You're competing with Sesame Street. First Tuesday. The morning paper.

Unless you're livelier than live from the moon or the war in living color, your church may be mere routine.

A habit.

A stereotype.

(Are we getting to you? Then turn to the inside back cover.)
IN THIS ISSUE

GENERAL
5 The Man of the Mountain
   V. A. Anderson
14 President's Report
   D. J. Bieber
19 What Shall We Preach?
   R. A. Thompson
20 Pastor Discusses Questions About Revival
   Gordon Paxton
26 The Unchanging Christ in a Changing World
   Ernest Lloyd
41 Making Views Known
   Gordon M. Hyde

GUEST EDITORIAL
8 The Present Minister Is Not Active
   M. Carol Hetzell

EVANGELISM
11 Our Work Among the Evolutionists
   G. Gene Johnson
36 Be an Evangelist? (Part II)
   F. W. Detamore

HEALTH EVANGELISM
40 Gertrude M. Brown, M.D.
   Glenn G. Reynolds

PASTORAL
17 Are You Training Your Laymen?
   Lewis A. Shipowick
32 “Hands Off, Brethren!”

THE LOCAL CHURCH ELDER
24 Building a Fellowship
   Orley M. Berg

THEOLOGY AND RESEARCH
28 The Touchstone of Truth and Value in Religions
   Maurice Blanchard

BY HIS SIDE
33 The Six Loves of a Minister's Wife (Concluded)
   Miriam Hardinge

SHOP TALK
44

BOOKS
46

NEWS BRIEFS
47

POINTERS
50


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The Man of the Mountain
The story is told of a colored maid who was employed by a renowned sculptor. In a corner of his studio stood a huge block of granite that was a constant source of aggravation to his maid. After many months it suddenly disappeared, much to her satisfaction. Several months later the sculptor invited her to witness the unveiling of a statue of Abraham Lincoln, which subsequently proved to be one of his masterpieces. When told that it had been made from the block of granite she exclaimed: “How did Massa know that President Lincoln was in that block of stone?”

The famous sculptor, Gutzon Borglum, discovered Abraham Lincoln, George Washington, Thomas Jefferson, and Theodore Roosevelt concealed in Mount Rushmore in South Dakota. There for more than ten years with hammer and chisel he carved these timeless likenesses that have lured millions of tourists to witness the awe-inspiring sight.

The Great Stone Face

During my early ministry it fell to my happy lot to serve as pastor of ten churches in three New England States. As we moved from Michigan to New England we anticipated getting a view of the Great Stone Face in the New Hampshire hills, which had fascinated us from our childhood. The Man of the Mountain was not carved by the foremost sculptor Michelangelo or by any other human hands, but by the divine Architect. Daniel Webster saw in this unique phenomenon more than was apparent to the average beholder. What the Man of the Mountain signified to him found expression in this utterance:

Men hang out their signs indicative of
Their respective trades;
Shoemakers hang out a gigantic shoe;
Jewelers a monster watch;
And a dentist hangs out a gold tooth;
But up in the mountains of New Hampshire,
God Almighty has hung out a sign to show
That there He makes men.

His words are truly significant. Many rugged pioneers have sprung from the New England hills and valleys: Great statesmen such as Daniel Webster, great poets such as Whittier and Longfellow, great preachers such as Phillips Brooks and Moody, great leaders in the Advent Movement such as Ellen and James White and Uriah Smith.

Waiting for the Man of the Mountain

To Nathaniel Hawthorne in “The Great Stone Face,” the Man of the Mountain had an even deeper significance. According to his familiar narrative Ernest, the central figure of his story, was fascinated by the Man of the Mountain. He never wearied of gazing at this awesome spectacle. His wonderment increased when he learned that the Great Stone Face represented a majestic personage who would one day appear in the valley in all his radiant beauty and dazzling splendor.

Ernest eagerly awaited his arrival. One day it was announced that a superbeing
by the name of Gathergold was about to move to the valley. His wealth was so fabulous that it would require one hundred years to count his gold. Before his arrival he dispatched hundreds of men to prepare the way for his coming. They erected a snow-white mansion that would glisten in the sun. When it was completed, the entire populace lined the streets to cheer this illustrious figure that would bring lasting renown to the valley. None was more eager to catch a glimpse of him than Ernest. But amid the plaudits something transpired that convinced Ernest that he was not the man that for centuries had been depicted by the Great Stone Face. "By the roadside there chanced to be an old beggar-woman and two little beggar-children, stragglers from some far-off region, who, as the carriage rolled onward, held out their hands and lifted up their doleful voices, most piteously beseeching charity. A yellow claw—the very same that had clawed together so much wealth—poked itself out from the coach-window, and dropped some copper coins on the ground." This miserly act disillusioned Ernest and he concluded that Scattercopper was a more appropriate and descriptive name for this personage than Gathergold.

Noting his disappointment, the benign lips of the Great Stone Face seemed to say: "He will come! Fear not, Ernest; the man will come!" Later there appeared another figure, a mighty warrior; next a brilliant statesman who entertained the fond hope that someday he would be President. Finally there appeared a gifted poet who sought the people's favor and renown. But as Ernest carefully scrutinized each one they fell far short of his ideal and he was not able to detect in any of them his hero, the Man of the Mountain.

When all hope seemed to have vanished, something startling took place. As once again he looked at the Great Stone Face, "the face of Ernest assumed a grandeur of expression so imbued with benevolence that the poet, by an irresistible impulse, threw his arms aloft, and shouted—'Behold! Behold! Ernest is himself the likeness of the Great Stone Face!' Then all the people looked, and saw that what the deep-sighted poet said was true. The prophecy was fulfilled."

We can discern in this experience a spiritual analogy. The Bible informs us that someday a great, good, just, mighty, and righteous Personage will appear. All the prophets allude to His coming:

Isiah will tell you [that He is], "Immanuel." . . . Daniel will tell you, He is the Messiah. . . . John the Baptist will tell you, He is "the Lamb of God." The great Jehovah has proclaimed from His throne, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And the prince . . . of darkness acknowledges Him, saying, "I know Thee who Thou art, the Holy One of God."

—The Desire of Ages, pp. 578, 579.

The hundreds of prophecies of the Bible blend together perfectly and unmistakably into the divine mosaic that is reflected in only one Person, Christ Jesus. However, before He would appear we are reminded that many impostors would arise.

Martin Niemoeller's Devotion

A number of years ago it was my privilege to hear Martin Niemoeller speak. During the height of Hitler's career he dared to defy Hitler and his claim to world supremacy. He scoffed at Hitler's claim that the church was an empty shell and could be destroyed with a swift kick. He ridiculed the claim that Mein Kampf would replace the Bible. When Hitler demanded of his subjects that they acknowledge him as the supreme authority in life and morals, Niemoeller declared: "God is my Fuehrer!" It was upon this statement that the fighting parson was to build his future career. With the psalmist he declared:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Psalm 2:1-4.

Because of his insolence and insubordination he was cast into a concentration camp where he spent the next eight years. During his internment he memorized 300 hymns. His first sermon after his release from the Dachau camp was taken from Isaiah 54:10: "For the mountains shall de-
part, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Niemoeller lived to see his convictions vindicated. Basil Miller, one of his biographers, said:

In God's glorious providence, the pastor saw from a concentration camp window, the swastika, the symbol of hate and destruction, torn down by victorious American hands. He saw Mussolini hanged by his heels from the iron railing of a service station, and witnessed Von Ribbentrop's suicide by poisoning.—Martin Niemoeller, Hero of the Concentration Camp.

Contrasting Hitler with Christ, Niemoeller made this significant statement:

Was Hitler really the man of power? He who lacked the strength to do away with a handful of Christians or was He the man of power who uttered these words: "All power is given me in heaven and on earth." Was Hitler really the man of courage, he who trembled for his life whenever a leaf rustled, or was He the man of courage who once said: "No man taketh my life from Me but I lay it down of Myself. I have power to lay it down and I have power to take it up again." Was Hitler really the man of salvation, the long looked for Saviour whom the crowds hailed Heil Hitler, he who made people die for him, thousands upon thousands in prison and in camps of murder? Or was He the man of salvation who sacrificed His own life for others, who said: "For the Son of man is not come to destroy men's lives, but to save them." Who said, "I am the good Shepherd, the good Shepherd giveth His life for His sheep."

_Tribute to Christ_

The Lord's servant adds this beautiful tribute to the goodness and greatness of Christ:

In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God.

Through Christ had been communicated every ray of divine light that had ever reached our fallen world. . . . Of Him all the excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal.—_Education_, p. 73.

When He comes whose right it is to reign and establish His throne and His kingdom, all those who by beholding Him have been transformed into His divine likeness will share in this glorious and eternal inheritance. In _The Desire of Ages_, page 827, we read: "Christ is sitting for His portrait in every disciple." In another familiar quotation we read:

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.—_Christ's Object Lessons_, p. 69.

One hymn writer has expressed the longing and prayer of every Christian in these words:

_O, to be like Thee, blessed Redeemer, This is my constant longing and prayer; Gladly I'll forfeit all of earth's treasures, Jesus Thy perfect likeness to wear._

_O, to be like Thee, O, to be like Thee, Blessed Redeemer, pure as Thou art, Come in Thy sweetness, come in Thy fullness, Stamp Thine own image deep on my heart._

—O. Chisholm

Until that glorious day when the Hope of all ages will appear, may we heed this timely counsel:

_Do not then throw away your confidence, for it carries a great reward. You need endurance, if you are to do God's will and win what he has promised. For "soon, very soon . . . , he who is to come will come; he will not delay." Hebrews 10:35, 36, N.E.B.*_


**THERAPEUTIC VALUE OF PETS**

Dogs have kept a lot of us out of mental institutions, reports Dr. Wesley Young, of the Los Angeles zoo, according to _Parade_ magazine.

_"The family pet—dog, cat, bird, even snake—is a cure for worry that's worth a fortune. Pets relieve anxiety. They act as emotional stabilizers because of the way they unconditionally accept you,"_ he said. _"A pet can frequently succeed where others have failed in teaching a human to love._

DONALD W. MCKAY

THE MINISTRY [295] 7
Are you looking for large results from your evangelistic meetings? Are you expecting great things to happen in connection with MISSION ’72? Then hopefully you are doing some spade work right now. Hopefully you won’t need to read this. You are an expert in this area!

The name on the order blank was that of a Roman Catholic priest. The signer, footing the bill, was the secretary-treasurer of the local Ministerial Alliance.

On the back of the order blank he had scratched a brief note by way of explanation:

“[Blank] City Ministerial Alliance sponsors the church news here. We are thankful for your news service and happy that Father Vincent Peter will do the broadcast since the present SDA pastor is not active with us. We hope your fine service will continue.”

The news service to which the secretary-treasurer of the Ministerial Alliance referred was the weekly newscast material On the Air, provided on a subscription basis by the General Conference Bureau of Public Relations.

On the Air was designed as a community service that could be carried on by Seventh-day Adventist pastors, to help them grow closer to the community and to help make the community aware of the Adventist church as an integral part of the community. The news items in On the Air touch on all the churches around the world, giving whatever is newsworthy of a religious nature. Each edition contains one or more news items about Seventh-day Adventists.

But the public relations value of the service is the fact that the Adventist minister in a given community gives the broadcast. He becomes known as Mr. Religious Newscaster. It was never intended
that this Adventist public relations project be turned over to others to handle.

What a sad picture of the Adventist church those words on the back of the order blank paint: "The present SDA pastor is not active with us." Can these words be applied to you?

How community conscious are you? Are all your energies burned up in the care of your Adventist flock? Or do you turn your eyes and awareness from time to time in the direction of the larger flock that awaits your message?

Oh, you hold evangelistic meetings or cosponsor them, and thereby reach the community. But do you really reach the community in that way? Do you make friends with the people "out there" who are also a part of your parish? You can't do it with a once-or-twice-a-year evangelistic series. They know you are busy selling your church then.

It takes a certain selflessness and outward consciousness of others that goes on year round. The pastor who is alert to the public relations implications of "making friends" in the community via every approach possible will see his efforts rewarded by opening doors and hearts.

By reaching out to the people of the community, becoming a recognized part of the community, you will find your ministry enriched, your preaching enlivened, your sphere of influence expanded to what God intended it should be.

A pastor newly arrived in a Northwest parish found that people seemed to be avoiding him. It wasn't a large city, so he knew it wasn't just his imagination. There was simply no connection between his church and the rest of the town. The papers were silent about Adventists. The radio never mentioned the church. The other ministers totally ignored him. He was at a loss to know how to get acquainted. But get acquainted he knew he must.

Then a church of another faith announced it would be holding dedication services for its new building. The Adventist pastor decided to attend.

At the door he was greeted by the minister, who, when he learned who the pastor was, could not hide his surprise that an Adventist minister would come to another church! After a bit of friendly conversation he invited the pastor to offer the closing prayer.

When the service was over, other people had opportunity to meet the new Adventist pastor. The minister opened the way for him to join the local ministerial association. The pastor attended other churches on Sundays. He participated in Kiwanis Club meetings. The newspapers began to carry a weekly message from the Adventist church.

Today people cross over from the other side of the street to talk with the Adventist pastor, rather than avoiding him.

