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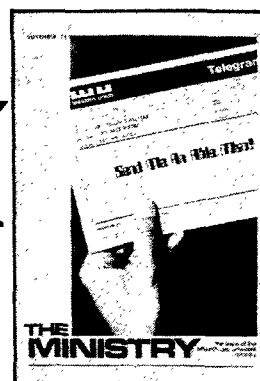
THE MINISTRY

the voice of the
seventh-day adventist
ministry

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NOVEMBER 1971

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Send Me an Able Man

ROY F. WILLIAMS

Associate Secretary, General Conference

WHEN King Solomon was about to build the Temple in Jerusalem, he realized that this was a great and difficult undertaking. He declared, as recorded in 2 Chronicles 2:5, "And the house which I build is great: for great is our God above all gods." In facing so great a task the wise king realized that the services of an expert were required, a man with the preparation necessary for the direction of such an important undertaking, and so Solomon sent to Hiram, the king of Tyre, saying:

Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and Jerusalem, whom David my father did provide (2 Chron. 2:7).

The Spanish translation of the first phrase in verse 7 renders it thus, "Send me an able man."

God's cause today needs able men and women well qualified for their particular responsibilities. The work that God has confided to us as His representatives is a great and challenging task, a task which requires, in this climactic hour of the world's history, able workers in the various departments and sections of our worldwide organization. God needs able men and women upon whom He can depend to give wise direction and positive leadership, and at the same time, men and women who are teachable and who realize their dependence upon God.

Ellen G. White gave this counsel in *The Desire of Ages*:

Be careful lest self-sufficiency come in, and you work in your own strength, rather than in the spirit

and strength of your Master. . . . While you look higher than yourself, you will have a continual sense of the weakness of humanity.—Page 493.

The apostle Paul gives this good admonition, "For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10:18).

The Seventh-day Adventist denomination has thousands of workers in the various departments of the work, and all have been chosen for a special purpose. God expects each one to make an important contribution toward the success of the program in general. A professing Christian who teaches in a college, or is a nurse in a hospital, or is a secretary in an office, or has an administrative position, whose life does not testify to the saving power of Christ may be part of the missionary program, so to speak, but as a true representative of God he or she has certainly missed the mark. The nature of the task is such as will admit no halfheartedness. The call of the hour is for total commitment.

Qualities of an Able Man or Woman

The question is asked, What constitutes an able man or woman for the work of God in these times? In the experience of Moses when he was carrying the burden of all the administrative decisions, his father-in-law, Jethro, gave him this very good counsel, as recorded in Exodus 18:21:

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. (*Italics supplied.*)

The concepts expressed in this text are

definitely apt today as we think of what God requires of His representatives. He needs men of truth, able men and women, well prepared, who fear God, who hate covetousness; men and women of consecrated talents and abilities. These, then, are the important criteria. We are talking about more than mere technical competence. Today great emphasis is placed upon degrees of academic achievement, but the degree in itself does not make a worker an able worker in God's sight.

Then there is the importance of getting the right man or woman in the right place and not putting square pegs in round holes, for this is detrimental to the work of God. As calls come in from the various parts of the world field, even though it may not be spelled out in just so many words, we know that they are saying, "Send us able men, send us well-qualified young women, workers who are mature in their spiritual and emotional development." The task of recruiting men and women to fill these calls is a formidable one, but as God led Samuel to choose David as king over His people from among the stalwart sons of Jesse, so today with prayer, with careful screening, and with advanced planning, God continues to provide able men and women to match the needs of the hour.

In the book of Acts there are listed some requirements for those who were to administer the business of the apostolic church:

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business (Chapter 6:3).

Today in choosing men and women for the Lord's service emphasis should be placed on the same qualities. God needs men and women full of the Holy Spirit, controlled by principle, dedicated to Christ, and motivated by love for souls.

The principles that Ellen G. White outlined to guide the leaders of our work can apply to each of God's workers today. In a sermon presented at a general meeting in 1883, she made the following statement concerning conference presidents in particular, but it can be applied to workers in general:

They should be men . . . who in character, in words, in deportment, will be an honor to the cause of Christ, teaching the truth, living the truth, growing up to the full stature in Christ Jesus.—*Gospel Workers*, p. 413.

Then in the same volume, page 416, we read:

If the officers of the conference would bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. . . . There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master.

And one of the most outstanding references that we have in connection with the responsibilities carried by leaders of the work today, one of the most challenging, is also found in *Gospel Workers*, pages 424 and 425:

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and can fearlessly say No, or Yea and amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, 'All ye are brethren'; those who strive to uplift and restore fallen humanity.

Mrs. White and Today's Concepts

It is interesting to note that many of the administrative concepts that are being propounded today in the industrial world were put forth almost a century ago by Ellen G. White. Emphasis today is placed upon human relations, upon breadth in the exercise of thinking, good judgment, and ability to deal with people. It is found that ineffective managers who do not know how to treat people constitute the primary cause of the lack of efficiency in the business and industrial world.

As the large companies seek executives today, they look for men with ability to make good decisions, who understand people and know how to treat them, who face the problems of life with calmness, who have ability to plan and organize, who act with energy and enthusiasm, and know how to communicate with others efficiently.

Leaders and workers in the Seventh-day Adventist Church should be equipped with these same qualifications. There is a wealth of counsel in the Bible and in the Spirit of Prophecy, which if followed prayerfully, will indeed make each one of us able men and women in God's cause.

MEEKNESS



MERWIN R. THURBER

Retired Book Editor, Review and Herald

EDITORIAL NOTE: This material was presented as a devotional message at a meeting of the Biblical Research Committee. We believe it can be helpful to all of our workers and are pleased to make it available through the pages of THE MINISTRY.

TEXT: "(Now the man Moses was very meek, above all the men which were upon the face of the earth.)" (Num. 12:3).

Mrs. White comments on this statement:

Patience and gentleness under wrong were not characteristics prized by the heathen or by the

Jews. The statement made by Moses under the inspiration of the Holy Spirit, that he was the meekest man upon the earth, would not have been regarded by the people of his time as a commendation; it would rather have excited pity or contempt.—*The Mount of Blessings*, p. 14.

And so it is today, for the world has not changed. Like the people of Malachi's time, "we call the *proud* happy." Mr. Milquetoast is our characterization of the

humble man, and he gets short shrift in our literature, in our business world, or on our social ladder. Instead, the man who fights back gets the plaudits of the throng.

Soviet Premier Khrushchev, visiting a cathedral in Western Europe, is reported to have remarked to his hosts:

There is much in Christ that is common with us Communists, but I cannot agree with him when he says, When you are hit on the right cheek turn the left cheek. I believe in another principle. If I am hit on the left cheek I hit back on the right cheek so hard that the head might fall off.

Yes, the world today has no use for the meek man. But the Bible elevates such a man to the very pinnacle. Notice:

"The meek shall eat and be satisfied"
(Ps. 22:26).

*"We must not look with suspicion upon
any new light which God may send."*

"The Lord lifteth up the meek: he casteth the wicked down to the ground" (chap. 147:6).

"The Lord taketh pleasure in his people: he will beautify the meek with salvation" (chap. 149:4).

"The meek also shall increase their joy in the Lord" (Isa. 29:19).

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

In the sermon on the mount Jesus puts meekness among the very first qualifications for His kingdom. It is third among eight. And to go back to Moses, Mrs. White says, "Meekness in the midst of murmuring, reproach, and provocation, constituted the brightest trait in his character."—*Testimonies*, vol. 4, p. 368. Far from being a disadvantage in life, "The meekness and lowliness of Christ is the Christian's power."—*Ibid.*, p. 559. "Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above."—*The Desire of Ages*, p. 301.

Wise Counsel From Wesley

John Wesley, near the close of his life, left some counsel for his followers that is

equally appropriate to Christians in any clime or condition.

Beware of schism, of making a rent in the Church of Christ. That inward disunion, the members ceasing to have a reciprocal love "one for another" is the very root of all contention, and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way. . . .

Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or a small. I fear some of us have thought hardly of others, merely because they con-

tradicted what we affirmed. All this tends to division. . . .

Expect contradiction and opposition, together with crosses of various kinds. Consider the words of St. Paul: "To you it is given, in the behalf of Christ," for his sake, as a fruit of his death and intercession for you,—"not only to believe, but also to suffer for his sake." (Phil. 1:29). *It is given!* God gives you this opposition or reproach; it is a fresh token of his love. And will you disown the Giver; or spurn his gift, and count it a misfortune? Will you not rather say, "Father, the hour is come, that thou shouldest be glorified: Now thou givest thy child to suffer something for thee: Do with me according to thy will"? Know that these things, far from being hinderances to the work of God, or to your soul, unless by your own fault, are not only unavoidable in the course of Providence, but profitable, yea, necessary, for you. Therefore, receive them from God (not from chance) with willingness, with thankfulness. Receive them from men with humility, meekness, yieldingness, gentleness, sweetness. Why should not even your outward appearance and manner be soft?—"Christian Perfection," *The Works of John Wesley*, ed. 1872, vol. 11, pp. 433, 434.

The apostle Paul, writing to Christians in a more general situation, gives some counsel that is especially appropriate to those of us who are called to serve on this committee:

"Walk worthy of the vocation wherewith

ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:1, 2).

And Mrs. White presses the message much closer home:

Moses "was very meek, above all the men which were upon the face of the earth," and this is why he was granted divine wisdom and guidance above all others. Says the Scripture, "The meek will he guide in judgment: and the meek will he teach his way." Psalms 25:9. The meek are guided by the Lord, because they are teachable, willing to be instructed. They have a sincere desire to know and to do the will of God. . . . God . . . cannot lead those who are too proud to be taught, who are bent upon having their own way.—*Patriarchs and Prophets*, p. 384.

The Sin Most Nearly Hopeless

Pride, the opposite of meekness, obviously unfits us for usefulness in Biblical research. With devastating bluntness, Mrs. White observes:

The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. . . . How can one improve when he thinks his ways perfect?—*Testimonies*, vol. 7, pp. 199, 200.

In words that fit very neatly the avowed purpose of our study, she warns:

Christ will not undertake to teach the self-righteous, self-conceited, and self-willed. If such come to Him with the inquiry, What is truth? He gives them no answer.—*Testimonies*, vol. 3, p. 449.

Meekness, on the other hand, is the special grace that prepares us to open God's Word and receive its light.

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. . . . The understanding grasps every divine truth, and the will bows to every divine precept. . . . True meekness softens and subdues the heart, and gives the mind a fitness for the engrafted word. . . . It opens the heart to the word of God, as Lydia's was opened. It places us with Mary, as learners at the feet of Jesus.—*The Sanctified Life*, pp. 14, 15.

Unfortunately, Inspiration could not describe the church of the remnant as truly possessing the spirit of the learner. Instead, we are charged with saying, "I am rich, and increased with goods, and have need of nothing."

All of the views which Seventh-day Adventists have held for years must be studied over and over again.

There is something very special about belonging to the true church. It is comforting to know for sure that we are right. Fulfilled and fulfilling prophecy, multiplied signs on every hand announcing the Second Advent, the assurances of God's inspired messenger for these last days, combine to give us an unshakable confidence. And in common with thousands of my fellow church members, I like it.

It's Good to Be Right

I especially like being right. If I have any patron saint in this area, it is the man who said, "I would rather be right than be President." In fact, I have spent my entire professional career being paid to be right. I am supposed to know the right way to spell and arrange words, the true facts of history and geography and literature, and the correct presentation of theology. What the Review and Herald publishes *must* be right—or so its reading public seems to think.

So, of course, I am supposed to detect all the errors of all the authors who submit manuscripts for publication and make the necessary corrections.

Such professional excellence may be accepted as normal and doubtless would not be considered a spiritual drawback. But you may be suspecting that there could be an occupational hazard in all this. Perhaps it is possible for this habitual slant of mind to be transferred to other areas of life. I frankly admit the hazard, and I am not prepared to insist that the transfer has not occurred. But as I review my life and experience, I discover that I had a proclivity for being right before I ever came to work at the Review.

Perhaps there was something in my family situation that is responsible. You see, I am the eldest of four children, and naturally I carried considerable responsibility. The other children looked up to me, and expected me to know what was right to do under varying circumstances. Since they were younger and more helpless, I always tried to have an answer to their questions. And they believed in my knowledgeableness, for I always answered with confidence and positiveness. And then one day in young adulthood, I learned that I didn't have to have the right answer to all the questions anyone cared to ask me. My brother, exercising some of his own sense of freedom, deliberately asked me a ques-

tion to which he already had the right answer, and though I didn't positively know the answer I hopefully made a guess in order to maintain my family reputation as a fount of wisdom—and I guessed wrong.

No, it wasn't the confidence of my brothers and sister that got me into this. I was born with it—a proud heart that wanted to be looked up to, thought brilliant, always right.

Yes, I like being right, but now I hope I recognize that there is a spiritual hazard in it. Maybe I should be a little more humble about my knowledge. Perhaps it isn't so much. My good friend and fellow editor H. M. Tippet furnishes the mottoes which appear on the elevator walls in our office. He put up one that I hope is indelibly engraved on my heart—"We are all ignorant,

"You will never reach the truth if you study the Scriptures to vindicate your own ideas."

It comes as violent shock, then, for the average Seventh-day Adventist to be told that there may be some things wrong with our teachings. But Mrs. White was free to say it:

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth.—*Ibid.*, p. 35.

More truth or more light is not so hard

"The meek are guided by the Lord, because they are teachable, willing to be instructed."

only in different subjects." The apostle Paul was quite willing to admit that he didn't know it all. "Now I know in part," he told his Corinthian friends. I should be just as willing to confess my lack of total knowledgeableness.

We Don't Know It All

As Seventh-day Adventists we share a conviction that God has commissioned His last-day church to preach a special message of warning to the world in preparation for the second advent of Christ. That message was developed out of fulfilled prophecy, Bible study, prayer, and the guidance of the Holy Spirit. Its bearings and lines are clear and logical. It has convinced more than two million people in 126 years. As Mrs. White wrote in a letter in 1850, "We have the truth. We know it."—Ellen G. White letter 18. She also soundly condemns those who bring in interpretations of Scripture that contradict what we believe as a church:

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given are to be entertained. . . . The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. . . . We are not to receive the words of those who come with a message that contradicts the special points of our faith.—*Counsels to Writers and Editors*, pp. 31, 32.

We rejoice in such firm assurances.

to imagine as a possibility. After all Mrs. White does say:

It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send.—*Ibid.*, p. 33.

In a burst of pious intellectualism, we all would gladly proclaim our willingness to accept new light when God sends it to us. But I have a lurking suspicion that we might be a little more hesitant when some brother brings us some light *he* has found that contradicts what we have always believed.

It may be fairly easy for us to admit that the church as a whole may entertain some erroneous beliefs and may need some new light. But it is infinitely more difficult for me personally to admit that I have believed something that isn't truth, but error. I am much more inclined to consider my beliefs coextensive with "the positions that cannot be shaken."

Be Willing to Change Your Mind

When I am absolutely candid with myself, I can see that my apprehension of truth is an opinion. It may be correct, and it may not be. My opinion is my own, and it is not to be identified with absolute truth. And it should be changed the moment I discover its flaws. And this with the help of the Holy Spirit I am determined to

(Continued on page 43)



Wheel in a Wheel

Ezekiel describes his vision of the coming of Christ and the surrounding dignitaries attendant thereto, as appearing to him as a wheel in the midst of a wheel. MISSION '72 is here! Its call to the church is inclusive. The heavy hand of responsibility now rests on every member's shoulder. Every-member witnessing has now become the chief denominational priority. Administration is committed to it; departmental leadership is committed to it. The marshaling of all of our forces is now as inevitable as death and taxes. For years we have expected this to happen. Now it is happening.

Unfortunately thousands of our laymen now sincerely believe that soulsaving is the preacher's business, with the sure result that we have an overworked clergy and an overfed, underworked laity. This is a formula for disaster. But how do you move the sleeping giant? A giant described by the prophet of God as coming and going like gates on a hinge. How do you move a church described by the same penman as a vast infirmary full of the halt and the lame? We have tried promotion, cajoling, and opaque threats to no avail. Quotations, Biblical and otherwise, likewise fall on deaf ears.

It seems that the solution has eluded us because of its inherent simplicity. Preacher, what do you do when the financial strength of your church begins to ebb?

