ARE YOUR MEMBERS BEING ROBBED OF THE BREAD OF LIFE?

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to develop an intimate relationship with Christ through Bible study of Him and with Him, so that we can sit at the feet of Jesus. In order to work with Christ, and in order for Him to work through us, an intimate relationship must be developed by personal, regular, and systematic Bible study. We must pray and talk with God at all times. Our relationship with Christ demands total involvement.

A Comparison

Social workers base their entire practice on developing relationships. If the client and the social worker have a relationship of trust and knowledge, they can begin to make changes to solve problems. This means that two or more people must form some foundation for change before change can be made. What an exemplary social worker is Christ! He builds a relationship with us. We in turn sit at His feet and work toward a relationship with Him. Then changes take place easily. We can observe Christ's warm relationship with His disciples and with those He met who needed help. The Gospels note constant dialogue between Christ and His disciples.

Christ Our Pattern

Christ had a special skill for knowing people readily and recognizing their strengths and weaknesses. Social workers also make social diagnoses and try to start where the client is. How remarkably Christ sized up the inner needs of the adulterous woman (John 8:3-11) and the woman at the well (John 4:6-26). How wonderfully He sizes us up and knows what satisfies our needs. The more we study His Word and share our problems with Him, the more we can work with Him. Then it is easy for us to understand His ideas. We already know He understands us (see Job 12:18).

Social workers emphasize use-of-self. This means the worker uses his own feelings and reactions to situations as a guide to evaluate the progress of problem solving and as a means of feedback to the client, so he knows how his behavior affects his social worker. How ably Christ uses Himself. He is always where the action is and is always involved. For instance, He Let Himself be known when He overturned the tables

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Godliness is mentioned fourteen times in the Bible: once in Titus, three times in 2 Peter, nine times in 1 Timothy, and once in 2 Timothy. Other references included: Rom. 7:12; Isa. 6:5; 42:8; Rom. 8:1; 2 Cor. 11:3, 5; Luke 10:38-42; 1 Cor. 10:31; 2 Cor. 5:18.
of the moneychangers (Matt. 21:12-16). Sadly He let Peter know of His knowledge of Peter’s three-time denial (John 13:10, 11, 38), but He also shared His forgiveness and love (John 13:16, 17). He does the same with us. He has given us His Word so that we may know Him (John 6:68). He has given us over-all attendance of the Holy Spirit (John 15:26) and special angels besides (Heb. 13:2). How much more broadly could Christ use Himself on our behalf? God’s sacrifice of His Son for us is the ultimate and most concrete form of use-of-self (John 3:16).

Importance of Termination

No social work with a client is complete without planning for an ending. Termination wraps up the problem and concludes that particular phase of the helping relationship. Christ knew the importance of termination when He prepared the disciples for His death and return (John 13:36). It is typical of human behavior to misunderstand and react to an impending separation. Note the disciples’ reactions (John 13:37). Christ has also prepared a fitting termination for us when our problem days are over and the new earth is ours (Rev. 21:1). He makes a fitting termination to a day with a sunset (Gen. 1:5), and to a week with Sabbath (Ex. 16:26). And to our daily ups and downs with problems comes a termination with prayer and thanksgiving for our gain for change (Job 22:27-30). Termination is a mutual responsibility between client and worker.

Traditionally social workers work with individuals, groups, and communities. At all times the individual is the primary concern. Again we can see Christ’s work in these three areas. He healed the daughter of a community ruler at the leader’s faithful request (Matt. 9:18, 19). He formed a relationship, diagnosed the problem, started where the leader was, and helped him to make a change. He prepared the disciples to carry on the work of love after their leader was sacrificed (Acts 1:22). Christ exemplifies good group-work techniques to be sure. And Christ led out in community organization. Note the previously mentioned action with the money-changers. Christ knew how to converse with leaders, get to the heart of the issue, and take desired action appropriately. So today Christ helps us in many ways—sometimes with personal answers, sometimes with church-community answers. His methods are those of an efficient and understanding social worker.

Choosing Christ’s Methods

Today social workers more and more work with larger community issues as a way of meeting the needs of individuals. Christ has done that all along. He organizes around human issues of love and charity, forgiveness and humility, patience and longsuffering (1 Cor. 13). He promises that no one will go hungry, naked or shelterless (Matt. 6:24-34). Today He shows us the way, the truth, and the life (John 14:6). All along Christ has looked after the larger issues that make our choices and alternatives in life clear and apparent.

At the present time we find social workers tending toward outreach efforts. This means prevention and early problem solving. Social workers are seeking the trouble spots before they are crises. Of necessity, emphasis is also on more astute crisis intervention. When the woman brought an alabaster box of ointment to anoint Christ’s feet when He came to eat with the Pharisees, Christ recognized a need immediately in spite of efforts of others to deprecate her humble efforts (Luke 7:36-50). Upon His resurrection, Christ associated with the believers for a short time in anticipation of giving comfort and guidance to those who needed reassurance (Matt. 28:9-20). Christ also invited the overworked and burdened to come to Him for help (Matt. 11:28). The ultimate in outreach to all of us is God’s sparing of His Son so that we can be saved. What an effort of outreach and crisis intervention! Because Christ cares we are released from sinful ways, assuming, of course, that all preceding steps have taken place—relationship, diagnosis, appropriate beginning, use-of-self, termination, and the correct techniques.

The over-all goals of social work are solving problems and effecting changes. The approach and techniques are all about problem solving in day-to-day incidents, large and small. Christ is our constant help in problem-solving work. When we sit at the feet of Jesus and practice primitive godliness, we do live as effective persons. We do solve problems appropriately with Christ as our social worker. Christ is the social workers’ Social Worker.
I AM A fountain pen. I was created for my master's use, and then he bought me and placed me in a cherished place close to his heart where I rest. On occasion he takes me out and tenderly places me in his beautiful hand, and moves me to record his thoughts for the betterment of mankind. I have but one point in life—to be useful to my master. On occasion I become empty—and useless—but he does not cast me aside; he fills me again and again so that I can continue to be useful to him. I can of myself do nothing. I am an instrument for my master's use. Although it is pleasant resting next to his heart, I feel most useful when my master speaks to others through me. I carefully protect my point so that no defect of mine will mar or deface the thoughts that my master expresses. I do not try to do anything by myself, because it is only in partnership with my master that I can contribute. I have no wisdom—he has it all. I have no power—he supplies it. I cannot fill myself—he does it for me. He moves me, and I do not resist or complain. I am an instrument created for my master's use. I am a fountain pen.

I cannot but think how much we are like the fountain pen. We were created for our Master's use, and then He bought us with His own life. He has a place close to His heart where we may rest on occasion. With His beautiful hand He guides our point in life in a way that helps others, and through us unfolds His plan of love to a lost world. Without Him we can do nothing. If on occasion we become empty and useless, He does not cast us aside; He fills us again and again with His Spirit, which overflows to our neighbors and friends. Like Paul, we are chosen vessels. We should not resist the guidance of our Master. We have no wisdom; He has it all. We have no power; He supplies it all from a boundless store. Our one point in life should be to do His bidding. We should not allow our point—or goals—to be blunted so that His image will be marred.

Let us pledge ourselves that we will emulate the fountain pen, and be as we were intended—willing instruments for the Master's use.

"Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

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THE RECOVERY OF PREACHING

PATRICK BOYLE
Pastor, Hull, England
Preaching can never be abandoned by the church of Christ no matter what the circumstances under which it has to labor.

Ellen G. White made one of her most perceptive and meaningful comments on preaching when she observed:

There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through "the foolishness of preaching."—Testimonies, vol. 5, p. 300. (Italics supplied.)

This exalted concept of preaching appears to have a hollow ring about it today owing to the lamentable fact that the Christian pulpit and preaching are at a very low ebb in the contemporary world.

Nowadays it is difficult to attract a congregation and even more difficult to hold it, not to mention saving souls through the foolishness of preaching. Television and various other forms of entertainment attract and compete for the attention and mind of the men and women the preacher is after. Preaching today is largely confined to a "gospel herald" preaching the gospel to those who still attend church regularly. It appears, however much we would wish it otherwise, that the preacher is preaching to the wrong people—this is not to deny the place preaching has in the life of the saved.

The outcome of the decline in church congregations has unfortunately resulted in a loss of faith in preaching by preachers. It has also seen preachers seeking for ways other than preaching to communicate the gospel. However, all methods substituted in the place of preaching do not appear to have either successfully replaced preaching or to have won significantly more men and women to Christ. Replacing preaching by substitutes and secondary activities has not provided a solution to the present problem nor indeed could it. Whatever may be the condition of preaching in the contemporary world, and despite the loss of faith in preaching by large numbers of preachers, preaching is still the divinely instituted method of proclaiming the gospel. Nothing, nothing whatever—be it apostasy, loss of faith, secularism, or secondary activities—can invalidate the divine commission given by Christ to His church.

Preach the gospel to the whole creation.

The answer to the decline in preaching lies not in attempts to replace it with secondary activities, but to recover faith in it as God's way to save sinful man from his sin. Note again the strong dogmatism born of certainty in Mrs. White's affirmation that "God's appointed means of saving souls is through 'the foolishness of preaching.'" Preaching can never be abandoned by the church of Christ no matter what the circumstances under which it has to labor. What is desperately needed today is for the church of Christ to recover its faith in preaching, to lay hold as never before upon the truth that preaching is divinely ordained. The way to this recovery lies in preachers dedicating themselves to work for that combination of mental discipline, personal purity, and the Spirit's presence that makes preaching what God intends it to be—His appointed means of saving souls.

