Lord's tithe and place it in the treasury and send me a check for the nine tenths. Thus I would not be tempted to use some of the tithe for my own needs. I bear witness that God has fulfilled Malachi 3:10 for me.

When were you ordained to the ministry?

In August, 1912, at a camp meeting held in Sweetwater, Tennessee.

What led you to transfer from Illinois to Tennessee?

I was deeply moved by what Ellen G. White said about the need for workers in the South.

How long did you remain in the South?

For twenty-eight years without a break—from 1911 to 1939, when I responded to a call to connect with the Theological Seminary at Washington, D.C.

In what different capacities did you serve the work in the South?

First as an evangelist in Tennes-

see and Florida. Then as president of four different conferences: South Carolina, Cumberland, Florida, and the combined Carolinas. Also I worked eight years as union evangelist.

How long did you serve as General Conference evangelist and instructor in evangelism at the Seminary before you voluntarily resigned?

For thirteen years.

What impact did this experience have on your career?

The time I was connected with the Seminary marked the greatest development in my career. It led me to develop three courses for my teaching at the Seminary: a two-hour graduate credit course in evangelistic methods, a one-hour course in pastoral evangelism, and a two-hour course in securing decisions.

The teaching of these subjects to the ministers inspired me to dig deep in these areas. My association with the talented professors on the Seminary staff had a profound effect on my life for continual improvement.

The large city campaigns of six months' duration that I conducted yearly while connected with the Seminary gave me a good opportunity to broaden and improve my methods. It was also an opportunity to place an evangelistic mold on the lives of hundreds of ministers who were members of the team in these large campaigns.

This was the most significant time in my career. While I was helping hundreds of others I was being helped myself most of all, because I continually revised and improved my methods, sermons, and techniques.

Including your classes at the Seminary, Extension Schools, field schools, seminars, and ministerial

institutes, how many ministers have sat under your instruction?

No exact figures can be cited. However, the total is about three thousand. Some of them are well known today. Among these former students are men such as yourself; Neal Wilson, vice-president of the General Conference for North America; Kenneth Wood, editor of the *Review and Herald*; William Fagal, director of Faith for Today; George Vandeman, director of It Is Written; Fordyce Detamore, well-known evangelist; E. C. Banks, director of field schools for Andrews University; J. F. Coltheart, Ministerial secretary for the Northern European-West Africa Division; W. T. Clark, secretary of the Far Eastern Division; A. E. Cook, Ministerial secretary of the Trans-Africa Division; Orley Berg, managing editor of *The Ministry*. I could go on naming others who are well known, but time will not permit.

I have given the largest part of my life to helping young ministers. This work has brought great joy to my soul.

I have abundant reasons to praise God for the privilege of touching such a large number of lives among non-Adventists, Adventists, and ministers.

What successful firsts has the Lord helped you to introduce into Seventh-day Adventist evangelism?

1. Reducing a public evangelistic campaign into step-by-step procedures. No one had attempted to do this until it was outlined in my Seminary course in evangelistic methods.

2. This plan was incorporated in my book *Public Evangelism*, published in 1939. This was the first published how-to book for public evangelism.

3. The field-school plan of evangelism, which now is an effective

worldwide plan. It is currently an outreach of Andrews University. This plan had its origin in 1937, when I conducted the first field school in conjunction with a tabernacle campaign in Greensboro, North Carolina. (See page 47 of *The Ministry* magazine, February, 1972.)

4. The Bible correspondence course plan. In the first field school we introduced the first printed Bible course for teaching the truth. It was called the Home Bible Course. It was this course that led to the worldwide use of the Bible correspondence course plan, which has won thousands all over the world.

What impact have you had on the evangelism of the church?

This is for others to say. These firsts speak for themselves. I frequently receive unsolicited statements as to how others evaluate my contribution in evangelism. On January 17, 1972, Elder J. W. Osborn, Ministerial secretary for the Pacific Union, said in a letter: "If I were to name the one evangelist in the denomination whom I feel to have made the greatest contribution toward training other evangelists I would have to say, It is John L. Shuler."

Elder W. A. Fagal in a letter to me stated:

I never can see your name or hear about you without feeling gratitude in my heart for all that you did for me back in the early days of my ministry. My experience at the Seminary was most rewarding. I went there specifically to study with you so as to be able to do a better job in evangelism. You did not disappoint me in any way. I will always feel a great deal of love and appreciation in my heart for you and what you have meant to me through the years. May God bless and guide you always in your service for Him.

What are some of the greatest sights you have seen in the course of your evangelistic work?

We had a campaign in the Masonic Temple in Detroit. On the thirteenth Sunday night I presented a lecture

on the mark of the beast. At the close I invited all the non-Adventists who were determined from henceforth to keep Saturday as the Sabbath of Christ to come forward. Without any hesitation on their part or pleading on my part, 250 non-Adventists came forward. Three of this number, I believe, became Adventist ministers.

In Oakland, California, in the fifth week of our meetings eighty-nine non-Adventists (all of them adults and young people) came forward on a call to keep the true Sabbath henceforth. As the meetings continued, this number of decisions almost doubled.

What are the major differences between today's evangelistic procedures and those of the past?

The evangelistic campaigns of two decades or more ago gave the interested people a broader and better concept of what we call the truth. Why? Because we conducted five meetings a week for three or four months.

This time gave us the opportunity to present sixty or seventy Biblical expositions on the various phases of God's message. Now men are attempting to present the truth in twenty-two or twenty-five meetings. This short campaign does fit better into the tempo of these speeded-up times, but it cannot equal the thoroughness of the long campaigns.

In the long campaigns of yesterday we did not hurry converts into baptism, as is done in some instances today. I don't believe this speed is for the real good of our cause. It is better to build more slowly but solidly. The sturdy things in nature are not the product of quick growth. The story of Gideon's victory tells us that quality is more desirable than quantity.

In these campaigns of former days we held many aftermeetings. Now the rush of an every-night three-week campaign has crowded out the aftermeetings. This is a distinct loss in many respects.

I wish more of our men would follow the plan of four meetings a week over a six- or eight-week period. The results would be better. The quality of the work done would be improved. The converts would stay by better afterward.

I think the Word of God was given a larger place yesteryear than it is given today. Music, illustrative devices, and screen pictures are helpful, but the trend is to make these factors too prominent, with decreasing prominence of the Word of God.

How do you think our public evangelism could be made more effective?

It would take a three hundred-page book to give rounded-out answers to this question. Here are a few suggestions:

1. Cut down on two-hour night meetings. Plan to begin the song service at 7:30 and close the sermon at 8:35 or 8:40. Then on appropriate nights have a series of twenty-minute aftermeetings with the interested people.

2. Study to preach the Word so forcefully that it will arouse and hold the interest. Depend less on gadgets for holding the interest.

3. Do more to lead the interested ones into an experience of genuine conversion in the first few meetings before the Sabbath truth is introduced. No one can keep the Sabbath until he is converted. Our mission is not to make Saturdaykeepers but Christian Sabbathkeepers. All the correct doctrines in the head will never save a soul unless he is born again.

4. The baptismal class is needed. But going through such a class does not necessarily mean that a person is ready for baptism. Beyond the baptismal class there should be a careful, extended personal examination using the Guiding Principles card. (See insert in June, 1972, *Ministry*.)

5. More ought to be done to help people see that Seventh-day Adventists are not simply one more denomination but the God-ordained movement of Revelation 14:6-12 for our day, and that being an Adventist is a separate, sanctified way of life affecting a person's eating, drinking, dressing, talking, reading, music, tithing, giving, living, going, and so on.

6. About eight different decision methods should be employed as the meetings move forward. Then the decisions will be secured without having to depend so much on two or three long, drawn-out altar calls near the end of the series.

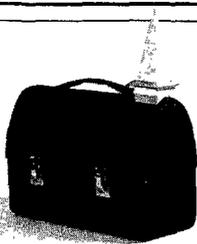
Where can the worker learn about these eight decision methods?

They are presented briefly in the J. L. Shuler Lectureship on Methodology in Evangelism published by Southern Union Ministerial Association. I don't know whether any copies are still available.

How do you think the preaching of the doctrines may be improved?

In the final analysis people will believe and do only what they want to believe and do. We need to employ in the preaching more factors for creating desire. Proceed on the basis of leading them to want to do what they ought to do instead of merely urging them to do what they ought to do, as is generally done in preaching today. □

THE
LOCAL
CHURCH
ELDER



After Baptism, What?

ORLEY M. BERG

A PASTOR and his wife invited a young couple to their home for Sabbath dinner after the morning service that had featured their baptism. Shortly after dinner the couple politely excused themselves with the remark, "We had better go on home. There probably will be folks from the church stopping by this afternoon." Needless to say, the pastor did what most others would have done—he called several of the members of the church suggesting they go by and call on the new members. As it turned out, the young couple reported later that it was one of the most wonderful afternoons they had ever spent—so many of their new friends had stopped by to say Hello and let them know how happy they were to have them in the church.

How different the story might have been. What if none had stopped by?

A Difficult Period

The time of baptism is a difficult period for many people. In the case of Jesus, His most severe temptations came immediately after His baptism. This trial is often repeated in the experience of new members.

At this time there are many adjustments to be made. Frequently the new member has had close and loving ties with a former church. His separation from these dear ones with whom he has worshiped and prayed for many years

leaves a vacuum that must be filled. He must be made to realize at once that there are new friendships and associations even more dear.

The baptism may cause severe home problems if others of the family are unsympathetic to this development. Although newly baptized people must lean heavily on the Lord, they also need human support and encouragement.

New members may have been won from the depths of sin. Perhaps they have had bad habits to overcome, vices that long held them in bondage. Now they have found freedom in Christ. It is wonderful! Unfortunately, however, old cravings may not be entirely gone. The battle against sin is not one in which one major victory disposes of the enemy. Rather, Satan will be ever near. He will capitalize on every human weakness. He will try to bring doubt and discouragement. He will tempt the new member to question whether the new experience is genuine; whether the whole thing was not a mistake; whether the standards and expectations of him are not higher than he can maintain.