Start cranking out mimeograph letters, or call a giant congregation-wide rally and inspire the people publicly? The fact is, you do neither of these. You get into the homes of the people and appeal to each one personally. What do you do when winning a soul to Christ? After preaching publicly, you visit his home and appeal to him personally. The decision is gotten by the fireside. Now, what would a fireside appeal to each member personally do to activate the laity in soul-winning endeavor? An every-member canvass across North America may be the answer. The object: To provide additional troops for front-line service, namely, soul winning. Thus may the church, indeed, at last move like a mighty army.

Time for Action

Angels of God encircle the earth demanding action now. World conditions demand action. Our laity is literally calling for action, and the voice from the throne room of Jehovah demands action. No longer may we afford the luxury of long sessions of resolution passing and detailed paper work. Already we have enough of this to stretch around the globe twice. There needs to be an incarnation of our resolutions. The world cries for demonstration of our Christian concern. There is need for the development of a new life-style for the individual Seventh-

day Adventist. We must become the new street people, not leaving this work merely to the colporteurs or to the Jehovah's Witnesses. A door-to-door witnessing procedure is as much a requirement of God as is the obedience to the Ten Commandments. Neglect of this ministry is a negation of our oft-expressed commitment to carry the gospel to every creature.

Seventh-day Adventists have now established a presence around the world. Our arms encircle the globe in an embrace of love, but above and beneath these arms are millions of judgment-bound souls who know not the gospel. We have no alternative but to commit our membership as associates in the great task of soulsaving. Our youth are crying out for involvement. We must involve them. We cannot go on with business as usual. The commitment of our laity must become the new priority, superseding some, and made equal to the rest. By some method, this spirit of urgency must grip the entire church—administrative, promotional, pastoral, and laity. This new spirit must permeate our external worship forms. We can no longer afford to have a Laodicean public worship service.

As the church membership experiences the thrill of personal witnessing they will be bubbling over with enthusiasm based

on personal experience. Who then, can deny them the privilege of relating to the church body some of that which stirs their own souls? I can see the ten-minute missionary period becoming thirty minutes under the influence of a veritable flood of experience testimony. This will, of course, shorten some sermons, but even that may be a positive factor. Some congregations might find themselves worshipping beyond the twelve-fifteen hour. Who has decreed that the Holy Spirit's outreach is bound to the twelve o'clock termination point? When sacred flame sweeps the congregation, we will be less conscious of many things that have rendered us so coldly formal, and our fear of being mistaken for Pentecostals will be matched by our aversion to formalism, all of which will put us somewhere at live-center in our worship form. If these results accompany a true witnessing experience, who among us would strive against it?

We have no right to conduct a midnight operation at noonday. No right, I say, to sleep while the sun's pale glow still kisses the hungry earth. What is left but for us to be up and at it, busily about our Father's business, knowing that darkness will eventually cover the earth, but fighting it as if we could prevent the sunset.

E. E. C.

PASTOR, DO YOU NEED AN ASSISTANT?

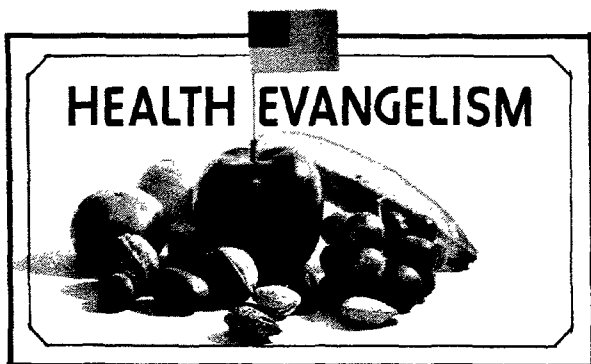
Do you need some help in your pastoral work?
Do the burdens you bear press you down?
Are you seeking for souls you can reach and can win?
Would you like the best help in your town?

I'll tell you the man who'll stand by your side,
Who will help make your program succeed.
He will help you find souls, he will share in your cares;
He is just the right help that you need.

He's the man—or the woman, pardon me, please,
Who's engaged in the literature work.
He's one with a burden for sinners and saints—
And I've learned he will serve like a Turk.

If you haven't a literature man in your church,
I'd advise you to search for one quick.
Your burdens will lift, your way will be smooth,
And the program in your church will click.

ROBERT H. PIERSON
President, General Conference



Tail on the Donkey or Entering Wedge?

R. W. TAYLOR

Temperance Secretary, Australasian Division

WATCHING blindfolded children trying to pin the tail in the appropriate place on a cardboard donkey can be rather amusing, but watching a befuddled evangelist trying to find the right place to pin the temperance message in his series, before his candidates are ready for baptism, is not so funny.

At times we have spoken of "the right arm" of the message with some justified pride, for instance when a previously enslaved tobacco addict who speaks appreciatively of the church that took the trouble to run a Five-Day Plan so that he might be set free. But have we too often kept our "right arm" behind our back? If so, we may be fighting the battle of the Lord under a considerable disadvantage.

It is agreed that as fishers of men we must use different approaches to reach different men; nevertheless the prophetic

blueprint lays down some significant guidelines which are in accord with sound common sense. For a person to give himself to God, he must give mental assent to certain propositions, yet we read:

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life.—*Testimonies*, vol. 2, p. 347.

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.—*Ibid.*, vol. 3, p. 50.

Probably every minister has had the experience of trying, with every facet of theological argument at his command, to gain a conviction of an apparently reasonable person who will agree that two and two make four but cannot see that the seventh day of the week is the Sabbath.

Could it be that the man who just can-

not comprehend that God forgives his sin when he asks in faith is not unusually dumb, or necessarily faithless, but that the tobacco smoke that he is inhaling is clouding his mind? The servant of the Lord indicates that this could be so. "It [tobacco] affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things." — *Counsels on Health*, p. 81. "The use of liquor or tobacco destroys the sensitive nerves of the brain, and benumbs the sensibilities." — *Temperance*, p. 59.

Turn Off the Tap

As workers with the Master Physician, we could perhaps learn something from the story of the doctor in charge of a psychiatric hospital, who is said to have used a simple test to discover which of his patients were ready for discharge and which needed further treatment. Water from a faucet would be left running into a wash basin until it overflowed and ran onto the floor. In another corner of the room there would be a bucket and a mop. When the patient was brought into the room he was told to clean up the mess. If he got the bucket and the mop and started to mop up the water, he was regarded as still being in need of further treatment; but if, first of all, he turned off the water and then cleaned up the room, he was considered for discharge. Perhaps the lesson is fairly obvious. If the imbibing of harmful substances is going to cause the continuation of a problem, we may well need to turn off the cause of the problem before trying to clean up the mess.

To change our metaphor somewhat, if something is blocking the flow of water in an irrigation channel, the logical thing is to remove the blockage rather than try to force water through it. If something is blocking the understanding of heavenly truth, would it not be logical to try first to remove the blockage in order that the mind might be fully enlightened? The inspired blueprint has declared that intemperance in general, and alcohol, tobacco, and narcotics in particular, prevent men from understanding and comprehending the truth of God. It would, therefore, seem practical to strive to remove these obstacles at a very early stage.

In this drug age we have added to the legal intoxicants mentioned in the Spirit of Prophecy a new sophisticated list of drugs

that have similar or even more terrifying effects on the brain. Although the use of some of these substances is relatively new, the principles involving their use are covered by Spirit of Prophecy counsel and their effects documented. For example:

The God-given mind, which should be kept clear, is perverted by the use of narcotics. The brain is no longer able to distinguish correctly. . . . He [the narcotic user] has no sense of what is right. — *Evangelism*, p. 529.

Undoubtedly, marijuana is the most controversial drug at the moment in many countries of the world. Its proponents claim it is harmless and desirable. Medical men are cautious, waiting for scientifically valid studies to impersonally report on the findings of the laboratories, but already enough evidence is at hand from medical research to enable us to reach a decision in a world of indecision. According to newspaper reports, very recent studies have shown that the use of marijuana changes the normal electrical patterns of the brain as measured by the electroencephalograph. Even after two years of abstinence from the drug, the changed pattern remains. This finding takes on real significance when placed alongside of the statement, "Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind." — *Temperance*, p. 13.

Working With a Wedge

Clearly, those who use alcohol, tobacco, and drugs are at a disadvantage in comprehending and accepting the truth of God's Word until such times as their minds can be cleared through abstinence from these substances. I believe that it is not insignificant that temperance is called "an effective entering wedge," (*Ibid.*, p. 242), for this is consistent with the principles which we have noted.

If we use this approach, we will discover that "it [temperance] 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 worth investigation." — *Ibid.*, p. 242.

Those who are enslaved by evil habits . . . are to hear discourses from the word of God concerning Christian temperance. . . . Persons who have not entered a church for nearly a score of years

have come to such gatherings and have been converted. . . . They discarded tea and coffee, tobacco, beer, and liquor. Most marvelous changes in character have taken place.—*Ibid.*, p. 242.

There are many current examples of the soundness of this approach.

On the Verge of the Kingdom

Recently I participated in a Five-Day Plan in one of our Australian universities, where we enrolled fifty-five people. On the first night when I inquired as to how those present heard about the Five-Day Plan, the usual replies were given—a doctor recommended it, an Adventist neighbor extended an invitation, or they heard about it from radio or TV advertising, et cetera, but each of these sources of information represented only a small percentage of those present. More than half attended because they had seen a letter to a newspaper columnist who offers advice. The writer of the letter said she understood there was a church that helped people to stop smoking, and she asked the columnist which church it was and how they could be contacted. Having received a news release from the church PR man, the columnist replied through the newspaper stating that it was the Seventh-day Adventist Church that gave this assistance, and a Stop-Smoking clinic was to be conducted at the nearby university.

Naturally, I asked whether the person who wrote the letter was present, and a young lady raised her hand. I had spoken to her casually as she arrived that evening, and she had exclaimed, "Don't ask me to use my will power. I don't have any." Now somewhat shyly she identified herself as the writer of the letter that had resulted in more than half of those present attending the program. Each day she was successful in her fight with tobacco. Then after the lecture on the fourth night, when we spoke about the extra power that is available from heaven for those who ask, this same young lady, who I had discovered was a married woman with two children, stayed behind to say that she agreed that we should ask God for help. "But," she confided, "I did that six weeks ago. I asked God to help me stop smoking, and nothing happened at all. I felt that God had let me down, and so I wrote to the newspaper in desperation. But I can see now that He had other people to help in this city besides me, and so He answered my prayer in a different way from what I expected."

The young mother had more to say, however. When I commented that it was unfortunate that so few people took advantage of the help that God wanted to give, some even saying that God is dead, she exclaimed, "Aren't they going to get a shock when Armageddon comes." I must admit that I was the one who was startled by her comment, until she explained that a member of a religious sect that specializes in this topic had been calling on her. I suggested that she might like to know what the Bible really had to say on this and many other subjects, indicating that the Gift Bible Plan was available to her. This she accepted readily, and within a few weeks was attending church with her husband and children. Prior to the Five-Day Plan this family knew nothing of Seventh-day Adventists or their beliefs.

The servant of the Lord wrote, "Christ sees a plentiful harvest waiting to be gathered in. Souls are hungering for the truth, thirsting for the water of life. Many are on the very verge of the kingdom, waiting only to be gathered in."—*Ibid.*, p. 258. She was talking about temperance and had prefaced the words quoted above with the statement, "In every place the temperance question is to be made more prominent."

An Entering Wedge!

Working with wedges requires skill as the lumberman splits open the hard-cored timber, and he must start with an "entering wedge," preparing the way for blunt and more rugged implements. Unfortunately some have seen temperance not as an entering wedge, but rather like a donkey's tail—an appendage. It is, in fact, an integral part of the third angel's message. Could it be that we have failed to note the specific purpose of an "entering wedge"? Counseled the servant of the Lord:

Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the third angel's message as the right arm is with the body.—*Temperance*, p. 238.

Temperance is listed among the fruits of the Spirit. It should be a way of life for the follower of Christ. And for seeking out new souls, for breaking down prejudice, and preparing hardened hearts for a soul-saving message, it is hard to find a sharper, more efficient tool than the "entering wedge" of temperance.

THE PASTOR.. Quarterback or Coach?

GAYLAND
RICHARDSON
Pastor, Texas Conference



WE ARE in the year of the laymen. Special emphasis has been given to witnessing by the laity. What a grand idea! But has it been just a slogan or is it the plan of God?

The first words Christ spoke to His church members were to the fishermen, Simon and Andrew: "Come with me and I will teach you to catch men" (Mark 1:17, T.E.V.).* A little more than three years later His last words were, "and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the

uttermost part of the earth" (Acts 1:8). Christ began and ended His work here on earth with the command to the church that the example of His life be followed—that the life of the church center around saving lost men.

"That's right," many will reply. "The pastor's first work is to be a soul winner."

Let me share with you an analogy made by Dr. James Kennedy in his book *Evangelism Explosion*:

Suppose that in our modern, secular world, the center for propaganda in Moscow dreamed up a

new idea. They polished it very carefully and then began to spread it abroad. It appears first of all in some *avant-garde* publications, coming to surface in newspaper articles.

Perhaps a play would be made out of it, and then a motion picture, and finally a television production. Groups would be formed to push the movement, protests would be made, and finally the idea prevails and is accepted by the American people, almost unanimously. What is the idea? It is this: that wars are very dangerous, complicated operations and ordinary persons could get hurt needlessly, therefore they should go home and let the generals and admirals fight wars. I don't think there is any doubt in our minds as to what would be the outcome of the cold—or not so cold—war in which we are engaged.

Right away we say, "That is ridiculous! Such a ludicrous idea could never be put over on any people. Yet in the Church this, in essence, is exactly what Satan has done! I am certain that for the vast majority of Christian church members the idea has firmly taken root in their minds that it is primarily the task of the minister to fight the battles of Christ—especially for the souls of men. In the minds of most, the work of evangelism is the work of professionally trained men. "After all," they say, "I'm just a butcher, or baker or candlestick maker, and what do I know about theology? I've never been to seminary; leave it to the trained ecclesiastical generals!"

The early church, however, was not content to leave it to the preachers. In the eighth chapter of Acts we find that persecution came to the church in Jerusalem. Verse one tells us that everyone *except* the apostles were scattered abroad. Just why the apostles stayed in Jerusalem we don't know. Then verse four says that "they that were scattered abroad went every where preaching the word." So it seems that the early church understood that every member was to be a "catcher of men."

Assigned by Jesus

The method used for catching was assigned by Jesus. They were to "witness." The Greek word is the one from which we get the word "martyr" and intrinsic to its meaning is the idea of personal experience. The person had to have *experienced* what he was witnessing to or else he was not truly a *witness*, but just a *talker*. The task of the pastor, then, was not so much to witness as to train witnesses. The divine plan was not addition, but multiplication. This is clearly shown in the fourth chapter of Ephesians:

And he gave some, apostles; and some, prophets;

and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (verses 11, 12).

Upon the first reading of these words it might seem that the entire responsibility of proclaiming the Word is placed upon the shoulders of the ministers of the church. The construction of the Greek does not bear this out, however. It says that Christ gave to the church "apostles, prophets, evangelists, and *teaching pastors*," thus signifying that the pastor's chief job is to teach in a clear and simple way the good news found in the Bible. The purpose of the pastor's work is found in verse twelve. In the King James Version it says their work is for "the perfecting of the saints." We relate this to the verse in Matthew 5, "Be ye therefore perfect. . . ." However, the perfecting referred to in Ephesians 4 is from a different Greek word than the one used in Matthew. Whereas Matthew refers to moral completeness, *teleios*, the word Paul uses comes from *katartismos* and has the idea of equipping or outfitting someone so that he might do his assigned task.

The Pastor as a Coach

The clergyman then is to be a "teaching pastor" for the equipping of the saints for ministering work, resulting in the building up of the body of Christ. The pastor is here pictured not as a star quarterback calling sparkling plays, but rather as a skillful coach, guiding and training an entire team.

In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail."—*Gospel Workers*, p. 197.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers.—*Testimonies*, vol. 9, p. 117.