Dr. W. E. Sangster, who did more for preaching and preachers in the postwar period than any other person, makes this telling observation:

No pulpit has power if it lacks deep faith in the message itself or in preaching as God's supreme method in making His message known.

Men who retain faith in the message, though little in preaching, tend to put the major stress of their work on other aspects of the Church's activity, and sometimes openly disparage the service of the pulpit. Preaching, they argue, does little or nothing. The few people who come to worship have heard it all already. Pastoral work is infinitely more important, they say. Or clubs, or drama. Whether the preaching is good or bad, the people have forgotten it by the time they get home. Oh yes! the services must still be held. It is expected. But nothing else appears to be expected. No voice from Sinai. No tryst with heaven. Power has gone out of preaching when those whose task it is to preach have come to doubt the worth of it themselves—Greville P. Lewis (Ed.), Preacher's Handbook, No. 3, p. 37.

The way to revival for the pulpit is not to abandon preaching, but to recover it.

The Call to Preach

Tragically, we hear little about the call to preaching today. It is assumed in a sophisticated age like ours that the qualification for preaching is academic, a B.A., a B.D., an M.A., a D.D., or a Ph.D. Nothing could give a more distorted view of preach-
No degree on earth is sufficient of itself to qualify a man to preach. This does not mean education plays no part in preaching; its place is manifestly obvious. However, of itself it is totally deficient. Preachers are divinely called to their office. Prof. Herrick Johnson has accurately described the preacher's call when he wrote:

We are His ambassadors, not by infallible sacerdotal selection, not by the market law of demand and supply, but by immediate, internal, and effectual call of God.—*The Ideal Ministry*, p. 17.

It is vital that we remember preachers do not choose their office, they do not take it upon themselves to preach. Preachers are called of God to their task and without the call a man is not a preacher but a usurper. One recognizes that when we talk about the call to be a preacher some preachers experience a certain amount of difficulty. They feel a need to be able to authenticate their call to preach. There is much that could be said about this, but two sure indications of the call to preach are:

1. That the preacher first be gripped by the gospel.
2. That he see souls converted through his preaching.

No one is or can be a preacher without a message. One becomes a preacher because one has a message, a divine message, the gospel of salvation. It was Paul, the prince of preachers, who indicated the relationship between the gospel and the call to preach when he declared: "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission" (1 Cor. 9:16, 17, R.S.V.).

The same idea is expressed by the psalmist. Gripped by his message he declared: "My heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a ready scribe" (Ps. 45:1, R.S.V.).

It is when the heart and soul are possessed by the message that the tongue and lips cannot refrain from telling it out. A preacher can authenticate his call to preach if he knows himself gripped by the message of the gospel of Christ. If this grip of the gospel is not upon the heart and soul a man ought to honestly ask himself whether the right place for him to be is in the pulpit. Important as it is for a man to know himself possessed by the gospel there is a higher indication that he is called of God to preach. This is succinctly set forth by Mrs. White:

*The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry.*

The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. Christ is formed within, the hope of glory. A minister is greatly strengthened by these seals of his ministry.—*The Acts of the Apostles*, p. 328. (Italics supplied.)

**Sermon ABC's**

Faith in preaching is not enough. The call to preach is not enough. The message is not enough. There still remains the vital task of communicating the message. Here it is essential that the preacher be wide awake to recognize the relationship of the mechanics of preaching to its effective communication. Every preacher ought to have a simple norm against which he ruthlessly measures his sermons. The following is a very simple rule of thumb, which, if faithfully followed, will be a definite aid to improving the quality and effectiveness of any man's preaching. Every sermon must have content. A preacher must always ask himself regarding his sermon, Does it have content? Is the message of salvation contained in what I am offering to the people? If the answers are not in the affirmative, there will be little fruit and no reward. It may well be that failure to enjoy a successful ministry in many cases can be traced to the sin of feeding the hungry souls of men and women the insubstantial frothings of superficial study. We must make absolutely certain that all our preaching has real content. Every sermon no matter what the topic, is a definite opportunity to set forth Christ as man's Saviour. If we are to save souls through our preaching (and what point is there in preaching if we don't?), we must be sure every sermon contains Him. Form. Content is necessary, but it must be presented in an appetizing manner. Good food is often spoiled by poor cooking, and good content is likewise ruined by being presented as a formless mess.
Only discipline and practice can give the preacher the mastery of form. A simple procedure which demands that every sermon have the following form will enable the veriest novice to ensure he moves forward in an orderly progression. Sermons must have an introduction, sub-headings (three are usual), and a conclusion. Obviously this is elementary, but in preaching this elementary form is never dispensed with. Increasing skill will lead the preacher to vary the form in which he presents his material, but he will always need to introduce his subject, to develop it in orderly fashion, and conclude it.

When a preacher dispenses with form looking for originality, he is in danger of losing himself, his message, and his hearers in chaos. Even the most experienced of preachers need to retain form of some sort, otherwise, as all too frequently happens, they will go on too long, or preach two sermons at once, or substitute talking for preaching.

It is often argued that form works against spontaneity, that it makes preaching mechanical. This is only true when the preacher relies too much on form and neglects the other constituents of the sermon. Form is necessary, but it is not everything.

Delivery. How should the preacher deliver his sermon? Obviously in a manner suited to his personality, but more important, in a manner suited to his congregation. We should give more thought to the nature of our congregation, its background, educational capacity, and needs. A sermon for a group of businessmen would not be delivered in the same way as a sermon to a church composed mostly of young people, nor would its content be necessarily the same.

Inspiration. Every sermon should have inspiration if we want it to move our hearers. The sources of inspiration derive from prayer, faith, discipline, the presence of the Holy Spirit, and a mature grasp of the content of what we are preaching. What we know and believe in we can pray about meaningfully and be inspired by it. Inspiration is a difficult constituent of preaching to guarantee, in fact it cannot be guaranteed, yet it is necessary for vital preaching. It cannot be worked up, rather it is derived from those things noted above: knowledge of the message to be preached, faith in its relevance, discipline in its preparation, and prayer for the Spirit’s blessing upon it. If a preacher has these qualities, his preaching will never be uninspiring and it will frequently melt human hearts and minister to their need.

Appeal. It may be harsh, even rude, to say that preaching is frequently vitiated because it lacks an appeal. Nevertheless, this is true. Preaching has as its ultimate end the objective of moving the will, and this is impossible without an appeal. This does not mean that we must harangue our hearers every time we preach. That would quickly destroy our effectiveness no matter what we were saying or how well we were saying it. But preaching without an appeal is at best weak and at worst wasteful.

The place and type of appeal in a sermon is an important study in itself. Suffice to note here that the sermon must have an end in view, and the purpose of the appeal is to move the will of man to achieve the desired end. Obviously, the nature of the appeal will depend on the end sought. Great benefit in this aspect of preaching can be derived from a study of the sermons of the apostles in the book of Acts. It is heartening to note that rarely in apostolic preaching is the result wholly negative.

We pointed out earlier that preaching is at a low ebb in the contemporary world. However, prophecy indicates a recovery of powerful authoritative gospel preaching prior to our Lord’s return. John the revelator describes this by saying: “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Rev. 14:6). We believe this to be a description of the Advent people—of ourselves. This recovery of gospel preaching is long overdue and never more needed. That it will come there is no doubt. Its return will be brought about when preachers called of God in the Advent Church are gripped by their message and constrained by their commission to preach it. The remarkable response of world conditions and developments to Bible prophecy, the great need of sinful men and women in the world today indicate that this recovery cannot be far off. Now is our opportunity to make it a reality. Now is the time for us as preachers to arise and go forth “fair as the moon, clear as the sun, and terrible as an army with banners” preaching in the power of the Spirit the gospel of salvation, which is God’s appointed means of saving souls.

THE MINISTRY 9
THIS is the month when the final preparations are to be made, reviewed, and analyzed to make sure that everything will be in readiness for the MISSION '72 meetings to begin March 4. Pages 20 and 21 of the Planning Guide booklet should be carefully studied. Let us consider a few of the items that are especially important, lest, after all the planning, expense, and promotion of the program, we come to the meetings themselves and fail to realize maximum results for God's cause.

Every phase of the advertising and promotion should now be carefully checked out. The billboard advertising should begin. Posters, window banners, and bumper stickers should be used. The curiosity of the public should now be aroused. The Reach Out for Life theme should make an impact on the community and raise an interest in the meetings to follow. Newspaper advertising will be utilized.

Requests to the Voice of Prophecy, Faith for Today, and our missionary journals for the circulation of the handbills to those on their interest lists should already have been made. If this has not been done, it is probably too late. These media will also highlight MISSION '72.

The Interest File

Of special importance to the success of MISSION '72 is the prospect file. By now this should contain the names of many interests gathered from a great variety of sources. Hopefully, these interests have all been nurtured. Each one should have been personally visited, with appropriate remarks of the visit recorded on the prospect card. Before the meetings begin, special plans should be made to ensure that everyone named in the file will be personally visited again, given a handbill, and urged to attend the Reach Out meetings. If the person is out, leave the handbill in the door with a note, but return again and again until the personal contact has been made. Discover what part of the day or night the prospect is most apt to be at home. Record this information on the prospect card for further reference. But be sure that before the opening night, every interest in the file is contacted and personally invited. Where transportation is a problem, see that arrangements are made for someone to pick them up. Where babysitting is a problem, do whatever is necessary to help meet this need. As far as possible remove every obstacle that might hinder attendance.