But this man of God first had to demonstrate his interest in others. He had to prove that he did not feel his church was something apart from the community. Both he and his church became active in community affairs, and doors were opened for the giving of the message.

Don't ever let it be said of you that "the present SDA pastor is not active with us."

MISSION '72 will take more than laying plans for the evangelistic series and follow-up. It will require preparing the ground beforehand, not just among your own church members, but "out there" where the other sheep of His flock are. It will require that the Seventh-day Adventist not only know his community but that his community know him, not just of him, but know him as a genuine part of the community, a man who demonstrates the love of God, who understands the people of the community because he has moved among them and has served them. He understands their heartbreaks, their personal and civic needs. He is conscious of the ebb and flow of disaster and fortune that wash the town. He speaks in the language they understand.

When the people know the minister in this way, they will listen to what he has to say. Then he can speak to them His special message.

This should be the major work of the minister all the time—not just in preparation for MISSION '72. The outreach to people is personal and public and continuing. When the minister withdraws and hides behind his "peculiar" church or becomes too cloistered for non-Adventist public communication, he narrows his field of service, and earns the reputation of not being "active among us."

The work of God is too urgent for inaction of any kind. It demands that the faithful witness use every opportunity available to him for reaching out to the wandering children of the heavenly King.
Our Work Among the Evolutionists

G. GENE JOHNSON
Chairman, Biology Department, Middle East College

When humanity is considered from a global perspective it is easily perceived that men are strongly biased creatures—thinking, acting, and seeing in accordance with their respective patterns of culture, and apprehensive of that which is foreign in thought, deed, or race.

When confronted with certain stimuli it is nearly impossible for most men to react rationally. H. G. Wells described the loyalties of a certain botanist as follows:

He has a strong feeling for systematic botanists as against plant physiologists, whom he regards as lewd and evil scoundrels in this relation; but he has a strong feeling for all botanists and indeed all biologists, as against physicists, and those who profess the exact sciences, all of whom he regards as dull, mechanical, ugly-minded scoundrels in this relation; but he has a strong feeling for all who profess what he calls science, as against psychologists, sociologists, philosophers, and literary men, whom he regards as wild, foolish, immoral scoundrels in this relation; but as soon as the working man is comprehended together with these others, as ENGLISHMEN . . . he holds them superior to all sorts of Europeans, whom he regards . . .

Christ has called us to rise above the diversity of earthly custom and prejudice and to break the bonds of culture. As we approach the Divine perspective the colored glasses of culture are removed, and our biases fall away.

This, of course, does not mean that the inspired message that God has entrusted to this people is to be placed down on the level of man’s discoveries and systems for comparison as of equal with equal. And it certainly does not mean that we can safely demand that our feeble minds understand completely before we accept a “Thus saith the Lord.”

Faith demands that we continue to believe in the incomparable superiority of our God and His truth—whether our limited faculties can “prove” all that He says or not. God does have the right to ask us to trust Him even where our only apparent reason for trust is the fact that it is He who has asked it!

But there is danger in confusing our own thoughts with the undeniable facts that God has given us. Provincialism and institutionalism are often largely the products of man’s inventiveness, and these can become a hindrance to intelligent witness. Unfortunately, there are many Christians whose outlook is still confined to the narrow spectrum of their hometown, village, or nation. They have not been able to gain the vantage ground that would allow them to eat with publicans, leave father and mother, and fellowship with Gentiles. They remain culture-bound and if they go to Gentiles, it is only to certain selected ones.

This deficiency may be explained by the consideration that there are many Christians but perhaps not very many mature Christians.

Loaded Words

People can often be taught to hate persons or objects they know little about if certain words are cleverly introduced and associated with these persons or objects. This is the basis for hate propaganda the world around. Even to many Seventh-day Adventists certain words have become so loaded with emotional overtones that, when confronted with their sounds, rational thinking fails and feelings of hostility develop.

I offer as examples the words Catholicism and evolution. In their hearing many Seventh-day Adventists become so loaded with emotional overtones that, when confronted with their sounds, rational thinking fails and feelings of hostility develop.

From the elevated viewpoint of mature Christianity, classifications and categories break down, and with their passing we no longer see black, white, yellow, red, Catho-
There is considerable evidence for the theory of evolution, just as there is considerable evidence for the theory of special Creation.

There is considerable evidence for the theory of evolution, just as there is considerable evidence for the theory of special Creation. But to say there is not a scrap of evidence for evolution is hardly justified.

Perhaps the speaker meant there is no proof for evolution, but I find it incredulous through the electron microscope at the atoms."

It is perhaps trivial to point out that scientists do not look through an electron microscope (electrons are "shot" through a metal tube under high voltage and later a "picture," made from impressions on a metal plate, can be observed). It is not quite so trivial, though, to realize that scientists do not, even with this remarkable instrument, obtain pictures of atoms.

Later, mention is made of the fact that dogs always produce dogs, cats always produce cats, etc. Then the question is asked: "If we are going to see changes why do we not see them in the fruit fly, as it produces many offspring in a short time? Every housewife knows that the fruit fly can produce seven generations of offspring in twenty-four hours."

The housewife may know it, but the scientists do not. The shortest life cycles of fruit flies known to science are ten to twelve days!

Then there is the speaker who, after stirring the emotions of the audience and sharing a couple of jokes at the expense of the evolutionists, pounds the pulpit and proclaims, "There's not a scrap of evidence for evolution!"

"Every housewife knows that the fruit fly can produce seven generations of offspring in twenty-four hours."

The housewife may know it, but the scientists do not. The shortest life cycles of fruit flies known to science are ten to twelve days!

Such a statement is made only when reason is blinded by prejudice.

There is considerable evidence for the theory of evolution, just as there is considerable evidence for the theory of special Creation. But to say there is not a scrap of evidence for evolution is hardly justified.

Perhaps the speaker meant there is no proof for evolution, but I find it incredulous.
lous that educated men do not know the difference between evidence and proof.

When a man is on trial it often happens that evidence is presented to find him innocent. And at the same time evidence is presented to find him guilty. We could assume that if a hundred lawyers were allowed to work against one the hundred might produce a lot of evidence, regardless of whether their client was guilty or not. The amount of evidence does not provide a certain guide to the truth.

Certainly the evolutionists cannot fit all the observable facts into the theory of evolution. They are confronted with some perplexing problems. But neither can the special creationists fit all the observable facts into their theory. They too are confronted with some perplexing problems.

It is beyond the scope of this article to discuss the existing perplexities on both sides of the issue, but it is expedient to state that both sides do face perplexities and do have evidence to support them.

Mrs. White says: It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.—Testimonies, vol. 5, p. 708.

I have presented three specific examples taken from one sermon. And I intend them only as examples. Inaccuracies of this type are common in an alarming number of science sermons. I, along with many of my Seventh-day Adventist colleagues, am reluctant to invite “outside” scientists to evangelistic meetings for fear they will be subjected to ridiculous “scientific” statements and to ridicule as evolutionists.

I have heard it argued that we should not be concerned with the specifics as long as the principle is correct. But how can we place confidence in the main thesis when the specifics are badly contorted? Perhaps 95 per cent of the audience will not know the difference, but is that any merit to the speaker?

Employ Only Sound Arguments

Mrs. White says: It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.—Testimonies, vol. 5, p. 708.

At Middle East College in Beirut, Lebanon, Seventh-day Adventist workers were given a course in Islamics, with the objective of making them better able to work among the Moslems (more than 95 per cent of the people in the Middle East are Moslems).

Is this not in keeping with the injunction of Paul that we should be “all things to all people”? If we are to work effectively with Moslems we need to understand them, and if we are to work effectively with evolutionists, do we not also need an understanding of them?

According to J. S. Mill there is another reason for doing some homework on evolution:

He who knows only his own side of the case knows little of that. His reasons may be good, and none may have been able to refute them. But if he is equally unable to refute the reasons on the opposite side, if he does not so much as know what they are, he has no ground for preferring either opinion.

This is not to suggest that we do not attempt to guard young minds against theories we consider objectionable, but the mature creationist should confront the facts squarely and feel the weight of the opposition. He should have an intimate acquaintance with evolution if he is to talk about it, and especially if he is to talk against it.

When dealing publicly with the subject of evolution it would be better to err on the side of caution and say too little, rather than to speak boldly without adequate scientific training. And as educators and ministers we should make a decided effort to be more considerate of evolutionists and to relate to them as Jesus related to those whose philosophies differed from His own. This does not mean we have to agree with evolution. Certainly we can disagree, but we must learn how to disagree in a more agreeable way.
Is there a difference between Loma Linda University and universities of the world? Does education in a Christian school warrant the high cost of developing and maintaining such an institution? For some answers, read—

President's Report

D. J. BEBER
President, Loma Linda University

Excerpt: Note: The following article is a report on Loma Linda University by its president to the quadrennial constituency meeting of the Pacific Union Conference. Because of the unique service of this institution to the world field we felt it would be of special interest to our readers.

There is an old saying to the effect that the hand that rocks the cradle rules the world. If this is true, and we believe that it is to a significant degree, we should also say that Seventh-day Adventist schools determine the destiny of the church, for the future of God's work is in the hands of young people who are now attending our schools, colleges, and universities.

Administrators at Loma Linda University have joined with trustees, teachers, and students in redefining the philosophy, purpose, and goals of our growing institution. We have completed a long-range master plan program designed to help us evaluate what we are doing and enable us to plan creatively and constructively for the future.

As we immersed ourselves in this intensive program of self-study and planning, we asked such questions as: Why does Loma Linda University exist? What do we
expect to accomplish in the lives of students and how? Would Loma Linda University be missed if it didn’t exist? If so, by whom? Is there a difference between Loma Linda University and other universities? If so, what is it? If there is no difference, should the church be expected to continue its support?

If it is the work of true education to train youth “to be thinkers, and not mere reflectors of other men’s thought” (Education, p. 17);

If our system of education has as its aim to prepare “the student for the joy of service in this world and for the higher joy of wider service in the world to come” (ibid., p. 13);

If God’s ideal for His children is “higher than the highest human thought can reach” (ibid., p. 18);

If we believe in an education “that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above” (ibid., p. 19);

If we believe this, we better say so in a language so clear, so positive, and so lacking in ambiguity that we and the world can understand what we mean, and most importantly, we had better spare no energy and sacrifice to reach these high purposes and goals!

**Peace on the Campus**

Viewed in the context of nationwide conditions, students on both our campuses have behaved in a responsible, orderly manner. There has been no violent unrest. There have been no threats from student groups. I do not attribute this to luck. I believe that students who come to our campuses are seeking and finding something of authentic and lasting value.

Another reason for this notable absence of conflict may be seen in increasing levels of dialog involving students with various elements of the university. Students representing their various schools now serve as voting members on virtually every major committee.

A significant barometer of student motivations and interests may be seen in the widespread and on-going volunteer religious and community service programs. It can truthfully be said that students are meeting, worshiping, fellowshipping, and working together to strengthen spiritual life and Christian witness. Approximately 600 students on both campuses are regularly involved in volunteer community service programs. Today’s young Adventists are not copping out. They are activists and they are forging new trails in their efforts to represent Christ’s love and truth.

The explosions in both knowledge and technology necessitate the development of new, more effective methods of teaching. Curriculum committees in each of our schools are working overtime. Our faculties meet in “better learning” conferences. We are studying the learning process. We hope to lead our students into the development of better learning habits. Primary emphasis is on the student, rather than on the curriculum or discipline. We simply must do a better job. Traditional concepts are not adequate for the challenges of the 70’s.

**Spending That Educational Dollar**

We are also taking another look at the way in which the church is spending its educational dollar. We are determined to avoid duplication and waste. Unnecessary or marginal programs are being eliminated. *We have purposed to be a quality small university.*

While the real values reside in relationships between teachers and students, the
environment is important. We have main-
tained open, spacious surroundings for our
campuses, and we have worked earnestly
to provide suitable buildings to accommo-
date education research and service pro-
grams.

The new Medical Center on the Loma
Linda campus represents a landmark in
the development of the health-related
schools. Utilization is heavy. The building
and parking lots around it must be en-
larged.

Adequate accommodations for our
Schools of Health and Allied Health Pro-
fessions are to be found in the completely
renovated Nichol Hall, formerly the Loma
Linda Sanitarium and Hospital.

The new Biochemistry building has
made it possible for us to increase the size
of our classes in medicine. This building
houses a new interdisciplinary laboratory
that will facilitate significant changes in
medical education. The new Gentry Gym-
nasium has made possible a strengthening
of our cultural and recreation programs.
Plans are under way for a major enlarge-
ment of the School of Dentistry building.

A new wing to the Medical Center will
accommodate the School of Medicine's new
Family Practice program. Enlarged
women's resident facilities in Kate Linds-
say Hall have, for the first time in many
years, made it possible for us adequately
to meet the housing needs of women
students.

Building Projects on the La Sierra Campus

Four major building projects on the La
Sierra campus were completed during the
past quadrennium: The Consumer-Rel-
ated Science building, enabling us to
strengthen our programs in some very
practical areas;

Sierra Towers, providing good accommo-
dations for many of our men students;

An addition to the Communications Arts
building, making it possible for us to plan
new, urgently needed programs in the
audio-visual and communications fields, and

The new Agriculture Education build-
ing.