At such times it is exceedingly important for the regular members of the church to stay close by with every kind of support and encouragement. Many of the apostasies that occur come during the first few weeks or months after baptism. What a lesson this fact should

teach as to the importance of these early days of the new experience.

Some members will argue that those who fall away so rapidly probably were not properly instructed, they were brought in too rapidly, they were never converted in the first place. This thinking is sometimes true, and it ought not to be. However, even when this happens it is possible that with proper love and care such persons can still be led into a wonderful experience with the Lord and the church. Under all circumstances the members of the church should stand by to help, not to discourage. How important encouragement is during this crucial period following baptism!

Just suppose the new member falls back into an old vice or fails to show up for two or three Sabbath mornings for Sabbath school and the worship service. How easy to criticize, not even knowing the vexing circumstances. How much better to make a personal call, seeking an opportunity to offer encouragement.

Pastors should, of course, be first to stand by to help. However, when a pastor has a district of several churches and gets to some of them only once or twice a month, it may be impossible for him to know of the current circumstances of each member. How important, then, that the local elder as the undershepherd of the church be alert to these needs. Let him see that the new members have the assurance that they have united with a Christian family that really cares.

The Spiritual-Guardianship Plan

One excellent plan used by a growing number of churches to assure proper care for new members is what is called the spiritual-guardianship plan. Under this plan every newly baptized member is assigned a spiritual guardian. Often this guardian is invited to stand in the front of the church with the new member at the time the new member is welcomed into membership. With a few words of explanation the new member is given a beautiful folder entitled "A Charge to the Newly Baptized." Inside are words of welcome and suggestions for maintaining a loving relationship with the church and the Lord.

After this the guardian is handed a companion folder entitled "A Charge to the Spiritual Guardian for _____." The blank line is filled in with the name of

the new member. Inside this folder are a few words indicating the importance of the work of a spiritual guardian, and on the opposite page are listed specific responsibilities toward the new member. Although forms may vary, the one I have before me is as follows:

1. In kindness and love, be a friend to your charge.
2. Spend time in prayer, in your own private devotions for your charge.
3. Take time to visit often with the one in your charge, inviting him to your home for a meal, when possible.
4. Watch for him at the services of the church. Sit with him and make him feel welcome.
5. When he is absent from a meeting, inquire as to the reason immediately, either by telephone or a visit, letting him know that he was missed.
6. Always show genuine interest in him, being careful never to pry into personal matters.
7. Ever be an example to him and by precept encourage him to look to Jesus as the example in the Christian walk.
8. Introduce him to other church members. Make sure that he is incorporated into the functions of our church life.
9. Help him when you can with his problems, being careful to counsel with your pastor on matters of great importance.
10. Should you move within the next twelve months, contact the pastor, who will then arrange for someone else to take your place.

The commission of the guardian is for one year. We can readily see how effective this plan can be in integrating new members into the church family. If your church is *not following this plan* and you wish to enter into it, write directly to the Georgia-Cumberland Conference, where the inexpensive folders may be secured for \$4 per one hundred.

Whether you use this plan or another, please do what you can to see that every new member is made to feel as welcome and as happy as possible in the fellowship of your church.

MY PRAYER: Dear Father, we thank Thee for every new child added to the kingdom of God. We pray that as new members come into our fellowship we may have that tender concern so vital at such an important period in their experience. May they ever find within our membership that inspiration and blessing they so earnestly seek. In Jesus' name. Amen.

HERBERT E. DOUGLASS

Associate Editor, Review and Herald

The New Testament

Editor's Note: This article in two parts is the introductory essay in *If I Had One Sermon to Preach*, a collection of seventeen sermons by noted Adventist ministers (Review and Herald Publishing Association, 1972).

WHAT was the nature of New Testament preaching that called forth the power and glory of New Testament faith? How is authentic New Testament preaching distinguished from a religious lecture or an impassioned exhortation? What should one expect of a sermon? What is its purpose? How should the preacher understand his own relationship to the sermon? What is the "truth" that is to be proclaimed?

These are questions that can be answered only after careful study of the New Testament record and a preacher's own experience. But answers there must be if a

preacher in the twentieth century is to share the sense of mission that moved Paul in the name of his Lord to storm the hearts of men and women, sophisticated or unlettered, up and down the shores of the Mediterranean.

Paul bares his soul in numerous New Testament passages as he describes the nature of Christian faith—how it is born and its relationship to authentic preaching. Perhaps he never spoke more clearly than when he wrote the following in his second letter to the Corinthians:

Therefore, having this ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God. For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts

Essence of Preaching

Part 1

to give the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.

Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.¹

As Paul reflects on his experiences as a preacher for Jesus Christ, he reveals three fundamental facts regarding New Testament preaching: (1) A definition of the nature of authentic Christian

proclamation—what the sermon is and is not; (2) a description of how a genuine sermon is born; and (3) a declaration of the goal of New Testament preaching.

What the Sermon Is and Is Not

Here Paul makes a clear statement defining the distinctive characteristic of a genuine Christian sermon: "For what we preach² is not ourselves, but Jesus Christ as Lord" (verse 5). The image of an official herald adds vigor and color. What Paul had been doing was not accomplished in the dark, or by crafty diplomacy, or by saccharine manipulation of ear-tickled audiences. Whatever else men could say about Paul, they were in no doubt about his clear, direct, unadorned message: Jesus Christ is Lord! Trust Him! In this is your eternal salvation!

But a genuine sermon is more

than a proclamation, it is also a demonstration: God "has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (verse 6). New Testament preaching is an indivisible union of word and life. When Jesus said, "I am . . . the truth, and the life" (John 14:6) He united the medium with the message. His life was the truth. The truth about life and reality is to be seen in the person of Jesus Christ. The amazing discovery of the early apostles was that when men made Jesus Lord of their lives, a new power moved them, their lives were dramatically changed, and the spirit of Jesus became the spirit of their lives also. They learned the truth about life in their own experience.

The Life and the Word

The birth of the Christian church occurred when the first disciples called Jesus Lord; the church grew when it turned to the non-believing world and bore witness in life and word to the love and power of God in their lives. Words alone about Jesus, even eloquent pronouncements regarding His matchless life, His heroic death, and His incredible resurrection, would never have brought forth a second generation of Christian believers. New Testament preaching is believable only when the preacher's life validates the preached word. And the preacher's life is credible only when indeed Jesus is Lord of his life.

But Paul in his simple definition of Christian preaching is also

saying a word about what a sermon is not. Above all else, a Christian sermon is not the exposition of the preacher's religious self-consciousness: "What we preach is not ourselves" (verse 5).

The chief weakness of nineteenth-century liberalism was that the ground of authority for Christian proclamation, "the factual basis for theology," was the "direct, immediate, personal experience"³ of the religiously oriented man. Admittedly there is much to learn from another man's spiritual experience, but salvation comes from outside of man, not from within. Valid indeed is a man's personal experience *but that which creates valid experience is not man's own self-analysis*. For the New Testament preacher, "What we preach is not ourselves, but Jesus Christ as Lord" (verse 5).

Neither is the New Testament an attempt to prove the existence of God or the divinity of Jesus. Because Christian preaching is the proclamation of the God who became flesh, there is no necessity (or even possibility) to first prove the existence of God before we speak of what we have learned about Him through His revelation. Something alien enters the church when metaphysics is employed in the attempt to assist or augment theology. Theology is simply the study of God's self-communication. What God has not revealed to man about Himself and the meaning of life surely cannot be learned by unaided human rea-

son. The existence of God is made real only when and where God communicates Himself, either directly (without human mediation) at life's burning bushes or indirectly through the mediation of faith (that is, through the witness of a person who has experienced the reality of God's presence). "Faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:17).

Nor is the sermon merely a conveyance for the transmission of information. New Testament preachers were primarily concerned that the conscience would be moved to decision: "We would commend ourselves to every man's conscience in the sight of God" (2 Cor. 4:2). Mere lectures about Jesus, no matter how logical or erudite, are not adequate to move the conscience to decision.

To Inform Is Not Enough

A greater commission rests on the genuine Christian preacher than merely to process and amass information, no matter how true it may be. Above all else, the preacher is a channel through whom the living Lord can actually confront men and women; human words become the historic, objective instrument that the Holy Spirit uses to reach the conscience of the listener. The conscience is more than the logical faculty; to reach the conscience, the preacher must do more than inform, he must aim to move man's deepest feelings.

But meeting the conscience is

not yet the end of Christian proclamation. The New Testament preacher did not merely arouse the moral feelings and then withdraw as if his task were done. He had an ultimate purpose—to bring his listeners to decision. Thus Paul said in the fifth chapter of second Corinthians, "We persuade men" (verse 11); "so we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ" (verse 20).

As an undershepherd to his pleading Lord, the genuine preacher informs, moves the feelings, and appeals to the will for a decision.

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. . . . They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.⁴ □

(To be continued)

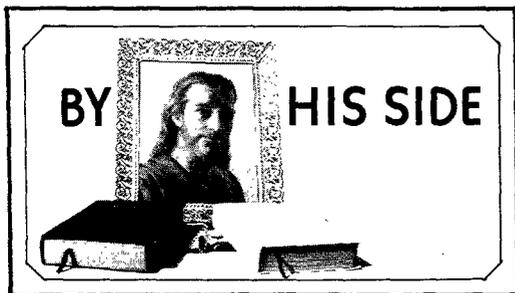
REFERENCES

¹ 2 Corinthians 4. All Biblical references in this article are from the Revised Standard Version unless otherwise noted.

² Paul uses at least seven Greek words when describing the task of the Christian preacher. For Paul the concept of Christian proclamation is too big to be confined within one word. The most common word used is *kerussein*, translated fifty-three times in the King James Version "to preach," five times "to publish," and twice to "proclaim." The Greek mind instantly understood Paul's colorful description of preaching because the word *kerussein* was often used to describe the work of the official herald who rode through the empire announcing a new law summoning men to battle or proclaiming a victory. In Paul's mind to preach was to perform the task of a herald for God, a herald who is sent to proclaim the good news of victory straight from the throne of the King of kings and Lord of lords. The message that Paul proclaimed is called the *kerugma*: "It pleased God through the folly of what we preach to save those who believe" (1 Cor. 1:21). The herald who proclaims the *kerugma* is called the *kerux*: "For this [gospel] I was appointed a preacher [*kerux*] and apostle, . . . a teacher" (1 Tim. 2:7). The use of *kerussein* and its derivatives suggests a grand picture of pageantry.