All of this is far more than the pastor can manage himself. He should not even attempt it. But he, with the lay activities leader and MISSION '72 coordinator, should be sure that the plans are well laid so that the laymen themselves will become thoroughly involved. This takes planning—and planning together, with the laymen involved at every stage. The names will need to be sorted according to geograph-
ical areas, then the laymen assigned certain ones to call on. At times the assignments might be guided by the particular age, interests, and background of the one to be visited. But whatever way it is done, it must be well planned and the enthusiastic support of the laymen achieved.

These personal visits and invitations to the meetings will be in addition to the invitations they will receive through the mail, for every name in the prospect file should be circularized also through the mail with a handbill and accompanying letter. Among the names in the file will be, of course, those that have shown an interest in response to the Reach Out leaflets distributed.

As the meetings draw near there will also be the general mass door-to-door distribution of announcements throughout the area. To gain maximum participation here, it is important to work through every department of the church: the Sabbath school, its various departments, the teachers and classes; the MV Society; the Pathfinder Club; and the Dorcas and Welfare Society. Enthusiastic leaders of these groups and activities can do much to help get those associated with them involved. This too must be planned ahead and with the lay leaders and officers present in the planning sessions.

A very important instrument, already installed and paid for, which can be very helpful in making contacts and getting people out to the meetings is the telephone. Telephone calls cannot always serve as a substitute for the personal visit, but they can do much to augment such a visit. They can also be effective when it may be impossible to make the visit otherwise. During the course of the meetings it can be used as a means of added encouragement to some who perhaps promised to be out but did not show up. A few minutes on the telephone can often turn the tide and get them out to the meetings.

Revival Week—February 5-12

What happens during revival week may go far toward determining what will happen during the public meetings to follow. Revival in the church is a necessity. Through Mrs. White we are advised that “the Lord does not now work to bring many souls into the truth.”

According to this it is possible that with all our working, promoting, paying, and praying, the Lord still finds it impossible to work with us. This is a solemn and drastic thought! Why is this so? How can it be possible? The answer is clear—because of the condition in our churches. They are not spiritually prepared to be used of God to bring others into the church, nor to welcome new members into their fellowship.

The suggested sermons prepared especially for these revival meetings are designed to meet this very need. Whether these sermons are used or not, pray earnestly that this week will be a week of genuine heart-searching, revival, and reformation. If the members of the church do not have the little compilation Consider One Another, prepared for the CONCERN program used last year, this would be a good time to distribute them. If they already have them urge that they be read again. The quotations from the Spirit of Prophecy writings can do much to help prepare the church to welcome and integrate new members.

Our Greatest Opportunity

MISSION '72 presents the greatest opportunity in the history of our church for a major step forward in the accomplishment of its task, to reach every person with the message that is to prepare a people for the coming of the Lord.

We should remind you that the Reach Out for Life meetings will be nationally advertised in four major magazines and on radio and TV with special programs and spots. Our own missionary journals will also carry full-page announcements. So it is vital that meetings should be held in every community where we have a church and wherever else we can arrange a meeting. There can and should be many youth efforts as well as lay efforts. This will enable us to take full advantage of the division-wide advertising.

We must be much in prayer about this program. We must not let this opportunity slip by without accomplishing great things with God and for God. How important, then, that we as fellow workers rededicate our lives to our Saviour, and pledge ourselves to full devotion of all that we have and are toward the consummation of the task. The Ministerial Association staff joins every worker and member of this church in making such a commitment. “Even so, come, Lord Jesus.”

N.R.D.

THE MINISTRY 11
WE HEAR a lot about consolidation in our church today. Many express the thought that they do not want to consolidate with this or that. But the Lord wants to consolidate with us. The Lord wants to unite with us. Yet He does not force us. Only with God can we consolidate the differences. Paul says: "So there is no difference between Jews and Gentiles, between slaves and free men, between men and women: you are all one in union with Christ Jesus" (Gal. 3:28, T.E.V.).* "Instead, by speaking the truth in a spirit of love, we must grow up in every way to Christ, who is the head. Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love" (Eph. 4:15, 16, T.E.V.). In Portuguese the first part of verse 16 says, "and from whom the whole body, well fitted and consolidated."

The Lord wants to consolidate with His people and His ministers. Jesus came down to consolidate heaven and earth. The vertical bar of the cross proves it. It is our relation with God. It is our consolidation with heaven. The horizontal bar ought to be our consolidation with our fellow men. As ministers we must consolidate with Christ in order to be able to help those who wallow in the mud of sin. In the remainder of this article we will discuss some areas that need consolidation.

**We Must Consolidate Our Conversion to Christ**

What? Talk of conversion to ministers? Is this possible? One need not search long in the Bible to find many that were not truly converted: Judas was never truly converted to Christ, and he was a disciple; Balaam was not truly converted, and he was a prophet; Saul was not truly converted, and he was the first king of Israel; Eli was not truly converted, and he was a priest of the sanctuary; Peter was not truly converted until the death of Christ.

Have we as ministers of God turned completely from the things of this world?
Our evangelists used to say that conversion means to turn completely in the other direction. Have we surrendered to Christ? We are told:

Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christ-like. Such a minister will pray. He will weep between the porch and the altar, crying in soul anguish for the Lord's presence.—*Testimonies to Ministers*, p. 143.

Why is it that many young people are not taking the "trip" with us? Is it because we have not fully surrendered to Christ?

Paul said, "This one thing I do." He was not involved in worldly matters. Many ministers would receive a very low salary if they had to punch in and out!

John Wesley said, "What a terrible thing for me if I would be ignorant of the power of the truth that I am willing to proclaim."

Today we see many preachers in the world to whom the Lord will say that day, "I never knew you," because we never really knew Him.

Ellen G. White says: "When the character of Christ shall be perfectly reproduced in His people, then He will come."—*Christ's Object Lessons*, p. 69.

Have we consolidated our conversion? Are we with Christ? There must be no boundaries, no differences, between the Lord and us!

**Have We Consolidated Our Vocation?**

Paul counseled Timothy, "For this reason I remind you to keep alive the gift that God gave to you when I laid my hands on you" (2 Tim. 1:6, T.E.V.). He continues, "A soldier in active service does not get mixed up in the affairs of civilian life because he wants to please his commanding officer" (chap. 2:4, T.E.V.).

Paul wanted to make sure that his "high calling of God" and his sovereign vocation were consolidated! As an ambassador of God Paul felt the tremendous responsibility of preaching the Word of God. John was called to prepare the way for the Lamb of God. The Lord has called us today to announce to the world the soon coming of our Lord and Saviour, Jesus Christ.
Robert H. Pierson said, “We need not as much brilliant people today, but dedicated preachers.” Yes, preachers who are sure of their vocation and election to preach the message. Preachers who are second to none. Preachers who will go out compelled by the Spirit of God.

A young man from New York wrote me recently, “I’ve been reading the Spirit of Prophecy and the Bible and it seems to me that is all I want to do. I have a strong urge to preach the Word. Never have I in my whole life felt this way. And I thank God for all He has done for me.” With young men like this we can turn the world upside down. He wants to study theology. He’s sure of his vocation!

If our vocation is consolidated in Christ we will feel this urge to preach the Word of God. It will be the moving power in our lives. Paul tells us how to consolidate our vocation in 2 Timothy 4:5: “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

**We Must Consolidate Our Devotional Life to the Lord**

“Elder Ranzolin, I want to be ready. Please pray for me. We shall pray for you. Pray for the group. We need God so much. We have to pray for the latter rain. I want it so badly that I just can’t express my feelings.” This young man in New York wants to consolidate his spiritual life with the Lord. It’s the only way to receive the power of the Holy Spirit.

The only way to consolidate our faith is to live a vertical life. There is power in a vertical life—power that can change lives. Elijah’s vertical life brought fire straight from God, and victory to God’s people. Abraham’s vertical life built altars for God wherever he went and was a testimony to the nations. Job’s vertical life doubled his temporal blessings as he prayed for his friends. Moses’ vertical life brought water, manna, food from heaven.

In my opinion, there are four P’s in the art of sermon preparation. The first one is prayer. Then preparation, practice, and preaching. There can be no preaching without prayer. How many preachers we see today without power; how many messengers without a message; how many ambassadors without an office; how much preaching without communication. There must be a prayer consolidation in order that the minister might receive the power. “They all joined together in a group to pray frequently” (Acts 1:14, T.E.V.). “When the day of Pentecost arrived, all the believers were gathered together in one place” (chap. 2:1, T.E.V.). Only this unity of prayer will bring the Holy Spirit. The ministers that pray together will stay together, of one accord, of one desire to serve the Lord.

When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure.—*Counsels on Stewardship*, p. 52.

For the baptism of the Holy Spirit every worker should be breathing out his prayer to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. . . . For ten days the disciples prayed before the Pentecostal blessing.—*Testimonies to Ministers*, p. 170.

We talk much about generation gaps today. I believe the crucial problem is a “re-generation” gap! It was only when the regeneration gap was consolidated that Pentecost came.

Another thing that needs consolidating in our devotional life is the study of the Word of God. Paul says, “Watch yourself, and watch your teaching” (1 Tim. 4:16, T.E.V.). Paul wanted Timothy to master the Bible and its teachings. He was always reminding Timothy of the things he had learned from his mother and grandmother. How much we need the Word of God in our day. Hosea 4:6 says, “My people are destroyed for lack of knowledge.”

The study of the Word is the *sine qua non* of the minister’s life. A minister can become too professional in his spiritual life and forget to study the Word of God—a punch-in-and-out minister who does just so much. The vertical life is essential to be able to live horizontally with our fellow men.

**Is Our Message Consolidated?**

I think that there is much consolidation to be done in this area. The boundaries of our messages are too wide and too complicated, not to say divided.