Many smaller projects were completed.
The provision of the new organ in Hole
Memorial Auditorium has greatly strength-
ened our department of music.

Just a week or so ago we broke ground
for a new library. An explosive charge,
rather than the traditional shovel, was
used to symbolize the explosion in knowl-
dge. La Sierra alumni are raising funds
for a new and urgently needed campus
gymnasium.

Enrollment at the university has in-
creased at a modest but steady rate. We now
have 3,163 full-time students, with approxi-
mately 4,000 this academic year taking
courses through our university extension
program. This new service extends the in-
fluence and benefits of the university to
Seventh-day Adventists in the Pacific Union
and to students in Asia, the South Pacific,
and Europe. Another 700-800 students will
take classwork during the summer session
on the La Sierra campus.

We feel that in a very special sense we
belong to our people. We are grateful for
the moral and dollar support that continue
to come. We believe that Loma Linda Uni-
versity is precious in God's sight and vital
to the completion of His work among men.
Though sometimes weary with the burden
of duties, we are thankful for the privilege
of working and growing with the wonder-
ful young people of our church.
 ADDRESSING the church pastors in 1970, our world president, Robert H. Pierson, stated: "As a minister in the cause of God, your greatest ambition and joy is soul winning, leading lost men and women to Jesus Christ. This is an enormous task and an awesome responsibility. We cannot accomplish it alone. The presence of the Spirit of God is indispensable.

"God gave us the church organization to help us to evangelize the world. . . . The Ministerial Association and the Department of Lay Activities share your soul-winning burdens in a very special way. . . . I believe as ministers and laymen join hands, working together, they can make the Laymen's Year the greatest experience in our church history. This is what I hope will happen in 1971."

We are now in the month of July, and we believe it is time for an evaluation. Considering that six months of Laymen's Year have passed, are we as far along as we should be in our work of service? Brethren, are you succeeding in making your church an active, working church? Ellen White says:

The church must be a working church if it would be a living church. It should not be content merely to hold its own ground . . . , but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way.—Christian Service, pp. 83, 84. (Italics supplied.)

Are all the latent talents or hidden quali-
Divine and human agencies are combined in the work of saving souls. God has done His part, and Christian activity is needed now. God calls for this."—Christian Service, p. 83.

Specifications of your members being put to work? Are you making an all-out effort to train your laymen, and then see that they are encouraged to fill their special post of duty?

In the Footsteps of Paul

When you do this you are following in the footsteps of Paul, Barnabas, and others, for the Scriptures tell us how they faithfully instructed their converts to work "unselfishly, earnestly, perseveringly, for the salvation of their fellow men. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands."—Ibid., p. 60.

Many a pastor has trained laymen who have become great soul winners; some have even been taken into full-time soul-winning work. We remember that "Gideon was taken from the threshing floor to be the instrument in the hands of God for delivering the armies of Israel. Elisha was called to leave the plow and do the bidding of God. Amos was a husbandman, a tiler of the soil, when God gave him a message to proclaim."—Ibid. And in our churches around the world there are hundreds and thousands of men and women who have accepted the call to witness, each in his own way, to the new life which has been born within.

There must be no wall between the pastor and laymen. Remember you were a layman before you became a minister. Strive to make every member a soul winner. Train every member and they will gladly help to make your soul winning more fruitful. You may find modern Gideons, Stephens, Philips, Elishas, Johns, and Peters; yes, and some Aquilas and Priscillas, Marys, Marthas, and Dorcases whose talents lie dormant just waiting for the Holy Spirit to impress your heart to say, "We need you," and "Come with me and I'll show you how."

Inspire them by reading such statements as "The work He gives His people to do, He is able to accomplish by them."—Testimonies for the Church, vol. 2, p. 122.

Your laymen want to be a part of the thrilling prophecy mentioned in volume 9 of the Testimonies, page 96, where it says:

In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations... and will be educated in connection with men of experience. As they learn to labor effectively they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea.

Fellow minister, you hold the key to unlock the greatest untapped potential for a finished work. Turn the key quickly! Train every member to be an active missionary for God. Give every member the supreme joy of guiding souls to the Master. Remember the success of the layman is your success!

What Saith the Scripture?

In Zechariah 8:6

When Jerusalem and its holy Temple lay in ruins from the felling blows of Babylon, the Lord gave to His prophet Zechariah the very cheering message of sure restoration found in Zechariah 8. Immediately after declaring, in this message, that once again "the streets of the city shall be full of boys and girls playing in the streets thereof" (verse 5), the Lord asked Zechariah the following question: "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?" (verse 6).

This question is much more meaningful in the Septuagint: "If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight?" *

Luke may well have had in mind this Septuagint rendering of Zechariah 8:6 when, in recording in Greek Gabriel's announcement message to Mary he used the same Greek word adunadoi "impossible" in Gabriel's oft-quoted affirmation that "with God nothing shall be impossible [adunadoi]" (Luke 1:37).


W. E. Read
Matthew 24

"The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all."—Gospel Workers, p. 148.

Fatherhood of God

"Let the teacher of truth make known to the sinner what God really is, a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations of wrath, but preparing a feast to welcome his return."—Ibid., p. 157.

Repentance and Faith

"Some ministers think that it is not necessary to preach repentance and faith. . . . But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other."—Ibid., p. 158.

Practical Godliness

"Ministers would reach more hearts if they would dwell upon practical godliness."—Ibid., pp. 158, 159 (see also p. 153).

Righteousness by Faith

"Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—Ibid., p. 301.

Daniel and Revelation

"The book of Revelation opens with an injunction to us to understand the instruction that it contains. . . . When we as a people understand what this book means to us, there will be seen among us a great revival."—Testimonies to Ministers, p. 118.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—Ibid., p. 114.

Truth That Decides Destiny

"Let them [ministers] leave out of their discourses matters of minor consequence, and present the truths that will decide the destiny of souls."—Gospel Workers, p. 148.

Faithful Instruction on Every Point of Faith

"The minister of Christ is not to present to the people only those truths that are most pleasing, while he withholds others that might cause them pain. . . . The pastor who fulfills his high commission must give his people faithful instruction on every point of Christian faith, showing them what they must be and do in order to stand perfect in the day of God."—The Acts of the Apostles, p. 394.

The Grace of God

"Christ's favorite theme was the paternal tenderness and abundant grace of God; He dwelt much upon the holiness of His character and His law; He presented Himself to the people as the Way, the Truth, and the Life. Let these be the themes of Christ's ministers. Present the truth as it is in Jesus. Make plain the requirements of the law and the gospel. Tell the people of Christ's life of self-denial and sacrifice; of His humiliation and death; of His resurrection and ascension; of His intercession for them in the courts of God; of His promise, 'I will come again, and receive you unto myself.'"—Christ's Object Lessons, p. 40.

Instruction on the True Standards

"Some ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the word of God. Pray for wisdom, that you may be able to present the instructions of that sacred word that they may see wherein their characters are defective, and what is required of them in order to conform to the true standard."—Ellen G. White, in Review and Herald, June 17, 1884.

Excellent counsel appears in Gospel Workers, pages 147-171, regarding what to preach. This should be carefully read.

R. A. Thompson
Ministerial Secretary, Wisconsin
Pastor Discusses Questions About

GORDON PAXTON
Pastor of Students, Andrews University

Editorial Note: A local elder wrote asking some searching questions of a pastor concerning revival. This sparked the response on the part of the pastor that we are sharing here, along with the letter.

Dear Brother:

I am writing you at the request of Pastor Blank of the —— district as respects an article in the January 14th issue of The Review and Herald by John Hancock regarding the revival taking place in our Adventist colleges and academies.

As we observe Laymen's Year, we are made even more aware of the need for a revival in our churches. While the Review article reports on the results, it gives precious little information on the methods. While the Holy Spirit must be given credit, it is also a fact that the Holy Spirit will not force His will on anyone.

Would you please tell us how this revival was initiated? Was its beginning spontaneous, or were human agencies used to trigger this awakening? Elder Hancock speaks of teams going to other churches. How were they able to carry this revival with them? The article speaks of prayer, witnessing, and "the power of group dynamics." How were
DEAR BROTHER:

Your letter confronts me with a rather awesome task for, as you have suggested in your letter of inquiry, revival is the work of the Holy Spirit and its fruition in reformation is, likewise, the work of the Holy Spirit. We believe that what has taken place on our campus, in the mainstream of its expression, is a genuine opening of hearts and lives to the Spirit’s work. We are praying that this experience will, individually and collectively, find root, blossom, and bear fruit in continued changes in the life and continued concern for souls.

You mention a concern for Laymen’s Year as it relates to the witness of your church. Your question is, How was the ground prepared that the seed might germinate, and what human methods were used to fertilize it? Permit me to suggest that God prepared the ground in many ways. There was a hunger and a concern for revival in the hearts of some faculty and students here. During the summer months preceding the opening of school there were isolated, but significant, instances of conversion where radical changes were wrought in the lives of students who, the preceding year, were problems on our campus. There was the witnessing impact of student evangelistic teams, like the Gymnics and Collegiate Action for Christ, who visited our camp meetings during the preceding summer. The result was a large influx of freshmen who brought with them a basic openness to spiritual things. These were but a few of the things that helped to prepare the soil.

Now you ask, How was this soil fertilized? In answer to your question I would like to say that a context was provided at the Campus Concern Retreat during the second weekend of the school year where those who wanted to seek God through an experience in prayer could take time from their studies to do just that. The re-

THE MINISTRY [309] 21
treat experience highlights a key concept essential to revival in your church. An environment must be provided in which there is time to place the priority on spiritual concerns without distractions of any kind. This is a must and has Biblical precedent in the experience of the disciples, who were instructed by Jesus to return to Jerusalem and wait until they would receive power from on high. When the Spirit was poured out on them, they were all together with one accord in one place. We live in a busy world, but a time must be provided in which people can learn to know God and one another better if revival is to occur. A retreat provides an ideal setting for this, but it can occur under other circumstances on a special weekend or Sabbath in the church, or even a fellowship in a home—but a time and space context is a must.

The Dynamic of Prayer

A second vital consideration is that such a venture must have a specific objective related to knowing God and one another better through some spiritual dynamic. In our case, it was prayer; this was the theme of our retreat. Care was taken to invite a man to lead us into this experience who could not only give a Bible study on prayer, but who had a prayer experience in his own life, Elder E. L. Minchin. I am of the opinion that his prayer relationship with God was of greater importance than the background of his experience as a minister of the gospel. In many churches there are spiritual giants who could speak out of their own experience concerning their relationship with God in prayer, and in many cases it would be possible to invite a minister to present this emphasis. Other spiritual concerns to which such a group might address itself could include a study of the Holy Spirit, openness to the Word of God, the urgency of the unfinished task, the role of the Holy Spirit, et cetera.

A third factor that allowed the Holy Spirit to open channels to bring this blessing to us was the dynamic of shared experience. An environment free of distraction is important; a specific spiritual concern and thrust is vital; but it is equally important that this climate allow for a free exchange, or sharing, of experience in the area of concern. This should take place one to one, in small groups, and in larger testimony services. It can spill over into church services. Ellen White suggests that the social meeting, or the shared experience, is one of the most effective means that God has to win souls. While it should never take the place of Biblical preaching, the pattern can be varied from time to time to include it. It is a dynamic that will keep the church alive as these experiences are shared in the church worship services. If you seek revival in a context provided for that purpose, it is imperative that provision be made for people to openly and honestly share what God means in their lives and at their level of response and commitment to Him. The gospel became a spreading flame in the early church through an exercise of this dynamic of shared experience.

The Open Heart

Fourth, an attitude of openness to God and to one another must be encouraged. This is not to say that the revival context becomes a confessional, or sensitivity session. God has given us guidelines; but there is a proper exercise of group dynamics where we can find fellowship with one another because we learn to know one another as brothers in Christ, learn to pray together, and learn to be concerned for one another, and bear one another's burdens. It is my conviction that the Holy Spirit is waiting to come in when God's people, individually and collectively, take the time to create an environment in which they address themselves to the basic concern of how to know God through prayers that are honest and open. When people begin to do this and share the results with one another, revival comes. These four points that I have outlined in the above paragraphs represent the human initiatives that were taken. They are initiatives that can be adapted to nearly every situation. These are the principles that our students share when they visit churches and academies and engage in their missionary endeavor with people who are not members of our church. "By this shall all men know that ye are my disciples, if ye have love one to another."

Can the Experience Last?

You may be wondering if there are principles and dynamics that will sustain such an experience in the life of the individual, the group, and the church at large. I be-
lieve there are. They are four in number. Before listing them, however, let me suggest that the dynamic of openness to shared experience with God and man is expressed in two dimensions: one vertical, the other horizontal. The vertical must precede the horizontal. It is quite possible that we have been attempting to do, as a church, at a horizontal level what can only happen when we open ourselves to a shared experience with God in the vertical dimension. What do I mean? The first two of these four principles, or dynamics, for sustaining a revival experience, or a relationship with God, express the vertical relationship between God and man through prayer and a proper approach to the study of God’s Word. When I step into a devotional life that is vital, open, and honest with God, this makes the horizontal dimension possible because I know that God loves and accepts me and is willing to give me room to grow. I can now share this with others in a way that was impossible before. My witness becomes powerful and persuasive. The same methods and the same words that were used formerly are now vested with the power of God’s Spirit. It is thus that openness to a shared experience with God leads to openness and shared experience with my fellow man. It expresses itself in the church in fellowship, and out of the church in a concern to witness.