³ Harry Emerson Fosdick, *The Living of These Days* (New York: Harper & Brothers, 1956), pp. 64, 234.

⁴ *Evangelism*, p. 291.



A Shepherdess Feature Conducted by Dollis M. Pierson

The Deaconess and the Communion Service

Part 1

DALORES BROOME WINGET

Lay Member, Park Forest, Illinois

I HAVE always considered deaconesses to be the older, staid, mother-in-Israel type women of the church, those to whom we younger women look upon with great admiration and awe; therefore, when asked to be head deaconess this year, I was almost speechless, feeling unworthy and unqualified. However, with a prayer that God would help me answer this challenge, I accepted. I decided that as head deaconess I should know more about communion services, because they would be my most important responsibility. What I learned has been very helpful to me, and I hope it will be helpful to other deaconesses as well.

28 OCTOBER, 1972

History of the Ordinance of Humility

The act of foot washing was instituted at the time Christ and His disciples gathered in the upper room before the Feast of Passover. Christ, having become a servant, admonished His disciples, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15).

We know that the early church continued to observe this ordinance, for it is mentioned in 1 Timothy 5:10. Later the apostolic church used foot washing in

connection with the love feast, or agape, an occasion for feeding the poor. But many churches apparently carried the agape to an excess, and various church councils forbade the celebration. It was probably at this time that the custom of foot washing began to disappear. Paganism and man-made ideas began creeping in and the true meaning and form of the foot-washing service was lost. In A.D. 694 the Council of Toledo recommended that the church partake of foot washing on Maundy Thursday, the Thursday preceding Easter. In some instances it was used in connection with or as a substitute for baptism. Ambrose, the bishop of Milan, explained that newly baptized persons were anointed on the head and had their feet washed so that "hereditary sins might be done away with, for our sins are remitted by baptism" (*SDA Encyclopedia*, p. 415). He also expressed these thoughts in his prayer, "Wash the steps of my mind that I may not sin again. Wash the heel of my soul, . . . that I feel not the serpent's bite on the foot of my soul."—*Ibid.*

But many early church fathers, such as Origen, considered foot washing simply a spiritual experience and symbol of humility, and therefore nothing to be enacted literally.

There was much debate among early Adventists as to the importance of foot washing. In the *Day-Star* (Oct. 25, 1845) it was referred to as our Lord's "least commandment." Because foot washing and the "holy kiss" were practiced by some of the fanatics in New England who demonstrated their humility by bizarre methods, many opposers linked foot washing and the "holy kiss" with fanaticism (*ibid.*). However, in time the argument was settled, and the ordinance of humility is now an integral part of our communion services.

Significance of the Ordinance of Humility

Visitors and new members of the church are often amazed to find the ceremony of foot washing part of communion services. But this should not be surprising. At that first ordinance service Christ's disciples were stunned that their Lord and Master should stoop to the role of a servant, and proud Peter cried out, "Thou shalt never wash my feet" (John 13:8). But just as it was not Christ's in-

tention to merely wash the dust from the sandaled feet of His disciples, so it is not our purpose to cleanse one another's feet. *The Desire of Ages*, pages 642-651 reveals Christ's real reasons for assuming the menial position of a servant. Strife and contention, like weeds, had smothered the disciples' love for one another, each one desiring the highest place in Christ's kingdom. With resentment suffocating their affections, never could one of the disciples act the part of a servant. By example Christ had to show them that true humility constitutes greatness, that a "mere profession of discipleship did not make them disciples." And this lesson we must learn today.

We as members of Christ's church have been buried and resurrected with Him through baptism, yet we are constantly soiled in our daily contact with sin, repeatedly in need of Christ's cleansing grace. We are not prepared to partake of the Paschal Supper until all vanity and pride have been washed away. If we wash one another's feet as true disciples in deep humility, alienation and self-seeking will disappear. There will be an interchange of love, and even the hardest heart will be melted.

Foot washing was instituted by Christ for this cleansing purpose, and is to be observed by His followers so that we might always remember His lessons of humility and service.

This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.—*The Desire of Ages*, p. 650.

Privileges of the Deaconess

The head deaconess has the tremendous privilege of instilling within Christ's flock the true significance of the ordinance of humility. It should not be merely a form of worship but should bring unity to those who are gathered. The chapter entitled "A Servant of Servants" in *The Desire of Ages* is excellent background material, and the head deaconess might wish to read excerpts from this chapter to the women just prior to foot washing. Or she might wish to read a few verses of Scripture, perhaps from John 13 or some

other appropriate chapter. A short history of the services could be meaningful. Often hearts can be reached through poems or special music when nothing else is effective. Before my second communion service as head deaconess the Lord inspired me with the thoughts found in the poem that I will share with you a little later in the article. It was very effective in providing the proper atmosphere. Perhaps other deaconesses might find it useful.

Whatever the deaconess chooses to do, it should not be a mere mechanical act. She should emphasize the significance of this most important occasion in her short introductory service, pointing out with tenderness that this is a time of self-examination, of reconciling differences, of humility and love. Loud talking and laughing should not be heard but reverence should fill each heart.

We can never know how far reaching this act of love can be, how a broken heart can be healed, a discouraged spirit lifted, a weary soul brought back to Christ. Just as Judas' heart momentarily thrilled to the Master's touch, so some sin-sick soul may find renewed courage from the kind touch of a loving sister. The poem below should be the prayer of each one of us.

Communion Prayer

Dear Lord, I humbly wash my sister's feet
As Christ did wash the twelve so long ago,
And pray that through this simple act of ours
Our love for one another we will show.

I do not know her needs as I know mine,
What burdens she must bear, what sorrows, too,
What sins she struggles with, what battles won,
These, Lord, are known to her—and known to You.

And she knows not the sins I struggle with—
Not giant things—those victories have been won;
But tiny sins that may not show to all—
The word unsaid, the kindness left undone.

My speech sometimes is very slow to tell
Of Thy great love for us, a fallen race;
And careless words escape my lips too oft
Instead of words that tell of love and grace.

Perhaps my sister's needs are much like mine;
We need each other's love and sympathy;
But most of all we need the cleansing blood
That flowed in love for us at Calvary.

Dear Lord, we humbly kneel before each other now
As our Example did so long ago,
And pray that in this simple act of ours
Our love for one another grows and grows. □

(To be continued)

WHAT AN EXAMPLE!

I have read these words over and over again seeking to plumb their depths, and every time I read them I realize how far short of the divine standard I come.

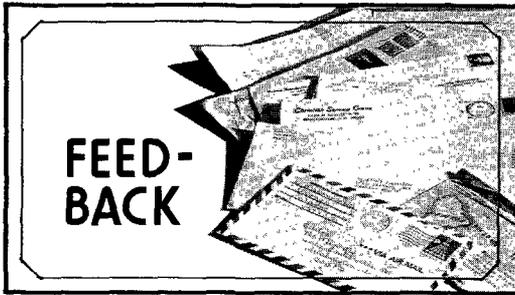
"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the Way, the Truth, and the Life. They had rejected Him, the Saviour, but

He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save."—*Steps to Christ*, p. 12.

"Always in love," "greatest tact," "thoughtful, kind attention," "never rude," "never needlessly spoke a severe word," "never gave needless pain," "did not censure human weakness," "tears were in His voice," "pitying tenderness," "every soul . . . precious in His eyes."

Such words make *me* realize how much room for improvement there is in my relationships with others! How is it with you?

ROBERT H. PIERSON
President, General Conference



DEAR EDITOR:

In the December, 1971, issue of *THE MINISTRY* the question "Shall we phase out Bible Instructors?" was presented. I say, "By all means, No!"

In the light of Bible texts and statements from the messenger of the Lord, how dare anyone even suggest slackening the work of Bible instructors? Isn't Bible work one of the great avenues of outreach in the final "loud cry of the third angel"?

My feeling is that we should not even suggest a slackening of the Bible instructors' work, but bid them Godspeed and do all we can to encourage and support them so that this work can be carried on to a grand and glorious climax.

FRED L. KIERSTEAD

DEAR EDITOR:

I should like to link together two quotations from *THE MINISTRY*, March, 1972, issue, with a quotation from *Gospel Workers*. The first quotation is taken from the article "Bible Instructors—Does the Church Need Them?" and is as follows:

"I believe the reason we don't have more harvest these days from many meetings is because we do not have consecrated women working as Bible instructors, Bible teachers who can get into homes and meet the people."

The second comes from a letter to the editor:

"... a lot of capable women in our denomination who never really have a chance to use their talents ..."

The reference to which I wish to link these quotations is found on pages 452, 453 of *Gospel Workers*:

"And if the Lord gives the wife as well as the husband the burden of labor, and she devotes her time and strength to visiting from family to family and opening the Scriptures to them. . . . If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages."

I recommend the reading of the whole section to get the context. For several years the question of husband and wife working together as a team in the conference employ has been weighing heavily on my mind. We appear to be desperately short of workers, time is fast running out, and souls are being lost because of lost opportunities.

Are the people who wrote the three statements above wrong in their solution to the problem?

Few will deny that ministers' wives, as their children reach their teen-age years, are pressed by present economic trends to work in order to provide for educational needs, et cetera. Is it right to follow secular employment when one's training is as a Bible instructor and there is conviction that one's calling is the spreading of God's last message to this world?

Ministers' wives are employed by the denomination as secretaries, teachers, nurses, et cetera, but not as Bible instructors unless they can be "employed" by one husband rather than their husband.

In large centers there are many work opportunities, but I am concerned for the husband and wife who are alone in a large district. There is no other pastor to employ the wife, and so she has to look outside the church for the necessary financial return, thus limiting her time and energy for the work nearest her heart.