The pastor's duty is here outlined as teaching each member to be a fisherman who catches men, each of whom is taught to catch others. The best way to teach is to take one layman and let him watch you win a person to Christ. He in turn teaches another. Then, each year should be "the year of the laymen." But more than that, each year should be "the year of the church," which will ultimately bring "the year of the coming of our Lord."

* From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.



AU



FIELD SCHOOL IN STRIA

1. Fifteen minutes of exercise was a part of the daily program.
2. Elder J. Hildebrandt, president of the South German Union, delivered an inspiring message.
3. A special feature was the male choir of about twenty-five ministers.
4. Elder A. Strala, secretary of the Ministerial Association, Central European Division, was a frequent speaker.
5. Personal experiences were shared between classes.
6. Even this young colt showed the light of this world.
7. The ministerial group.
8. A glimpse into the dayroom—listening and working.
9. A brass band was also featured.
10. A word from brother to brother.
11. Group conversations helped develop a fellowship.
12. Ten days were spent at Rupertshof amid delightful accommodations.

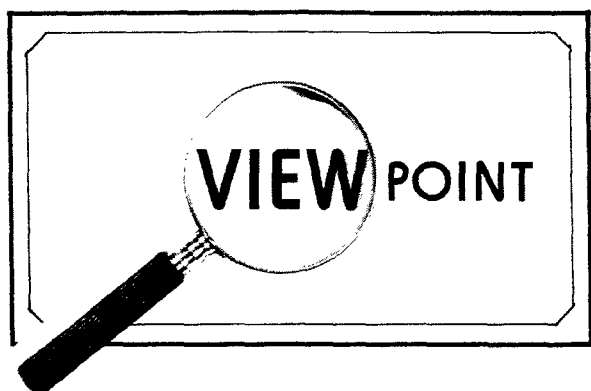
About fifty ministers from the Swiss, Austrian, and South German unions met May 16-26 for a field school at the "Rupertshof" at Abtenau, Austria.

The general theme for the ten-day session was "The Work of the Pastor-Evangelist in His District." The program included daily studies from The Acts of the Apostles, lectures on the practical aspects of the work and many hours in fruitful discussion and in working groups.

Special high lights were the active, blessed, and enthusiastic prayer and testimony meetings. The workers from the three unions of differing nationalities were united in a wonderful brotherhood.

On the last evening we celebrated the Lord's Supper. During the testimony meeting that followed, it was repeatedly expressed that the gathering together had been like a pre-Pentecostal meeting. Our desire is that God may grant a real Pentecost to all of our unions. Already requests have come in to hold similar meetings where other workers will also have the privilege to attend.

ARTHUR STRALA
Ministerial Association
Secretary
Central European Division



[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.]

Gathered “Into a Place”

“Rather than love, than money, than fame, give me truth!” Our ministry and laity alike subscribe wholeheartedly to Thoreau’s statement. We thank God that He has preserved His holy Word, the very embodiment of truth for His people in these last days of earth’s history. We often speak of new converts to the faith as having “embraced the *truth*.”

That we do not yet fully understand the exact meaning of every passage of Scripture is a fact that we all recognize, and it is possible that the full explanation of some must wait until we can sit at our Saviour’s feet in the earth made new. However, a statement made by Elder James White in a *Review and Herald* editorial of November 29, 1877, entitled “Unfulfilled Prophecy,” seems worthy of consideration in this connection.

The Bible was given as a lamp to our feet and a light to our path. It was designed for the benefit of the people in this world and not the next. It is the sure word of prophecy that shines in this dark world. It was not designed for angels or for immortal saints. Therefore we shall not have to wait until we reach Heaven before we understand what the Lord has said to us in his word.

It is in the field of prophetic interpretation, especially those areas of unfulfilled prophecy, that expositors’ views remain divided. In many cases there is reluctance even to study the points at issue or form an opinion as to the forces involved or the broad outlines of future fulfillment.

This fact reminds us of a statement by Ellen G. White in *Gospel Workers*, page 303: “We must not trust to others to search the Scriptures for us.”

Elder James White’s counsel in the editorial referred to above seems very apropos in these days when the world’s attention is focused increasingly upon the Near East.

In exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy. . . . Positions taken upon the Eastern question [Armageddon] are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement.

Armageddon

The term *Armageddon* is being used frequently these days, both in the religious and secular press, and from the sacred desk. The alignment of powers and maneuvering for position in the politically strategic Near East gives rise to dire pronouncements about the imminence of earth’s final battle as mentioned in Revelation 16. This cataclysmic struggle may indeed be near, but a very important question at present is, Do our expositors of Bible prophecy, speaking as they do for the remnant church and presenting what certainly should be the TRUTH with respect to its spiritual import, explain this prophecy in full harmony with the Spirit of Prophecy?

God has blessed His church with a gift of inestimable value in these dark days—the Spirit of Prophecy. It is at once as a brilliant light and a powerful magnifying glass upon the Scriptures. It reveals in marvelous detail the real meaning of some very brief but important passages of the last-day prophecies. Certainly it behooves

us to diligently compare, correlate, and evaluate this divine revelation, and thereby arrive at an understanding that will be of great value as the final climax bursts upon us.

In the limits of this brief article I wish to deal with but one word upon which much reliance is placed in expounding Revelation 16:16 as a literal assembling of all the powers of earth—the East against the West—for a military battle on the broad valley of Megiddo in Palestine, which will result in their mutual annihilation. It may surprise some that this interpretation, though widely held by much of the nominal Christian world, is not to be found in the writings of Ellen White. The one word referred to is *place*. Revelation 16:16 reads, “And he gathered them together into a place called in the Hebrew tongue Armageddon.” It is argued that this word “place” solidly nails down as a literal geographical area the spot where the final battle must be fought. The mention of the “great river Euphrates” in verse 12 and the superficial similarity between the words Armageddon and Megiddo, plus the designation of that valley as the “classic battleground of Scripture” by Weymouth and other scholars seems to support this position.

The Meaning of *Topon*

Words in the Greek, as well as in English, often have a variety of meanings and shades of meaning. The translators have struggled with this problem, and in the main have done a wonderful job in rendering the thought of the original Greek in harmony with their best understanding of the context.

Let us look at the Greek word *topos* which is translated *place* in Revelation 16:16. Following is a listing of six different versions of the New Testament, with their respective rendering of two other texts in which the word *topos* appears. The entire verse will be given in the first, or King James Version, and only the phrase in which *topos* appears in the other versions.

Acts 25:16 “To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have *licence* [topon] to answer for himself concerning the crime laid against him.”

Heb. 12:17 “For ye know how that afterward,

when he [Esau] would have inherited the blessing, he was rejected: for he found no *place* [topon] [margin: or, way to change his mind] of repentance, though he sought it carefully with tears.”

Weymouth,

Acts 25:16: “had an *opportunity* [topon] of defending himself.”

Heb. 12:17: “he found no *opportunity* [topon] for repentance.”

Moffatt,

Acts 25:16: “had a *chance* [topon] of defending himself.”

Heb. 12:17: “he got no *chance* [topon] to repent.”¹

Phillips,

Acts 25:16: “given the *opportunity* [topon] of defending himself.”

Heb. 12:17: “he never afterward found the *way* [topon] of repentance.”²

A.R.S.,

Acts 25:16: “had *opportunity* [topon] to make his defence.”

Heb. 12:17: “he found no *place* [topon] for a change of mind.”

N.E.B.,

Acts 25:16: “given an *opportunity* [topon] of answering the charge.”³

Heb. 12:17: “he found no *way* [topon] open for second thoughts.”
(Italics supplied.)

In summary, in Acts 25:16 “*topon*” is rendered in four versions as “*opportunity*,” in one version as “*chance*,” and in one as “*licence*.” In Hebrews 12:17 “*topon*” is rendered in two versions as “*place*” (or, way to change his mind, margin), in two as “*way*,” in one as “*opportunity*,” and in one as “*chance*.”

It may be helpful to take a brief look at synonyms, other than “*place*,” of these four English words. *Roget's Dictionary of Synonyms & Antonyms* gives these synonyms among others:

Opportunity: chance, occasion

Chance: fate, destiny, fortune, jeopardy

License: permit, authority

Way: road, device, scheme (as way to succeed)

Revelation 16:16

In view of the foregoing may I suggest the following paraphrase of Revelation 16:16, which seems to be in harmony with the Spirit of Prophecy:

And he, the devil (verse 14 specifies that the spirits of devils do the gathering), gathered or united them in a common destiny or fate, called in Hebrew “Armageddon,” or mountain of slaughter.

Another possible paraphrasing might well be:

And the devil united them in a scheme or way that would inevitably occasion or permit "Armageddon", their complete destruction.

The scheme will be a way to accomplish the elimination, worldwide, of all of God's remnant people by the universal death decree. That is the "place" to which the enemies of God will come, and a fateful place indeed it is! (See *The Great Controversy*, p. 635.)

In the first paragraph on page 624 of *The Great Controversy*, Mrs. White mentions "the spirits of devils," as found in the first part of Revelation 16:14, and then paraphrases the last part: "to fasten them in deception; and urge them on to unite with Satan in his last struggle against the government of heaven." In so doing she explains the meaning of the word *gather* in verse 14 and *gathered* in verse 16.

The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares [wicked] will be bound [united] as fagots for the fires of destruction.—*Ibid.*, p. 631.

She presents Christ, their beloved Commander, as addressing His remnant people thus: "You are not warring against untried

enemies. I have fought the battle in your behalf, and in My name you are more than conquerors."—*Ibid.*, p. 633.

In Revelation 19:19 John "saw the beast [the one against whom all the seven last plagues of Revelation 16 are chiefly focused], and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." This war of mankind against Divinity can only be carried on against Christ through His earthly children. It would seem that Ellen White's consistent reference to earth's last battle before Christ's coming as a struggle between the united enemies of God and His faithful remnant, coupled with scriptures such as Revelation 19:11-21, which she links with Armageddon, should help us to grasp the true significance of this mighty climax of rebellion against the authority of heaven.

ROBERT M. ELDRIDGE

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² From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

³ *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.



Leading evangelists of the Northern Europe-West Africa Division met for a six-day workshop at the division office in St. Albans, England. The men came from Holland, Sweden, Denmark, Finland, Norway, and England. Pastors Coltheart, Eva, Wright, and Fearing directed the workshop with all of the men contributing valuable ideas. A communion service on Sabbath concluded the fellowship. Testimonies of faith, devotion, courage, and commitment brought inspiration to all.

A. C. FEARING

Workers of West Nordic Union Meet

THE West Nordic Union embraces the territories of Denmark, Norway, the Faeroe Islands and Greenland. It is always a pleasure to visit this interesting field.

Just recently we have concluded union session meetings followed by workers' meetings at our beautifully appointed Norwegian Junior College on the edge of one of Norway's lovely fjords.

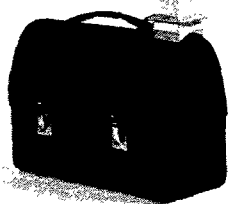
Theodore Carcich and A. C. Fearing from the General Conference were especially appreciated as they brought fresh inspiration to the working force. Other visitors were K. F. Wright, division evangelist, J. F. Coltheart, division Ministerial secretary, and B. B. Beach, division educational secretary.

A wonderful spirit of dedication was evident among the workers, and there was a great determination to push ahead with zeal and courage to see greater triumphs for the gospel in these Nordic lands.

J. F. COLTHEART



THE
LOCAL
CHURCH
ELDER



SPEAK OUT!

ORLEY M. BERG

A PERSON asked to speak in public usually gives careful thought as to what he will say. Often overlooked, however, is the importance of *how* it will be said. No matter how careful the preparation has been, how highly polished every sentence, if the congregation fails to hear or understand the message, it amounts to less than nothing. Not only do they miss what is said, but often become irritated because of it.

In our last column we spoke of the pastoral prayer and of the importance of its being offered in an audible way so that all might hear. This is true in all public utterances. Consider the announcements. The usual announcements should of course appear in the church bulletin and not be repeated from the pulpit, except in cases where special emphasis may be needed. But when spoken, how important that the words be spoken clearly and distinctly!

The local elder may also be the lay activities leader. Here again, not only content,

but clarity, is important. During the lay activities period members are called upon to share their experiences or offer their testimonies. But how often the participants fail to speak out as they should!

Ellen White has said:

There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance; others speak in a high key, in sharp, shrill tones, that are painful to the hearers. Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood and often so that their force and impressiveness are destroyed. This is an evil that can and should be corrected.—*Christ's Object Lessons*, p. 335.

The Spirit of Prophecy has given good guidance in these matters. Ellen White writes:

Let the voices of the followers of Christ be so trained that instead of crowding words together in a thick, indistinct way, their utterance may be clear, forcible, and edifying. Do not let the voice

fall after each word, but keep it up so that each sentence will be full and complete.—*Counsels to Parents, Teachers, and Students*, p. 246.

It is also important that the speaker put enthusiasm and spirit into what he says. The way the announcements are made, the lay activities program conducted, the hymns announced or prayers offered can either add interest and blessing to the service, or can deaden it.

We are told:

One half the interest in a meeting is killed when the participants do their part in an indifferent, spiritless fashion. They should learn to speak in such a way that they can edify those who listen. Let everyone connected with missionary work qualify himself to speak in a clear, attractive way, enunciating his words perfectly.—*Ibid.*, pp. 246, 247.

Speak Out, Not Up

It is a misconception that one must “speak up” in order to be heard. Doing so may add discomfort and distress to both speaker and listener. Speaking up imposes a strain on the voice with a correspondingly bad effect on proper breathing control and enunciation.

Rather than “speaking up” the speaker should “speak out.” Speaking *out* instead of *up* implies the proper projection of the voice. It may not have to do with loudness at all. A request to speak louder will often result in speaking higher. But a loud voice need not be a high one. When properly projected from the abdomen, rather than forced from the throat, any pitch of voice can be employed with varying degrees of force.

Concerning voice culture, Mrs. White states:

The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen rather than on those of the throat. . . . Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery.—*Education*, p. 199.

The P.A. System

In our electronic age public address systems are often used, even in the smaller churches. When this is the case, the microphone should be checked out before the service begins. It is very distracting for the

speaker to step up to the microphone, tap on it a few times to see if it is functioning properly, call for adjustment, and then proceed. Much better to know beforehand that all is in functioning order. And fortunate is the church that has a good, experienced operator at the P.A. controls. Special words of appreciation for his work are often in order.

A microphone, even though properly adjusted, cannot, however, solve every hearing problem. It still becomes necessary for the speaker to speak out and to do so with clarity. He may be heard, and yet not understood. All the mechanical device can do is transmit what it receives. It does not have the additional power of making good the deficiencies existing in the delivery. No matter how far it may carry the voice, it cannot correct the faults. Therefore, distinctness of utterance is absolutely essential whether or not a microphone is used.

Shouting will never overcome acoustical difficulties. Rather, it makes clear and easy enunciation impossible. An even-toned delivery combined with deliberately careful enunciation will do most to assure the message being both heard and understood.

Many an elder has shrunk from his assignments with a feeling that he just hasn't the voice training or education necessary to function adequately in such an important position in the church. But do not despair. The servant of the Lord assures us:

By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner.—*Christ's Object Lessons*, pp. 335, 336.

It has been repeatedly demonstrated that audibility is an accomplishment within the attainment of every normal person who will take the trouble to acquire it. Therefore, work at it with deliberate intent. Make it a matter of earnest prayer. Welcome every opportunity to speak in public and accept each as an opportunity for self-improvement. Plan carefully what is to be said; then consider just as carefully how the words can be most clearly formed and enunciated.

My prayer: Dear Lord, give me wisdom and self-discipline so that when called upon to speak before Thy people, I can do so clearly and effectively. May I cherish each opportunity to improve in my service for Thee. In Jesus' name, amen.

FACING THE RISKS OF REVIVAL

LOUIS F. CUNNINGHAM
Retired

NOTHING would please the Lord more or stir up the devil faster than a genuine revival. Nothing would more quickly prepare the church for its modern Pentecost and the finishing of the work—or more surely thin the ranks, threaten our finances, and invite renewed persecution—than an all-out, whole-souled revival.

We have known for years not to look for the entire church to be revived. "That time will never come."—**Selected Messages**, book 1, p. 122. But that is not the point. In the light of today's trends, what would be the chances of opposition within the church or of persecution without, if we now called for true revival and full reformation? This much we know:

Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.—**The Great Controversy**, p. 48.