Let’s hear Paul’s counsel, “I command you to preach the message, to insist upon telling it, whether the time is right or not; to convince, reproach, and encourage, teaching with all patience” (2 Tim. 4:1, 2, T.E.V.).
Is this the kind of message we are preaching? He continues in chapter 2:15: “Do your best to win full approval in God’s sight, as a worker who is not ashamed of his work, one who correctly teaches the message of God’s truth” (T.E.V.).

Many ministers are heeding the counsel of the members instead of the counsel of God. Isaiah 30:10 says, “Speak unto us smooth things, prophesy deceits.” How many are listening to the people and speaking flattery, smooth, soft, pleasant things! There must be some consolidation in our message. Some will preach about miniskirts and forget that the problem is the heart. Yes, the heart must be changed. Only through Jesus Christ can this be done. Others vanish into a world of psychology and guilt, and the unlearned people vanish in ignorance for not understanding what is being said.

What ought to be our message for these times? Preach that Jesus Christ is coming soon, very soon! Preach that Jesus Christ is the only Saviour of mankind. Preach that Jesus Christ expects us to go out and share our faith. Preach that Jesus Christ promised a Comforter. Preach that we must get ready. Now! Forget about philosophy. The greatest philosophy is the philosophy of salvation. Paul preached Christ, a crucified Christ, who was alive. He wanted to die with Christ.

How many times we leave the pulpit frustrated. Why? There was no power. We did not preach Christ and His coming. We did not tell the people to get out and live the gospel. For MISSION '72 and MISSION '73 to succeed, the preachers will have to tell the people to go into the world and preach the message.

Ellen G. White says:

Rejoice not in the possession of power, lest you lose sight of your dependence upon God. Be careful lest self-sufficiency come in, and you work in your own strength, rather than in the spirit and strength of your Master.—The Desire of Ages, p. 493.

Every time we think that we are great preachers we are doomed to failure. Our message must carry the urgency of these last days. The Lord is opening doors everywhere. All over the world we see signs that the moment of opportunity is upon us. This is the time. The last-day events are before our very eyes.

Some time ago I arrived home and my wife asked, “Did you see Larry?” I said, “No.” Larry is our youngest son, seven years old. We all started looking for him. We visited the neighbors and his little friends, but there was no word about him. My wife was getting desperate. We had the whole neighborhood looking for him. When we were just about to go to the police he showed up smiling and saying, “Hi, Dad!” I asked, “Where have you been?” “Oh, playing with my friend about a block from here.” What a relief! But this experience taught me a lesson. I had many things to do that evening—write letters, prepare sermons, work in the office. My wife had to cook, sew clothes, et cetera, but at that moment we forgot everything! Why? Our son was lost! Isn’t this the attitude we should have for a lost world?

MISSION '72

MISSION '72 is here. It is time to go out in evangelism and preach the Word of God. What are we doing about it? Are we consolidating our message? There is an interesting account in the Bible of when the tribes of Reuben and Gad came to the land of Jazer. Finding it beautiful and wonderful for cattle raising, they did not want to cross the Jordan River. They said, “Let us stay right here.” Listen to what Moses said to them. “Shall your brethren go to war, and shall ye sit here” (Num. 32:6)?

I say today, shall your brethren go to MISSION '72 and preach the message while you sit here preaching about guilt or psychology? How about it? Let us rally the churches with the right message, “Go ye into all the world, and preach the gospel.”

We have increased light. We have a solemn, weighty message to bear to the world, and God designs that His chosen disciples shall have a deep experience, and be endowed with the power of the Holy Spirit.—Testimonies to Ministers, p. 173.

This is the spiritual consolidation that must take place in our church today. All boundaries of strife, sin, and self must be taken away. We must be united in prayer, study of the Bible, and in the preaching of His coming. Why?

The Lord is coming. We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity. We are to prepare the way for Him by acting our part in getting a people ready for that great day.—Evangelism, p. 219.
"...and They Increased in Numbers Daily"

We learned to put our arm around them, black or white, rich or poor, and tell them how much we love Jesus and how He loves them.

LARRY EVANS
AND BOB HUNTER
Students, Andrews University

EFFORT
IN
MIAMI
MIAMI wasn’t supposed to be easy and it wasn’t; but the Lord blessed in spite of human expectations. To describe our experience is simple—the Lord took over. To go beyond that is like trying to tell a love story that will never end.

We were part of a field school sponsored by Andrews Theological Seminary that worked five weeks with Pastor C. Dale Brusett and one of his associates, Clarence Pillsbury. It was their vision and guidance that made the summer of 1971 the most unforgettable experience in the lives of eight Seminary men and their wives.

Every night of the last three weeks of the meetings Acts 16:5 became a reality and a monument to what God can do and wants to do. As students we kept a close eye on the count and were all excited when number one hundred was baptized. When we reached 150 we were growing weary from the strain of a five-week campaign, but Elder Brusett, not interested in numbers, kept pointing to our many interests who had not yet made their decision. In those last three weeks we didn’t have a night without a baptism. People came asking for baptism, people who wanted to follow Jesus no matter what the price. Those who were baptized told their friends and they too gave their hearts to the Lord. Hard victories over tobacco and narcotics were won.

At the end of those three weeks 184 precious people were new Seventh-day Adventist Christians, with reports still coming in of more. They represented all walks of life, all denominations, with a large percentage of Pentecostals and Catholics, all ages, including those with long hair and those that could almost remember when beards were in vogue, those who were in need of the Dorcas Society and those that could build a new welfare center by themselves. Sure, we learned some of the best methods in evangelism, methods that hand the reins over to the Holy Spirit, but equally important we learned to love a soul.

**Hard Work Preceded Baptism**

There is, of course, more behind 184 baptisms than bright lights and a baptismal pool. There was a lot of work under the direction of a man who has a vision of a ministry trained in the science of soul winning. A trained ministry and a trained laity come not by having in hand a long list of texts to combat objections, but actual, in-the-field, side-by-side work with those experienced in getting decisions. Even though our campaign was a large one Pastor Brusett made it a point to visit with each of us several times. We saw the importance of “clearing and setting” an interest—that is, making sure that a presented truth was understood and then helping them to repeat their decision on that particular truth thus reinforcing their commitment. By being able to perceive an interest’s relationship to the messages being presented, we learned the importance of being able to “read” an individual and thus when and what to say, especially in asking for their decisions.

In every lecture Pastor Brusett emphasized the love response to Jesus, not only the assent to an intellectual responsibility. Every doctrine was centered in Christ. Then and only then could the theme song be sung, “Let go and let Jesus have His wonderful way.” There were only two altar calls. The first, with fifty people responding, represented decisions that were first made in the home. We learned to put our arm around them, black or white, rich or poor, and tell them how much we love Jesus and how He loves them. Our team’s unity grew as we called no man unclean and sought to find the lost sheep.

While 184 persons baptized is considered a large result for a campaign, we were left with the solemn reality that there were more that would respond to the love of Jesus Christ. But the five-week campaign had come to a close. What if it had been shorter? Who would we eliminate? What a terrifying thought, yet a reality. But even though it was a five-week campaign, we all feel better knowing that Pastor Brusett leaves a man from the team to work with the new members and follow up the new interests for another five weeks.

There are many Miamis. There are many willing to labor and there are many going out. But there is a science to soul winning and without it our labors aren’t what they could be. Who will teach us? Who will work with us? We are eager to learn.

The greatest Teacher of all said Go after He Himself had worked side by side with His interns, showing them how to sow and also to reap. It was this group that saw Pentecost.

THE MINISTRY 17
Editors Note: The first scene in this article is based on an actual experience and for that reason the writer’s name is withheld. The second scene is what might have been.

“Dear brethren and sisters, this morning as we open God’s Word, let us turn to . . . The minister began his sermon in the usual way. As we settled into comfortable positions on the hard pew, I wondered if I would see Jesus a little more clearly this morning, if I would be blessed and comforted by new hope. The title, “A Day in the Life,” gave me no clue. I had just endured the worst week of my life. I was ready to be reminded of God’s care for me. 

“‘In the beginning God created the heaven and the earth . . .’

Oh, the creation story. Always a wonderful topic. Yet it’s been so long since the pastor discussed it. I quieted the children and “tuned in” again.

‘Dust thou art, and unto dust shalt thou return.’ Beloved, we have all had dear ones pass away. We all know the agony that accompanies death. . . .”

Must he talk about death? Today? No! Can’t I jump up and beg, “Stop!” But I sit still, toes curled, fists clenched, jaw suddenly iron, as he continues.

“I can recall my own dear mother’s passing, still see her on that bed of pain as if it all happened last week. Gasping for breath, white and tired against the crisp hospital muslin, her gray hair stringy and tangled.”

The minister gazed beyond the congregation. “I hated that sterile room: the drawn drapes and intravenous bottle rumored death. I wanted to whisk my failing mother out of death’s arms, but I had to stay right there. I tried to ease my tension and her weariness by reading our favorite promises of hope . . .”

My dry mouth fell open. I stiffened against my seat.

“I can recall my mother’s death, too—she died last week, pastor,” I whispered mentally to the shepherd in the pulpit.

Oh, God! Make him stop!

“She died, though,” he went on, “with God in her heart. She was ready. I’m so glad we have that blessed assurance. Can you say ‘Amen’ to that, brethren?”

My mother “had God in her heart” too. But the question that had plagued me as I watched her suffer raced through my brain again. Where was God when we needed Him? We believe in eternal life. My hope of seeing her in heaven is all that kept me sane. But why all that pain, God?
"God is ever beside us. Never forget," the pastor advised, "Psalm 91:11—'He shall give his angels charge over thee, to keep thee in all thy ways.' Our God and Creator will not forsake us, friends. Though death and evil are always about us, we must remember ours is a God of love. Though the day of death may come to each of us, the second death has no power over those who believe in Christ's atoning death and resurrection. God loves us. Shall we pray."