Can a husband and wife work together in harmony? We should be able to. If we cannot, then surely our situation must be very grave. Christ is our employer. Would working together with Him bring disharmony into a marriage or serious disagreements in their work? Would not man and wife complement each other? Could not the frustrations and tensions that previously existed because of too great demands on the single worker, seeing souls slip away to be lost forever, disappear?

After some years of marriage, family responsibilities, and church participation, couldn't the conference committee have reasonable evidence to judge a prospective "team" on its own merit?

In closing I would like to suggest that perhaps the prospect of being unable to return to one's chosen work after marriage to a minister has a discouraging effect on the recruitment of young women to this most important field of work.

It is not a question of neglecting one's children, et cetera, to further one's own ends, or even those of the church, but refers more specifically to the older, more mature woman as depicted in the interview to which I have referred earlier. Young couples who have not yet begun their families, could they not also be considered?

As a pastor's wife I am grateful for the stimulating articles in *THE MINISTRY*, especially for those directly applicable to the wives, and would personally enjoy the opportunity of putting the knowledge and inspiration gained to fuller use.

VALERIE MUNSON

DEAR EDITOR:

The May issue of *THE MINISTRY* is really special; as I would say *it lays it on the line*. But was it necessary for a layman to present "Clouded Issues"? Haven't some of the ministers had the same feelings? Have they been too fearful to say so?

With election coming up I hope our ministers read carefully the chapter on "Special Testimony Relating to Politics" in the book *Fundamentals of Christian Education*.

D. S. WEINBERG

THAT DIRTY PIG!

L. H. BARNARD

Lagaip District Director, New Guinea

ALTHOUGH much has been written about the pig and the reasons why it is classed as an unclean animal particularly abhorred by the Lord, I verily believe that the last word has not yet been scribed on the subject. Although I have lived for thirty years among the primitive people of New Guinea, I still find it a source of wonder as to why these people cling so tenaciously to this degrading quadruped.

Would you believe that many hundreds of thousands of Papuans and New Guineans still sleep in the same hut as their pigs? Within a hundred yards or so of my home on this mission station I can show you several huts where this incredible degradation is still unashamedly in vogue. To feed them and protect the native gardens from their ravages requires a lot of energy, not to mention the many serious tribal fights over this animal that result in the loss of many human lives. Why is it that this despicable animal plays such a prominent part in the lives of these people?

To this enigma I have endeavored to find an adequate answer. After giving it much thought I am convinced that the enemy of souls has dragged these people to the lowest degree of depravity both physically and spiritually. It is a well-known fact that man is degraded to the level of the object of his worship. To

support this proposition I offer the following reasons.

Unclean Indeed!

Let us first consider the physical implications. "God did not prohibit the Hebrews from eating swine's flesh merely to show His authority, but because it was not a proper article of food for man."—*Counsels on Health*, p. 116. Ellen G. White further says:

The tissues of the swine swarm with parasites. Of the swine God said, "It is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." This command was given because swine's flesh is unfit for food. Swine are scavengers, and this is the only use they were intended to serve.—*The Ministry of Healing*, pp. 313, 314.

Dr. Bruce W. Halstead, a renowned biotoxicologist, aptly says, "The hog . . . is almost universally recognized as a walking garbage can. In many primitive areas of the world it is utilized as the professional scavenger of the community, as well as for food."

A Breeder of Disease

Pork eating is the cause of many diseases. It is interesting to note that the bacilli of tuberculosis and leprosy are morphologically akin. Thus, it was with increased interest that I read in *Selected*

Messages, book 2, page 417: "The eating of pork has produced scrofula [a form of tuberculosis], leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race." Who gave Mrs. White wisdom to connect these two diseases as in this statement?

A further menace to life in this primitive country is a dangerous condition that has come to be known as "pig bel." Half-cooked putrefying pig's flesh often lies for several days in the tropical sun during heathen pig feasts, when hundreds and sometimes several thousand pigs are slaughtered and eaten under incredibly unhygienic conditions. I have seen infants little more than a year old grab the revolting flesh and stuff it into their mouths, while adults gorge themselves on it and struggle home holding their overburdened abdomens. Each year many agonizing deaths occur from this condition.

"Pig Bel"

The medical superintendent of our Sopas Adventist Hospital, Dr. Charles T. Hammond, who has operated and saved many victims of this disease, has given me the following information:

"Pig bel," or *Enteritis Necroticans*, to call it by its medical name, seems to be peculiar to Papua-New Guinea. This condition is caused by eating rotten pig meat infected with a pathogenic bacteria named *Clostridia Welchii* that is thought to cause the disease. Mainly the upper portion of the small intestine becomes diseased and can include even a section of the duodenum. The affected section becomes blocked and gangrenous and may rupture if not surgically treated immediately. The patient usually presents himself to the hospital with signs and symptoms of peritonitis and obstruction of the small intestine. This critical condition necessitates urgent and drastic surgery which cannot even promise recovery in all cases. (I have removed as much as fourteen feet of small intestine from one man.) Despite the fact that the people know the cause of this dangerous disease they are not deterred from eating the pig that causes it.

Now let us take a look at the spiritual connotation this creature signifies to these heathen people. Our Seventh-day Adventist mission is the only known one in this land that prohibits the propagation and use of the pig. Although we are often criticized for this stand, the following observations will vindicate our action from a spiritual standpoint.

The Pig and Heathen Rites

A converted native once told me at great length how the pig was associated with every aspect of their heathenism. When they saw, ate, or handled a pig their thoughts inevitably turned to their heathen practices. Therefore, he said, we are justified in forbidding our converts from having any connection with this animal. Because of this ban it is noteworthy that when examining candidates for baptism the date of final renunciation of heathenism is synonymous with the time they remove their pigs from their huts and discontinue eating swine's flesh.

The heathen religious life of this heterogeneous race of people is a fascinating and complex study. It takes a wide variety of forms, but if there is any one common denominator it is the centrality of the blood and fat of the pig in all ceremonies. Be it the veneration of the holy stones, the appeasement of the many gods of fertility, or an oblation made to an offended god, the crucial act is the offering of the fat of a pig or the pouring of its blood.

A Sacrilegious Blood Offering

This offering brings us to the conclusion that the devil has beguiled these primitive people to the point that they unwittingly perpetrate the most heinous act of sacrilege—substituting the blood of the most abhorred animal for the blood of our precious Saviour. What greater contempt could the deceiver heap upon our Redeemer?

Therefore, it is not without reason that God detests the abominable swine, and when He returns to this earth He is going to be filled with wrathful indignation against eaters of swine's flesh. "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. 66:17). This interesting verse sounds like a description of a sing-sing ceremony in New Guinea, where the mouse is also considered a delicacy.

Why must mortal man defy the wisdom of his Creator and continue this needless flirtation with death? □

HOW do we measure up in our ministerial career? Are we the ministers we want to be or that God wants us to be? Are we seeing steady advancement in our usefulness and service to God? Our example is Christ, and by His grace we should be becoming more and more like Him in life and labor.

Any success we experience is the result of God's Spirit working through us. Thus, there is no room for boasting. Yet what we are and what we will become depends much upon us.

Among the areas that influence our usefulness are several that demand special attention.

Priority Number One

Our personal *relationship to God* is paramount. We may have talent and ability, but Jesus says, "Without me ye can do nothing" (John 15:5). Success is attained "not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). We must be Spirit-filled men, allowing the Spirit to use us rather than our trying to use the

Spirit. This requires earnest Bible study, prayer, and daily submission to divine guidance.

As *men of prayer* we must know by experience what it means to pray through to personal victory over sin and temptation, claiming the promises of the Word. We must know also what it is to wrestle with God for a soul, a city, a world!

Our *love for the Bible* will be the result of feasting upon it daily, thus gaining needed spiritual strength. "It is a minister's familiarity with God's word and his submission to the divine will, that gives success to his efforts."—*Gospel Workers*, p. 252. Along with the Bible, the Spirit of Prophecy will be familiar and dear to us.

We must recognize that study and prayer become meaningful to us only as we in turn obey the light that thus shines into our lives. Surrender to the divine will must be a daily experience. Obedience to the inspired counsels on healthful living will result in clearer minds, stronger bodies, and moral stability.

Not Just a Job

Our *concept of the ministry* is very important. We are called by the great God of the universe to carry forward the most important work ever committed to men. We must have the spirit of Nehemiah, who, rather than be diverted from his work, declared, "I am doing a great work, so that I cannot come down" (Neh. 6:3). Or of Paul who said, "This one thing I do"

NO NEED FOR MEDIOCRITY

DENNIS SMITH

Pastor, Washington Conference

(Phil. 3:13). Our work is urgent, time is running out, Christ is coming soon. Do we realize that moments wasted may mean souls lost for the kingdom?

Our ministerial labors must spring from a *deep consecration* to the task. Our service to God will mean everything to us, whether in the home, the church, or the community. Our ministry will be our life, not just a profession or obligation. Our work calls for *enthusiasm*. Others may be pessimistic, but we will inspire hope and courage. As we think success, talk success, and pray for success, we will enjoy success. We have the promise, "He will crown with success every humble effort made in His name."—*Ibid.*, p. 192. Continual growth, both spiritually and in the effectiveness of our ministry, must be our constant aim.

This means we will be progressive, be willing to take chances for God. We will ever be seeking better ways of advancing His work. We will "expect great things from God, and attempt great things for God." We cannot be small idea men, for we serve a great God. "Many who are qualified to do excellent work accomplish little because they attempt little."—*The Ministry of Healing*, p. 498.

A Soul Winner

A definite priority will be the winning of souls. The minister "has but one object in view—the saving of the lost" (*The Acts of the Apostles*, p. 362).

Satan will keep us busy with many things in the confines of the church itself if we let him. However, our divine blueprint reads, "We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns."—*Testimonies to Ministers*, p. 232. With the unsaved all about us we will reach out, visiting every possible interest, carrying the burden of their souls on our hearts. Such visits will be meaningful.

You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do.—*Evangelism*, p. 440.