Fellowship Groups

The importance of fellowship cannot be overemphasized. We have been richly blessed on the campus and in this community as students and adult members of the church have formed prayer fellowship circles. A few guidelines are helpful in the formation of these circles. The pastor of the church should be aware of their existence, and should be welcomed into them at his discretion. These should not be discussion groups in which fine points of theology are debated. They should be for the purpose of knowing God and one another in a personal way. This should be the objective for these groups. Shared experience should be the emphasis. One thing that helps is for the group to select a devotional book such as *Steps to Christ*, *The Ministry of Healing*, or some writing of the New Testament that each member of the group will in his personal devotions read during the week. Then when the fellowship group meets, the emphasis is on shared experience that may include what they have read from their devotional book, answers to prayer, requests for prayer, and concerns of the group that the Holy Spirit brings into focus. No one individual should monopolize or guide in these shared experiences. They should not be study groups; the study should be done individually in the personal devotional life. They are groups for sharing experience with Christ. The groups should be cautioned that this is not an occasion to build ego, nor to tear it down, but simply to be open and honest in giving God credit where it is due, expressing a willingness to trust Him where we have needs.

These groups have been greatly blessed as they have learned to pray conversationally. This is a prayer where God is approached through the opening of the heart as to a friend. His presence is acknowledged in the group in such a way that there is no need to go right around the circle, or to be unduly formal in the prayer. There may be periods of silence, the group may want to follow a thought that is introduced in this kind of common prayer. One individual may enter the circle a number of times with his prayer. The whole, if approached with reverence, is something that draws the group closer to God and closer to one another. The Holy Spirit then shows individuals and the group areas for outreach or witness. These may lie in the structured program of the church, or they may be special needs that come into focus to which the group, or individuals in it, will respond. Thus every area of God’s work is strengthened and moves forward in the power of prayer.

This is the essence of what has happened in many lives on this campus. This is basically what our students are sharing in their outreach trips. If I can be of further help to you in answering questions you may have, do not hesitate to correspond. None of the things mentioned in this letter are new; all of them are scriptural, and no one of us has a corner on them. They have been there all the time, and God has been waiting for us to open our lives to their exercise. We need your prayers and your fellowship, and we are hopeful that God will bless your church and your community.

Sincerely,

Gordon Paxton

References

1 Acts 2:1.
2 Christ’s Object Lessons, pp. 299, 300.
3 John 13:35.
SO YOU have been asked to serve as elder of the local church! This may be your first year in this responsible position or perhaps you have held it for several years. In either case the anxious question in your heart is: Just what is expected of me and how can I most effectively fulfill those responsibilities?

This special section of the MINISTRY, inaugurated with this issue, is the result of these questions being asked again and again by elders just like you serving in churches all around the world. You may be in a district where the pastor has two or more churches, making it impossible for him to be with you each Sabbath. This does indeed place a heavy burden on you, for in his absence you are fully responsible for the conduct of the church program. It may also be necessary for you to conduct the weekly prayer meeting and at times the church board meetings. These and many other responsibilities will be discussed in this column in the months to come.

Even a quick survey of your responsibilities will point up the extreme importance of the office you hold. You are the one that stands next to the pastor, sharing most in the concern and over-all work of the church, seeking always to assist and encourage the congregation in its mission.

Considering the qualifications for this important office as noted in 1 Timothy 3:1-7, one can readily see that without much of the grace and power of God he can never measure up. The work is too important, the standards of conduct too high, for any man to assume them except first he looks to God in true consecration.

That Feeling of Unworthiness

As you think of the responsibilities to which you are called and of the sacredness of the office, and then of your own poor heart you may be led to exclaim with Isaiah: "Woe is me! for I am undone" (Isa. 6:5). If so, be thankful. Rejoice first that you have that sense of need, and second that God responds so quickly. To Isaiah came the immediate answer: "Thine iniquity is taken away, and thy sin purged" (verse 7). Then came the call, "Whom shall I send, and who will go for us?" To this the prophet responded, "Here am I; send me" (verse 8). Isaiah never forgot the experience of his early years. This same experience kept fresh in our minds will help to keep us humble and trustful as we try by God's grace to answer our call to service.

As stated before, in your role as elder you stand next to the pastor in the care of the church. A basic essential to the over-all program, one which is perhaps the most important yet difficult task of the pastor, is that of knitting the hearts of the unbelievers together into a wonderful fellowship of love. Until and unless the spirit of true brotherhood and unity prevails it is diffi-
cult, yes impossible, for the church to prosper. Here then is an elementary yet most essential role in which the elder can play a most important part.

The elder often has some advantages over the pastor in creating this atmosphere. He is usually a respected leader who has been with the church for some years. This means he knows the members well. He has seen children grow up in the church, get married, and take their role in the church and in society. He understands problems through which they have passed. His heart has often gone out to them. He has earned respect. He bears an influence not only in the church but in the community. This being so, this influence rightly exercised can go far toward creating this sweet atmosphere of mutual trust and concern that members should feel one for another. His wisdom and kindly words can help bring unity out of disorder, confidence out of suspicion, support in the place of criticism.

Not an Easy Task

To gain this much-needed fellowship of mutual respect and love is not an easy task. This is best illustrated in the experience of Jesus with His disciples. They were to be the leaders of the newly born Christian church, still how unprepared they were. To the very last they were festering with pride and jealousies clamoring for the highest seats in the kingdom they expected soon to be set up.

Seeing the desperate need of a decided change, Jesus spent the last few weeks of His ministry almost exclusively with them, trying to teach them the importance of humility and love—the elements of true greatness. In the upper room, kneeling before them, He washed their feet. It was Thursday night, just before Gethsemane and death. Facing this ordeal there was one thought uppermost in His mind. Nothing else seemed to matter. Unless this vital need was realized, all would be lost. He voices this concern in the words of a special commandment. Hear Him speaking: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). Having said this, they walked slowly out of the city and across the Kidron Valley toward the Garden. Then Jesus began to pray. Facing death, one's prayers are apt to express what is nearest to the heart, and the prayer of Jesus was no exception. His concern was still the same: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me" (John 17:21).

Brother elder, this prayer still awaits fulfillment. True, it found its answer at Pentecost and that accounts for the marvelous working of the Spirit then. But it awaits its further fulfillment today. And until the answer comes, and the true love among the brethren for which the Saviour prayed is realized, it is presumptuous to expect that our work will be completed and our Lord return. It is an essential part of the true revival and reformation we seek.

This, then, is the first and most essential need of the church. To bring this experience to the congregation is the greatest challenge to the pastor. It should also be the one great concern nearest to the heart of the elder who stands by his side. This may be where you can make your greatest contribution. For until this experience comes to the church all the campaigns, evangelistic endeavors, and special projects will fall far short of the mark.

How wonderful to know that Jesus stands ready to help us as we draw nearer to Him. He stands ready to forgive us where we have failed, and to help us to do better in the days ahead.

His promise is, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Let us claim it today—just now.

My prayer: "Dear Father, humbly I confess my great need. I have sinned in not always seeking Thy glory. Self has often stood in the way, and my example has not always been what it should be. But Thou hast called me to serve as a spiritual leader of the church. Please forgive. Cleanse my heart. Then use me, O Lord, as an instrument of Thy grace to help bring true spirit of fellowship and love for which Thou didst pray. Do bless every brother and sister of our congregation. Bless the youth. Bless every child. Be especially with our pastor and guide us as we labor together. I pray in Jesus' name, Amen."
The great glory of our Christian faith is that we are dealing with a living Christ, who is to all His disciples today what He was to those who saw and heard Him nearly twenty centuries ago. His biography is not that of one who has slept for ages in a Judean tomb. It is the biography of an earthly life that is continued in the heavens; the life of a divine Redeemer who is "alive for evermore"; the life of One who is the same in love and power as ever—the unchangeable One. The sinful today find Him the same Forgiver as of old, the sorrowful the same Comforter, the despairing the same Deliverer, as He ever was.

The deep reality of the Christian's life rests in the words of the text: "Jesus Christ is the same yesterday and to-day, yea and for ever" (Hebrews 13:8, R.V.). The apostle Paul wrote these words of encouragement to his fellow disciples. He and they knew that all that the Temple in Jerusalem symbolized would pass away, that the system of religion which had its center there would come to an end. But Paul reminds them that this passing of sacred institutions and time-honored traditions would not touch the core of their faith, but rather would enable them to realize more truly what that core was, and is, that the springs of spiritual life are in no system, but in the person of the Lord, apart from whom all systems are nothing.

Amid all the changing views and varying theories about Christ our Lord, the living Person still remains the same. As the supreme revelation of God, and as the Saviour of man, He stands unaltered through the countless changes
By ERNEST LLOYD

of the ages, and it is this permanence of the living, unchanging Christ that is the pledge and guarantee of the life of Christianity. Christianity does not and cannot die, for the life of Christianity is the Living One: "Behold, I am alive for evermore." He is the abiding, the unchanging, the imperishable One.

Change is among the chief characteristics of our time. Occasionally one sees a sign on an old business structure: "This building is coming down." It is another reminder of the changes we are seeing every day. Other things of man's creation are also coming down, and great changes are in the making. Every facet of our generation is now in a state of flux—politics, philosophy, industry, government—and we who are in this changing world find uncertainty, confusion, unrest, and often despair on every hand.

However, we may be thankful that some things do not change. Take for instance the laws of nature and the fixed principles of the universe. Principles do not and cannot change because they have their source in the changeless character and laws of God.

We recognize the need for change in many areas; but in the factors that concern the soul's welfare we crave permanency. And the human heart must have permanency to ensure confidence, certainty, comfort, and peace. It is good to know that no matter what outward changes may come, we can still confide with full assurance in our unchanging Saviour. He is the First and the Last, the Beginning and the Ending, "the same yesterday and to-day, yea and for ever."

Thus, if we know Jesus Christ personally, we do not need to fear change, for change will really mean progress; nor need we fear the storms of life, for they will drive us to the cleft in the Rock; nor fear the valley of the shadow, for our Shepherd will be there with us.

"Change and decay in all around I see; O Thou, who changest not, abide with me!"
IS THERE a touchstone by which all religions may be compared to determine their truth and value? Many have thought there is. Before the modern era, it was common to seek this basis of comparison in the doctrine of God, or of man, or of salvation, or some other central doctrine. But within this century other touchstones have been sought. Schweitzer sought to find it in either their affirmation or their denial of reality to the world, life, and morality. Tillich says it is in their explanation of the meaning of purpose of existence. Toynbee says it is their handling of the problem of suffering. Radhakrishnan says it is their common unity and tolerance found in common symbols and inner certitude of the same truth in all.

Two of these with a Christian orientation, Schweitzer and Tillich, go on to conclude that Christianity is superior to other religions when judged by the touchstone they regard as best. The other with a Christian orientation, Toynbee, ends up about equally divided between Christianity and Mahayanian Buddhism. The fourth, Radhakrishnan, with a Hindu orientation, concludes that ultimately all religions will find their fulfillment in something resembling Hinduism.

All efforts to analyze religions and the history of religions merit study. Each of the four just mentioned is in its own way meaningful. And just as in Christian theology the many theories of the atonement add to our understanding of that mystery, so in the history of religions the many theories of their relations help us to understand more of that mystery. But just as in any theory of the atonement the preeminence must always be given to the Person, Jesus Christ, so in the history of religions the preeminence must always be given to the person or persons around whom each religion is built. And that, it seems to me, is the clue to the supreme touchstone by which all religions may be most properly compared.

In his book Why Christianity of All Religions?, Hendrik Kraemer has pointed to the uniqueness of the personality of Jesus Christ as being the
thing above all others that proves Christianity to be the only religion that can claim to be a revelation from God. This is in line with what has been his major premise ever since the publication of his first great work in 1938, that Christianity is "discontinuous" from all other religions.

The proposal I am making approaches the problem from another angle. This proposal gets strength from our experience with the Old Testament as well as the New. The exact relation between the Gilgamesh Epic, including the account of the Creation and the Deluge, and the biblical record of those events, the exact relation between the Code of Hammurabi and the Hebrew Book of the Covenant, is not clear; there are both similarities and differences between them. But the real difference is on the personal level, in the concept of the God who was behind all these events and who gave all these laws.

So when we compare Christianity with other religions, we may expect the touchstone of comparison to be that of the personal founder of each religion, the person in whom each religion centers. We have a right to expect this because we are persons and our problems are personal problems. Truth is not something abstract. Ethics is not something abstract. Both truth and ethics ultimately have a personal foundation. Brunner's statement, "Schemes of ethics will differ as metaphysics differ," is nowhere more apt than in the comparison between Hinduism and Christianity. What a religion thinks about distinctions between good and evil depends on what it thinks about the person in whom it centers. And we have a right to expect that the founder of a religion, or the person around whom a religion is developed, will in himself, by his acts, his teaching, and his manner of life, collectively or separately, provide an answer to our problems.