So serious are the risks involved that to move from impulse could mean disaster. But not to advance at all would be failure.

Such were the hazards also of Christ's own ministry, perfect though it was. He knew full well the heavy spiritual casualties and the loss of much-needed support that would attend His preaching. "Many of his disciples went back, and walked no more with him" (John 6:66). Jesus could not fail to apply the test, but neither could He

escape the burden of disappointment and sorrow that accompanied the tragic results.

Great Losses—Greater Gains

So will our monumental decision for revival be made, prayerfully—perhaps even grimly—but surely. For we shall know as Christ did that however great the losses, far more will be gained. Chief of these gains will be the favor of God. If heaven is made glad when one soul is reclaimed, what will be its joy when the Lord sees His slumbering church awaken to its renewal of piety and power? Jesus must have looked toward that day when it was said of Him, "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

Whether the losses from the tests of revival be large or small, they are always serious. But, as in the early church, they are not irreparable. After having been shown those who will prove unworthy, Ellen G. White said, "Their places were immediately filled by others taking hold of the truth and coming into the ranks."—**Early Writings**, p. 271.

Not only will such losses be promptly replaced, but there are other benefits as well. Do you have loved ones who have lost their way? One of the most welcome surprises of revival will be the reclaiming of

393 He Leadeth Me
 395 O Let Me Walk With Thee My God
 446 Work, for the Night Is Coming
 447 Hark! the Voice of Jesus Calling
 449 O Zion, Haste
 478 Master, No Offering
 521 Jesus Calls Us
 536 Christ Returneth
 540 We Know Not the Hour
 545 Face to Face
 548 Hold Fast Till I Come
 549 Watch, Ye Saints
 550 Beautiful Valley of Eden
 584 Will Your Anchor Hold
 585 The Lord's Our Rock
 586 O Safe to the Rock
 617 Lord, I Care Not for Riches
 629 If Any Little Word of Mine
 639 The Homeland
 644 Christ Has for Sin Atonement Made
 651 A Wonderful Saviour Is Jesus My Lord
 659 I'm But a Stranger Here
 668 Rise My Soul and Stretch Thy Wings

EVANGELISM

354 Stand Up! Stand Up for Jesus
 360 Onward Christian Soldiers
 366 Soldiers of Christ Arise
 393 He Leadeth Me
 398 Jesus, Saviour, Pilot Me
 529 I Will Sing of Jesus' Love
 543 Hail Him the King of Glory
 551 There's a Land That Is Fairer Than Day
 555 Shall We Gather at the River
 559 Pass Me Not, O Gentle Saviour
 567 Come Every Soul By Sin Oppressed
 569 Jesus Is Tenderly Calling
 571 Whosoever Heareth
 574 Sing Them Over Again to Me
 576 O Christian Awake
 577 The Lord Is My Light
 579 We'll Build on the Rock
 581 My Hope Is Built on Nothing Less

584 Will Your Anchor Hold
 588 'Tis So Sweet to Trust in Jesus
 594 I Am Thine O Lord
 595 Jesus Keep Me Near the Cross
 606 I Come to the Garden Alone
 608 Blessed Assurance
 611 What a Fellowship, What a Joy Divine
 631 I'm Pressing on the Upward Way
 635 Redeemed! How I Love to Proclaim It!
 637 We Have Heard the Joyful Sound
 638 I Have a Song I Love to Sing
 640 Come We That Love the Lord
 641 When All My Labors and Trials Are O'er
 647 To God Be the Glory
 651 A Wonderful Saviour Is Jesus My Lord
 655 Give Me the Bible

BAPTISM AND COMMUNION

118 When I Survey the Wondrous Cross
 123 There Was One Who Was Willing
 130 O Sacred Head Now Wounded
 163 There Is a Fountain
 212 Hover O'er Me Holy Spirit
 218 Break Thou the Bread of Life
 246 My Faith Looks Up to Thee
 266 I Will Follow Thee
 276 My Jesus I Love Thee
 280 Beneath the Cross of Jesus
 346 O Master, Let Me Walk With Thee
 383 O, for a Closer Walk!
 390 Nearer, Still Nearer
 395 O Let Me Walk With Thee
 475 By Christ Redeemed
 476 Bread of the World
 527 I Hear the Saviour Say
 533 On a Hill Far Away
 567 Come, Every Soul By Sin Oppressed
 593 Look Upon Jesus, Sinless Is He
 595 Jesus, Keep Me Near the Cross
 596 Take the World, But Give Me Jesus
 598 O Now I See the Crimson Flood
 600 I Am Coming to the Cross

HYMN SUGGESTIONS

from

The Church Hymnal
 for the

CHURCH SERVICES

Compiled by
 CHARLES KEYMER

General Conference Ministerial Association
 6840 Eastern Avenue, N.W.
 Washington, D.C. 20012

Offset in USA

OPENING CHURCH WORSHIP

- 1 Before Jehovah's Awful Throne
- 2 From All That Dwell Below the Skies
- 3 Come Thou Almighty King
- 6 O Worship the Lord
- 7 The Lord in Zion Reigneth
- 8 We Gather Together
- 9 Praise Ye the Father
- 12 Praise to the Lord
- 15 All Glory, Laud, and Honor
- 16 Praise the Lord, His Glories Show
- 17 Rejoice Ye Pure in Heart
- 25 Again Our Earthly Cares We Leave
- 27 Blessed Jesus at Thy Word
- 30 Lord We Come Before Thee Now
- 43 When Morning Guilds the Sky
- 71 My Maker and My King
- 73 Holy, Holy, Holy
- 75 O Worship the King
- 78 God the Omnipotent
- 81 O God Our Help
- 90 Now Thank We All Our God
- 93 I Sing the Mighty Power
- 134 Christ the Lord Is Risen Today
- 142 Love Divine
- 156 All Hail the Power of Jesus' Name
- 157 All Hail the Power of Jesus' Name
- 160 O Thou in Whose Presence
- 161 O Could I Speak the Matchless Love
- 162 Crown Him With Many Crowns
- 165 Fairest Lord Jesus
- 255 How Firm a Foundation
- 261 A Mighty Fortress
- 421 All Things Bright and Beautiful
- 433 The Church Has One Foundation
- 452 Christ for the World
- 485 Great King of Glory
- 487 Christ Is Made the Sure Foundation
- 496 Come Ye Thankful People
- 520 Lift Him Up
- 599 Father, We Come to Thee
- 647 To God Be the Glory
- 676 Jesus, Still Lead On

MEDITATION AND PRAYER

- 18 O for a Heart to Praise My God
- 28 Blest Hour When Mortal Man Retires
- 29 We Would See Jesus
- 116 Dear Lord and Father of Mankind
- 118 When I Survey the Wondrous Cross
- 125 In the Cross of Christ I Glory
- 146 Jesus, Thy Boundless Love to Me
- 150 How Sweet the News!
- 163 There Is a Fountain
- 165 Fairest Lord Jesus
- 166 Jesus, These Eyes Have Never Seen
- 169 Thou Hidden Source
- 206 Holy Spirit—Light Divine
- 212 Hover O'er Me Holy Spirit
- 218 Break Thou the Bread of Life
- 258 I Need Thee Every Hour
- 260 The Lord's My Shepherd
- 272 Have Thine Own Way, Lord
- 275 Deeper Yet
- 276 My Jesus I Love Thee
- 277 Fade, Fade Each Earthly Joy
- 278 I Lay My Sins on Jesus
- 280 Beneath the Cross of Jesus
- 295 Amazing Grace
- 311 Peace, Perfect Peace
- 316 Sweet Hour of Prayer
- 320 What a Friend
- 324 'Tis the Blessed Hour of Prayer
- 329 Speak Lord in the Stillness
- 346 O Master Let Me Walk With Thee
- 382 Nearer My God to Thee
- 385 More Love to Thee
- 390 Nearer Still Nearer
- 398 Jesus, Saviour, Pilot Me
- 532 I Have a Friend So Precious
- 550 Beautiful Valley of Eden
- 559 Pass Me Not, O Gentle Saviour
- 567 Come Every Soul by Sin Oppressed
- 583 Dying With Jesus by Death Reckoned Mine
- 587 Under His Wings
- 590 Just When I Need Him
- 595 Jesus Keep Me Near the Cross

- 596 Take the World But Give Me Jesus
- 603 Take Time To Be Holy
- 605 I Need Thee, Precious Jesus
- 609 There Comes to My Heart One Sweet Strain
- 610 Far Away in the Depths of My Spirit
- 613 O Jesus, My Redeemer
- 618 Sitting at the Feet of Jesus
- 643 The Name of Jesus
- 646 This Is My Father's World
- 651 A Wonderful Saviour Is Jesus My Lord
- 679 Breathe on Me, Breath of God
- 681 There Is a Place of Quiet Rest

CLOSING OF SERVICE

(Appropriate to Theme of Sermon)

- 34 Saviour, Again to Thy Dear Name
- 35 God Be With You
- 53 (Evening) All Praise to Thee
- 168 Worthy, Worthy Is the Lamb
- 176 Lo, He Comes
- 185 Heir of the Kingdom
- 192 Hark That Shout (Second Coming)
- 198 O Lord of Life (Second Coming)
- 200 I Long to Behold Him
- 210 O for That Flame of Living Fire
- 211 Holy Spirit — Faithful Guide
- 217 O Word of God Incarnate
- 259 All the Way
- 262 Lord of Our Life
- 264 To Thee, O Dear Saviour
- 266 I Will Follow Thee My Saviour
- 271 Not I, But Christ
- 279 Live Out Thy Life Within Me
- 288 O Jesus, I Have Promised
- 306 Ten Thousand Times Ten Thousand
- 349 Faith of Our Fathers
- 350 We Have Not Known Thee
- 351 Ye Servants of the Lord
- 355 Awake My Soul
- 359 We Are Living, We Are Dwelling
- 362 Lead On O King Eternal
- 366 Soldiers of Christ
- 375 Hark, Hark My Soul (Christian Life Onward)

F A I L

these discouraged souls in large numbers.

When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and **many who have strayed from the fold will come back to follow the great Shepherd.**—*Testimonies*, vol. 6, p. 401. (Emphasis supplied.)

As the harvest is greater than the seed-sowing, so will the closing of the gospel age be greater than its beginning. In that earlier day, "the church beheld converts flocking to her from all directions. . . . These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant.—**Christ's Object Lessons**, pp. 120, 121.

A New Day for the Church

With the infilling of this grace will come a new and vital experience to the church.

When the reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife.—*Testimonies*, vol. 8, p. 251.

Notice how this spirit of prayer and fellowship is similar to that of the day of Pentecost.

The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to

pour out upon the church the riches of the Spirit's grace.—**The Acts of the Apostles**, p. 38.

How many other blessings will accompany these, we cannot tell. Their number and magnitude are all included in "the manifold grace of God" (1 Peter 4:10). But this oneness of communion with Christ, in the same need and for the same goal, what a difference it makes! How it breaks down all the distracting and divisive elements that would separate us from God and from one another! How else could our hearts be opened to the fullness of the Spirit in readiness for the last great work of the gospel, except through the fellowship that revival brings?

Elijah prayed for revival—whatever the cost. So must the church pray now. As Dwight L. Moody is said to have suggested, "Let those who want a revival first draw a circle around themselves, kneel down within it, and stay there until revival comes." Only let the circle be multiplied in our case by the hundreds of thousands all around the world. Think what earnest prayer on such a scale might do to change everything that stands in the way of Christ's fervent desire for His people!

It is neither too late nor too early to begin. Why not pray today, tomorrow, and until revival comes in all its glorious power?

Where Is ELIJAH?

ROBERT L. LARSEN

Minister, Nevada-Utah Conference

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13).

By taking this text and lifting it completely out of its context, the Jehovah's Witnesses claim that neither Elijah nor Moses are now in heaven, for “no man hath ascended up to heaven.” This is not the point that Christ is trying to prove. He is not referring to either Elijah or Moses, nor is He trying to teach Nicodemus a truth as to who is in heaven. He is, however, referring to His authority to speak of heavenly truths, for He has been there and has come to earth to reveal the way to heaven.

To further prove their theory that Elijah is not in heaven, 2 Chronicles, chapter 21, is cited by the Jehovah's Witnesses to call attention to the letter which Elijah wrote to Jehoram, king of Judah (verse 12). This letter, according to the Witnesses, was written several years after Elijah is supposed to have been taken to heaven. If 2 Chronicles 21 were written in precise chronological sequence, it would appear that they are correct. However, there is ample proof that it is not written in an exact chronological order and that the happenings of 2 Chronicles 21 cannot and do not follow in a true sequence of events.

In 2 Chronicles 21:5 it is stated that Jehoram of Judah came to the throne when he was thirty-two years of age. This would be about the year 848 B.C. at the death of his father, and also the fifth year of the reign of Jehoram of Israel. This is quite some time after the ascension of Elijah to heaven. Verse 12 of chapter 21 tells of the letter written by Elijah to Jehoram, king of Judah, which appears to cast doubt as to the whereabouts of Elijah. If Jehoram of Judah did receive the letter from Elijah at that time, then the prophet could not have been in heaven as alleged in the Witnesses' theory.

Before we accept such a conclusion concerning Elijah there are several other texts we must consider. One is 2 Kings 1:17. This text reveals that Jehoram of Israel began his reign during the second year of that of Jehoram of Judah. In comparing 2 Chronicles 21:5 with 2 Kings 1:17, we find what appears to be a conflict and also a difference of five years as to when Jehoram of Judah actually began to rule.

A careful study of the chronology of this period of history reveals the true picture of what happened and the time when Jehoram of Judah received from Elijah the letter of condemnation.

The accompanying chart shows that

Jehoshaphat ruled the kingdom of Judah for twenty-five years, from 872 to 848 B.C., part of which was ruled *jointly with his father*, Asa (1 Kings 22:42).

Turning to 2 Kings 3:1 we find that Jehoram of Israel began his reign in the eighteenth year of Jehoshaphat, about the year 852 B.C. Considering this text with 2 Kings 1:17 we find that this was also the second year of the reign of Jehoram of Judah, which places the beginning of the reign of Jehoram of Judah at approximately 854 B.C.

Thus the chart shows that Jehoram of Judah reigned *with his father* from 854 B.C. to the death of Jehoshaphat in 848 B.C.

Returning to 2 Chronicles 21 we can piece together the picture of what actually took place concerning Jehoram of Judah and the letter he received from Elijah.

2 Chronicles 21:1 tells of the death of Jehoshaphat and of his son coming into *full* power over Judah. Verse 3 tells what his father did before his death, revealing to us that all that is in the chapter is not recorded in chronological order. The father gave gifts of gold and silver to his sons, but to Jehoram he gave the kingdom. This was in the year 854 B.C. (See chart.)

2 Chronicles 21:4 tells of Jehoram's kill-

ing his brothers and also the princes of Israel in order to secure his rulership. The Jehovah's Witnesses think that this took place after the death of Jehoshaphat in 848 B.C. However, the Bible does not tell us exactly when he slew his brothers.