We must not let our comfortable churches and their constant demands upon our time keep us from this all-important work. Reaching out—bringing new souls to Christ and His truth—brings to the minister his greatest joys. If our ministry seems dull, if the spark has gone out of our work, perhaps here lies the explanation.

If the teachers of the Word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.—*Ibid.*, pp. 434, 435.

Preach!

A minister is called to preach. And to preach in the truest sense is to preach the Word. Herein lies our authority in the pulpit. We must believe what we preach, and preach what we believe. Our discourse must be an encounter with God, first for ourselves and then for our congregations. We can never afford to grow careless, superficial, or negligent here.

These are some of the priorities we must ever keep in mind. Committed to them, with hearts yielded completely to our task, God will work through us in marvelous ways. We need not be mediocre. Success can attend our labors. The promise given to Joshua can be ours. "For then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). We, too, can have the assurance that "the Lord thy God is with thee whithersoever thou goest" (verse 9). □

M. C. SAWVEL

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DEVIL

WE ARE in a holy war wherein we are challenged to fight a hand-to-hand battle with the prince of darkness. In order for man to achieve victory in this battle he must do his part. He "must be victor on his own account, through the strength and grace that Jesus gives him." —Ellen G. White, in *Review and Herald*, Nov. 21, 1882, p. 730.

When men are content to live merely for this world, the inclination of the heart unites with the suggestions of the enemy, and his bidding is done. But when they seek to leave the black banner of the power of darkness, and range themselves under the bloodstained banner of Prince Emmanuel, the struggle begins, and the warfare is carried on in the sight of the universe of heaven.

Every one who fights on the side of right, must fight hand to hand with the enemy. He must put on the whole armor of God, that he may be able to stand against the wiles of the devil.—*Temperance*, p. 110.

In June, 1967, while the Cairo radio was screaming, "Welcome to the Jihad [Holy War], destroy Israel," the Israeli radio was coolly broadcasting code words that helped to complete their mobilization, words with Biblical connotation, Zion, love, wedding march, and open letters. It was indeed a holy war, but insignificant in comparison to the holy war that has been raging from time immemorial to our day.

In the holy war between Prince Emmanuel and Satan it is the purpose of the prince of darkness to keep the world in constant confusion.

Confusion is the masterful weapon of the enemy. By confusing men on the issues of right and wrong Satan is leading multitudes into the pathway of death and destruction. "But the wicked are like the troubled sea, when it cannot rest,

whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

Confused and frustrated, those who have been content to live simply for this world struggle vainly for happiness and security. They slip from their grasp like fleeting phantoms in the dark.

Peace, health, hope, and harmony is our message for the world. Our Saviour is a God of peace. "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

We as God's messengers have a grave responsibility to our fellow men. Men, women, and youth need to be freed from the shackles of confusion and sin. It is high time for us to *move out* and *share* the glorious counsel given to us.

Means of Accomplishment

Among the ways through which this sharing is to be accomplished are the temperance and better-living programs. Through these means curtains of prejudice have been drawn back and the Lord has opened up areas of evangelistic opportunity never before dreamed of.

Listen to this:

I have been informed by my guide that not only should those who believe the truth practice health reform but they should also teach it diligently to others; for *it will be an agency* through which the truth can be presented to the attention of unbelievers. *They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is*

WARFARE

worth investigation. If we backslide in health reform we shall lose much of our influence with the outside world.—*Temperance*, p. 242. (Italics supplied.)

Here, then, is a key to our success. An indulged appetite in the Garden of Eden ushered in sickness, sorrow, and death. Since then Satan by this means has capitalized in destroying men, women, and children. It was the devil's personal plan to turn what was good for food into poisons to make men mad and to destroy their physical, mental, and spiritual powers.

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control.—*Ibid.*, p. 12.

Intemperance of any kind benumbs the perceptive organs and so weakens the brain-nerve power that eternal things are not appreciated, but placed upon a level with the common. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions. If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral.—*Testimonies*, vol. 3, pp. 50, 51.

We are called to a holy war against appetite and lust.

Are our young men [ministers] prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? *Will they engage in the holy war against appetite and lust?* Our artificial civilization encourages evils which are destroying sound principles. And the Lord is at the door. Where are the men [ministers] who will go forth to the work, fully trusting in God, ready to do and to dare?

God calls, "Son, go work today in My vineyard."—*Temperance*, p. 236. (Italics supplied.)

It is time to press the attack on the enemies' ground. In so doing we must use the strategy planned by God to minister to the physical needs of humanity, thus opening the door to men's hearts.

Five-Day Plan Opens Doors

The Five-Day Plan to Stop Smoking is a God-ordained plan to release millions from the shackles of the enemy and lead them to Christ. It has reached from villages and hamlets to the mightiest cities in the world. Five-Day Plans have been held at the World Health Organization, Walter Reed Hospital, the Pentagon, NASA headquarters, HUD (Housing and Urban Development), and thousands of other government, industrial, educational, and religious facilities and organizations. Jesus ministered to the physical needs of mankind and opened the heart's door to receive truth. We as His ministers are to follow His example.

A new program, the Four Dimensional Key to the Cause of Alcoholism, has been successfully presented and received in the largest cities of the United States—New York, Chicago, and Los Angeles—as well as in many smaller cities round the country. This is another program to help set the captives free. It has come to the kingdom at a time when the Government of the United States is taking positive steps to combat alcoholism.

Let us raise our voices against the curse of drunkenness. Let us strive to warn the world against its seductive influences. Let us portray before young and old the terrible results of indulgence of appetite.—*Ibid.*, p. 238.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

Our young people are responding and have moved into battle. We need to give them our full support and involve them in our programs. One academy with its staff and youth were proclaimed by the governor of their State as the representatives of temperance and better living for the whole State. He bestowed high honors on them. Counsel has been given to us by the servant of the Lord:

There is no class of persons capable of accomplishing more in the warfare against intemperance than are God-fearing youth. . . . What a power they might be for good! . . . They should do all they can to stay the tide of intemperance now spreading with demoralizing power over the land.—*Ibid.*, p. 235.

Laymen Lead in Home Help Plan

Another new program has been developed, called Home Help. We have been moving toward institutionalization, which tends to draw us away from the individual. The Home Help plan will lead our laymen into a close relationship with individuals and their problems. When people call for help in response to advertising announcing help in the areas of alcohol, drugs, and tobacco, a dedicated, trained Christian layman team can respond to their need. This is Home Help.

How important that we, the ministers of Christ's great army, fully understand what temperance is and practice it. Temperance is a spiritual ministry that opens the door to self-control, healthful living, peace, harmony, and happiness. To carry forward this ministry we must bear the fruits of the Holy Spirit.

"It is impossible for those who indulge the appetite to attain to Christian perfection."—*Ibid.*, p. 19.

In Galatians 5:22, 23, are listed the nine fruits of the Spirit. The last, but one of the most important, is temperance, for without it, we would find it quite impossible to produce the others.

Temperance means self-control as defined in the Greek word *egkrateia* of Galatians 5:23. It is interesting to note the relationship of *egkrateia* to the verb form *krateō*, which means "to get into one's power."

We as ministers need to *get into the power of Jesus Christ*, and this accom-

plishment will be granted us as soldiers of the cross as we permit Him to help us exercise self-control in our lives.

As brethren of God's remnant church, we must first practice the principles of Christian temperance; next, we must teach our laymen diligently to do the same; and then together we are to use the tremendous facility God has given us in temperance evangelistic programming to reach out to our communities, opening the heart's door, and preparing the soil to receive the seeds of truth.

As World Temperance is spotlighted in our churches on Sabbath, October 28, let it be with an earnest appeal to our members for their enthusiastic support. Let us share in helping to *make the future of our youth worth while* and in freeing men, women, and children from the bondage of sin by showing them the positive way of Christian temperance and healthful living. □

DON'T FORGET TO PRAY!

We need more power every day
To preach God's Word, to point the way,
We need more power to leave our sin,
To quench the carnal man within.

O God, where does such power rest?
We lift our voice, we smite our breast!
Then comes the answer, clear to me—
This power comes on bended knee!

If you would be a preacher true,
And have success in all you do,
And feel God's power every day,
Then, brother, don't forget to pray! (Now's the time.)

Prayer moves the mighty arm of God.
Prayer takes us where the saints have trod.
Prayer moves us closer to our Lord.
Prayer draws us into one accord!

My brethren, let's be quick to pray,
We're nearing God's eternal day!
The more we pray, the more we'll see
His power that can make men free.

Arise then, go alone to pray,
Our God will hear the words you say.
You need to feel His cleansing power,
To do His work in this great hour, so
Now, kneel down and pray!

TED T. JONES II

THE CHALLENGE OF ISLAM *Part 5*

E. ROBERT REYNOLDS

*Former Evangelist and Teacher, Pakistan
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Evangelistic Don'ts

BEFORE my family and I went to Pakistan we learned our first lesson about Adventist evangelism among Muslims from a returned missionary to the Middle East. He and his wife told us that pictures and films of the prophets (Muslims show great respect for prophets) should always be shown with the prophets' heads covered (including that of Jesus). Later we learned that this practice depends on the area in which one works, but because all strict Muslims out of a hatred of idolatry oppose art in picture form, both evangelists and illustrators (of Adventist books, visual aids, and whatever) should remember this Muslim veneration for prophets. It should be added, however, that most followers of Muhammed are not so strict, and photographs, still films, slides, and moving pictures of most kinds are popular in many Islamic lands.

I have stood in the midst of hot, angry people and smelled the unpleasant odor of perspiring bodies. I have watched a peaceful and attentive audience become a terrifying mob. I have seen hostile people hurl steel folding chairs across the room. Such scenes have resulted when the speaker, however unintentionally, said something that infuriated his listeners. Audiences vary. Some are educated; some are illiterate. The greater the illiteracy, the more potential there is for mob response. So partly for sheer survival I had to learn what not to do and say.