All the great religions are centered in some person or persons. Yet if we removed from each its founder, all except Christianity would still go on. If we removed Jesus Christ from Christianity, however, there would be no Christianity. At first glance, this seems to be a weakness of Christianity and a strength of other religions. It seems to show that other religions have an inner strength, an inner truth, an inherent reason for existence, apart from the founder, that sustains them; that they depend for their following, not on the attractiveness of their founder, not on the strength of their founder, but on their appeal to the reason and conscience of their followers.

But we need to look deeper. We are persons. Our problems are personal problems. And ultimately we need a religion with a personal founder who has given more than a speculative answer to our questions, more than a dogmatic solution to our problems, one who has personally exemplified for us what is involved in his teaching. We cannot be sure of the ultimate truth or value of the religion we follow until we see its teaching proven in a person. It is at this point that the proposals of Schweitzer and Tillich and Toynbee and Radhakrishnan are inadequate for proving the comparative truth or value of religions. These proposals are based too much on speculation.

The reality or non-reality of the world, of life, and of morality—these are profound speculative problems with which all religions have dealt. The solutions to these problems must be found pre-eminently in a person, and the point where the solutions meet will be personal. Tillich is essentially Greek in his constant reiteration of the meaning of existence as our basic problem, and his assertion that God is the Ground of Existence. To him, our problems are basically philosophical. So his approach to the truth and value of all religions is philosophical. But the more basic question will be: What light does the founder of each religion in his own person give us regarding the meaning of existence?

Krishna's self-consciousness led him to claim that he came into existence again and again from age to age by his own power of Maya. "Many of my births have passed away," he says: "Though unborn, though My Self is eternal, though Lord of Beings, resorting to my own material nature, I come into being by my own mysterious power" (Gita 4:5, 6). To Buddha, the whole world seemed filled with suffering, and he became the Enlightened One when he realized the truth that escape from the wheel of suffering could be achieved by the cessation of desire. The teachings of both Krishna and Buddha were based on the doctrine of transmigration and reincarnation. And their claims are antithetical to the claim Jesus Christ makes when he speaks of the glory that he had with the Father before the foundation of the world (John 17:5, 24). With Christ there is no mention of
a previous birth or of a previous incarnation. Jesus Christ is set forth as the incarnation of God in full reality, full of grace and truth, once and for all—the Word become flesh, who was tempted in every way that we are, but did not sin (John 1:1, 14; Heb. 4:15; 9:28). The personal claims of the founders, then, are different, and become the points at which the basic differences of the religions may be tested.

For a further example, note how the doctrine of salvation is made personal in the personal claims of Krishna and Christ. Each claims to be a saviour; each claims to be easily accessible; each claims that knowledge of and faith in him is necessary to salvation; each claims that he will come and abide in the one who believes in him. But when we ask what kind of salvation each provides, a great difference appears. Krishna offers salvation from the round of rebirths to identification of the Individual Self with the Supreme Self. Christ offers salvation from sin to righteousness, from Satan to God.

The chief antithesis is in the Person, not the claim made by the Person. Christ is an atoner; Krishna is not. Krishna is a saviour who saves without cost to himself; Christ is a saviour who suffers the agony of a cross in order to redeem.

We may find some common metaphysical grounds for all religions, many common ethical ideals, and many common symbols of faith. But this does not justify the conclusion that all roads ultimately lead to God. Some lead to a dead end. Some wander around aimlessly and never get anywhere. And on the road that leads to God, one can go two ways, toward God and away from God.

It is not only the power of the person who was lifted up on the cross to draw all men unto him that is important here. It is the assurance that he himself by his death and resurrection has become the Way, the Truth, the Life, and the Resurrection, and that he will draw us along the right road. For no founder of a religion except Jesus Christ has ever claimed—to say nothing of proving his claim—that he himself is the one sure road that leads to God.

Truth and love and life and resurrection are more than abstractions. They are personal. And it is at this personal level that all religions can most properly be compared to determine their truth and value. If the reality of the world and of morality is to be affirmed or denied, it must be at the personal level. If the meaning of existence is to be found, it must be at the personal level. If the meaning of suffering is to be found, it must be at the personal level. If there is anything common to various forms of religious faith and symbols and experience, it must be at this personal level. And it is preeminently here that all other religions fail. The persons in whom they center or from whom they originate do not bear either the holiness of the love, either the authority or the submission, either the majesty or the humility, of the Person of the Son of God, Jesus Christ, our Saviour and our Lord. Yet it is by this touchstone of the person that the real gold in each religion may be found.

Jesus in his Person was Truth. He exemplified Truth. He personified Truth. He did more than teach truth; he was Truth. He exemplified Love. He personified Love. Others have extolled their followers to love one another. But Jesus could point to himself, to his example, and add the dynamic: "A new commandment I give to you, that you love one another, as I have loved you." The new thing was not love for one another but "as I have loved you." Jesus did more than teach love; he was Love.

The problem of suffering is probed deeply by the Hindus in their doctrine of karma and retribution, based upon transmigration and reincarnation. But even they recognized their need for some other explanation when their Great Souled One, (Mahatma) Gandhi, was assassinated in 1948. His death contradicted their laws of karma and retribution. The theories and speculations were not enough, and they turned to the cruel death of another person, Jesus Christ, for an explanation of the sufferings of their great leader. But that was as far as they could go. They could not go on to the resurrection of their Mahatma. Jesus did more than teach about resurrection. He was and is the Resurrection.

Jesus did not speculate on how temptation entered the world, nor why it should be there. He met it head-on, conquered it, and returned from the conquest filled with the power of the Spirit. He did not lecture men on sinlessness. He lived a life of complete holiness and love, and silenced his critics with the challenge, "Which of you can convict me of sin?" He did not argue that God answers prayer. He prayed, sometimes all night, and
when he met men in the morning the power of the Lord was with him to heal. He did not attempt to argue how pain and sorrow in the universe can be compatible with the love of God; but he took on himself at the cross the very extremity of the pain and tragedy and wickedness of man, and thereby revealed the love of God. As E. Stanley Jones once said:

Many teachers of the world have tried to explain everything; they changed little or nothing. Jesus explained little and changed everything. Many teachers have tried to diagnose the disease of humanity; Jesus cures it. Many teachers have told us why the patient is suffering and that he should bear it with fortitude; Jesus tells him to take up his bed and walk. Many, like Socrates, have argued the immortality of the soul. Jesus did not argue. He raised the dead.

One who has been a devotee of one religion and then converted to another can see their comparative truth and value better than one who has remained loyal to his own religion while studying others from the outside. And the experience of Sadhu Sundar Singh rings true and valid in that light. He came to Christianity from the Sikh religion, a reform movement that grew out of Hinduism and condemned its idolatry. He exemplified religious devoutness; his name, Sadhu, means "holy one." After his conversion he was approached at a youth conference by some young people who wanted to get his answers to some of their questions. They began by asking, "Sadhu, why did you feel it necessary to leave the Sikh religion and join the Christian religion? Was it the higher moral code of the Bible? Was it the belief that the Christians are right in claiming that the Bible is the inspired Word of God? What was it that made you change?" The Sadhu did not have to spend much time in thought before he gave the answer: "My reason for changing was Jesus Christ."

The students pressed further. "Sadhu, what did Christianity offer you that your mother's religion did not offer you? You say your mother was your example of devoutness. What did you find here that you didn't find there?" And he answered slowly with only two words, "Jesus Christ." Then they tried another direction and asked what the central doctrine of Christianity was. Again came his reply, "Jesus Christ." Finally they asked, "Sadhu, what reward does Christianity offer you that no other religion offers you?" He solemnly replied: "Jesus Christ."

The touchstone of truth and value in religion is the personal founder in which the religion centers. We are standing on bedrock when we point to the Person, Jesus Christ, as the center of our faith and the center of our proclamation. — Copyright 1971 by Christianity Today; reprinted by permission.

In the Truth, or Truth in Us?

When I read the following statement recently it caused me a great deal of concern—concern for myself and for my relationship with the Lord:

"A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul. We must have more than an intellectual belief in the truth."—Ellen G. White, quoted in A. G. Daniells, Christ Our Righteousness, p. 78.

This is a soul-challenging statement. You and I both need to ponder it over and over. We are in the truth, but is the warm, glowing truth in us? Do we have a living experience with Christ? We need to think about it and pray about it.

Robert H. Pierson
President, General Conference
"HANDS OFF, BRETHREN!"

It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. Do not let any living man come to you and begin to dissect God’s Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the Bible as a whole and as it is.

We call on you to take your Bible, but do not put a sacrilegious hand upon it, and say, "That is not inspired," simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man’s ideas to bind Him about.

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God, further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say to her, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "No," said I, "you cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life; but I will tell you what you can do: you can ‘press toward the mark for the prize of the high calling of God in Christ Jesus.’ You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work; but when men begin to meddle with God’s Word, I want to tell them to take their hands off, for they do not know what they are doing—The SDA Bible Commentary, Ellen G. White Comments, on 2 Tim. 3:16, pp. 919, 920.

32 [320] JULY, 1971
The Love of the Work of the Lord

Many of us were in attendance at the most recent General Conference session and were reminded again of the great and expanding work of which we are a part. As we watched delegates from the lands of the east, the west, the north, and the south, our hearts thrilled and we seemed to hear the rustle of the three angels' wings flying in the midst of the heavens. What an army, and what a task! As we listened to the leaders read their reports and tell of their plans we were made aware that there is still a tremendous work to be done in warning the entire world of the judgment hour to come, and in recounting the love of Jesus.

How are we relating ourselves to the church's great task? Are we every day giving ourselves to God to be used in the place where we are to lighten some dark corner? Are we loyally upholding the hands of those who are working along with us? We are all frail and weak and struggling, and we need to be tolerant of one another as we pull together in the Lord's work. God is very patient with our feeble efforts and deigns to use us as long as we are dedicated to Him. Should we not then be patient with others?

Some find it hard to regard with tolerance their fellow workers who make what they judge to be wrong decisions and policies. Let us not waste our time, energy, and emotions criticizing our fellow workers, but let us turn our criticisms into prayers on their behalf, and spend the time we might spend on judging them in more efficiently doing the work that has been given specifically to each of us to do. Let us love this great work and our fellow workers, and move forward in unity until it is all finished.

The Love of Order

One is not married long to a minister-husband before one realizes that something has to be done about all the paper that comes into the house.

If the church does not have a mailbox, all the church business in the form of bills and papers may come to your home. Besides this, there are communications without number from the local conference with all its many departments, all of which have to be carefully perused and acted upon. There are book catalogs, pamphlets, periodicals, papers of various kinds, letters, advertising material, and what one would call just plain litter, without end. Soon you realize that if you do not do something about it you will be buried under an avalanche of paper, so you go about organizing.
It pays to set aside a definite time every day for taking care of this paper work, just as you set aside time to cook, to clean, to market, and to perform other household chores.

Of course you may have married the kind of man who neatly opens his mail on receiving it, notes at once what he has to do, and files it away himself, and knows exactly where he put it without having to ask you. In that case you can count yourself most fortunate, and one of the lucky minority!

Be cheerful about the telephone. Possibly more shepherdesses allow themselves to get frustrated over the constant telephone calls than over anything else. Accept them as part of the life. Some shepherdesses I have known are wizards at scheming ways of not letting the telephone interrupt their work too much. They can get on with their ironing and sewing and even cooking while holding a conversation. Be conscientious and efficient about recording messages and when your children are old enough to answer the phone be extra careful in training them to do so politely and efficiently.

Keep an orderly home. Although some of your church members may have disorderly homes they do expect you to have an orderly one.

Living has to proceed in the parsonage just as it has to in every home. Meals have to be prepared, served, and cleared away. Sewing, mending, ironing, and cleaning have to be done. Homework has to be prepared, games played, letters written, hobbies pursued, books, magazines, and papers read, and packages packed. While we may never have homes that look like the magazine pictures, we can avoid confusion. Make it a rule to clear up after each activity before engaging in the next one; and have your family follow this rule. If Joan has been doing her homework and wants to do some of her favorite knitting before going to bed, have her put her books away first. Clear meals away at once. If everyone lends a hand this is quickly done, and order is restored in the kitchen and dining area.

The Love of the Minister

The Bible uses the word “cleave” to describe the relationship between husband and wife.

If only husbands and wives would follow this advice and cleave together more, what problems would be solved. However, there is less and less togetherness, and consequently more and more unhappiness, in the marriage relationship. The pastor’s marriage should be a demonstration of marriage as it was intended by Christ—a loving companionship. You were drawn to each other because you each enjoyed the companionship of the other. Stay companions. Work together, pray together, plan together, talk together, walk together, jog together, relax together.

Two students went to see my husband in his office at one of our colleges. They were thinking of breaking up their marriage after only two years. A little questioning revealed why things had not been going as they should. The wife went to work early in the morning and came back around five in the evening. By this time her student-husband had gone off for his eight-hour evening job and was not home until after eleven, by which time she was in bed and asleep. On the weekend they were so tired that they both slept and were unable to enjoy church services, going for Sabbath afternoon walks, visiting with friends, or any of the other things that make Sabbath a happy day for a young couple.