Mother trusted Him, lived for Him, loved Him, yet He let her suffer and die. The thoughts stack and tumble, unordered, in my mind. I long for an answer. Why, pastor? Why, God?

"Nowhere has God said, 'Ye shall never die,'" the pastor emphasizes. "While all must pay the price of sin, we are assured Jesus suffers every pain and sorrow with us. He mediates for us so that we who believe in Him may live. It is the second, eternal death from which God's love can save us. I need paint no pictures of how horrible the first death can be: we are all too familiar with it. But imagine with me the second, eternal death, the death without hope, beloved, and praise God for the Son He sent to die the crudest death that we might live anew forever. Friends, see the sunshine streaming in these windows? All nature declares God's life-giving power and . . ."

And sunlight illumines my death-darkened soul. No second death! Yes, the hope is now clear and bright once more. Yes, pastor, "God is our refuge and strength."

"Look at the flowers, children," I direct, pointing at the pansy border. "They tell us God loves us."
K. S. WIGGINS
Evangelist, East Caribbean Conference

Three hundred and twenty-five persons were baptized at the end of a seven-week crusade held during last May and June in the Georgetown Seventh-day Adventist church in Guyana. It was demonstrated that large crusades can be successfully held in our church buildings.

Church evangelism is most successful when it is geared to reach people who have been already exposed to the teachings and standards of the remnant church. In Guyana one thousand handbills were sent to Voice of Prophecy Bible Correspondence Course graduates, relatives, close friends of members, and Bible-study interests. In addition to the handbill the envelope contained a reserved-seat ticket and a wedding-type formal invitation. There was no mass distribution of handbills, but the mailed advertisements and personal invitations brought out about 650 non-Adventists to the first lecture. The attendance for the remainder of the series averaged 360 non-Adventists eleven years old and older.

Decision for Christ

Moving the people toward a decision in a definite and planned manner is the key to leading the audience to unite with the remnant church. In my crusades I lay great emphasis on a decision for Christ as a personal Saviour. When people are converted to Jesus before I present the testing truths, I have no difficulty in getting them to accept the truth and follow through in baptism. Consequently, after I have spent four nights explaining what conversion and accepting Christ means, I make an altar call on the fifth night. This call is an invitation for all who desire to accept Christ as Lord and Saviour to meet me at the altar for prayer. At the altar I explain the plan of salvation, lead the people into a prayer of commitment, give them assurance of the reality of the transaction, and send them back to their seats. This is done every night thereafter until the end of the second week.

Decision for Baptism

On the third Sunday night I begin a two-week period of intensive indoctrination. This period terminates in my asking all who believe that everything they have heard so far is the truth to remain behind for a special conference. This conference is held after the meeting on the fifth Sunday night. The people are told that since they believe what they have heard is the truth, then the only honest thing they can do is to accept it. At this point I announce the date of baptism and pass out decision cards. The candidates are required to attend a Bible class each night that week, at which time all the doctrines of the church are studied.

After the baptism on the fifth Sabbath evening, the people are told that because all of God's people were not ready for that baptism, another one will be held the next Sabbath evening. An altar call is made each night during the week. The same procedure is followed during the seventh or last week.

Progressive Decisions

My plan is to have the people making progressive decisions. All key doctrines are buttressed with mimeograph lessons, and all who fill in the required answers are always asked to make a decision for the truth taught in that particular lesson. Thus a person comes into the remnant church via a series of small but important decisions. This makes it easy for large numbers to decide to obey all the truth.

The use of our church buildings makes the call to unite with the church convenient. Before the sermon is preached, I tell the people that I am going to make the call. I tell them that as soon as my sermon is finished we are going to sing a hymn, and I want all who desire to be baptized to go to the vestry and fill in a card. At the end of the sermon, some slip out through side doors, others walk down the aisle and go into the vestry where one or more of my helpers assist them in giving the information necessary for follow-up.

It is my conviction that evangelistic crusades held in our churches can be very productive when careful and intelligent preparation of the field is done. They are much less expensive than those held in tents, and attract a better type of people. From two crusades held in churches recently, the Lord has blessed with a harvest of more than 550 souls.
According to the Church Manual, "In the absence of a pastor, not only is the local elder the spiritual leader of the church, but he is responsible for fostering all branches and departments of the work. The Sabbath school work, the Missionary Volunteer work, the missionary activities of the church, the interests of the church school, and every other line of activity should receive his attention, his advice, and his encouragement."—Page 82.

In fostering the various lines of church activity it is very important to keep in mind what the ultimate objective of each of these activities is, lest it be little more than keeping the wheels of machinery going.

The Supreme Business of Every Church

The supreme business of every church and every Christian is the saving of souls. The apostle Paul declares, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry" (Eph. 4:11, 12). Weymouth's translation reads, "In order fully to equip His people for the work of serving." Moffat renders it, "For the equipment of the saints, for the business of the ministry." *

This makes it clear that persons who are won to the church should at once become active in working for others. They are saved to serve. Ellen G. White declares, "Just as soon as a church is organized, let the minister set the members at work."—Evangelism, pp. 353, 354. She continues, "Personal responsibility, personal activity in seeking the salvation of others, must be the education given to all newly come to the faith."—Ibid., p. 354.

The apostolic church was first organized as a missionary agency for the carrying out of the Saviour's commission. The Seventh-day Adventist Church was likewise first organized for the work of evangelism. It was born in the evangelistic mold and when it ceases to be evangelistic in its concepts and mission it might just as well cease to exist. "The church of Christ on earth was organized for missionary purposes."—Testimonies, vol. 6, p. 29.

It is this concept alone that will keep the church alive as a Spirit-filled movement. It may survive without evangelistic outreach; it may even be a going organization with endless activities; but activity alone is no assurance that the true goals of the church are being met. Unless the members of the church are being trained, equipped, and engaged in the work of
soul winning, the purpose of the church is not being realized.

**Love of Souls Lost**

There are, unfortunately, some churches that have lost all their missionary zeal and desire to have it so. A pastor of such a church remarked, "My members want to hear a good comforting sermon on Sabbath and then be left alone the rest of the week." And in a large city where there were a number of churches one pastor said of his congregation, "They are not interested in adding new members. The church is just the size they like. They don't want it to get larger."

During the summer of 1968 some members of a congregation in Cape Cod, Massachusetts, generated a movement to remove their pastor. The pastor was young Peter Marshall, son of the late pastor of the large New York Avenue Presbyterian church in Washington, D.C., and chaplain of the U.S. Senate. After the young pastor had been there only a few months there were those who wished him removed. Why? Because he was apparently too successful. As one member put it, "This is a little church and we want to keep it that way."

Obviously there are but few that see growth in this light. The great majority of our members welcome it. But how many are really doing something about it?

The pastors, elders, and other church officers have a solemn responsibility in this area. We are counseled:

The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. . . . It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead.—**Christian Service**, p. 62.

That too many of our churches are even now "fruitless and dead" is all too evident. How can they be kept alive?

Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone.—**Evangelism**, p. 357.

If the church is to fulfill its mission, it is vital that the total membership assume personal responsibility for reaching those that have not yet heard the message that is to prepare a people for the coming of the Lord. The negative attitude that many members have toward personal soul winning places a definite limit upon evangelistic possibilities by the congregation. Where such attitudes persist they must be changed. This calls for positive spiritual leadership.

In his excellent book, **Evangelism That Evangelizes**, Dr. Carl M. Zweasy puts it this way:

We must see that evangelism or reaching the lost for Christ and the church is the primary program of the WHOLE church. Today in many churches this program is playing second fiddle to other programs within the church, many of which are totally unrelated and irrelevant to the command of Christ to preach the gospel to every creature. We need to restudy and reevaluate each committee and organization of the church in the light of the great commission. Is the winning of lost souls to Christ still pertinent, still paramount? Have we who determine the total program of the church any very profound conviction that the supreme mission of the whole church is to reach the lost person, old and young, for Christ? If so, then it is our responsibility to see that every organization participates in the attainment of that end. Not a single group of whatever size, age or importance should be overlooked or bypassed in this matter. Only when this program has been successfully promoted in each organization within the church, may that church be properly said to be evangelistic.

—Page 24.

To produce an evangelistic consciousness throughout the church, within every department and function, is one of the greatest challenges confronting pastors and church leaders today. As a local elder, let this be your great burden, the subject of earnest prayer and personal endeavor. The accomplishment of this grand objective may depend largely upon your personal influence and labors.

**MY PRAYER:** Dear Lord, Thou hast awakened me to a new sense of responsibility. I have failed, and we as a church have failed in doing what is expected of us in reaching those about us for Christ. But, Lord, forgive and grant that new life and zeal may come into our labors. Give me a new burden for souls and wisdom to know how I can best be used of Thee to help arouse our total membership to greater evangelistic endeavor. Amen.

What's a Nice Church Like Yours Doing in the City?

NIKOLAUS SATELMAYER
Pastor, Greater New York Conference

ALAN WALKER, a city minister, writes:

No apologies, please, for the Christian gospel. Tell it. Tell it on the mountains, tell it on the plains, tell it in the cities. Tell it, wherever people are found. Tell to the whole wide world that Jesus Christ is Saviour and Lord.
The Nature of Christ During the Incarnation

Excerpts from the writings of
ELLEN G. WHITE

Supplement to THE MINISTRY
6840 Eastern Avenue, N. W.
Washington, D. C. 20012
INTRODUCTION

With the publication of *Questions on Doctrine* (Review and Herald Publishing Association, Washington, D. C., 1957) considerable interest was stirred concerning the nature of Christ during the incarnation, and the relationship of that nature to the nature of man, especially in man's battle with temptation and sin.