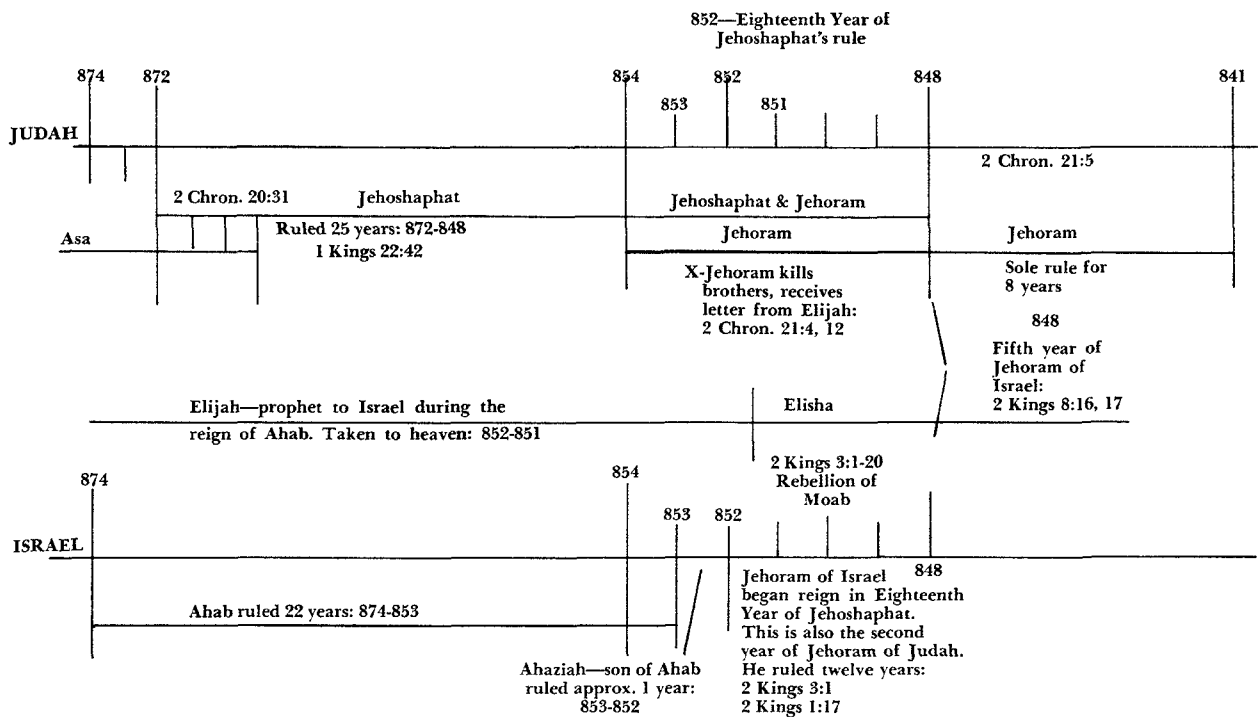
Jehoram of Judah could have killed his brothers through hired killers even while his father lived to make it look as though they were assassinated by an enemy, thus diverting the blame from himself.

What may not be seen by men is seen by God. He saw the cruel acts of Jehoram and revealed them to Elijah who had not yet ascended to heaven.

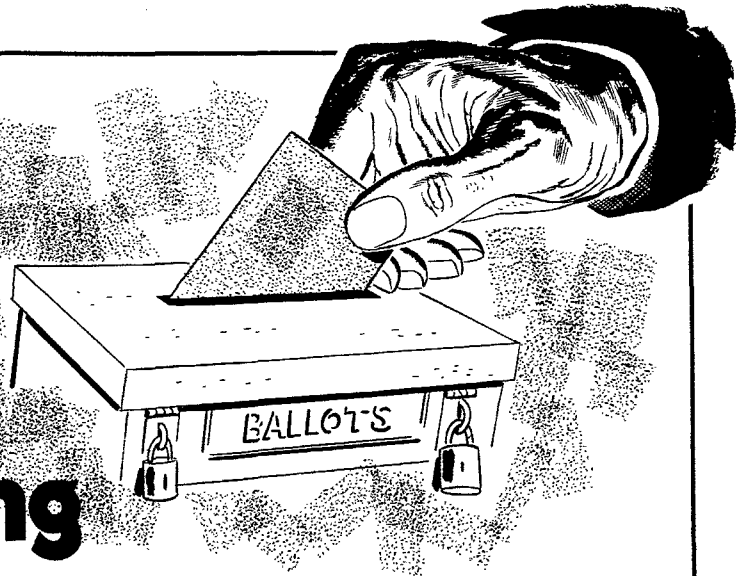
Elijah, under the influence of God, wrote to Jehoram the letter mentioned in 2 Chronicles 21:12 somewhere between 854 and 851 B.C. to reprove his crime and reveal the reward he was to reap.

Thus what seems to be proof that Elijah did not ascend to heaven, and a conflicting record of the reign of kings, proves to be only a chronological question easily answered by means of a chart.

The Bible speaks of those who wrest the Scriptures and here is an example of it. Let us be careful as students of God's Word that we ever rightly divide the word of truth.



Choosing the Nominating Committee



CHARLES MELLOR

Ministerial Secretary, Northern California Conference

THE order of business during the last of September and the first of October is the selection and work of the nominating committee. If ever the pastor needs practical know-how and patience, it is during this function of the church.

There are several ways to select a nominating committee—some good and some questionable. One method used in many of the churches that is both workable and democratic is the appointing of a committee with the task of selecting appropriate persons to serve on the nominating committee. The church then votes to accept or reject the report.

Experience has emphasized the fact that before names are voted upon some responsible committee should study qualifications and abilities. This saves valuable time and does not destroy the sacredness of the worship service.

How to Begin

The first step of procedure is to present the plan to the church board for counsel and approval. Then an explanation should be made in the parish paper or pastoral

letter. On the Sabbath the plan is presented to the church as a whole, a paragraph in the bulletin is important. In selecting a small committee (some churches call it a large committee), a ballot is placed in the bulletin so each member can indicate his preferences. (See the sample ballot).

During the announcement period of the church service an explanation is given of the plan and it is voted as the procedure to be followed. Usually the church clerk is asked to tally the votes and report to the pastor, who does not vote unless it is to break a tie. The names, listed alphabetically, are then placed in the next week's bulletin. It is better that no one knows who received the highest number of votes. The first seven persons who are willing to serve and who have received the highest vote are given the responsibility of choosing the nominating committee.

This committee meets immediately to receive instructions and to select a time of meeting. Two items are prepared for them: 1. A list of the persons who previ-

ously served on the nominating committee for the past four or five years. 2. A sheet entitled, "Guidelines in Selecting a Nominating Committee." (See insert.) If the guidelines are followed, a workable committee with a knowledge of the total activities of the church will be chosen.

When the report of the special committee to select the nominating committee is complete, it will be published for two weeks in the bulletin and voted upon by the church as a whole. It is best for the special committee to name the chairman of the nominating committee. This will save time in organization.

The Committee at Work

The nominating committee is now ready to work! It is helpful to publish a worksheet with the names of the present church officers and a blank space to write in the names of those for the new year. When the nominating committee is accepted by the church, it should meet with the minister for instruction as listed in the *Church Manual*, to receive two copies of the worksheet with the suggestion that all offices should be filled before the first full session. The time of this session should be set. The nominating committee should meet two or three times a week until its work is completed. A time for adjournment should be set so the committee will not work far into the night and thus lose its morale.

There are no ex officio members of the nominating committee, but it is usually the tradition of our denomination for the pastor to be present. Who better knows the membership than he? Before the report is published; it should be checked by the church treasurer to make sure the major officers are faithful in their stewardship. Follow the *Church Manual* in rendering the report. In the larger churches the report is printed or mimeographed and by consent of the congregation is not read from the pulpit. Otherwise much of the Sabbath worship service time would be consumed.

Guidelines in Selecting a Nominating Committee

In selecting persons for the nominating committee, the following suggestions may be helpful to represent all areas of the church. Write a name or two in each area so you will have some positive

suggestions to make when the special committee meets.

I. Some General Basic Suggestions:

- a. No person be on the nominating committee who has previously served in this capacity during the past two years.
- b. The nominating committee have at least one less board member than nonboard member so it cannot be accused of being dominated by the administration.
- c. It is imperative that all who are selected for the nominating committee be individuals who can speak their minds kindly, who have the ability to give and take, and who can hold all deliberations in strict confidence (not talking out of committee).

II. Areas That Should Be Represented in Order to Have Individuals Present Who Understand the Actual Needs:

- a. A person who might serve as chairman.
 - b. An individual who could serve as secretary.
 - c. One acquainted with the board of elders.
 - d. Someone who knows the board of deacons.
 - e. One acquainted with the board of deaconesses.
 - f. A person from the senior Sabbath school.
 - g. One acquainted with Sabbath school departments.
 - h. An individual who understands the lay activities and temperance work.
 - i. One who knows the youth and Pathfinder needs.
 - j. A person who understands the musical needs.
- (One person can serve two or three areas if necessary.)

SAMPLE BALLOT

A Committee to Select the Nominating Committee

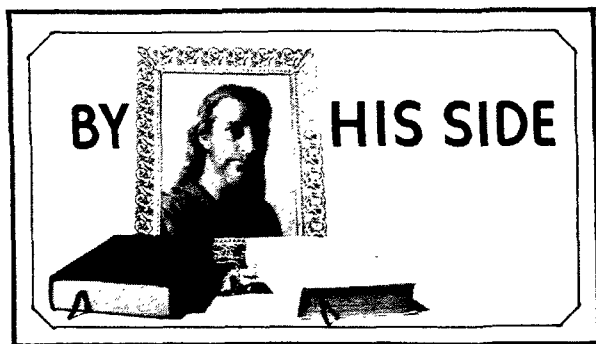
Today we are selecting a committee to name those who will be on our nominating committee. List the names of seven individuals who you think should serve on this special committee. The seven persons receiving the highest vote will constitute the committee.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Check below:

I am a member of the _____

Seventh-day Adventist church. () Yes () No
(This must be answered if your ballot is valid.)



A Shepherdess Feature Conducted by Dollis M. Pierson

A Suggested Reading Program for Ministers' Wives

MIRIAM HARDINGE

Teacher's Wife, Pacific Union College

[EDITORIAL NOTE: The following suggested reading program was written for theology students' wives of Pacific Union College. We thought others would find it helpful.]

READING has been considered vital to mental development. Paul counseled his young fellow-laborer, "Give attendance to reading" (1 Timothy 4:13).

If we want strength for our daily tasks and wisdom to meet the unseen emergencies that will beset us, we need to strengthen our faith by a good reading and prayer program.

The minister's wife should have a defi-

nite plan of study and reading—definite as to time and as to content. Her reading should be well balanced, from the Bible, the Spirit of Prophecy, devotional and inspirational books, informative and instructional literature, and denominational journals and other reading according to her needs and tastes.

When to Read

"When can I find time to study?" is the question often asked. The best answer to this question is that we always find time to do the things we truly want to do. If we

really want to study and read, we will make time in our schedule. It does not have to be done all in the same hour. Little snatches during the day here and there can yield a surprising amount of time.

Here are some suggestions:

1. Keep the early morning for devotional and Bible study. Before you do anything else in the morning, study your Bible and as you study, pray. Bible study and prayer go naturally together. The one suggests the other.

2. If you have young children demanding your attention all day, take advantage of nap time. Yes, you may feel either that you need a nap when they nap or that you must get some other work done while they are "out from under your feet." But your work will go better, or your nap will be sweeter if preceded by some good reading.

3. Odd moments. It's wonderful how many odd moments can be salvaged for reading if we set out to salvage them. After you've scrubbed the kitchen floor, or done some digging and are tired, you sit down for a few minutes, or when someone is late and the meal is all ready, you may have two or three minutes to wait. Keep a paper or book handy and read. Waiting for a dental or doctor's appointment gives added time for reading. Take a book or a paper when you go out with your husband. If he makes business or other calls that don't involve you, use the time for reading.

4. At church or after meetings. If you do not have to be out in the vestibule greeting people, you may be sitting in the pew with five or ten minutes to spare before the service starts. Do some Bible reading then. I know someone who has the number of minutes it takes him to read each book written down in the contents table of his Bible. If he has eight minutes to wait before the start of a meeting, he chooses a book that takes five to eight minutes. Often you will have to wait after a meeting. If you are alone open your Bible or the *Review and Herald* and do some more reading.

5. Bedtime. No matter how late, tuck in a little quiet reading before you go to sleep, and let your last conscious moments be filled with uplifting thoughts.

Bible Study

How do I go about studying the Bible? you may ask.

1. Study the Sabbath school lesson faithfully, daily. If you did this and nothing else,

through the years you would build up a good knowledge of Bible teachings.

2. Read through the Bible. This can be done in many ways.

- a. Read straight through, from Genesis to Revelation, varying the versions and translations from year to year.
- b. Read groups of books. Start if you like with the poetry books, follow with the Gospels, and then read the Pentateuch.
- c. Study the grand truths of the message. Keep them constantly fresh in your mind.
- d. Study Bible biographies, lives of the patriarchs, prophets, kings, apostles, and women of the Bible.
- e. Study themes, the sanctuary, prayers of the Bible, and others.
- f. Memorize passages, if this appeals to you.

3. Books that will help you:

- a. Use college syllabuses as study guides.
- b. Use the *Index to the Writings of E. G. White* and *The SDA Bible Commentary* and *Dictionary* to help you.
- c. Use your own library. You will find books that will suggest fruitful ideas for Bible study, especially books by the great Bible teachers.
- d. The American Bible Society publishes leaflets with suggested Bible readings on such topics as Bible prayers and benedictions, Bible men and Bible women. Send for them. Their address is 1865 Broadway, New York, New York 10023.

Spirit of Prophecy Reading

Have a definite time in the day to read some of the messages of the servant of God. If you have read the more popular ones such as the *Conflict of the Ages* series and the devotional books, why not turn to the lesser known ones such as *The Story of Redemption* and *Spiritual Gifts*.

Check the list of her books and fill any gaps. If there are none, start reading again. Read daily, and you will be surprised how much you can cover. Even if you read only four pages a day you could cover *The Adventist Home* and *Child Guidance* in one year.

Denominational Journals and Other Books

Choose the magazines that will help you and your family the most, and keep up with

them. By all means take the *Review and Herald* and THE MINISTRY. Read with a marking pencil. Ask your husband to do the same, and mark off what he wants to keep. Put the page number on the cover and later clip and file.

Last on the list we put books that appeal to your special interests and hobbies. These will vary with the individual and are necessary for relaxation.

BOOKS FOR THE MINISTER'S WIFE

Many readers have requested a list of books for ministers' wives. We are beginning this list with professional books; other categories such as devotional, mission life, marriage and the home, and other books of special interest to women will follow. We wish to thank Hedwig Jemison, Miriam Hardinge, Pearl Patzer, and Bertha Fearing for sending in suggested lists, and others who have helped in recommending good books.

Professional Books for the Minister's Wife

By His Side, SDA Ministerial Association, Review and Herald Publishing Association, Washington, D.C., 1970 (paperback), \$1.95.

This book is a collection of essays on the role of the minister's wife by fifteen different writers. It is written by a cross section of Adventist ministers' wives whose husbands are General Conference, division or institutional workers, or pastors of churches. They share their many experiences from overseas as well as the homeland.

The Pastor's Wife and the Church, Dorothy Harrison Pentecost, Moody Press, Chicago, 1964, \$4.95.

This approach to the problems and questions that plague a minister's wife is warm and inviting. Each interlude is complete in itself and seeks to show a spiritual analogy for the little things that an average woman encounters. This book covers the entire scope of her ministry from her calling and training, through her problems, persecutions, and rewards, to her responsibilities to the Lord, the church, her family and herself, and the congregation.

Two Hands—No Wings, Miriam Wood, Review and Herald Publishing Association, Washington, D.C., 1968 (cloth), \$3.95.

This book tells with warmth and candor the happiness and sadness that are a part of everyday living for an Adventist minister's wife. It elicits a

feeling of gratitude for the privilege of sharing in the work of the church with your preacher husband. The humor in its descriptive passages assures us that Miriam Wood is a very real person who has experienced the same joys and problems that the rest of us encounter in our role as ministers' wives.

The Minister's Wife: Person or Position? Marilyn B. Oden, Abingdon Press, Nashville, Tennessee, 1966, \$2.50.

This small book tries to analyze the role of the minister's wife. It is written by one who obviously enjoys every minute of her life in this role.

The Care and Feeding of Ministers, Kathleen Nyberg, Abingdon Press, Nashville, Tennessee, 1961, \$2.50.

This is an attractive and at times humorous book of advice to the ladies who run the ministers' manse.

How To Help Your Husband Get Ahead, Dorothy Carnegie, Greystone, New York, 1953.

Good advice for any woman! Useful information on the technique of morale building, how to be adaptable, how to make your husband happy, how to give him a home, sweet home, and how to conserve his health and wealth. (See your library for this book; it is out of print but well worth borrowing.)

Your People Problems, John Kerbs, Pacific Press, Mountain View, California (paperback), 95 cents.

A brief study of human relations for the Christian. A very practical help for all who strive to understand people and keep every relationship on that high Christian level.

How to Be a Minister's Wife and Love It, Alice Taylor, \$2.95.

Mrs. Taylor has been a successful clergy wife, both in large city parishes and in the small flourishing country parish. She has many words of wisdom for us as to the proper relationship, not only toward the minister, who is also a husband, but toward the parishioners whom we serve.