My husband talked over their situation with them. They admitted that it was not necessary for them to earn as much as they had previously thought they should; they could manage on much less and still save. So they agreed to try a plan whereby the husband would work just half the hours he had been used to working. Thus he would be home to enjoy a relaxed supper nightly with his wife, be able to talk over the day’s classes and work, and have more time for study.

Further, they took off a week during Christmas vacation just to learn to know each other again and get off on a better footing. The plan worked!

Some need just to take more time for their husbands, to listen to their plans and their hopes, and to study their health. Let’s take good care of them, protect their reputation, and guard their study time. Let’s gather materials and ideas. In a word, let’s pamper them. If we don’t, perhaps someone else will, and well, we wouldn’t like that!

Work together as much as possible. You cannot of course go everywhere with him, but as much as you can, go to the meetings with him (not the board or other meetings
where you don’t belong, of course), and join him in visiting. He enjoys your companionship even if you just ride along with him in the car, and you can always take along some work to do as you wait for him while he does his business.

Work together for souls. “She [the minister’s wife] should work earnestly, faithfully, and unitedly with her husband to save souls. She should never urge her wishes and desires, or express a lack of interest in her husband’s labor, or dwell upon homesick, discontented feelings.”—Evangelism, p. 674.

The Love of the Lord

I have left this until last because it is the most important of the six loves. Being a minister’s wife does not automatically endow one with goodness, as some think; yet there is a very real danger that like the Jews who said, “We have Abraham to our father,” we too will shelter behind the excuse, “We have Elder So-and-so as our husband.” To be successful both in God’s sight and as ministers’ wives we must be children of God in our own rights, by our own spiritual rebirth.

At one of the Adventist Womanpower meetings we were told that when Satan saw that a young man was headed for the ministry he took special pains to cross his path with a young woman calculated to disturb him. Let it be our constant prayer that we are never by our lukewarmness, our worldliness, or our discontentedness a hindrance to one called into God’s service.

We need to gather daily the spiritual manna for ourselves that we may be strengthened. We attend many meetings, we hold regular family worship periods in the home, but we need the precious minutes completely alone with God. “The wives of ministers should live devoted, prayerful lives.”—Gospel Workers, p. 202.

“In this secret place of prayer, where no eye but God’s can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts.”—Thoughts From the Mount of Blessing, p. 84.

**WOMEN IN SACRED HISTORY**

**THE WOMAN WHO LOOKED, LINGERED, AND LOST!**

Nameless in the Scripture narrative, this daughter of Eve could have been called Sarai, Milcah, Adah, Ruth, or one of many names common in those days when Sodom and Gomorrah were in their heyday. But to us she remains unnamed, for the Bible writer calls her merely Lot’s wife.

Back in smoking Sodom her home lay in ruins, and her thoughts were with her disobedient children who had perished in the holocaust, and of her worldly possessions now consumed by divine fire. God said, “Look not behind thee,... escape to the mountain” (Gen. 19:17). Mercifully He spared her life; angels brought her out by the hand with her husband and two younger daughters. Lot needed a faithful wife to comfort and encourage him in this hour of crisis. Then his two daughters needed a mother’s counsel and companionship. Her future was in the mountains with her family—they needed her!

Hesitant, Lot’s wife was not ready to go. Her mind was occupied with the loss of their wealth and worldly children. She did not feel grateful to the one who took her by the hand and led her from the doomed city. Even an angel could not save one who so lightly regarded the divine warning. Lot also hesitated. He even parleyed with God, seeking His permission to remain in the small city nearby.

But the fire fell and Sodom was consumed! She looked back. She perished by the way side. She became a pillar of salt, a memorial to presumptuous thinking—a warning to us all. The woman whose name could have gone down in sacred history as another faithful Ruth, Esther, or Sarah left only a pillar of salt as her memorial. She became the woman who looked, lingered, and lost—eternal life. That pillar of salt symbolizes all who “set their affections” on worldly possessions and cling to sin.

When God’s final fire cleanses our sin-cursed earth in the near future, could it be that like Lot’s wife you might be one who looked, lingered, and lost?

Where are your thoughts and affections—today?
ANYONE who is working his heart out for a cause must be prepared for criticism. This is true of those in positions of leadership in the work of the church, and it is especially true of the public evangelist. Among the most distressing criticisms are the charges that his “converts don’t stick,” that “they aren’t well indoctrinated,” or that “their campaigns are too expensive.”

Sometimes these criticisms are justified. Because of this he must put forth extra effort to do a thorough work, and make every penny as fruitful in souls as possible. Even then, criticisms will come. But remember this: the great majority of people are for you and are praying for conversions. So press on and don’t waste time or nerve energy worrying about criticism—your time and energies are too precious.

As for dropouts, regardless of the charges few drop out because of weak indoctrination. They drop out because of their weakness in resisting temptation, their lack of faith in Sabbath tests, or their inability to refrain from old habits. Few go back because of the doctrines.

Actually, my visits in the homes of several thousand backsliders have revealed that the majority drop out because of hurts received in the church or misunderstandings with some stern and “pious” members. Many just fade away unattended, unvisited, and uncared for.

“You’re Only Trying to Make a Showing”

This is another criticism the evangelist will meet. The trouble is that there may be some truth in it, so let’s check ourselves. What are our real motives—a desperate longing to see souls saved, or partly a des-
perate longing to see ourselves glorified? Watch this. It's a dangerous trap. Actually an evangelist gets far more praise than criticism, and this can be dangerous. Our work is public and evangelism may seem to be a little spectacular. So we must remain humble or crash. After all, only God can save a soul.

However, not only evangelists are tempted to strive for a good “showing.” So are departmental leaders, institutional administrators, and conference presidents. We must all pray for humility.

But the charge is disastrous, when true, that evangelists try to crowd into their baptisms those who actually are not ready. We cannot fight back against such criticism if it applies.

Always remember that you are working for God and for souls alone. NEVER for a report or as men-pleasers. You're at bat. Keep your eye off the grandstands and on the ball. As you go forth to seek and save the lost think of judgment day, not of a picture in the forthcoming issue of the union paper or the coming worker rally. You are not striving for a record. You are striving for souls—souls for eternity! Now let us leave the negative and consider the positive attributes essential to a successful evangelist.

Basic Qualifications

I am taking it for granted that you have surrendered your heart to Jesus and are trying to follow Him all the way. But there is one thing of which you must be certain and that is to be sure you remain fully surrendered. So let's go on from there.

Getting Along With Others

I purposely put this qualification at the top of the list because in your whole evangelistic experience you are going to be working near, around, for, under, over, and with people.

Perhaps more than any other worker (except of course a pastor) an evangelist must not only love people, but he must be able to get along with people.

First your team. You must love them and they must sense this. Pity the evangelist who quarrels with his associates. He is miserable and so are they. He not only grows ulcers—he gives them.

Never forget your associates' work is just as important as yours. See that wages and allowances are equal. Be thoughtful of personal things such as holidays and children’s graduations. Yes, you will love the children in the team as well—they will be some of your best backers, and future workers.

Harsh words can never fully be recalled. You must guard your tongue; it can be your worst enemy. “Speak evil of no man” is a principle that will save a lot of regrets, apologies, and heartaches yours and theirs.

An evangelist's heart must be filled with love. This is your greatest single asset. Love for souls and love for your associates.

Conference Presidents Are Human

You must be able to get along with your conference president, and also the conference treasurer. They are your superiors and have the right as well as the duty to direct your work. If you are kindly in your dealings with them, they will usually go the limit to help out in your evangelistic plannings. Don’t consider it belittling to be a subordinate; a loyal servant is a valuable person. Be that person.

It takes a soft heart and a pliable will to be an evangelist. You can’t afford to be officious, domineering, grudging, grumbling, griping, groaning, grieving, or gloating.

Try to see the other person’s viewpoint.
It takes a soft heart and a pliable will to be an evangelist.

What if you were president with all his responsibilities? What if you were treasurer and had the care of all the workers resting on your heart?

Don't burden your superiors with petty problems. If you are bright enough to be an evangelist (and let's hope you have a fair IQ), you can solve most of your problems yourself and they will love you for it.

Don't be a tattler (or a rattler). No one is perfect. Don't go complaining to the conference president or treasurer about the minister you are working with—how "he hasn't cooperated." Go ahead and act as though he has. Let him know you appreciate what he is doing to help, and thus you will be building a stronger pastor and increasing the morale of the whole field.

Don't talk to Pastor Blue about the weak points of Pastor Green. Pastor Blue will only develop an uneasy feeling that you'll be talking about him in your next series with Pastor Brown. Pastor Gray, Pastor White, and Pastor Brown will also all feel the same way. Be loyal to the men you work with and they will usually be loyal to you. These men may have some odd quirks, but haven't you? Surely your wife has not yet ironed them all out of you, has she?

The Bargain Hunter

Everyone likes a bargain and no one likes to be fleeced. But do your bargain hunting down on third street at the pawnshop or flea market.

In other words, be very careful of your business dealings with others. Don't borrow money from members or interests—go to the bank or your wife. Don't become involved in business deals with members, interests, or other workers.

In every business deal somebody gets ahead. If you're the winner the other party will ever remember it and feel you sort of swindled him (even if you pay tithe on your gain). And if you are the loser, you'll waste a lot of time licking your wounds and feeling sorry for yourself.

Don't go too deeply in debt—you're mis-
erable and your wife will lie awake nights worrying because you’re not worrying. Debt weakens a man’s zeal and saps his energy and you pay heavy interest in many ways.

Respect None

What’s that? Say that again, please. Well, what I meant to say was this: “Don’t be a respecter of persons.” Ah, that’s better. Respect all.

A very, very important attitude in an evangelist’s life (and this goes for others too) is: treat rich, poor, influential, and nobody alike. I have had the privilege of knowing personally and working closely with three of our greatest leaders: Elder W. H. Branson, Elder Robert H. Pierson, and Elder H. M. S. Richards. There is one thing they had in common—they treated “little” people with just as much kindness and attention as they did the prominent or the wealthy. And it wasn’t a condescending benevolence; it was a genuine love for the lowly ones.

Can an evangelist do less? In all of your dealings be kind and gentle to everyone rich and poor alike. This includes sinners and saints alike too. (Sometimes it takes a little more grace to love the oversainted than it does the sinner.) Of ourselves none of us amounts to much. In unaffected humility let us be a servant to all, remembering that we will be accountable for the souls of all at the judgment day.

**An evangelist without a sense of humor is like a dry crust of bread. It has some food value, but is very hard to swallow.**

Laugh

—at yourself, that is. A sense of humor is one of life’s best (and most enjoyable) shock absorbers. Life can be fun. The pressure of the work is great. You are in dead earnest in your struggle to save souls. At times the load will almost crush your heart. You cannot live under this strain all the time. You will break. Sometimes you must laugh or you will weep.

Try to see the funny side of life. Enjoy life as you go through it. Don’t be silly and don’t be a clown, but don’t be afraid to smile or even to laugh once in a while. Of course if you do, some may suspect that you are almost human—and who knows, maybe you are! One who can laugh along the way will last longer—“a merry heart doeth good like ——.” You finish it. Anyway it’s better than Maalox and injections or even —— oil.

On one occasion the General Conference sent me a questionnaire regarding a certain prospective missionary. I had to be truthful. I advised against his being sent overseas even though he was a personal friend. Why? Because he had no sense of humor. He slaves away at work but doesn’t laugh—life is drab for him and he makes it that way for others. In less than two years he was already a “returned” missionary.

An evangelist without a sense of humor is like a dry crust of bread. It has some food value, but is very hard to swallow.

**“In Honour Preferring”**

Boost the other man. No, no. Not in mock humility or condescending gentlemanliness. Take a real interest in the other man’s success. Be glad about the other man’s success. Thank God for the success of another evangelist. Remember you can’t go home until his work is done, so take joy in the progress and accomplishments of others.

Oh, please treat interns kindly. Don’t make their early days in the ministry seem like an elimination contest. Some ministers seem to think it their duty to test young men to “see if they can take it” (seemingly forgetting that these spirited young men will one day be their conference or union president). Be loyal and kind to trainees. Someday when you are limping toward the finish line (sustentation or social security or a retirement home) you’ll be glad for the friendship and backing of younger hearts.

One caution though. If you should happen to be assigned to work under a minister who feels it his responsibility to break the fractious spirit of young colts, don’t let it get you down. Take whatever breaking-in shocks that come. You must survive such tests because there will be many more all along the way. So take heart. Let each heartache or disappointment be a building block in the character you must have to do a more perfect work.

(To be continued)
NESTLED against the hillside in the beautiful mountains of Scotland forty-five miles north of Edinburgh, in the town of Crieff, stands one of the last remaining bastions of the medical work of the Seventh-day Adventist Church in the British Isles. The institution is known as the Crieff Nursing Home and Health Institute, and the director is Dr. Gertrude M. Brown. This center of health education and medical care owes its existence to Dr. G. M. Brown and her late husband, Dr. Edward Brown. They started this center after transferring their medical work from Edinburgh following World War II, and in spite of many difficulties which have providentially been overcome, the institution has not only survived but has now been turned over to the British Union Conference.