As study followed the publication of *Questions on Doctrine*, the suggestion was made that the Appendix B, entitled: "Christ's Nature During the Incarnation" could be made more helpful if the elements of possible interpretation—emphasis by italicization, interpretation by title, etc.—could be minimized, so that the statements would stand before the reader in their own strength, speaking to his mind.

The material in its present form was considered by the Biblical Research Committee of the General Conference and was approved as a more helpful form for future presentation. (The *Questions on Doctrine* form appeared in THE MINISTRY of September 1956.)

Readers of this material are encouraged to consider the balance in these statements between the divinity and the humanity of Christ, and the dangers inherent in making Him too exclusively divine or too completely human. The element of mystery in the incarnation calls for constant recognition.

Additional copies of this particular insert may be secured at 25 cents each.
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BIBLICAL RESEARCH COMMITTEE
General Conference of Seventh-day Adventists
6840 Eastern Avenue, N. W.
Washington, D. C. 20012
I. The Mystery of the Incarnation

1. The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.

The Youth's Instructor, Oct. 13, 1898.

2. In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.

-The Signs of the Times, July 30, 1896.

3. As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last.


4. That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we cannot hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying by his own unaided efforts, to find out God.

-The Review and Herald, April 5, 1906.

5. Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily...

This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness.

-The SDA Bible Commentary, vol. 5, p. 1113.

6. We cannot explain the great mystery of the plan of redemption. Jesus took upon Himself humanity, that He might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs.

-The Review and Herald, Oct. 1, 1889.

7. The doctrine of the incarnation of Christ in human flesh is a mystery, “even the mystery which hath been hid from ages and from generations.” It is the great and profound mystery of godliness.

-The Review and Herald, April 5, 1906.

8. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of Heaven, equal with God, should die for the rebellious race.

-The Spirit of Prophecy, vol. 2, pp. 11, 12.

II. The Purpose of the Incarnation

1. Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement.

-The Signs of the Times, June 9, 1898.

2. Christ left His position in the heavenly courts, and came to this earth to live the life of human beings. This sacrifice He made in order to show that Satan's charge against God is false—that it is possible for man to obey the laws of God's kingdom.

-The SDA Bible Commentary, vol. 5, p. 1129.

3. Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or
sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In His own character He displayed to the world the character of God.


4. He for our sakes laid aside His royal robe, stepped down from the throne in heaven, and condescended to clothe His divinity with humility, and become like one of us except in sin, that His life and character should be a pattern for all to copy, that they might have the precious gift of eternal life.

—The Youth's Instructor, Oct. 20, 1886.

5. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man.

—The Signs of the Times, Jan. 20, 1890.

III. Miraculous Union of Human and Divine

1. Laying aside His royal robe and kingly crown, Christ clothed His divinity with humanity, that human beings might be raised from their degradation and placed on vantage-ground. Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience.

—The Review and Herald, June 15, 1905.

2. In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after His long fast, when He was an hungered, and suggested to Him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience.

—Ibid., Feb. 18, 1890.

3. The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that He who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven He became one with us. In Him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in Him the brightness of divine glory, the express image of God the Father.

—The Youth's Instructor, Nov. 21, 1898.

4. No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. When urged by His companions to do wrong, divinity flashed through humanity, and He refused decidedly. In a moment He distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong.

—Ibid., Sept. 8, 1898.

5. As a member of the human family he was mortal, but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. . . . What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man!

—The Review and Herald, July 5, 1887.

6. The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. . . . He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we
through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for awhile relinquished.

- Ibid.

7. Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.

- The SDA Bible Commentary, vol. 5, p. 1113.

8. What opposites meet and are revealed in the person of Christ! The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! One with the Father in dignity and power, yet in His humanity tempted in all points as human nature is tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom.

- The Signs of the Times, April 26, 1905.

IV. In Taking Human Nature Christ Did Not Participate in its Sin or Propensity to Evil

1. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

- The Signs of the Times, May 29, 1901.

2. In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the Lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam.... We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.

- The SDA Bible Commentary, vol. 5, p. 1131.

3. Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

- Ibid., p. 1128.

4. Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God.... Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be.

- Ibid., pp. 1128, 1129.

5. The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin...
The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” Isa. 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner.

6. He was born without a taint of sin, but came into the world in like manner as the human family.

18. Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition.

C. Christ Came to Redeem Adam’s Failure.
1. Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam’s failure.

VI. Christ Took Real Human Nature
1. Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. “As the children are partakers of flesh and blood, He also Himself likewise took part of the same.” He was the son of Mary; He was of the seed of David according to human descent.

2. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours.

3. When Christ bowed His head and died, He bore the pillars of Satan’s kingdom with Him.
to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. —The Youth's Instructor, April 25, 1901.

VII. Assumed Liabilities of Human Nature

1. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. —The Signs of the Times, Aug. 2, 1905.

2. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed. —The Review and Herald, July 28, 1874.

3. The human nature of Christ was like unto ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. Therefore His desire for the removal of suffering was stronger than human beings can experience. —The Signs of the Times, Dec. 9, 1897.

4. In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. —The Review and Herald, July 28, 1874.

5. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. —The Signs of the Times, June 9, 1898.

6. Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. . . . God became man! —The Review and Herald, Sept. 4, 1900.

7. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. —The Desire of Ages, p. 117.

8. Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men. —The Signs of the Times, June 9, 1898.

9. . . . notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal. —The Desire of Ages, p. 112.

10. Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed
what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.


11. He [Paul] directs the mind first to the position which Christ occupied in heaven, in the bosom of His Father; He reveals Him afterward as laying off His glory, voluntarily subjecting Himself to all the humbling conditions of man's nature, assuming the responsibilities of a servant, and becoming obedient unto death, and that death the most ignominious and revolting, the most shameful, the most agonizing—the death of the cross.

—Testimonies, vol. 4, p. 458.

12. The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be even equal with theirs; that they would be witnesses of His humiliation and great sufferings.

—Early Writings, p. 150.

13. Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.

When Adam was assailed by the tempter in Eden he was without the taint of sin, He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed.

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. . . . Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.

In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

—The Review and Herald, July 28, 1874.

VIII. Tempted on All Points

1. Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one.

—Education, p. 78.

2. God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature.

—The Watchman, Dec. 10, 1907.

3. He "was in all points tempted like as we are." Satan stood ready to assail Him at every step, hurling at Him his fiercest temptations; yet He "did no sin, neither was guile found in His mouth." "He . . . suffered being tempted," suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; not a single thought or feeling responded to temptation.

—Testimonies, vol. 5, p. 422.
4. Would that we could comprehend the significance of the words, “Christ suffered, being tempted.” While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch-apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, “The prince of this world cometh, and hath nothing in Me.” The storms of temptation burst upon Him, but they could not cause Him to swerve from His allegiance to God.

—The Review and Herald, Nov. 8, 1887.

5. I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. “It is written” was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me”—nothing to respond to temptation. On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances.


6. Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. . . .

In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death.

—The Desire of Ages, p. 117.

IX. Bore the Imputed Sin and Guilt of the World

1. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because He was without one taint of disloyalty or sin.

—The Youth's Instructor, Aug. 4, 1898.

2. Notwithstanding that the sins of a guilty world were laid upon Christ, . . . the voice from heaven declared Him to be the Son of the Eternal. —The Desire of Ages, p. 112.

3. The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be even equal with theirs; that they would be witnesses of His humiliation and great sufferings; . . .

—Early Writings, p. 150.

4. He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will.

—The Review and Herald, July 5, 1887.

5. The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because He Himself was obedient. He was one with God. Not a taint of corruption was upon Him.

—The Signs of the Times, Dec. 9, 1897.

6. As one with us, He must bear the burden of our guilt and woe. The Sinless One must feel the shame of sin. . . . Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit.

—The Desire of Ages, p. 111.

7. The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world.

—The Review and Herald, Aug. 4, 1874.
8. Entire justice was done in the atonement. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. Christ fulfilled every requirement demanded by justice.

—The Youth's Instructor, April 25, 1901.

9. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer.

—The Signs of the Times, Dec. 5, 1892.

X. Perfect Sinlessness of Christ

1. We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be ensnared in darkness. This holy substitute is able to save to the uttermost; for He presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God.

—The Signs of the Times, June 9, 1898.

2. With His human arm, Christ encircled the race, while with His divine arm, He grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In His human nature He maintained the purity of His divine character.

—The Youth's Instructor, June 2, 1898.

3. He was unsullied with corruption, a stranger to sin; yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points like as we are. Jesus endured agony which required help and support from His Father.


4. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His Father was ready to impart to Him, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world.


5. His doctrine dropped as the rain; His speech distilled as the dew. In the character of Christ was blended such majesty as God had never before displayed to fallen man, and such meekness as man had never developed. Never before had there walked among men one so noble, so pure, so benevolent, so conscious of His godlike nature; yet so simple, so full of plans and purposes to do good to humanity. While abhorring sin, He wept with compassion over the sinner. He pleased not Himself. The Majesty of heaven clothed Himself with the humility of a child. This is the character of Christ.

—Ibid., vol. 5, p. 422.

6. The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. Yet He was not exempt from temptation. . . . Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood.

—The Desire of Ages, p. 71.

7. In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the Lamb "without blemish and without spot." . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.

—The Signs of the Times, June 9, 1898.

8. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of Heaven, equal with God, should die for the rebellious race.