The Role of Women in the Church, Charles Caldwell Ryrie, Moody, Chicago, 1968, \$3.95.

The lessons of history and the teachings of the Bible are two main guidelines for understanding the status of women in the church. This book is an inquiry into the practices of the past. The introductory section on the position of ancient Greek, Roman, and Jewish women is followed by a three-part discussion dealing with the effect of Jesus Christ on the status of women, the place of women during the apostolic age, and their position during the second and third centuries.

Is There a Reward in CHILD EVANGELISM?

ERLING E. CALKINS

Sabbath School Secretary, Southern California Conference

A RECENT headline in a daily newspaper proclaimed, "Soviets Educate Children to be Good Communists!" The article declares that "almost from infancy, children in the Soviet Union are educated toward a common goal: to grow up as good Communists." From pre-school nursery training through university specialization, the best minds of the Soviet Union concentrate "to produce the kind of citizen the Soviets feel is needed for the Communist world."

A statement in God's counsels to His last-day church promises, "We may bring hundreds and thousands of children to Christ if we will work for them."—*Counsels to Parents and Teachers*, p. 172. What a challenge to Seventh-day Adventists into whose hands God has committed the privilege of winning these thousands and training them for citizenship in the heavenly kingdom.

Let our best energies be directed to this task. We may confidently expect God to do His part if we do ours. But the "thousands" will not be converted unless we "work for them."

It is the joy of every true minister to baptize entire families, and this will happen if the divine blueprint is followed. The blueprint is found in *Evangelism*, pages 579-584. Read it and you will find that children's meetings are to be held in connection with revival meetings. Reap the extra benefits: "Through the children many parents will be reached."—Page 584.

During one of my evangelistic efforts I baptized a young husband and wife who later became leaders in their church. After their baptism they told me that they would not have attended all of my meetings except for the insistence of their two children who begged not to miss a single one of the children's meetings.

The dedicated worker whose heart thrills with the joy of winning souls will truly "enter . . . into the joy of thy lord" (Matt. 25:23), for "the joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, 'Follow me.'"—*The Desire of Ages*, p. 523.

Preparing the Church Budget

J. W. WOOD

Pastor, Northern California Conference

THE preparation of the annual budget presents a real challenge. Few of us have a background that would provide experience in dealing with finances, and our professional training has barely touched the subject. There are various ways of planning for the financial needs of the church, but the procedures the Ukiah church uses in developing a workable budget are as follows:

Utilizing the best help available in developing the church budget is important and so a finance committee is appointed by the church board. It is made up of those with recognized ability in financial matters. This committee of five members is not necessarily chosen from the church board and their term of office is for one year.

The Ukiah church budget includes both the finances of the church and school. Thus, when it is mentioned, it is the combination of the two. The finance committee begins to work on its combined budget the middle of April so as to begin the fiscal year on July 1 in order that it may carry through the school year. If the fiscal year begins in January, it would be well to have the budget finalized by the first of December. Ingathering occupies our time in December, and it would be difficult to sing "Silent Night" with enthusiasm while being concerned about a new budget.

The school board chairman and the principal study the needs of the school and note any changes in enrollment, utilities, salaries, proposed capital expenditures, and conference subsidies. They meet with the finance committee and discuss the proposed budget. Usually, any necessary adjustments are made and it is presented to the church board.

Securing Estimates

The heads of all departments and organ-

izations within the church are requested to submit a careful estimate of their needs for the coming year. The items in the church budget include everything paid from the church expense fund. The finance committee then carefully examines all expenditures and may recommend that items be included under church expense that had not been in the former budget. For example, this year the finance committee included such items as Pathfinders, social committee, annual banquet, and *Liberty*. Certain items that might be included in the budgets of other churches were excluded because these were covered by special offerings. Some of these were the poor fund, scholarship fund, literature, et cetera.

Presentation to the Board

It is important that when the budget is presented to the church board, each item can be defended. The chairman of the finance committee is assigned the task of presenting the budget to the board. There may be minor changes as a result of their discussion. After careful deliberation, the board recommends the budget to the church at a business meeting. Experience has demonstrated that it is advantageous to call a business meeting in conjunction with some social event in order to be assured of a good attendance. The finance committee chairman introduces the budget and gives a step-by-step explanation of what it means. Ample time is given for questions and answers. The budget then becomes official by a majority vote of those present.

The Business Meeting

At this business meeting, time is taken to review the pattern of giving for the

financial year about to close. This will include a review of all funds that have gone through the treasurer's books in conference funds, church funds, and the building fund. It has been shown that the tithe is one indication of the ability of the church to support the over-all program.

Each family is asked to prayerfully make a decision as to what they plan to do and to bring their completed covenant card to church on a specified Sabbath. At that time, a consecration service is conducted

Commitment Sabbath

The month of May is stewardship month in the Ukiah church. During this month materials provided by the stewardship department of the conference are used in preparing sermons on stewardship. A pastoral letter is sent to each family including a copy of the budget and a covenant card. This year the church board voted to send each family a copy of the book *God and I Are Partners*, by D. E. Rebok.

MY COVENANT WITH GOD

Taking God as my partner I will return to Him His own in tithe, and in addition will give regularly and systematically toward our local budget, 5% or% for a twelve month period. It is understood that this latter covenant is conditional—based upon God's continued blessing of health and financial ability. I estimate that the above percentage will

amount to approximately \$..... monthly.

Beginning, 1970

Signature Date

Address

Sample of Covenant Card 4 x 6

UKIAH SEVENTH-DAY ADVENTIST CHURCH BUDGET REPORT

	BUDGETED 1968-69	ACTUAL PAID OUT 1968-69	PROPOSED BUDGET 1969-70
PAYROLL EXPENSE:			
Custodian	\$3600.00		\$3600.00
Secretary	2080.00		2080.00
Treasurer	2400.00		2400.00
Workmen's Comp.	375.00	\$ 169.99	\$ 250.00
Social Security	680.00		
	\$9135.00	\$8925.96	\$8330.00
UTILITIES:			
Electric	\$1540.80	\$1387.80	\$1400.00
Gas	700.00	648.00	650.00
Water	300.00	217.00	300.00
Sewer	24.00	12.00	12.00
Telephone	900.00	858.00	900.00
	\$3464.80	\$3122.80	\$3262.00
BLDG. & GROUNDS:			
BLDG-Equip-			
Maintenance	\$1000.00	\$1025.00	\$1000.00
Grounds Maint.	—	803.00	1800.00
Janitor Supplies	250.00	238.00	250.00
Office Supplies	750.00	721.00	750.00
Insurance	550.00	873.00	400.00
Taxes	500.00	950.00	500.00
	\$3050.00	\$4610.00	\$4700.00
CHURCH OPERATION:			
Church Supplies	—	\$ 652.00	\$ 500.00
Choir	\$ 90.00	214.00	120.00
Library	—	—	150.00
Flowers	50.00	141.00	100.00
Annual Banquet	—	78.00	100.00
Jr. Pathfinders	—	—	100.00
Teen Pathfinders	—	—	100.00
Social Committee	—	—	100.00
	\$ 140.00	\$1085.00	\$1270.00
CAPITAL EXPENDITURE:	\$ 300.00	\$ 512.00	\$ 500.00
	\$ 300.00	\$ 512.00	\$ 500.00
DORCAS:			
Rent	\$ 360.00	\$1170.00	\$1080.00
Utilities	305.00	229.00	300.00
	\$ 665.00	\$1399.99	\$1380.00
LODGE-KELLER RANCH:			
Annual Lease	—	\$ 45.00	\$ 45.00
Insurance	—	126.00	126.00
		\$ 171.00	\$ 171.00
GRAND TOTALS:	\$16,754.80	\$19,825.76	\$19,613.00

and all are asked to bring their cards to the table before the pulpit as an act of dedication. Most of the cards are turned in at this service.

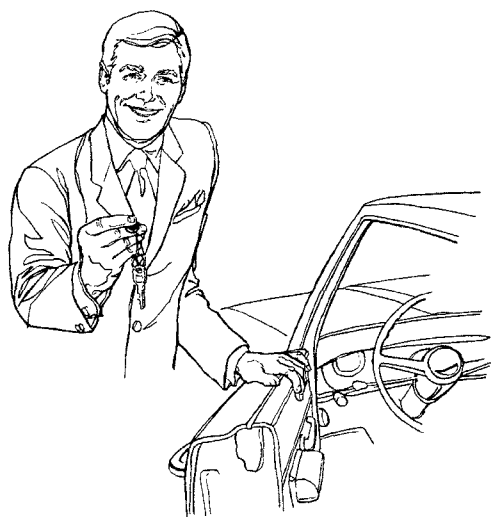
Follow Up

A committee is formed to contact those who have not made a commitment. Since the church operates a ten-grade school strictly from the church expense with no tuition charged to its members, an urgent appeal is made for enough funds to cover the total budget of the church and school.

The impression must not be given that once the budget has been approved by the church that everything automatically

falls into place. There must be continual reminders of how things stand. The church board requested that a record be published in the bulletin each week. This is one way to remind all members in the congregation to be faithful in their stewardship.

Do not hesitate to impress on the hearts of our people the continuing needs of the Lord's work. How true is the statement, "Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He who gives . . . blesses others, and is blessed himself in a still greater degree."—*Counsels on Stewardship*, p. 13.



TEN COMMANDMENTS OF MOTORING

[These Ten Commandments of Motoring are given in the booklet, "Road Craft"—The Police Driver's Manual, published in Britain.]

1. Obey the traffic laws of the land. If you drive according to the vehicle or highway code, you will drive safely and well.
2. Concentrate on your driving and drive defensively. Never take it for granted that the other driver will do the right thing—drive defensively.
3. Think before acting. Be alert—think about what you are doing while you are doing it.
4. Never tailgate. The cause of most accidents on freeways and expressways is tailgating—following too closely.
5. Drive with deliberation and overtake as quickly as possible. When in doubt, never pass.
6. Use speed intelligently and drive fast only in the right places. Don't drive too fast or too slow. A skilled driver never drives faster than the conditions of the road, traffic, and weather permit.
7. Develop your car sense and reduce wear and tear to a minimum.
8. Use your horn thoughtfully; give proper signals; never black out headlights.
9. Be sure your car is roadworthy and know its capabilities. Keep your car maintained in good mechanical condition.
10. Perfect your road craft and acknowledge courtesies extended to you by other road users. Courtesy is an important factor in road safety.

Meekness (Continued from page 8)

do. My real patron saint is not the man who would rather be right, but J. N. Andrews, who said at the age of 20, "I would exchange a thousand errors for one truth."

I find Mrs. White's instruction particularly stimulating and interesting.

We are not to think . . . that our own ideas and opinions are infallible.—*Testimonies to Ministers*, p. 105.

We must not become set in our ideas, and think that no one should interfere with our opinions.—*Ibid.*, p. 110.

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed.—*Counsels to Writers and Editors*, p. 37.

No man should think that human opinions are to be immortalized. Any man taking the stand that he will never change his views places himself on dangerous ground. Those who hold the position that their views are unchangeable cannot be helped; for they place themselves where they are not willing to receive counsel and admonition from their brethren.—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 22:2, p. 1161.

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.—*Counsels to Writers and Editors*, p. 37.

Discovering You Are Wrong

Learning new lessons is exciting and interesting. We all can enjoy that. It is really exhilarating to discover some new light, especially if we do it all by ourselves and by our own diligent study. But unlearning something that we have long held as truth is a traumatic experience—like being dismembered in an auto accident. We feel we are losing something of ourselves. I have suffered, and I have seen others suffer, the emotional shock of being told that a proof text long used to sustain a doctrine has been misapplied and that it doesn't really support what we believe. For some minds, at least, one such experience seems to shake down the entire temple of truth.

There must be some compelling reasons for Mrs. White's repeated counsels and cautions regarding preconceived opinions. Here is what she says of the dangers we face:

How often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a

right understanding of matters with which we have to do!—*Thoughts from the Mount of Blessing*, p. 68.

Self-will and pride of opinion lead many to reject the light from heaven. They cling to pet ideas, fanciful interpretations of Scripture, and dangerous heresies.—*Selected Messages*, book 1, p. 72.

It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures.—*Counsels to Writers and Editors*, p. 37.

How Can I Know What Is Truth?

I find it in my heart to accept these counsels from Mrs. White and to apply them to myself. But I still struggle in my mind with something of a dichotomy. How do I know which of my views are firmly established doctrines and which are preconceived opinions that must be tested by the Word? They all look alike to me.

Perhaps I can find the answer in the following statements:

The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith.—*Ibid.*, p. 36.

Investigation of every point that has been received as truth will richly repay the searcher. . . . And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture.—*Review and Herald*, July 12, 1898.

From this I conclude that I cannot tell which of my views may need correcting until I come with them all to the Bible; in fact all of the views which Seventh-day Adventists have held for years must be studied over and over again. Mrs. White tells us why:

Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power.

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not

Unfortunately, Inspiration could not describe the church of the remnant as truly possessing the spirit of the learner.

independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. . . . He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.—*Christ's Object Lessons*, pp. 127, 128.

How Should Biblical Research Be Conducted?

Mrs. White asks us a self-answering question:

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions? or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth?—*Counsels to Writers and Editors*, p. 36.

“Those who hold the position that their views are unchangeable cannot be helped.”

The answer is obvious. But elsewhere she sets forth the principles of Biblical research with considerable detail:

We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.—*Testimonies to Ministers*, p. 105.

The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true.—*Ibid.*, p. 106.

The student of the word should not make his opinions a center around which truth is to revolve. He should not search for the purpose of finding texts of Scripture that he can construe to prove his theories; for this is wresting the Scriptures.—*Counsels to Parents, Teachers, and Students*, p. 463.

In your study of the word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own ideas. . . . Do not read the word in the light of former opinions; but, with a mind free from prejudice, search it carefully and prayerfully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the word, do not try to make the word fit these opinions. Make your opinions fit the word. Do not allow what you have believed or practiced in the past to control your understanding.—*Messages to Young People*, p. 260.

Meekness and Humility a Necessity

It is interesting how often the Spirit of Prophecy comes around to preconceived opinions in dealing with Bible study, but it is not surprising in the light of the fact that pride of opinion is declared to be the most nearly incurable of all sins. On the

positive side is the frequent emphasis on meekness, humility, and a teachable spirit as prerequisites to an understanding of the Word.

In searching the Scriptures there is need of great humility of mind and contrition of heart, of seeking earnestly unto God. Those who come in a lowly spirit, seeking for truth, will be aided in their search by the angels of God.—*Counsels on Sabbath School Work*, p. 37.

The student of the Bible should be taught to approach it in the spirit of a learner.—*Education*, p. 189.

With humble hearts, subdued by the grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness.—*Counsels on Sabbath School Work*, p. 25.

We must not forget that the docility and submission of a child is the true spirit of the learner. . . . We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM.—*The Great Controversy*, p. 599.

No wonder one great Christian sent this benediction to his friends as he neared the end of the journey: “Tell my younger brethren that they can be too big for God to use, but they cannot be too small.”

Avoid Spirit of Controversy

And then this gentle counsel for us as we work together in Christian fellowship on this committee:

While there is need of thorough investigation of the word of God, that precious truth may be discovered and brought to light, we should be guarded, that the spirit of controversy does not control in our discussions. . . . In bringing out points upon which there may be a difference of opinion, the grace of Christ should be manifested by those who are seeking for an understanding of the word of God. There should be liberty given for a frank investigation of truth, that each may know for

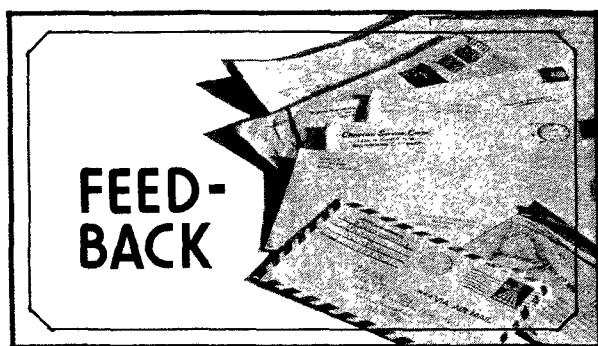
“Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or small.”

himself what is the truth.—*Counsels on Sabbath School Work*, p. 27.