It was my recent pleasure to visit this institution upon the invitation of Dr. Brown and Pastor Kinman (medical secretary of the British Union Conference). Although Dr. Gertrude Brown celebrated her ninety-first birthday on December 14, 1970, she is still extremely active in the daily practice of medicine in this institution. Dr. Brown may, indeed, be considered one of the pioneers of the Seventh-day Adventist medical work in Great Britain, and was an early associate of Dr. John Harvey Kellogg. She worked in the Battle Creek Sanitarium and Hospital for a number of years. Her forthcoming book entitled I Have Lived is a fascinating saga of modern miracles and the direct leading of the hand of God in her life. No one interested in Seventh-day Adventist medical work or in its historical development will want to miss reading this story. It is soon to be published by the Review and Herald Publishing Association.
HOW can I make my views known to the church at large?" is a question asked from time to time by members and also by workers in the Seventh-day Adventist Church. In these days of dialog and mass communication there is an increasing desire on the part of members and ministers to communicate to the church various theological views.

In principle it has ever been the spirit and genius of the Advent Movement to keep the lines of communication open throughout the body, of which Jesus Christ is the Head. The handing down of dogma is contrary to the pioneering spirit and experience of the movement.

As an evidence that it is still the intent of the church to keep the channels of communication open, the reader is referred to the "Suggested Procedures for Hearings on Theological Questions Requested by Members of the Church." (These same procedures are adaptable to the needs of a worker.)

In answer to the occasionally expressed sentiment that the leadership of the world church tends to pontificate, these procedures are intended to clarify the fact that the responsibility for hearing and evaluating theological views rests primarily with the local field leadership of the church, for there is no disposition at world headquarters to give the slightest encouragement to the concept that an oracle exists at Takoma Park!

Since these procedures involve ministers and conference administrators, it is urged that they be studied carefully for their implications and filed for future reference.

Sometimes those who have a burden to get the ear of the church tend to leapfrog over the intervening levels of church organization in an attempt to obtain the ear of the General Conference. As we become sensitive to the function of the proposed procedures we should guide such persons to the beginning of the procedural structure and urge them to take the first step first. These procedures are designed to preserve the channels of communication for those views that seriously merit careful consideration.

A careful reading of the "Objectives" enunciated at the beginning of these procedures will provide the worker with the philosophy that has guided in their development.

It is the earnest prayer of the Biblical Research Committee that these procedures, adopted formally by the 1970 Autumn Council of the General Conference and in process of being adopted throughout the world field, will prove a strength to the cause of God and may preserve for the church all rays of true light from the Lord that may come to any of us.

SUGGESTED PROCEDURES FOR HEARINGS ON THEOLOGICAL QUESTIONS REQUESTED BY MEMBERS OF THE CHURCH

The Resident Administrative Subcommittee of the Biblical Research Committee recommends a
procedure whereby a church member may present his views on doctrinal and exegetical matters to “brethren of experience” for counsel, in harmony with the admonition of the Spirit of Prophecy in Testimonies, vol. 5, p. 299, and Counsels to Writers and Editors, pp. 43-51.

Objectives

These procedures are intended to assist in the accomplishment of the following objectives:

1. To demonstrate that the church will welcome the opportunity to examine “new light.”
2. To ensure to the individual church member the right, the channels, and the assurance of all reasonable speed in bringing his views to the church for consideration.
3. To set reasonable limits on the possibility that minor matters command the major attention of the church.
4. To demonstrate confidence in the wisdom which God bestows upon all levels of the church’s organization.

Procedures

1. A church member desiring to present his views to the church is invited to review them with his church or district pastor. If the pastor or the member feels the need of wider counsel, the pastor will forward the member’s written presentation to the local conference or mission president. (In the case of persons employed by a denominational institution, the forwarding might well be done by the head of the institution.)

2. The conference or mission president may deal with the matter himself, provided that it is to the satisfaction of the church member, or he will arrange to submit the matter to an ad hoc committee of experienced Bible students (remembering the availability of trained theologians at our educational institutions). The matter would be presented to the committee members in written form, and a decision to call them together as a committee to study the matter, or to hear the church member in person, would hinge upon the reaction received from the readers of the presentation.

3. Should the previous steps fail to satisfy the member presenting his views or the brethren taking the views under advisement, he or they will request the conference president to report the matter to the union conference president for a comparable consideration at the union level. (In counsel with the union conference president, the local conference president might merge steps 2 and 3, carrying the matter to the union level at the outset.)

4. Depending upon the involvement and seriousness of the views presented, and the satisfaction of those involved in the hearings to this point, the union conference president in turn may direct the matter to the division president for comparable consideration.

5. Only after such steps in the process have been completed will the division president forward the matter to the General Conference for the attention of the Biblical Research Committee. In such instances, the member’s presentation and the findings and recommendations from the several study groups will be forwarded to the secretary of the Biblical Research Committee of the General Conference.

6. The Resident Administrative Subcommittee of the Biblical Research Committee will make arrangements for the consideration of the matter and determine whether and in what manner it should involve the full membership of the Biblical Research Committee.

7. The Biblical Research Committee will present its findings to the General Conference officers, who will determine whether to refer the findings to the General Conference Committee, and in either case there will be a report to all those who have been concerned in presenting and hearing the matter previously.

8. As an evidence of good faith, the church member making the presentation and all those hearing him throughout the procedure are requested to refrain from any and all public discussion of the points at issue, whether as to substance or procedure, and whether orally or in writing. The committees and the church member are requested during this time to refrain from publishing or circulating or causing to be published or circulated any documents relating to the points at issue or to the request for a hearing.

9. A member who, without a knowledge of the above procedures, has published his views, shall have the right to present his views, as set forth in the foregoing, for the fair consideration of his situation and his views.

10. A disfellowshipped church member who wishes to present his views to the church is advised first to exercise his right of appeal for reinstatement as outlined in the Seventh-day Adventist Church Manual (1967 edition, pp. 70, 241, 242). Upon reinstatement he would follow the procedures outlined above. Exceptions to the provisions of this paragraph would be made at the discretion of the organization to which appeal is made and would be based on the merits of the case.

11. Upon the completion of any step in the procedures outlined above, the church member making the presentation has the right of appeal for a review of the case by the next level of the church’s organization. Before making such appeal he is requested to consider prayerfully the counsel given in Counsels to Writers and Editors, pp. 43-51.
For New Members!

Let's Get Acquainted

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

Let's Get Acquainted is a beautifully illustrated twenty-four page booklet, 6 by 9 inches, and is to be presented to new members at the time of their baptism and welcome into church fellowship. Following a warm welcome, is helpful information relating to the organization of the church and its various departments and functions. The object of the unique booklet is to acquaint new members with the church they have already learned to love. Included is instruction regarding membership transfers and suggestions for maintaining a vibrant Christian experience.

In the back cover of Let's Get Acquainted is a pocket in which the Baptismal Certificate is to be placed.

Every church should carry a supply of Let's Get Acquainted. The cost is only 25c each.

Order directly from The Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.
HOW TO GIVE TEN THOUSAND BIBLE STUDIES A WEEK

The question often arises, How can we as pastors reach out to the thousands of families who live in our districts and influence them for Christ? The use of the mass media would seem to be one answer. We have our radio and television ministry which is increasing in its influence and in which local pastors can often have a part, but the media of the newspaper is an area in which there are potentials that could be developed.

In our district we had a weekly radio broadcast until the station decided they would no longer accept religious broadcasts of any kind. What could we do? Our church board discussed the question of how we as a church could communicate the Word of God to the community. The decision was to use the local newspaper to give Bible studies.

Using the lay activity fund of our church, we are currently reproducing, page by page, the tract "An Hour With Your Bible," available through the Southern Publishing Association. This method helps us give up to ten thousand Bible studies a week. Our local paper is a daily with about eight pages. It costs us $17.50 a week and we will run it for twelve weeks. The subjects begin with Creation and go through to our heavenly home; in between are included the plan of salvation, God's law, the Sabbath, state of the dead, and the rewards—all in logical order.

The article is entitled "Know Your Bible" and is a combination of questions with textual answers. Offered at the close of the article is a book, gift Bible, or tract that adds light to the subject presented.

We know these articles are being read from conversations with people around town. Some inquiries have been received, but we feel that the results will be more indirect than direct. One of the indirect results was a call from the editor of a shopping guide, a paper that covers two towns and about 15,000 families. He wanted me to submit an article for Lent to his paper. He had been reading our current series. This idea may work better in the small-town situations. We usually pick Saturday's paper and the article is located next to the church listings for Sunday.

PAUL PETERSON

THE FRIENDLY CHURCH

A spirit of unfriendliness can wreck a church service. Where there is warmth and friendliness, the Spirit of God can touch the hearts of the people more readily.

I visited a church where, during the announcement and welcome period, the minister invited the individuals in the congregation to greet at least one person and make himself known. During this time the ministers on the platform came down into the audience and shook hands with the various people and welcomed them to the service. It definitely affected all of us as it brought us closer together and united our hearts in true fellowship.

J. R. S.

NOTE-O-GRAMS

An increasing number of pastors are finding the Note-O-Grams real timesavers. James Pogue, pastor of the Fortuna, California, church, writes: "I have found this form very handy for passing on short messages. I have a supply in my desk and can wheel around and type a short message about as fast as I can put it on my dictaphone."

Form N-R73, in triplicate, which he uses, is produced by The Drawing Board, Box 505, Dallas, Texas.

OUTDOOR WORLD MAGAZINE ACQUIRED

Outdoor World magazine, previously published by Seventh-day Adventist laymen, has been acquired by Country Beautiful Corporation of Waukesha, Wisconsin. The announcement was made by Winton R. Preston, president of Preston Publications, Inc. Country Beautiful has a history of high-quality publications. Along with their quarterly editions of Country Beautiful, they have produced such outstanding books as The National Parks of America, The National Forests of America, Great Gardens of America, and The Heritage of Early American Houses.

The editorial offices of Outdoor World which were maintained at 1645 Tullie Circle NE., in Atlanta, Georgia, have moved to 24198 West Bluemound Road, Waukesha, Wisconsin 53186. Dorothy Deer, former associate editor, has moved with the magazine and continues to hold a position on the editorial staff.

Since May of 1968 Outdoor World reached a national circulation of more than 50,000 subscribers. The former publisher, Winton R. Preston, and the
new publisher, Michael P. Dineen, are committed to working together to preserve and indeed enhance the quality of the magazine.

FREE BOOKLET
A nicely printed 28-page brochure on "The Sin of Unbelief" is free for the asking from Hope Publications, P.O. Box 330, Hope, Idaho 83836. In our day it is the popular trend to downgrade obedience to Christ's commandments while emphasizing love for Jesus. The excellent remarks and compilation of Spirit of Prophecy statements in this brochure set the record straight. It would be well to place this in the hands of those who stress justification while almost totally ignoring sanctification.

TEXT SLIDES
An evangelist in America is desirous of purchasing text slides for use in his campaigns. If you have any 35 mm. text slides not being used, please contact the editor.

CHURCH NEWSLETTER
We appreciate the samples of church newsletters that come to the Ministerial Association office. Pastor James L. Pogue, of the Fortuna, California, church recently sent us a few copies of the "Fortuna Adventist Focus." In his letter he writes in part: "This news sheet has paid off in many ways and I'll be without something of this nature ever again. My wife does it so I'm not tied down. It keeps the church informed and money comes in easier. This has helped pay the cost of getting it out. It is mailed every Wednesday afternoon and is not really an expensive item to produce."

You may not want to try a weekly, but are you enjoying the results of having at least a monthly newsletter? Pastors who try it seldom give it up.

"DIAL A BIBLE" A HIT
According to Religious News Service, the "Dial a Bible" service offered in Melbourne by the British and Foreign Bible Societies in Australia recently reached a peak of 7,745 calls in a single day—or one call every 11 seconds. On an average day 800 persons dial the number to listen to a recorded Bible selection.

CHURCHES FOR SALE
A letter from Norman L. Doss, Kansas City, Kansas, points out that in the recent ecumenical drive a number of church buildings are going to stand empty due to mergers. With building costs skyrocketing it may pay our Adventist congregations to constantly be on the watch for church buildings that are empty or will be empty. Brother Doss stated that they recently bought a beautiful church of another denomination in Horton, Kansas. Their offer for $5,500 was accepted. The conference president, Stanley Will, estimated its worth at well over $50,000. It is complete with pipe organ, seats 250 persons, has a full basement. Sabbath school facilities, fully equipped kitchen, etc. It is interesting to note that the board awarded our church the sale over a higher offer since the local congregation wanted it to be used for a church, not for real estate development. There may be numerous other possibilities of this nature across the nation.

PUZZLED ABOUT "THE SANCTUARY RESTORED"?
Dr. Leslie Hardinge of Pacific Union College has, in cooperation with the Biblical Research Committee, prepared "An Analysis and Appraisal of The Sanctuary Restored" by Peter Jarnes."