Avoiding Irritants

Some irritants to many Muslims are easier to avoid than others. Two of these have been mentioned previously but are

repeated here. The name *Mohammedan* offends Muslims. It suggests that they worship Muhammed as Christians worship Christ. This reverence they deny. Muslims do sometimes refer to themselves as Mohammedans, but this tendency may be the result of a Christian or Western editor's work in trying to Anglicize words. Avoid this error. Also, no thoughtful Adventist evangelist will call his meeting a *crusade*. The word has a bad historical flavor. Many Muslims blame the Crusades for the break in good relations between Muslims and Christians.

Most sacred vocal music is accompanied by at least one instrument. Many purists in Islam are offended by any instrumental music. "Canned" music, instead of attracting people to your meeting, may actually turn many away. Even those who will listen to cinema or movie music may recognize or suspect something religious in what they hear or see and may never enter your meeting. Also the words of many songs are offensive to Muslims.

For an evangelist to argue—in public or in private—cheapens him. The Muslims, however, love a good argument. Instead of seeking to debate or argue points, the Adventist will try courteously to evade anything that savors of a quarrel. You may win the argument by your skill and logic and lose your interested people. And *never* accept an appointment to a private debate. It may not be as private as you had understood!

Because discussion periods often have been occasions of arguing and disturbance, some evangelists advise against them. I have used them without difficulty, but these periods must adhere to certain rules. If you do open your meeting to questioners, *all* allowable questions should be on a card you provide that has the rules for questioning printed on

the reverse side.¹ This card will ease your problem of crowd control.² It is no guarantee against mob action, but when properly used it helps evangelist-audience rapport, and with it I have never seen a disturbance caused by public questioning. (Even illiterates can have someone—maybe an evangelistic staff member or local church member—write out his question for him; and few Muslim audiences nowadays are totally illiterate. Such groups are flattered and honored by your kind attention.)

The term "son of Muhammad" is a Christian one in rare circulation. It should never be used lest it be misunderstood and offend. All Adventist and Christian clichés are likewise undesirable, due to lack of understanding rather than misunderstanding. Neither is good for communication.

The good Muslim—some are culturally nominal or educated secularists—believes in heaven and the hereafter. This may sound like acceptable common ground. But the Muslim holds that there are seven heavens!

The Bible and the Quran

Muslims claim to believe the Bible, but for Islam the Quran is the reputed final authority.³ Conflicts between the Bible and either the Quran or Muslim tradition are settled to the Muslim's satisfaction by one of the latter. Plurality of versions or translations only make the Bible more unreliable to him. Multiplied manuscripts and written proofs mean nothing to him; he believes only in a verbally inspired Bible. This belief, however, is modified by his acceptance of the Quran. Although he respects all true prophets, four books—the books of Moses, David, Jesus, and Muhammad—hold special validity for him. The last one of these, the Quran, supercedes and abrogates the others. For this reason, quotations from the Quran, unless made in flawless accuracy and perfect Arabic, are best not made at all. I paraphrased the Quran, but had *Sura* and *ayat*, roughly speaking, chapter and verse, available if needed. Some Adventists question the advisability of citing the Quran as authority at all. Local circumstances and an individual's own attitude toward authorities will help determine that use.

All true prophets are venerated, but the

Muslim has a special place in his heart for the four named above. Never disparage a prophet; certainly not Muhammad. Though contrary to expressed statements in the Quran, many Muslims believe no prophet erred.⁴ Statements showing otherwise must be made with prudence. Quranic evidence that Moses killed a man helps.

Anthropomorphic expressions applied to God are not received well. The mention of terms such as hands and feet, eyes and ears, or hair and head, although explainable as being only figures of speech, if not used make explanation unnecessary.

Tradition says that Abraham sacrificed Ishmael.⁵ In telling this story to Muslims it is wiser to speak of Abraham's dear son or similar terms, for Muslims understand "only son" to be before the birth of Isaac, and thus for them can mean only Ishmael. Also the Quranic story related how the lad lay face down (as an animal might stand for sacrifice so that when the throat would be slit the blood could easily be collected). For greater credibility a slit throat is more meaningful than a knife plunged into the heart. No principle is compromised with either of these two adaptations to the story.

Does Islam Persecute?

Many people believe that Islam persecutes. At least they believe that Islam compels people to accept its faith.⁶ This belief is controversial. Although several knowledgeable friends disagree with me, I do not believe that this position can bear up under investigation. Although an Islamic state is a church-state, it usually has been quite tolerant of dissenters. The sword-of-Islam approach to unbelievers is not what spreads Islam.

Great misunderstanding is avoided on this question if Islam's military-political expansion can be thought of as distinct from its growth as a religion.⁷ That some horrible butcheries have occurred under Muslim rulers and their armies none can deny. But "all's fair in love and war" is a familiar proverb. Some of Islam's bloodiest conflicts have been with Muslim versus Muslim. Take, for instance, the Muslim Timur's (Tamerlane) sack of Muslim-ruled Delhi, India, as told in his own words.⁸ War is terrible, and the religion per se should not be held accountable.

The religious spread of Islam in the main was peaceful, involving several centuries. Its leading "missionaries" were traders and peripatetic mystic "saints"—personal evangelists, if you please, and lay clergy (there is no clerical hierarchy in Islam). Malaya, Indonesia, and the Muslim portions of the Philippines embraced Islam only by the witness of these Muslim preachers.

Islam is a missionary religion. Muhammad made his first converts by preaching. His first followers were his closest family members and friends—an enviable record for any preacher. Islam's religious growth, past and present, has not been by military imposition. The Seventh-day Adventist witness will be more effective when we bury the myth that Islam necessarily persecutes. The spread of her religion by force is fiction out of the Dark Ages.

The roots of this misunderstanding run deep. Long-standing prejudice, including the evangelist's own bias, blocks effective communication. These issues are of tremendous significance to Seventh-day Adventist evangelism. A reappraisal of erroneous beliefs held by the evangelist should lessen any unconscious hostility he has and make him more able to witness as he should. This hope warrants an extended discussion of the subject.

Bury That Myth

An English authority on Islam, the late Sir Thomas Arnold, writes:

There are no passages to be found in the Quran that in any way enjoin forcible conversion, and many that on the contrary limit propagandist efforts to preaching and persuasion.⁹

The Holy Roman emperor's inability to spare troops from Austria to crush the Lutheran princes ensured Protestantism's survival. The empire's armies were fighting for their lives against the Muslim Turks of Suleiman the Magnificent at the gates of Vienna.

Over the centuries the sword-of-Islam policy (incorrectly derived by extension from a sense often given to the word *jihad*) of a few Muslim militarists and administrators has seldom resulted in new converts for Islam.¹⁰ After Arnold's extended analysis of the word *jihad* he shows that the present conscience-connotation is post-Quranic and that "primarily the word bears no refer-

ence to war or fighting, much less to fighting unbelievers or forcible conversion of them, but derives its particular application from the contest only."¹¹ Muhammad's use of it meant the putting forth of serious effort on whatever object to which it applied.

Thousands of Christians and numerous churches existed for centuries under Islamic rule.¹² I have seen the brick church with its built-in crosses erected at the order of the sixteenth-century Muslim Mughal (Mogul) emperor Akbar of North India in his palace at Fatehpur Sikri. Many Christian leaders, such as John of Damascus, served with prominence and distinction in either the government or their professions. A host of Christians escaped persecution from their fellow Christians by living in a Muslim state.¹³ Few of us will know how often a Muslim persecution of Christians has been instigated by other Christians.

Furthermore, if Islam were always as intolerant of other religions as many people believe, one would not expect to find in Northern India, as he does, after nearly eight centuries of Muslim rule, the birthplace of Jainism and Sikhism, with Hinduism still ascendant.

Apostasy of Christians did take place. In the course of several generations economic and cultural factors did induce many Christians to leave their churches—churches that themselves were split with apostasy, schism, and heresy.

Several factors contributed to the myth of an intolerant Islam. War, hysteria and propaganda for the Crusades, and later wars take the chief responsibility. More recently the persecution of the Armenians by the Turks has furthered it. But it was more political than religious, with thousands of other Turkish Christians living in relative peace.¹⁴

Do Muslims persecute, then, on their own religious grounds? Yes, but usually as individuals rather than as a policy of church or state. Western Christians do that, too, but the religion of Jesus as such is not to blame.

Topics and Terms That Offend

The wise evangelist will delete certain subjects from early discussion or reserve them for personal evangelism. Closely related are terms and texts that offend because usually they are misunderstood.

Such topics include the Trinity; the fatherhood of God; the deity, sonship, and crucifixion of Jesus; and the vicariousness of the atonement. Terms such as *Father* for God, *Son of God* and *Lord* for Jesus, are better avoided; although substitute names for Jesus may be used, such as Arabic names wherever understood, *Messiah*, *Sent of God*, or *Lamb of God* (this last name is not yet connoted with the atonement and therefore does not offend).

Texts such as John 3:16 or those having the foregoing names in them should not be used any oftener than necessary.

The Trinity and the deity of Jesus, inseparable to many Muslims, are so opposed to Islamic monotheism that they are best discussed near the end of a series of meetings.¹⁵

Most Muslims conclude that if, for example, Jesus was God's Son and Mary was His mother, then Christians believe that the virgin was physically the wife of God. Some early Christians did teach the *theotokos*, or "wife of God," idea. And the heretical Collyridians (fourth- and fifth-century Arab Christians) offered cakes to Mary. The majority of Muslims today think that Christians still believe that Christ's deity resulted from the sexual cohabitation of God and Mary, an idea blasphemous to both Muslims and Christians.

Christ's deity is innately spiritual, not physical. Muslims must learn that Seventh-day Adventists believe that the Messiah's incarnation made God man, not man God. Jesus' nature as God was not a byproduct of His birth. Muslims hold both Jesus and Mary in high regard. Some will accept this spiritual explanation.

The death, crucifixion, and atonement of Christ are parts of a much larger problem in many ways.