—The Spirit of Prophecy, vol. 2, pp. 11, 12.
9. Jesus looked for a moment upon the scene, the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Well He knew for what purpose this case had been brought to Him. He read the heart, and knew the character and life history of everyone in His presence. . . . The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of Infinite Purity. —The Desire of Ages, p. 461.

10. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. —The Review and Herald, Dec. 15. 1896.

11. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; . . . —The Desire of Ages, p. 90.

12. Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin. —The SDA Bible Commentary, vol. 5, p. 1142.

XI. Christ Retains Human Nature Forever

1. In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. . . . In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. “God so loved the world, that He gave His only begotten Son.” John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.” God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. —The Desire of Ages, p. 25.
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(A survey and evaluation)

THE GATHERING OF ISRAEL—May 1971
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But many city people are not hearing the message that Jesus Christ is Saviour and Lord! And why isn't the message of life reaching them?

There are numerous reasons, and this article will discuss some of them. First, a brief over-all scan of city churches. Second, the need for qualified leadership in the cities. And finally, we will examine the efforts of some churches to meet the gigantic challenge.

1. Church in the city. The New Testament and other early sources indicate that the church had its beginnings in the city. The gospel message raced at space-age speed from city to city until most of the city people were challenged by it. From the ancient cities new ideas and concepts spread throughout the world and Christianity likewise began penetrating the nations from city centers. These cities were not mere towns with minor influence, instead they were “places from which the power of governments, business, education, and cultural life radiated. And it was in them that Christ won his first victory.”

Even by today's concept of a large city, Corinth was an important center with 500,000 inhabitants.

The early church was very influential in the cities, but today this influence has been shattered by the atomic-age megalopolis. The church has lost so much ground that the World Council of Churches in 1948 stated, “There are three great areas of our world which the churches have not really penetrated. They are Hinduism, Islam, and the culture of modern cities.”

Today the city is seen by many as a way to freedom. For many it is freedom from religion that they feel has no practical function to perform in their lives. Will Herberg believes that Christianity does not shape the views of most Americans on economics, business, and politics. Many city people get their spiritual uplift from the philharmonic broadcast and not from the church. A church that does not challenge the city dweller or influence his daily struggle has no appeal to him. As a result, the role of the church has often been replaced by various forms of secularism.

The Church in Retreat

Why is it that today when “one in every eight of our population now lives in the five cities of over a million inhabitants each—New York, Chicago, Los Angeles, Detroit, and Philadelphia,” the church has lost much of its influence? One reason is that the church has retreated from the city battle scene to the suburbs. In New York, during a period when two hundred thousand people moved into the area below Fourteenth Street, seventeen Protestant churches moved out. Once the churches leave, what happens in the vacated area? Nothing much. Before they moved at least some kind of ministry was carried on, but...
once the churches leave the area a spiritual blackout is often left behind. The action of many churches may be compared to an illegal walkout. There is, however, one main difference: The church is often not willing to negotiate—its mind is made up and it calls upon the Lord to sanctify its tactics.

Many church members have an attitude that approves such moves. Since man created the cities they feel the church should stay out of them. In part it is an attitude of unconcern for the city people. Perhaps the most accurate minidescription of this attitude is that written by Ogden Nash:

The Bronx?
No Thonx! 10

This attitude toward the Bronx, a part of New York, may well be the attitude of many church members toward all cities.

2. Wanted: Leadership. But if the church is concerned about city residents, how will it show its concern? The voices of God and His people are often muffled out by the rattling air hammer, honking cabbies, rumbling subways, and music blasting out of the night clubs. If the city people show an attitude of not caring about God's message amidst the confusion, why then should the church care. "Because God cares about all people who inhabit metropolis, the church cares about them." God has appointed the church to be the "servant and the healer of the city." It is a herculean assignment that cannot be carried out with an attitude of, We don't care for those lost city sinners! Strong leadership in the city churches is needed.

Lack of funds is often blamed for the failure of the church's witness, but Lyle E. Schaller feels that lack of pastoral leadership is more crucial. "In suburbia there will usually be one such (a professional) person for every 700 residents; in the inner city one for every 2,000 or 3,000 residents." God has appointed the church to be the "servant and the healer of the city." It is a herculean assignment that cannot be carried out with an attitude of, We don't care for those lost city sinners! Strong leadership in the city churches is needed.

Lay Witness

However, the professional ministry by itself cannot effectively witness to city residents. Laymen have been asked to clean, paint, and decorate the church, but often not trusted to witness as mature Christians. Keith Miller feels the reason for the mistrust is that ministers are afraid to trust "the laymen with the Message for fear that they will somehow misrepresent and oversimplify it." 14

Once the local church is seen as a supply depot and not merely an ark of safety, the ministry will properly train laymen to be effective in their witnessing. It is the layman who will demonstrate to his co-workers the meaning of a living Christian faith. Many non-Christians will look at the church through the life of a layman and not through the life of the minister.

3. How some churches meet the challenge. Once the church recognizes its responsibility to city residents, it has to begin showing this recognition in an effective manner. The church must evaluate the effectiveness of its ministry and, if necessary, restructure its program. Paul E. Little points out that the church has to aim its outreach at the people who need it:

When our Lord called Simon and Andrew, He said, "Follow me and I will make you become fishers of men." (Mark 1:17). Among other things He was teaching that to catch fish one must go where fish are. A simple Simon with his line in a barrel is a pathetic figure. Yet some of us seem to be just that in evangelism. We hold evangelistic meetings with few or no non-Christians present! The fish avoid our barrel in droves. We must go where they are if we are to gain any significant audience for the gospel. 16

There are churches that have accepted the challenge of bringing the message of Jesus Christ to the city residents. Here is a sampling of some of the approaches:

Open All Night

One church performed the simple act of opening its chapel on a twenty-four hour basis to the community. Even though previous to the opening, vandals did some damage to the church, by faith the chapel was opened and "about two hundred people a month visited it at night, between the hours of ten and four." This "night church" must have been the only church many of these individuals attended. The community was friendlier to the church after this simple and inexpensive program was started.

The Central Methodist Mission in Sydney, Australia, started in 1963 its Life Line program. The main purpose of the program is to have a trained Christian, minister or layman, available over the telephone twenty-four hours a day. Suicide, marriage problems, alcoholism, drug addiction, are
only a few of the problems discussed. Then there are the lonely city people, who just need someone with whom they can talk. A youngster called because “my parents have left for the evening and I am scared. Will you talk with me?” What an opportunity for Christian witnessing! This program opened lines of communication between the church and city residents.

**Telephone Evangelism**

There are, of course, many uses for the telephone. The kidnaper may use it to call for the ransom, the bill collector will use it to demand payment, but Christians may also use it. Here is one example: Under the direction of Roy B. Thurmon, the Metropolitan Evangelistic Crusade in New York City began using the telephone in conjunction with the It Is Written telecast. Immediately following the telecast viewers may call to ask for additional information or to discuss the program. During the week the crusade staff keeps in touch with the viewers; Bible studies and prayer are possible over the telephone. The telephone is not a substitute for personal contact, but it is a means of reaching those who otherwise may prove untouchable—the apartment residents.

**Health Care**

Some programs are well suited for laymen, combining work and witnessing. One such program is helping individuals needing health care after they are released from a medical institution. This help they may need for several days or for a longer period. Dunbar W. Smith, M.D., and Mrs. Carrie Carbone, R.N., started a pilot project of training laymen in the New York area for these health-care jobs. Several agencies have been organized throughout the area that advertise the services of these individuals.

As the laymen work they have an opportunity to witness for Jesus Christ. In 1969 alone, 467 laymen were trained in New York, with some 240 graduating in November, 1969. Other training sessions have followed. Presently Yonkers, New York, alone has some eighty health aides. The goal according to Karen Campbell, director of Bates Nurses Registry, is to have “one thousand workers in New York.”

City residents are often plagued by fires, forcing them to flee with almost everything left behind. Can the church help these individuals? In cooperation with the Red Cross, the Jackson Heights Seventh-day Adventist church in Queens, New York, developed a program of helping fire victims. A clothing van is on call at all times and it responds to calls throughout the city. According to John Luppens, former assistant pastor of the church, the laymen are organized into teams and they are most helpful on fire-filled weekends. Pastor Gilbert Andersen, originator of the program, tells of a visitor’s experience. A night fire abruptly drove out a Floridian from his hotel. He was able to escape, minus his tie. The van supplied him with a tie and he continued on his trip. Weeks later he returned the tie to the church, cleaned, pressed, and with a thank-you note!

**The Now Challenge**

The city people have a need—the need of Jesus Christ. Only Christ is able to fully meet their problems. The church has a responsibility and it dare not close its eyes. Years ago a poet described American cities with these overly optimistic words:

*Thine alabaster cities gleam, Undimmed by human tears!* 19

But today tears are coming in torrents! When Jesus came in sight of Jerusalem He burst into tears (Luke 19:41).

What do you do when you come in sight of the city? What is a nice church like yours doing in the city?

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2. Ibid., p. 30.
3. Ibid.
7. Leiffer, op. cit., p. 44.
8. Ibid., p. 19.
13. Ibid., p. 155.
MISSION '72 is now upon us. This monumental project is a determined effort by the whole church to reach every home in North America with God's last message. It is the most massive sowing and reaping evangelistic endeavor yet conducted by the remnant church, and we are all eagerly looking forward to a bountiful and joyous ingathering of precious souls as the meetings begin on March 4.

But the hoe! The ground! Is the soil prepared so that the precious and attractively packaged seed will not fall on hard or stony ground or among thorns?