For a free sample copy of this 28-page mimeographed document, write to Biblical Research Committee, General Conference of Seventh-day Adventists, Washington, D.C. 20012. The quantity price is 25 cents each.

DESPERATELY NEEDED!
One of our national workers has been able to secure a 35 mm. projector, but needs some slides or filmstrips to use in his evangelistic program. If you have or know of any slides or filmstrips that are not being used and would like to donate them for this use, please contact the editor.

A NEED FOR SLIDES AND EQUIPMENT
From one of our dedicated overseas workers comes a letter expressing a great need for slides and evangelistic equipment. Because of high costs he has been unable to secure these. If you or some friend of yours, perhaps a retired pastor or evangelist, have what this brother needs and have no further use for it, would you be willing to donate it or make it available at a very modest cost? If so, write to Shop Talk and we'll gladly pass the word along.

Women Politicians Propose Three-Year Trial Marriage Plan
Two women members of Maryland's House of Delegates have proposed a marriage arrangement with a three-year option for renewal. Under their bill, the contracts would incorporate an agreement on alimony, property settlements, and legal fees in case either party should decide three years was enough. Authors of the bill are Lena K. Lee, a lawyer, and Hildagardeis Boswell, a divorcee and law student.

Dr. Francis Schaeffer has earned his right to criticize the church. He has defended it before agnostics, atheists, and radical “God is dead” theologians perhaps more ably than any living Christian.

His analysis is penetrating, fresh, and constructive, yet thoroughly critical. In a vivid 150 pages he has created perhaps one of the most important documents of the past fifty years.

Any church member who does not read this book is simply not serious about his membership! Dr. Schaeffer sets the soft-muscled, muddle-headed stance of contemporary evangelicalism against the backdrop of the times: the cold war between the New Left and the Establishment, the ecological crisis, the loss of the concept of truth, the population time bomb, and the manipulation of the common man by scientists, artists, and mass media experts.

He finds the church down and dying.

He makes two telling points. First, the evangelical church (and the Seventh-day Adventist denomination is certainly included) has simply failed to show compassion to the secular world. Second, most Christians do not have the most rudimentary concept of what they stand for intellectually.

His characterization: “Our generation is more ready to believe the big lie than any in the history of Western Man. . . . [But] the church is merely operating on the basis of memory and is afraid to be free where it needs to be free within the form of scripture” (p. 103).

Dr. Schaeffer has a simple faith. He believes that the church will live, because it will do the two things that must be done to keep it alive:

First, “It is a time for the church to insist as a true revolutionary force that there is a truth. It is possible to know that truth, not exhaustively but truly” (p. 105).

Second, “Our Christianity must become truly universal, relevant to all segments of society and all societies of the world. We must begin to show real compassion” (ibid.).

His prescription for a radical Christianity is designed for the typical middle-class Seventh-day Adventist family. “Start personally and start in your homes.” He advocates opening your home to your neighborhood, getting involved in the lives of the people who live there—long-haired kids, drug users, Blacks, Chicanos, drunks, divorcees. He insists that the truly Biblical Christian home will be an action center for helping people.

Dr. Schaeffer says that true vigor will not return to our spiritual lives and our church program until we turn off the television and start spending three or four hours every evening counseling, tutoring, helping, . . . getting into people and really loving them, caring about them.

Equally important is rigorous study. Dr. Schaeffer points out that much of what passes for Biblical fact today is simply prejudiced, muddle-headed myth.

Every individual and every family must set aside a regular time for in-depth, vigorous discussion of the Bible and its truth as it relates to real life. Careful reading of understandable versions and challenging discussion are the ingredients that make the study real.

What if “revolutionary Christianity” does not catch on in the next two or three years? Dr. Schaeffer refuses to consider that possibility. To a so-rational man as he, the continuation of our present absurd course is unthinkable! Monte Sahlin

A New Face for the Church, Lawrence O. Richards, Zondervan Publishing House, Grand Rapids, Michigan, 288 pages, $5.95.

This is an exciting book that offers refreshing insights into what is now happening and may happen in the church of Jesus Christ. The book is divided into four sections. Section I introduces areas of concern, and provides insight into the pattern of the author's thought. Section II examines the true nature of the church as revealed in Scripture. (This is a conservative and scriptural view in harmony with the Word of God.) Section III points out directions in which congregations can move to reconstruct local church life to set Biblical patterns. (Case histories of churches in process of change are given.) Section IV speculates as to possible future changes in church life. In this section the author causes reaction and may arouse argument. He admits that he may be wrong in some or many points and is primarily interested in stimulating thought.

The author does not urge change just for the sake of change, but recognizes the obvious fact that frequently the old ways simply do not produce results commensurate to the effort. A minister whose mind is closed to change definitely should not read this book. It would be too exasperating. But every minister who is not afraid to weigh new concepts will find much to stimulate idea. Some of these could result in exciting new approaches to modern problems.

To those who are interested in some of the startling new ideas in contemporary religious thinking, I have no hesitancy in recommending this book.

Glenn S. Sharman
Bible Study Boom in Minneapolis:  
600 Young Mothers Meet Weekly

An unusual Bible Study Fellowship here has jumped from three to 600 participants in three years. Meeting each Tuesday morning at the Hope Presbyterian church in suburban Richfield, the group forms the largest Bible class in the area. Most of the members are young mothers. The fellowship has no link with Hope Presbyterian other than the use of its building. At least 150 different congregations of a score of denominations are represented, and some of the women have no church affiliation. The Bible Study Fellowship was developed in Oakland, California, by Wetherell Johnson, a British missionary who once taught at a seminary in China and paused in California to rest after spending three years in a Japanese prison camp. Five women asked her to teach them the Bible. Today 116 classes using Miss Johnson's methods and materials operate in the U.S. The combined enrollment is about 20,000. The group meeting at Hope Presbyterian church was started by three Minneapolis women who went to California three years ago for training. A pilot class here was well attended and the first regular class drew an average of 180. The next year the average rose to 350. About 600 women are now studying the Gospel of John.

Bible Boom in Communist Europe: Demand Now Exceeds the Supply

The Bible may soon become Communist-dominated Europe's best seller if the present rate of demand continues, according to the Reverend Sverre Smaa Dahl, the United Bible Societies' regional secretary-consultant for Europe. He said at a press conference that supply cannot keep pace with Eastern Europe's demand, which has trebled since 1967. At present there are only 750,000 Bibles available for 350 million people. Even as Mr. Smaa Dahl spoke, the United Bible Societies' headquarters in London was announcing that a license had just been received for the import of 10,000 Hungarian Bibles from the West to be used by the Reformed Church in Romania.

Casaroli's Role Called Milestone in Vatican-Communist Relations

A new milestone in the Vatican's relations with Communism is seen by some observers in the visit to Moscow of Archbishop Agostino Casaroli, secretary of the Council for the Public Affairs of the Church. The top papal aide flew to Moscow from here to deposit with the Soviet Government the Holy See's agreement to a treaty banning the spread of nuclear weapons. Archbishop Casaroli, to all intents and purposes the Vatican's "foreign minister," negotiated an agreement with Hungary in 1964 that enabled the Pope to appoint bishops to long-vacant Hungarian dioceses. Late last summer he visited Marshal Tito on the island of Brioni to complete an agreement under which the Vatican and Yugoslavia re-established full diplomatic relations after an eighteen-year break. It was while he was waiting in an anteroom to meet Marshal Tito that he reportedly struck up a conversation with Peking's new ambassador to Belgrade, who was also waiting. Casual though the meeting was, it marked the first contact between the Vatican and Peking since 1949. At present, the fifty-six-year-old Vatican diplomat is said to be conducting quiet negotiations with the Polish and Czechoslovak governments.

Leader Holds Schism Inevitable in Southern Presbyterian Church

Schism is inevitable in the million-member Presbyterian Church in the U.S. (Southern), that church's highest elected official said in Louisville, Kentucky. The Reverend William A. Benfield, Jr., moderator of the General Assembly, told the boards of Christian education of both his own denomination and the United Presbyterian Church that Southern Presbyterian factions are "so polarized over whether or not the church should involve itself in social issues that there is no hope of reconciliation." "A split is inevitable," he said.

Science and Scripture
New Magazine, Published

Science and Scripture, a new magazine designed to "construct a Biblical framework for the interpretation of scientific facts," has begun publication in Beaumont, Texas. Editor and publisher is Michael Leon Trapasso, a senior student in biology at Lamar Tech and a substitute teacher. The bimonthly publication intends to "place in the hands of the Christian and secular world a scripturally and scientifically sound account of past events as recorded in both Biblical and non-Biblical sources." The magazine holds that theories of creation other than evolution deserve equal consideration. The magazine also contains news articles and reviews of books. Prof. Harold S. Slusher, a geophysicist at the University of Texas at El Paso and a member of the Creation Research Society, and the Rev. T. Robert Ingram, an Episcopal priest from Houston, are staff writers for Science and Scripture.
Dr. Benfield charged that the "rebellious, divisive" activities of the concerned Presbyterians and three other organized groups are "tearing our church apart." He said he feels the church will split even though he does not believe the divisive factions "represent the majority of our denomination."

Vatican Reported Planning Telecasts Via Satellite

The Vatican plans to establish a television station to transmit programs by satellite around the world, Vatican sources said. A studio at the headquarters of Vatican Radio in Rome's Via della Conciliazione has been set aside for television production, they said. There was no word on when programming would begin or what type of program would be produced. The declared purpose of Vatican Radio is "that the voice of the Supreme Pastor may be heard throughout the world by means of ether waves, for the glory of Christ and the salvation of souls."

“Saturday Mass” Adopted in Eight Canadian Sees

Roman Catholics in Montreal and seven adjoining dioceses will be able to fulfill their Sunday obligations by attending mass on Saturdays. Officials of the Montreal archdiocese said the Saturday mass, which must be held after 4:00 P.M. to fulfill the Sunday obligation, is "not a rejection of Sunday being the Lord's Day" but rather "a prolongation of the Lord's Day."

Pastor Borrows $15,000 to Finance a Dance Hall for Young People

In Blanchardville, Wisconsin, a Catholic priest who believes that dances are good places "to make contact with young people" is going out on a $15,000 limb to prove his point. Father Henry N. Kalscheur, pastor of St. Joseph Parish in nearby Argyle and administrator of Immaculate Conception Mission here, is building his own dance hall with money borrowed from his father, a retired farmer. After losing his garage-dance hall in Blanchardville, the priest found there was no likely building available in either Argyle or Blanchardville. His new $15,000 dance hall will be built in Blanchardville park, largely by volunteers. The young priest hopes to realize most of his investment through proceeds from an estimated 60 dances over the next three years. The remainder would come from the sale of the building when he is transferred.

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to The Ministry, appearing under this heading, $4.50 for first 40 words or less, 5 cents each additional word, including initials and address, per insertion. Cash required with order. Address The Ministry, 6840 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

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Order your copy today—from your Book and Bible House. 25c first book, 10c each additional book—postage and handling. Sales tax where necessary.

THE MINISTRY [337] 49
DON'T STIR THE Waters—NEEDLESSLY to be disturbed. Elijah was a disturber. So were Ezekiel, Jeremiah, Luther, and John Wesley. Ellen White was certainly a disturber, and we need disturbers today.

But is a stirring of the waters always necessary? Must a sermon, for instance, always provoke controversy in order to be effective? Is the amount of discussion evoked the criterion for the success or failure of a message? Must there be feedback as evidence of effective communication?

In many instances the answer would be Yes. But how frequently the feedback, controversy, or discussion is generated over points that are really not vital. And often the result tends toward alienation rather than unity.

If unity requires that all think in the same way, or just parrot the thoughts of others, then it is meaningless. But if generating controversy becomes an end in itself, or becomes the medium by which success is determined, then the true objectives have been missed.

Dale Carnegie is right when he says you don't influence people and win friends by telling them they are wrong. The same is true when preaching a sermon or writing an article. How much better to build on the points of agreement, seeking ever to draw closer together, rather than throwing out daring thrusts, or asking unanswerable or debatable questions just for the sake of controversy.

We are to win, not provoke. Let's disturb when complacency and sin demand it. But why keep the waters muddled just to get people talking or arguing? We need to bring our people together, and we can do this by majoring on the great essentials upon which we agree. Why generate a lot of heat over what really doesn't matter?

O. M. B.

TRUE SABBATH OBSERVANCE In a recent issue of the Review and Herald there appeared an article by a worker from the Middle East Division, who spoke with deep feeling about the distressing pattern of Sabbath observance Adventist visitors were setting before the believers there. It is a sad commentary on our habits of Sabbathkeeping. Has not the time come for a new emphasis on this important aspect of our Christian witness and obligation? Do not our people need to have clearly outlined before them what is really involved in true Sabbath observance? Has not the time come to call our dear people to reformation in regard to Sabbath observance so that they can truthfully be called "the repainer of the breach, The restorer of paths to dwell in" (Isa. 58:12)?

May God help us as workers in His holy cause seeking to prepare a people for the kingdom of heaven, first to set the right example ourselves at all times and in all places, and then seek to lead the straying feet of our dear people into the straight and narrow ways cast up for the ransomed of the Lord to walk in. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (verses 13, 14.)

N. R. D.

"Ideals are like stars; you will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny."

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