Most Muslims hold a "substitution" theory of the crucifixion. Ahmadiyas believe the "swoon" theory. All deny that Jesus died on the cross. They argue that a one-for-many vicarious atonement is incompatible with the nature and attributes of God. The method or manner of this mystery is not explained in the Bible. The reason for it is told many times, but the method or manner never. The atonement of Jesus must be accepted by faith—faith based on God's assertion. The act of atonement baffles the Mus-

lim's logic. It must be grasped solely by faith. Here is the fundamental dichotomy between pristine Christianity and present-day Islam.

How, then, if all these basic beliefs are to be hushed, can the Adventist evangelist make his preaching Christ-and-cross centered? This effort will challenge the best in a man to create an effective presentation without stirring up prejudice. The Holy Spirit will help. The system of sacrificial services may provide at least a partial answer. □

REFERENCES

- ¹ I used a translation of a J. L. Shuler question card.
- ² It gives you liberty to ask any disturber whether he has followed the rules for asking questions. (Obviously he has not.) Have an usher take him a card or receive his if he has one ready. Then ask him politely to sit down. If he doesn't, the chances are good that the audience seeing your sense of fair play and intentions will help you. Most audience members came to hear you or any visiting speaker you announced rather than listen to the disrupter's language. Assure him that if his question conforms to the printed requirements it will receive your interested and careful attention. Then name a date for a future question-and-answer period. Also, tell him that if he would rather meet you for a private discussion of his question he can meet you at the close of the meeting to arrange an appointment when you can talk things over with him.
- ³ Cf. H. A. R. Gibb, *Mohammedanism*, p. 97.
- ⁴ *Ibid.*, pp. 125, 126. Shiite influence upon Sunnite Islam has transferred to Muhammad the sinlessness and infallibility that Shiites give Ali and the Imam.
- ⁵ As the Quran tells the story (*Sura al-Saffat*, 100-109) no name is given, and in xxxvii. 108 it says the lad sacrificed was ransomed by an *azim* (great, mighty, momentous) sacrifice. Muslim commentators who are aware of the Bible story declare that the sacrifice was symbolical. As a literal sacrifice, a sheep or a ram was used. As a figurative sacrifice some say willing self-sacrifice to do the will and service of God is meant. A national teacher (a Christian) in my language-school days asked rhetorically, "What could be a greater ransom than a ram?"
- ⁶ On the contrary, there is greater evidence of coerced conversion of Muslims to Christianity. Cf. James Waltz, "Historical Perspectives on 'Early Missions' to Muslims," *The Muslim World*, LXI, 3 (1971), pp. 178, 179, 184.
- ⁷ *Ibid.*, p. 176, n. 27.
- ⁸ The Emperor Timur, *Mulfazati Timuri [The Autobiography of Timur]*, in Elliot and Dowson, *History of India*, vol. 3.
- ⁹ T. W. Arnold, *The Preaching of Islam* (4th ed.; Lahore: 1956), p. 440.
- ¹⁰ ———, *ibid.*, pp. 440-446; Murray T. Titus, *Indian Islam*, pp. 36, 49.
- ¹¹ ———, *op. cit.*, pp. 440, 441.
- ¹² ———, *The Old and New Testaments in Muslim Religious Art*, p. 4. The author tells of a monk named Burchard of Mount Sion that he calls an "acute observer" who wrote about A.D. 1283—six-and-one-half centuries after the death of Muhammad—that in all the Muslim world except in Egypt and Arabia Christians outnumbered Muslims thirty to one. Although Arnold says that these figures appear to be exaggerated, Burchard stoutly maintained against contemporary critics that his statistics were based on his own observations and from the statements of people who knew the facts, "as against those who made the statements about what they had never seen." Arnold adds that independent evidence shows that at this same time Christians in Mawsil lived in 60,000 houses.
- ¹³ Cf. Waltz, *op. cit.*, pp. 175, 176.
- ¹⁴ Cf. "Armenia," *Encyclopaedia Britannica* (1971 printing), vol. 2, p. 421.
- ¹⁵ In many a Muslim mind the Father, Mary, and the Son make up the Trinity.

For New Members!



Are You Acquainted With

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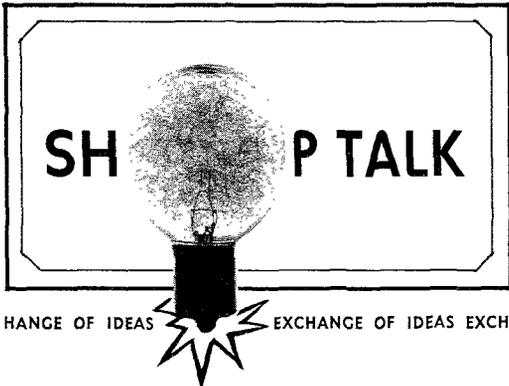
Administrators, pastors, and evangelists acclaim this publication an outstanding aid in integrating new members into the church family.

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HANGE OF IDEAS EXCHANGE OF IDEAS EXCH/

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

PREPARING THE CHURCH BULLETIN

Mrs. Edmund Jones is the wife of the pastor of our Hollywood, California, church. She has frequently served as church secretary, one of her duties being preparation of the church bulletin. We appreciate her sharing with the **MINISTRY** readers the following suggestions and guidelines for the church bulletin:

REMEMBER:

You are an editor—not simply a typist.

The church bulletin is the best public relations the church has. It makes an impression on the church member as well as the visitor, and encourages him to come again.

Be neat. Be accurate. Check and double check information, spelling of names, and numbers of hymns.

Make it spiritual as well as informative.

When there is room, include a text or a quotation. It should not be lengthy, but to the point—something to help in a worship experience or the Christian walk.

Always try to improve your own typing skills, punctuation, and grammar.

Be observant of other church bulletins. Watch for ideas.

Some Guidelines:

When people do not call you with the information you need you call them, whether regarding the Sabbath School program, the MV program, the musical selections, or whatever.

Some announcements are appropriate for a church newsletter or the bulletin board but not for the bulletin. Use good judgment about this selection.

Do not list in the bulletin prices of admission when referring to various programs. Simply say, "Admission."

For our own church programs, socials, or meetings try to list them three weeks in advance. For programs of other churches in the area one listing is all that is necessary, usually the closest date to the appointment.

Spell things out. Do not use contractions or abbreviations except where you need to conserve space.

Keep your ears open for what is going on. Make a note of coming events that merit your attention and place it in the bulletin folder to check on later for details.

INTERLINEAR ARAMAIC-ENGLISH OLD TESTAMENT PUBLISHED

Two Andrews University Seminary students, James S. Wallace and Frederick J. Schwartz, have published an interlinear Aramaic-English Old Testament containing the sections of Genesis, Jeremiah, Ezra, and Daniel that were originally written in Aramaic. The book gives a literal word-for-word translation.

According to Schwartz, the book is intended to aid students in their initial study of the Aramaic language. Its format is such that persons who study the Bible only in English will be able to gain a more perceptive understanding of the original text.

An Aramaic-English and English-Aramaic glossary is included in the 135-page book for the convenience of clergymen, theologians, and Biblical students who are somewhat familiar with Aramaic or Hebrew.

Authors Wallace and Schwartz received Master of Divinity degrees in August. Pastor Schwartz also holds an M.D. degree from the California College of Medicine.

The book may be obtained by writing to:

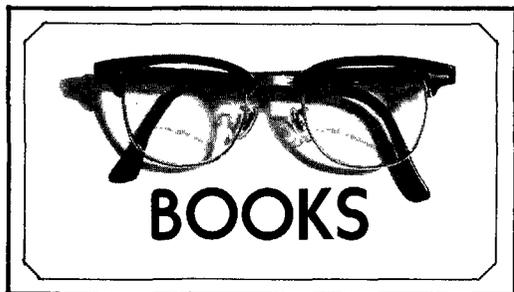
Wallace & Schwartz
2621 Candlewood Way
La Habra, CA 90631

The purchase price is \$8.95.

Cornell Sees Churches Switching Emphasis to Soul Winning

Churches are moving from a "dismal" concentration on their institutional problems to a more optimistic outlook, a religion editor of the Associated Press said in Kansas City, Missouri. George W. Cornell, addressing the annual meeting of the Evangelical Press Association, said that he sees the churches putting more stress on soul winning and less on institutional matters and social action. But Mr. Cornell feared that the "privatized religion" of some young people may go too far and become an escape from the real world. He said that a "direct, deliberate presentation of the gospel" is emerging to complement and enrich "their former all-out sweat to inject ethics into society."

R. N. S.



Choir Ideas, Flora E. Beck, Baker Book House, Grand Rapids, Michigan, 1952, 142 pages.

This compact paperback consists of short articles and chapters dealing with actual experiences, realistic problems, and practical suggestions for choir directors, choir members, and congregations.

The true worth of this concise book is in the practicality of its contents, for it is bereft of extraneous material. Specific examples include appropriate hymn suggestions for particular services and ways to stimulate the entire church program through the medium of music.

Charles H. Gabriel's "Sayings About Choirs" should be labeled a "memory must" for every choir and choir director. His remarks are replete with a rare understanding and experience that are needed to guide every music-related office of the church. This is why the author emphasizes this important and rather lengthy quotation by placing it near the end of the book.

Even though *Choir Ideas* is a book composed of brief chapter thoughts, a most important theme is reiterated—that unless the director and the singers have Jesus Christ in their lives during the week, the singing of words and the making of music at the worship service are meaningless to the congregation and offensive to God.

This book will be especially helpful to the young and inexperienced director; however, whether you are a new director or one seasoned in the art of diplomacy and musicianship in handling choral groups, *Choir Ideas* will offer you some new thought and encouragement in your work.

BEVERLY WILKINSON

Fruits of the Spirit, Charles B. Hembree, Baker Book House, Grand Rapids, Michigan, 128 pages, 75 cents, paperback.

The subtitle—"The Key to a Christian Personality"—is very apt and very true. This is one of the finest small books that I have ever read on the work of the Holy Spirit in the human life to produce the fruit of true Christianity. The introductory chapter leads into the nine evidences of the work of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temper-

ance. The short conclusion is convincing and convicting.

Some quotes from this interesting book will whet the reader's appetite for the whole.

"Miracles can be mimicked and gifts can be imitated but the fruits of the Spirit can never be imitated."