In harmony with Paul's instruction, let us "be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10), and "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves" (Phil. 2:3).

I would leave with you as a closing thought a very precious promise from the pen of inspiration:

To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy word, to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.—*Testimonies*, vol. 5, p. 729.



DEAR EDITOR:

With his article entitled "Intellectual Honesty" in the June issue, Edmund A. Parker has done us all a service. More than in the area of his comments, he has opened a gate to a big field of scrutiny and evaluation. That anyone is deliberately dishonest is not likely, but aside from the difficulty of always being definitely accurate, there is the handicap of spiritual ineptitude; "we see through a glass, darkly," and our best efforts may leave the whole truth so truncated as to misdirect.

Vital, basic truth that can be stated in few words, but not imprisoned in any, is as unshakeable as God's own throne, yet beyond this truth and about it, men seem prone to insist on dogmatic statements and rigid frames that certainly are open to review.

It is so easy to miss the full import of Scripture and advance on some interpretation that seems to support a point that we are trying to make. The writings of Mrs. White are repeatedly subject to this abuse. Statements are lifted or compilations made apparently to gouge out a channel for someone's personal flow, and if another has misgivings about where all this is heading he is marked as suspect, shaky on the *Testimonies*.

CHESTER A. HOLT

Intellectual Honesty

DEAR EDITOR:

I read with interest the article by Edmund A. Parker, titled "Intellectual Honesty," in the June,

1971 issue. Especially interesting to me were his comments on "The 'Sabbaths' of Colossians 2:16." I feel that his point is well taken.

The reason why the plural for this noun in the Greek does not necessarily indicate the plural is that this plural form for *Sabbath* is sometimes used in texts in which the singular is clearly indicated by the context. And, in such cases, the translators have, correctly, translated the plural form as the singular. Examples of this usage may be found in the following texts: Matt. 12:1, 11; 28:1; Mark 1:21; 2:23, 24; 3:2; Luke 4:16; 13:10; and Acts 13:14.

JOSEPH B. PIERCE

Liberalism

DEAR EDITOR:

In The MINISTRY for May, 1971, you printed a short contribution called "Liberalism Endangers the Church." Liberalism, as defined by the author of the item, can pose serious dangers to the church, it is true. It depends on how you define "liberalism."

It is equally true that conservatism endangers the church. If conservatism were merely the preservation of the doctrines of true Christian faith and nothing more, then conservatism would be good. The great danger in conservatism is the smug, self-righteous feeling it gives a person, who not only seeks to preserve the essential doctrines of the Advent faith, but also closes his mind to any change in church method, organization, or policy.

As was pointed out in a recent *Review and Herald* editorial, labeling our church members as "liberals" and "conservatives" is something that should be totally rejected by Seventh-day Adventists. It is misleading. Each one of us brings a different understanding to these terms that tends to divide the church into two opposing sides. Such things ought not to be.

RICHARD H. UTT

"Is Just 'Sowing the Seed' Enough?"

DEAR EDITOR:

I feel deeply constrained to write concerning C. Dale Brusett's article "Is Just 'Sowing the Seed'

Enough?" that appeared in the June issue. I strongly concur with his conviction that there is not adequate training for either ministers or laymen in how to bring Bible study interests to a decision. I personally feel that a concerted training program in this would effect a dramatic increase in baptisms.

Whenever our conference leaders have appealed to the laymen to be sure to call for their pastors when they need help in getting decisions, because, as the laymen are told, "They have been trained in getting decisions," I wince inside, knowing we have little training and only experience in most cases gained by laborious and discouraging trial and error.

I sincerely hope that your department will be instrumental in initiating a concentrated program in training ministerial students and present pastors in this vital procedure. I wish every successful evangelist could be integrated into a program of having systematically assigned to him a succession of nearby pastors during his visitation program, to witness his techniques of handling the interests in various stages of the decision process. This might be somewhat annoying to some evangelists who feel this would slow them down. However, it would be an invaluable blessing to many pastors. Moreover, I feel that most evangelists would heartily cooperate.

A. C. SCHNELL

Reader Response to "Be an Evangelist?"

Would it surprise you that in the June issue of *THE MINISTRY* I discovered something that immediately made me think of the playboy philosophy—or at least one aspect of it? I refer to the part of the philosophy that suggests that women are objects to be used at will by men as they have need—whatever that particular need may be.

Fordyce Detamore says: "She [an evangelist's wife] is certainly the evangelist's most important piece of equipment." Equipment! The way I read the Bible (and Ellen White's writings) a wife is to be a helper, a partner, a queen. She was created originally from the side of man, which I understand to be symbolic of the position she is to hold. This strikes me as being a long way from the status of "equipment."

I am willing to grant that Elder Detamore was attempting humor in the several offensive paragraphs. But I have observed that this attitude is all too evident in young college-age men who are looking for the right "piece of equipment" to aid in their future. One girl friend of mine said, "I broke up with him because I began to realize that he liked me only for what I could do for him. There was nothing mutual about our relationship." Then she went on,

"How would you feel if you knew that you were chosen for marriage over another girl simply because your typing speed was five words per minute more than hers?" I remember another Saturday-night-after-the-program conversation when I was in college when several friends were speculating as to the future of a certain couple. One young man (not a theology major) in the group commented, "Of course they will get married—he's senior theology and she can play the organ." They did get married. The last time I heard anything about them, he was doing his evangelistic thing, and his "equipment" was rapidly wearing out.

So much for that. Let's talk for a moment about the children who "must be willing partners in your evangelistic life." Unfortunately, children have no choice; they are the victims (and I choose that word advisedly) of their parents' decisions. I think Elder Detamore would do well to look around him at the unhappy ministers and their equally unhappy wives who have sacrificed the souls of their children in order to do the "work of the Lord." Thank God, his family is a credit to his evangelistic calling, but such is not the case with hundreds of other ministers and evangelists.

How sad for a child to grow up in a minister's home where the responsibility for converting souls is so heavy that the child finally confides to the dean in the boarding academy (as one youngster did to me), "My parents don't really care about me. All my father wants is to baptize fifty people after every effort."

Wives and children are people too. They, also, are involved in Christ's saving power and the gospel commission. But it has to be their choice and their own work.

Certainly a wife will be willing to help her husband in his chosen field. She'd type her fingers into stubs for the man she loved and who she knew loved her. But if she ever gets to the place where she feels that she is nothing more than a part of the typewriter, her husband better look again at his condemnation of the playboy philosophy.

ROSEMARY BRADLEY

Reader Response to "Be an Evangelist?"

While I appreciated many of the points in the article, I take strong exception to Fordyce Detamore's attitude toward women in "Be an Evangelist?" appearing in the June, 1971, issue of *THE MINISTRY*. Here in the organ of the Adventist ministry he put into words what I've always understood to be the unwritten code

among our preachers: Thou shalt purchase the right kind of wife. Purchase, did I say? Of course! How else does one acquire a "piece of equipment"?

I have seen too many theology majors hit their senior year or their final year at Seminary and frantically start searching for a wife. They do so in checklist fashion, weighing good and bad qualities against each other like a lawyer ("This one plays the piano, but that one would make a better secretary").

I can't help wondering about the *double-entendre* effect of the caption in which Elder Detamore is quoted as saying, "I've been dictating to my wife for 43 years." Haven't we had enough of ministerial chauvinism?

J. R. GALLAGHER

Reader Response to "Intellectual Honesty"

REGARDING Edmund A. Parker's article on "Intellectual Honesty" in the June, 1971, MINISTRY, I will speak only to the point of 'Elohim in Genesis 1:26. While I agree that this argument for the Trinity cannot stand by itself, but only as an item in an accumulation of evidence, I must also point out that "the plural of majesty" argument against it is now recognized by even the most liberal of Old Testament specialists as an argument of desperation, and the explanation must be sought elsewhere.

It is worth pointing out that the earliest Jewish commentary on Genesis, the so-called Targum of Jonathan, which is paraphrastic to the point of often being a commentary, did not resort to a philological explanation of this verse, for such an understanding did not apparently occur to the ancient Jews, even after Christianity arose! The Targum of verse 26 begins: "And God said to the angels who minister before him and who were created on the second day of the creation of the world, 'Let us make man in our image. . .'" (See John Bowker, *The Targums and Rabbinic Literature: An Introduction to Jewish Interpretations of Scripture*, Cambridge University Press, 1969, p. 97.)

This Targum merely shows that the Jews felt the plural, used in these verses, and not only in the noun "'Elohim," posed a theological difficulty; that a linguistic explanation did not occur to them; and that they therefore found the less than satisfac-

tory way out of the difficulty by bringing the angels into the picture, even though this produces a concept that is theologically embarrassing to Jews as well as Christians. Obviously this too was an argument of desperation, for it impairs absolute monotheism.

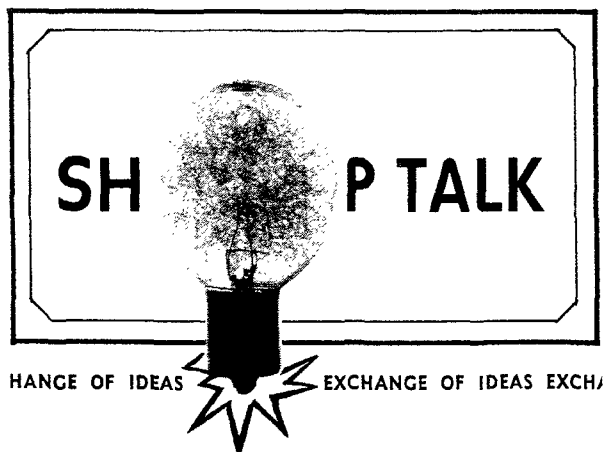
Actually, the explanation favored by most up-to-date liberal scholars who scorn to see in these passages an adumbration of the Trinity doctrine is quite different. They regard the use of the plural, both in 'Elohim and in the *let us*, as a reflection of the ancient pagan Semitic (especially Mesopotamian) idea of the divine council, whereby the gods took council together before every important decision, as seen in the great epics of *Gilgamesh* and *Enuma Elish* (one reference among many that could be consulted is Thorkild Jacobsen's essay in *Before Philosophy*, Penguin Books, 1968, pp. 137 ff.).

This idea of the divine assembly of the gods, presided over by Anu, with Enlil at his side, may indeed not be unrelated to what we have in Genesis, although perhaps not in the way that liberal scholars maintain. The unmistakable parallels between ancient Semitic mythology and the cosmogony found in the Bible can be explained in one of two ways: either the former is a corruption of the latter (and the chronology of the writing of the Bible is not a problem here, since we believe the Bible to be the record of far more ancient traditions); or the latter is a development from the former. Biblical Christians can choose the first option without being guilty of any intellectual dishonesty.

Also the matter of the singular verb used with the morphologically plural noun 'Elohim remains to be explained by the scorners.

In short, the Christian understanding of the divine council, which we call the doctrine of the Trinity, stands as a perfectly respectable option, both linguistically and theologically, in explaining the curious grammatical phenomena that we have been considering. It is theologically more satisfactory than the old Jewish explanation as reflected in the Targums; it is grammatically more satisfying than the modern notion that the Biblical cosmogony simply reproduced that of the pagan Semites, with their idea of the assembly of the gods.

ROBERT M. JOHNSTON



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.

A WEDNESDAY NIGHT THANKSGIVING SERVICE

NOTE: Charles Mellor, Ministerial secretary of the Northern California Conference, after attending a special Wednesday night Thanksgiving service in the Napa, California church, asked Pastor Gruesbeck to share the idea with the ministers of his conference. We in turn are pleased to pass it on to all readers of *THE MINISTRY*.

"The festival of Thanksgiving is Biblical. Time after time ancient prophets urged the act of thanksgiving. 'O give thanks unto the Lord; for he is good: . . . ' (Ps. 118:1). A special Thanksgiving service can bring real meaning to a congregation if it is properly planned.

"For a number of years, even in small churches, I have followed the plan of conducting a Thanksgiving Eve service. It so happens that it always falls on Wednesday evening which, in most Seventh-day Adventist churches, is the night for the mid-week service. Thus, people are accustomed to attending and it does not interfere with the day that they wish to spend with friends and relatives.

"From year to year it is well to vary the program. The more people who can be involved, the better the program. Try to establish the importance of this service by inviting the choir to participate. A children's choir would be most appropriate.

"The Scripture reading is generally a responsive reading that is composed of the great thanksgiving verses in the Psalms and Paul's writings. The minister may wish to give a short sermon or he may invite a guest as the speaker for the occasion. A former pastor, if he is in the area, or some other well-loved minister or Bible teacher brings to the service a warm, friendly atmosphere.

"Sometimes the youth are asked to give a short Thanksgiving skit that adds interest. However, I like to keep the service a definite praise service rather than a type of entertainment.

"Each year, ten minutes is reserved for a special feature. It may consist of those present writing on a slip of paper the thing for which they are most thankful, then reading these thanksgiving slips to the congregation. Another time each member is asked to give a one-minute testimonial. Still another time, the congregation is asked to kneel and those who wish to may give a one-sentence thanksgiving prayer.

"Whatever one can do to make this service outstanding in the minds of the people continues to remind them during the year of their responsibility to be thankful. They will also look forward with even greater interest to the next Thanksgiving service. 'To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience.'—*Christ's Object Lessons*, p. 299.

CLARENCE GRUESBECK

PAINTING—"I AM COMING SOON"

"That beautiful painting you sent my husband, C. E. AcMoody, in the June issue of *THE MINISTRY* magazine is greatly appreciated. Of course, he is eighty-four and retired, but we are framing it and hanging it in our front room. The picture thrills our hearts. We are longing for the coming of our blessed Saviour." So writes Mrs. C. E. AcMoody.

The painting she refers to on the Second Coming by Joe Maniscalco is now being used by many of our evangelists and pastors as an attendance gift in evangelistic meetings. The price is only \$10.00 per 100 plus postage. Order directly from the Ministerial Association.

NEW SCIENCE AND RELIGION DOCUMENT

At long last the newly revised and greatly expanded booklet *Medical Science and the Spirit of Prophecy* is ready and available to our ministers, physicians, and laymen generally. This Review and Herald publication is a forty-eight-page printed documentary literally loaded with forceful illustrations of the genuinely scientific character of the Ellen G. White science counsels as corroborated by the testimony of well-known scientists. It is not an exaggeration to say that the documentation is impressive, and the sources are popular sources generally. The compilers at the White Estate felt that it would be better to expose the reader of the booklet to scientific terms easily understood rather than technical terminology.

In this time of scientific orientation, with scientific thought held in such reverence, we have a

duty to show that the Creator speaks both in science and special revelation. There is a divine harmony here. The reader of this booklet will see that faith in Mrs. White's writings is justified, that God lives, and that the Holy Scriptures deserve our attention and respect.

Orders for the booklet (just 50 cents per copy) should be placed in quantities with local Book and Bible houses. The little volume may be used widely among Adventist professional people, ministers, and laymen, as well as their non-Adventist friends, particularly new converts and people preparing for baptism.

D. A. DELAFIELD

A WEIGHTY MATTER

Ella May Stoneburner of the health education department of the General Conference has passed on a few suggestions for printed brochures available without charge that may be useful in connection with MISSION '72. They are: "Four Steps to Weight Control," put out by Metropolitan Life Insurance Company; "The Food Way to Weight Reduction," by the National Dairy Council; and "Food Fit Fad," by Sun Life Insurance Company. These are excellent materials. Others may be secured also from the American Heart Association and the American Cancer Association.

PREPARE YE THE WAY OF THE LORD

One of the prime requisites for securing baptisms in the short-term preaching campaign is the preparation of the field before the opening date by church members searching out from among their neighbors and friends those people who want to learn the truth and giving them a general acquaintance with the teachings of Seventh-day Adventists.

It is self-evident that the laymen cannot act their part well unless they have the right spiritual experience for themselves. It is always true—"Such as I have give I thee." So an awakening among the church members is needed in the weeks which precede the opening date of the preaching campaign.