"We have emphasized the spectacular to the neglect of the fruit of the Spirit."

"The ingredients of love are in a package and not a list from which we select ones appealing to us."

"Regardless of another's action, our reaction must reflect the fruit of the Spirit—love."

"Marriage is not only selecting the right mate but also becoming the right mate."

"Hand over the control of your life to the one who overcame and desires to make us overcomers."

"So often our religion is so rigid that it demands observance of a legal code without human consideration."

This book is a must. Its illustrations are pertinent, its style interesting, and its message vital.

D. W. HUNTER

Martin Luther's Religious Thought, William M. Landeen, Pacific Press Publishing Association, Mountain View, California, 1971, 218 pages, \$2.25.

Martin Luther is a great name in religious history that has been highly lauded by no less a writer than Ellen G. White in her classical *The Great Controversy*. Many of our pioneers, including the Whites, read the popular description of the Reformation as it was outlined by the pious Swiss author Merle D' Aubigné. Since then many works have appeared telling the life and work of Martin Luther. The bibliography at the end of Dr. Landeen's book is indicative of the immensity of the monographs and articles on the Reformation. No busy pastor can ever hope to master it all, but thank God for the dedicated scholars who diligently uncover the hidden treasures.

Landeen has devoted many decades to research in problems relating to the Reformation period. *Martin Luther's Religious Thought* presents a summary and a comment on Lutheran ideas that are of general interest to all Adventists and a must for all ministers and theological students. The author relates his story convincingly and lucidly. Every preacher of the Word who deals with Martin Luther should have this fine evaluation. There is nothing else like it in our circles or produced by our men.

Let's pray to God that the same dedication and sincerity that led Luther to perform His God-given task shall also inspire us to complete the much-needed work of revival and reformation within our own church and in our hearts. God, who raised up Martin Luther at a critical period, will certainly see to it that His precious cause shall triumph in our day.

INGEMAR LINDEN



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

Pope Paul's Cordial Welcome of Buddhists Stirs Interest

Officials of the Christian Unity secretariat are assessing the effect of Pope Paul's expression of "extremely warm" regards to a visiting delegation of Buddhists. Most observers and experts, as well as secretariat members, feel that the "profound regards" the pontiff voiced at an audience with the Buddhists from Thailand will "go a long way toward stepping up dialog" between the two faiths. "We recognize the values of which you are the custodians, and we share the desire that they should be preserved and fostered," the pontiff told the Buddhists. "We hope that there will be increasingly friendly dialog and close collaboration between the traditions

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that you represent and the Catholic Church," he said, adding: "Such contacts can assist in advancing the cause of justice and peace in a world that needs a united effort by as many people as possible to overcome the grave problems which face the world." Vatican sources said the remarks of the Pope were "probably the warmest reaching out of a hand in greeting and collaboration that the Pope has ever done to members of another faith." The pontiff is the spiritual leader of the world's more than 600-million Catholics. Buddhists throughout the world number 177 million. The Buddhist delegation came to Rome for discussions with officials and members of the Vatican Secretariat for Christian Unity.

"Devil Day" at the Gregorian Cites Catholic Church Teaching

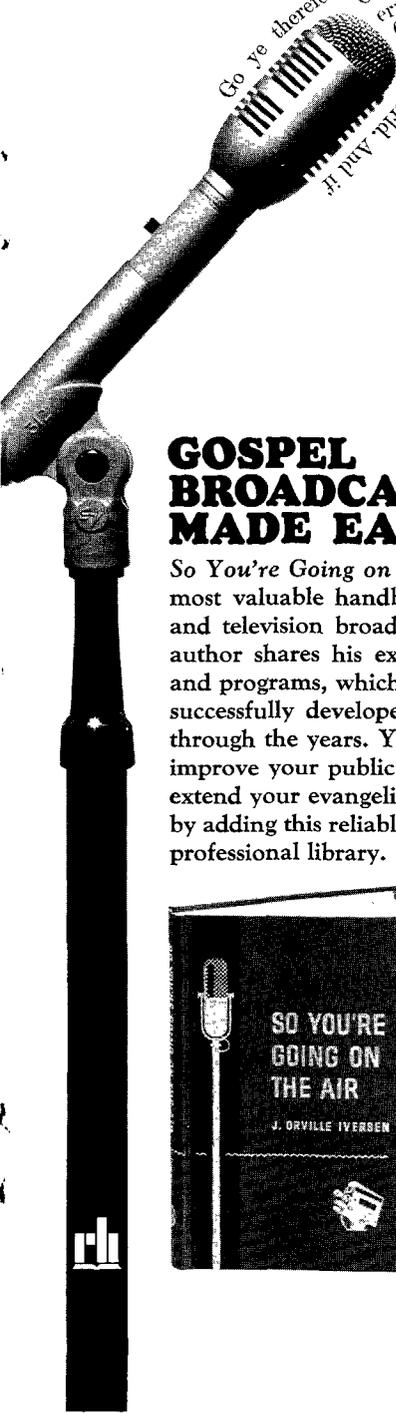
Devil Day was observed recently at the famed Gregorian University in Rome, where 35 seminary students gave a panel of newsmen a two-hour run-down on church teaching in relation to Satan and demons. "We held our 'Devil Day' in response to the great contemporary interest in satanism, the occult, and the diabolical as you see reflected in much of today's literature and in other ways," said Father John Navoni, an American instructor in the theology of history. The seminarians spent three weeks researching the subject, and the newsmen were given recommended books to read to prepare themselves for the question-and-answer period. Father Navoni is convinced that the so-called Satan cults and the literary preoccupation with Satan and demonism today are signs of man's insecurity. "They are frustrated because they feel they can't control their lives and then they find one way of asserting themselves is by calling on these spirits which they assume exist." "The people joining the Satan cults today feel that Satan is an equal of God who can give them all sorts of things." "The devil is not a mythological personification of evil in the world," he maintained. "His existence cannot be denied by Catholic doctrine. Rather, Catholic doctrine down through the centuries has taught that there is a Satan and other lesser fallen angels."

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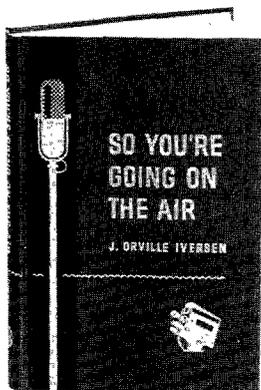
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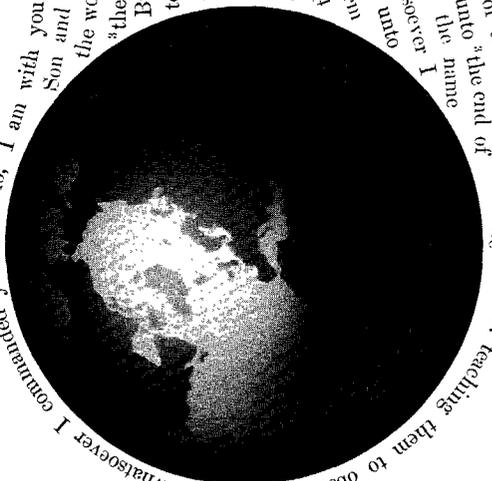
Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. And He that receiveth these things, shall receive them into life eternal. Amen.

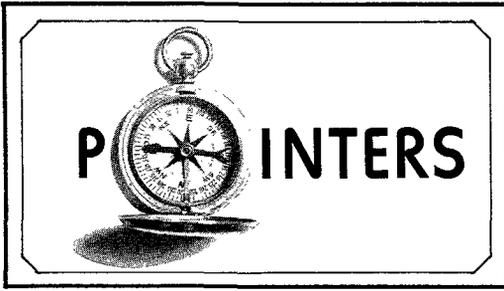
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LED BY THE SPIRIT "AS MANY as are led by the Spirit of God, they are the sons of God." This is a vital statement

that affects the entire life of the minister of the church. How, and in what areas, are we led by the Spirit? Let us summarize:

1. In our understanding of God and His holy Word
2. Into all truth
3. In our prayer and study life
4. In all the relationships and activities in our homes
5. In all the decisions of our lives
6. In forming right relationships with others
7. In the development of right attitudes
8. In right methods of work
9. In the happy fulfillment of our duties
10. In forming habits and practices that will enable us to glorify God
11. In all our daily activities
12. In the preparation of messages for our congregations or for evangelistic audiences
13. In going to the right people at the right time
14. In saying the right thing to the right people at the right time
15. In the purity of language
16. In the accuracy of speech
17. In the proper use of time
18. In the development of character
19. In the formation of wise and fruitful plans for work
20. In the implementation of these plans
21. In loyalty to God, His Word, His church, and its leadership
22. In the recognition of mission in life
23. In the fulfillment of that mission
24. In recognizing that time is short

If we submit to His guidance, the Spirit of God will lead us in every area of life and will enable us to glorify God in our body and in our spirit, which are His. This the Spirit will do for each of us if we really are willing to be led by the Spirit.

N. R. D.

JESUS MEDALLION IS THE wearing of a "Jesus medallion" an act of religious significance or the putting on of costume jewelry? It is stated that these medals are made of copper, the coinage used in Christ's day, and have the name of Jesus on them in the form of a fish de-

sign. (The fish design was used by some of the early Christians in Rome to designate themselves as followers of Jesus Christ, because the initials of the Greek word for Jesus Christ, God's Son, Saviour, spell the Greek word for fish.) On the reverse side it says, "God loves you."

The answer to this question is being decided by the U.S. Customs Service. Many of these medallions made to hang around the neck are produced outside the United States, and the import duty for religious objects is 10 per cent, whereas the importers of costume jewelry must pay 27 per cent duty. In the opinion of the Customs Service the "Jesus medallion" is a piece of costume jewelry. According to Jack Sargard, import examiner specialist of the U.S. Custom House in Philadelphia: "A medal or medallion is classified religious if it is used primarily for devotional purposes rather than ornamental. My opinion on this particular item is that it is for ornament."

And long ago counsel was given to us that answers this question:

"The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470.

A. C. F.

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