B. E. Wagner's compilation from the Spirit of Prophecy on *Preparation for the Latter Rain*, referred to in the August issue of THE MINISTRY, can be very helpful. When the church acts on what the Spirit of Prophecy says in these citations, we will see the Latter Rain in its fullness. It would be good if this brochure could be used as a series of prayer meeting talks for five or six weeks before the campaign. Each church member ought to have a copy to study and follow the pastor as he gives a series of studies on how to prepare for the outpouring of the Holy Spirit. The right experience among the members will be reflected in more baptisms in the reaping campaign.

J. L. SHULER

A CHURCH PAPER

Muriel Jones Retterer arranged with her pastor, T. G. Herr, and the board of the Beverly Hills church of Chicago, to issue a small inexpensive church paper. It was designed especially for the shut-ins and other members who might not be attending because of discouragement or indifference.

Of it she writes: "Folding an 8½ by 11 inch sheet of paper in half, I made four pages. The schedule was two issues a month from September to May, and one a month for July and August.

"Elder Herr prepared a short message for each issue, and sometimes I asked other church officers to contribute to it. It contained news items about the church, its events, its members. I found out the birthdays of the readers and mentioned them by name in the proper issue."

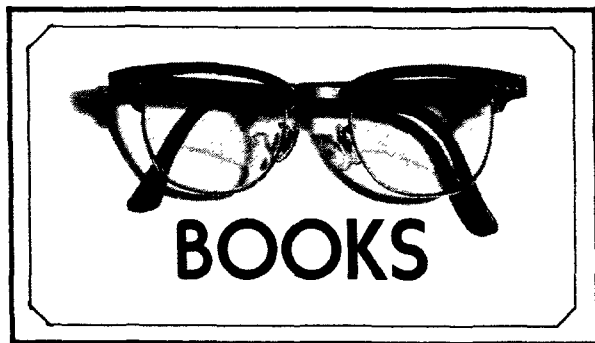
The little paper proved very helpful. Mrs. Retterer suggests this as a way that perhaps some ministers' wives or others might contribute substantially in helping to bind the hearts of the members together in Christian love. Her project was continued until the results were such that only a few names remained on the mailing list.

FREE BROCHURE ON FIBERGLAS BAPTISTRIES

A new four-page illustrated brochure is now available on fiberglas baptistries. Designed for use by ministers and church groups as well as architects and construction personnel, the brochure includes both the general and technical information and specifications needed in the planning for and installation of this type of baptism. It covers the many advantages of fiberglas construction, provides line drawings and dimensions of 10 standard models, gives possible model variations, lists specifications and accessories available, and provides detailed installation information. Included are sections on custom baptistries and remodeling and repairing of existing baptistries with fiberglas. For your free copy please contact BonDurant Products Company, 9529 East Garvey Boulevard, El Monte, California 91733. Phone (213) 443-4884.

ATTENTION

All orders for materials produced by the Ministerial Association as advertised in THE MINISTRY magazine must be accompanied by a check made out to THE MINISTERIAL ASSOCIATION.



***Christian Education in the Home*, Alta Mae Erb, Herald Press, Scottdale, Pennsylvania, \$2.50.**

In this day and age of expertise of specialization and training, no area deserves more attention yet gets less educational information than that of training children in the home. *Christian Education in the Home* by Alta Mae Erb is an oasis in the parched areas where there is such a dearth of material. Here is a book with solid fundamental Christian philosophy that every parent or couple expecting to be parents should get their hands on. Many pitfalls will be avoided and the positive results in child raising could practically be guaranteed by reading and applying the practical principles found in this book.

J. O. IVERSEN

***His Stubborn Love*, Joyce Landorf, Zondervan Press, Grand Rapids, Michigan, 144 pages, \$3.95.**

A fascinating account of a young couple who after years of rebellion and worldliness found peace in Jesus Christ. They had been brought up in good homes. She was the daughter of a minister and had never known anything but the joy of a happy home in her youth. He was also a Christian boy and they first met in the choir. But what causes young people to rebel? This book gives some of the answers. These young people had gone about as far as they could go and could see nothing of worth beyond. The only way out they could see was suicide, and unknown to each other on the same day they tried to end it all. Before either could carry out his intentions, however, both found another answer—the stubborn love of God. He did not let them go. He had other plans for them. They learned that in falling in love with Christ they were able to discover their own faltering love again.

God's love is the theme of this book—penetrating, persevering, preserving, stubborn love. It is the dynamic force that cemented two willful, rebellious people into one victorious unit. The reader will be helped through some of the rough spots in life

as he takes into account that the love of God toward us is actually stubborn. He does not want to let us go and does all He can without forcing our will to keep us close to Himself. This is a true story and will be of value to all who are seeking a closer walk with Jesus Christ.

IRMA RITCHIE

***Audiovisual Facilities and Equipment for Churchmen*, Donald P. Ely, Edward A. George, James E. Alexander, Abingdon Press, Nashville, Tennessee, 1970, \$7.50.**

Have you ever been annoyed by the tapping of the fingernail of the index finger on a microphone, or listening to someone blowing into it—PHHHHH—, or hearing the trite old “testing 1, 2, 3 . . .”? Or what about a tape recorder whose volume has been badly set, or a dismal projection of a film which leads one to say “the devil was certainly working against us tonight”?

God is placing at the disposal of His church thousands of new, effective, and graphic ways of making the gospel more understandable through new developments in audio and visuals. The new book *Audiovisual Facilities and Equipment for Churchmen* is a must for every pastor or church. The book is written in nontechnical language, is well illustrated, and deals with a score or more practical everyday situations that confront the audio-visual program in the church. Included in the contents are such chapters as “Planning for Effective Use of Church Sound,” “Microphone Technique,” “Projectors and Miscellaneous Equipment,” “Audio Equipment,” “Maintenance and Housing,” “Programming Facilities,” et cetera. A church with a smoothly operating audio-visual system is a church that has enhanced its effectiveness for communicating the message to the congregation and community.

J. O. IVERSEN

***All the Children of the Bible*, Herbert Lockyer, Zondervan Publishing House, 1970, Hardback, 287 pages, \$5.95.**

The author's purpose in this volume is to classify all that the Bible has to say on the care and conduct, traits and training, of children and to interpret for the children of today some of the outstanding pictures of child life in the Bible. Such a study will prove invaluable not only to pastors and teachers, but to all who work with and love children.

This is an exhaustive sourcebook and ready reference tool for all who work with and are concerned for children. Completely Bible centered, this addition to the popular “All” series will concentrate attention on and emphasize the Scriptures' application to contemporary life.

J. R. SPANGLER



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

Death Valley—One Man's Search for God

A twenty-four-year-old man who entered Death Valley to fast and study the Bible for forty days was found dead fourteen days later. Donald Blackwell of Chicago Heights, Illinois, a Chicago suburb, had a friend drive him to Death Valley National Monument on July 18. In the heat that often exceeds 120 degrees, he began his trek with no water or food, carrying only a Bible. His parents, Mr. and Mrs. Richard Blackwell, said he wanted "forty days of contemplation of his calling with only God as a listener." If he completed his pilgrimage, he planned to enter the ministry. While working on the assembly line at a Ford Motor Company plant in February, 1970, his mother said, he had a vision in which "God called to him and said He was displeased with the way his life was going." He quit his job with Ford and became a youth counselor. In his vision, his mother said, he was told to turn over his worldly goods to those less fortunate and to fast in "the wilderness." Then he came upon Psalm 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." He then decided to fast forty days, read the Bible, and communicate with God in Death Valley.

Babylon Restoration Too Big a Job for Foundation Aid, Iraq Is Told

An Iraqi Government request for funds to restore the ancient city of Babylon has been turned down by the Lisbon-based Gulbenkian Foundation. The foundation's president, Dr. Azeredo Perdigao, told a visiting Iraqi delegation that the plan to restore the 3,700-year-old city needed long and detailed preliminary studies. Such studies could be financed only by contributions on an international scale and not by one private foundation, Dr. Perdigao said. Various initial estimates for rebuilding the city, covering about 4,000 acres, range from \$25 million to \$27.8 million. Mr. Al-Kamali told newsmen that Iraq intends to submit the proposal to the U.N. Educational, Scientific and Cultural Organization (UNESCO).

Vatican Survey Estimates 2,000 Left Priesthood in 1970

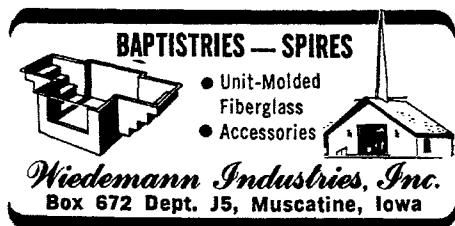
A survey commissioned by the Vatican Congregation for the Doctrine of the Faith has revealed that the number of Roman Catholic priests leaving the priesthood has grown by leaps and bounds from 563 in 1964 to an estimated 2,000 in 1970. Details of the study, conducted by Msgr. Emelio Colagiovanni, a member of the Congregation for the Sacraments and a trained sociologist, were published in *L'Avenire*, a Catholic newspaper, August 5 and 6. *L'Avenire* pointed out that, since the "departure rate" was "rapidly increasing," the figure for 1970 conservatively would be two thousand-plus. Msgr. Colagiovanni surmised that if the figures were brought up to date, beyond the end of the period surveyed, they would show that a total of about thirteen thousand men had left the priesthood since 1939. As to the reasons for leaving the priesthood, Msgr. Colagiovanni said his investigation found that 75 per cent gave "celibacy" as the "overriding" one, while a large number of the remaining said it was "an important factor" in their decision. He said the study also disclosed that among priests there was "a growing dissatisfaction" with the role of the priest, "a sense of rebellion" against Church authorities and institutions, and "a feeling of frustration and insecurity." The numbers who left because of "loss of faith," he noted, were "proportionately small, but increasing."

Textbook Upholding the Biblical Story of Creation Published in Michigan

A biology textbook which upholds the Biblical story of Creation has been published by Zondervan Publishing House in Grand Rapids. *Biology—A Search for Order in Complexity* was prepared by the Creation Research Society of Ann Arbor, Michigan. The society, numbering 300 voting members—all with graduate degrees, is "committed to full belief in the Biblical record of Creation and early history." The society's motto is "*Hæc credimus* (we believe this): For in six days the Lord made heaven and earth . . . (Exodus 20:11)." The 548-page book is aimed at both public and nonpublic schools. A spokesman for the publisher said, "We fully expect to sell 30,000." Dr. John N. Moore, professor of natural science at Michigan State University, and Dr. Harold Slusher, professor of geophysics at the University of Texas, co-edited the book.

U.S. Agent: Impossible to Count Addicts—"They Are Like the Fish in the Sea"

A Federal drug expert warned in Convent Station, New Jersey, that unless the staggering rate of drug abuse in America is checked, "Western civilization as we know it will cease in three decades." Michael J. Costello, a special agent in the Bureau of Narcotics and Dangerous Drugs, Department of Justice, addressed the Institute on Drug Dependence



and Abuse sponsored by the College of Saint Elizabeth. "We have a brain drain in this country, but it is not alcoholism, sex, communism, or other exploitation—it is primarily drug abuse," Mr. Costello told some 250 parents and educators. He noted that drug abuse is making such severe inroads in modern society that President Nixon recently placed the problem second only to the Southeast Asian war in his concern. What will happen to this country when drug addicted youths assume the jobs of teachers, lawyers, clergymen, doctors, and others?" Mr. Costello asked. He said it is "impossible to count the number of addicts—they are like the fish in the sea."

Gnostic Manuscripts Seen Proving New Data on Early Christian Era

An international team of scholars is preparing to publish for the first time a complete library of original Gnostic manuscripts that may shed new light on the beginnings of Christianity. Called the Nag Hammadi documents—from the site in Egypt where they were found twenty-five years ago—publication has been long awaited by the scholarly world. Full study is expected to increase understanding of a movement that once was a major rival to orthodox Christianity. The facsimile edition will be released later this year in eight volumes by the Brill publishing house of Leyden, Netherlands, under the auspices of the United Nations Educational, Scientific and Cultural Organization.

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Doctor of Ministry Programs Growing in U.S. Seminaries

Many theological seminaries across the nation are discussing whether they should grant the new Doctor of Ministry degree, according to a staff member of the American Association of Theological Schools (AATS). Dr. Marvin J. Taylor, Dayton, Ohio, associate director of the AATS, said only about a dozen of the 191 seminaries in the association have thus far introduced or announced Doctor of Ministry programs. The AATS has created standards for offering the degree, which is normally given four years after the Bachelor of Arts degree, Dr. Taylor said in an interview at Bethel Seminary, Arden Hills, where the AATS conducted a week-long regional workshop. The School of Theology at Claremont, California, has seven or eight years of experience with the degree and is convinced it made a wise choice, Dr. Taylor said. Another pioneer was Chicago Theological Seminary, he added. He said the AATS guidelines suggest that the degrees be awarded at a certain level of competence rather than solely on the basis of the number of hours put in or credits earned.

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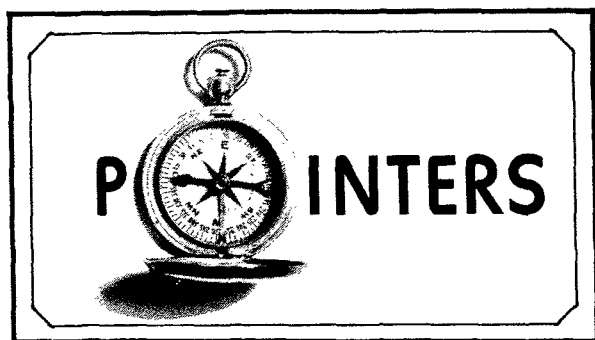
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SOLUTION TO DIVISIONS WITHIN THE CHURCH

DIVISIONS within the church, if there are any, are not due so much to policy or theology, as to a broken relationship between a person and God. The coveted condition, "Till we all come in the unity of the faith" (Eph. 4:13), will result not from policy, doctrinal, or leadership changes, but from a change of heart. Policies can be modified—something which is done constantly—but at best this only brings temporary unity. Doctrinal innovations are usually accompanied with greater disunity. Behold the present confusion and unrest of both Catholic and Protestant churches which is traceable to abandonment of or alterations in doctrines. When it comes to changing church leadership, the picture is similar. Replacing one set of sinners with another set of sinners as church leaders is absolutely no guarantee for permanent unity. Churches, like political organizations, differ very little in this area.

This is not to say that changes effecting policies, doctrines, and leaders are not necessary. It is obvious they are necessary and profitable when done in the right spirit and context. The point is, the unconverted church member is at war with himself and all too often carries this self-imposed war over into the church. Even the converted man has the "old self" to constantly battle. Thus the split in the church is the same kind of split that existed between the five wise and the five foolish virgins; it is the same kind of split that existed between Judas and his brethren; and it is the same kind of split that exists between the travelers of the narrow and the broad ways. This split always has and always will exist. At times it will seem to grow worse and at other times it will appear to disappear. Yet it is there.

What's the solution?

The answer is simple, yet often overlooked. It's what we might call the 3-in-1 solution:

1. Be converted
2. Stay converted
3. Start witnessing

I've done a bit of checking on some of our internal critics. Of course, it is impossible to judge another person's conversion experience, but the Master said, "By their fruits ye shall know them." A converted man certainly will have a consistent prayer and study life. It is quite difficult to check

this unless you have a heart-to-heart confrontation. One of our members, noted for attacking the church and everything it stands for, was a bit humiliated when I asked him how much time he spent on his knees with the Lord. His eyes tugged at the rug, and after a long silence, he admitted that he never prayed. I got the same answer to my inquiry of time spent studying the Bible. Finally I asked, "How much of the Spirit of Prophecy have you ever read?" By this time he had a bit of a wild look in his eyes. But I pressed the point. "Have you ever read the nine volumes of the *Testimonies*?" A look of utter amazement that I would even ask such a question was his only reply. Then I followed through with my ultimate question: "Bill, have you ever given a Bible study or led anyone to Christ in your life?" The conversation came to a quick ending. Bill left me, not necessarily a changed person, but with a more understanding mind.

Frankly, I have never yet met a critic who is deeply involved in sharing his faith with others. Oh, yes, he will gladly share his criticisms and doubts, but *not* his faith. Why? I'll give you three guesses, and the first two don't count!

J. R. S

When you are too busy to pay the deserved attention to spiritual things, remember the words of Martin Luther: "I have so much to do today that I must spend several hours in prayer."

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