Jesus has showed us and told us the steps to take in doing this work. "Christ's method alone will give true success in reaching the people."—Christian Service, p. 119. "There is no other way of reaching them but in Christ's way."—Testimonies, vol. 8, p. 73. "Christ's way of presenting truth cannot be improved upon."—Counsels on Health, p. 498.

What Is Christ's Way?

What is this super-effective way? We must know it in order that the bending of all our efforts will result in the largest possible harvest.

Six very simple steps are listed in the Spirit of Prophecy writings. They are as follows:


During Mission A.D. 30, when Jesus sent forth the seventy, "He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for the truth to reach their minds."

—Counsels on Health, p. 34. The Lord had a systematic approach to soulsaving that He urged upon His trainees. His method has not changed.

There is a vitally important reason why Jesus started with medical missionary work. "He knew . . . that man's great need was conversion. . . . He would begin the work of overcoming just where ruin began,—on the point of appetite."—Medical Ministry, p. 264.

Begin on the Point of Appetite

Indulgence of appetite is what enslaves millions today, and separates them from their Creator and Sustainer, causing an unhealthy condition of the body and casting a dark shadow over the mind. These indulgences include tobacco, alcohol, drugs, coffee, tea, wrong foods, too much food, overwork, late hours, physical inactivity, and many others.

It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind.—Counsels on Health, p. 445.
The precious seed when scattered will sink deep into fertile ground, and in due time will bring forth an abundant harvest.

The good seed, however carefully scattered, will fall largely on stony ground and among thorns unless time and care are previously taken to prepare the soil. The abused body and sluggish mind create an effective barrier to the influence of the Holy Spirit.

We must begin by mingling with men. Too often we are so busy operating the machinery of the church that we don't take time to get close to our neighbors, or even
family, except when it's time to hand out tracts or do Ingathering. We must desire their good, and show that we do. "By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done."—Testimonies, vol. 9, p. 41. "The true heart expression of Christlike sympathy, given in simplicity, has power to open the door of hearts."—Ibid., p. 30.

Unselfish Ministry

Next must come unselfish ministry to our newfound friends and neighbors. "Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers and enable you to reach their hearts."—Ibid., p. 127. "We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazaretto filled with victims of both physical and spiritual disease."—Ibid., vol. 7, p. 62.

Remember too, that "nine tenths of the diseases from which men suffer have their foundation" in the mind (Counsels on Health, p. 324). Potent causes emphasized by Ellen G. White include home trouble, remorse for sin, and erroneous doctrines. In these areas all can help.

"Do medical missionary work. Thus you will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth."—Ibid., p. 499. "We are to interest the people in subjects that concern the health of the body as well as the health of the soul."—Ibid., p. 500. "We should teach others how to preserve and to recover health. . . . The very essence of the gospel is restoration."—Ibid., p. 31.

Each Can Do Something

"Those who have not had special training in one of our medical institutions may think that they can do very little," but "everyone is to do all he can to roll back the wave of disease and distress that is sweeping over our world."—Ibid., p. 529. As Seventh-day Adventists possessing the Spirit of Prophecy instruction, we all have access to a wealth of information and knowledge about how to live healthfully, even without specific medical or paramedical training. Each has an individual responsibility to impart this information in a tactful, helpful way to his neighbors.

Methods in preventive and restorative medical missionary work include Five-Day Plans to Stop Smoking, nutrition classes, cooking schools, the 4 DK Plan for alcoholics, weight control and physical fitness instruction, and community or cottage health lectures. We must keep in mind, however, that the one-to-one, person-to-person approach is the most dynamic and effective in opening hearts. The new Home Help materials from the General Conference Temperance Department can quickly prepare almost any church member with the know-how and the tools (three and one-half minute films, pamphlets, and script) for effective and simple health evangelism.

Results Assured

The Lord promises success when His methods in soil preparation are used. Acts of sympathy and helpfulness will touch people's hearts. "Gratitude springs up, faith is kindled. They see that God cares for them, and as His word is opened they are prepared to listen."—Medical Ministry, p. 247. Following this, "the influences that are associated with health reform will commend it to the judgment of all who want light, and they will advance step by step to receive the special truths for this time."—Testimonies, vol. 6, p. 379.

Christ's method may not bring the quick and showy display of annuals, which wither and die in one season, but it will produce an ever-enlarging garden of perennials, who are firmly rooted and grounded in the faith. "God would be better pleased to have six truly converted to the truth . . . than to have sixty make a nominal profession and yet not be thoroughly converted."—Ibid., vol. 4, p. 317.

In the long run, however, "when the cities are worked as God would have them," beginning where the ruin began, restoring and converting the whole man—physically, mentally, socially, and spiritually—"the result will be the setting in operation of a mighty movement such as we have not yet witnessed" (Medical Ministry, p. 304).

MISSION '72 is already upon us! Let us use the hoe vigorously as it continues. It is the Heaven-ordained agency of medical missionary work that opens hearts, rejuvenates bodies, and clarifies minds. Then the precious seed when scattered will sink deep into fertile ground, and in due time will bring forth an abundant harvest.
ANDREWS THEOLOGICAL SEMINARY conducts a field school in each of the divisions of the General Conference once in every five years. The summer of 1971 was scheduled as the time for the Far Eastern Division Field School, and the place was Mountain View College. This college is situated in the country and is in an ideal location for study. Two hundred and seventy-five administrators, field workers and teachers from many countries assembled on May 3 to begin the largest extension school the university has conducted anywhere in the world. The classes were of necessity large, but this did not seem to hinder helpful interaction between students and teachers, and one could sense the learning processes taking place in every class session.

Arthur White taught two classes each day in prophetic guidance. In addition to his schoolroom lectures, he conducted seminars and colloquia. The students were thrilled by his recital of the leadings of God's Spirit through His chosen messenger, Ellen G. White. Many are buying the Spirit of Prophecy books and using them constantly in their ministry.

The writer offered a class in Christology to an eager group of ministers and teachers, and Bruce Johnston, the division evangelist, laid a solid foundation in methods of evangelism.

The teachers who attended received special help from the class, Improving Instruction in the Secondary and Elementary Schools, taught by Marion Simmons, division associate secretary of education.

A class in psychology of learning was given by Ruth Murdoch, professor of education at Andrews University.

The coordinator for the Extension School was Pastor R. C. Williams, Ministerial Association secretary for the division. He made a distinct contribution to both teachers and students and fostered an excellent school spirit.

Ever since its founding, Mountain View College has been the center of missionary activity. Thirty-eight churches have been raised up in the surrounding barrios by the students and teachers of this "school of the light." On Sabbath the Extension School teachers visited many of these churches and were impressed with what one college has done in its missionary outreach. These churches have their own humble church buildings, and many have a church school on the same compound, as well as housing for church school teachers. What Christian education does for a community is amazing!

The final meeting was a most touching experience. Workers from many countries shared common interests during these summer weeks and experienced true Christian fellowship. National barriers were broken down and all met together on common ground. It was hard to say good-by, but we pledged that we would pray for one another and look forward to the time when we would enter the school of the hereafter where Christ Himself will be the teacher.
THE next color in our do-it-yourself rainbow is BLUE. Here we may have to overcome a bit of emotional resistance, since blue has long been associated with a depressed state of mind. This is highly unfortunate, for blue is, in itself, one of the most beautiful of all colors. What can compare to the cerulean blue of a summer sky? Therefore, in an effort to give it a somewhat better reputation, I’m assigning it the significance of PROPER USE OF TIME.

There is simply no disputing the fact that throughout the lifetime of each person, he has exactly the same amount of time as any other person of the same age. (The exception, possibly, is the air traveler who may gain or lose a complete day, or parts thereof, but this is hardly worth quibbling over!) However, the constant cry of most of us in the late twentieth century is this: “I just don’t have the time!” Yet I’m convinced that we would have it if we took a good, hard look at the way we use the minutes and hours, and then made changes accordingly.

A recent survey showed that the average American spends forty-two hours each week watching television. One shudders to think of those on the extreme top of the scale who, to balance out the average, watch much more than that! Not long ago I had a disquieting conversation with a young woman who told me that she’d just read her first book in ten years! “Too much TV,” she confessed airily. She was not a worldling; she was a Seventh-day Adventist in good and regular standing.

Every minister’s wife undoubtedly has her own secret formulas for utilizing those stray bits and pieces of precious time that come her way. Here are a few that I find useful:

1. Always have some reading matter with you, even when you’re standing in line at the supermarket—perhaps we should say especially when you’re standing in line. Listen carefully to instructions and conversations, so that you don’t have to waste time hearing the material twice. Tucking notes into lunch bags and boxes to remind various family members of their schedules may save you both time and frayed nerves.

2. Establish firm priorities for your activities. If one had to choose between good and bad, of course the choice would be simple. But when it’s a matter of choosing between good and good, activity-wise, then a firm, hard look at what’s most important just has to be taken. (As an example, a minister’s wife who must entertain frequently may have to give up the satisfaction of home-baked desserts in favor of simple fruit and purchased cookies or sherbet and cookies. It’s the hospitality that counts, not the gourmet menu, particularly when the latter may cause her to spend
hours in the kitchen that she could better spend helping deprived children.)

4. If you get into a bind where you're really desperate and drowning in things that must be done, sit down and make up a 24-hour chart. Be honest. Note in all its stark reality where you believe your time is going.

5. Refuse to let your mind run ahead of you and sit down on a figurative log, waiting for you to catch up. This not only causes you to miss the joy and satisfaction of each moment, but it causes you actually to waste time because you're so distracted.

Ellen Terry, the famous actress of yesteryear, always kept a large basket filled with baby clothes cut and ready to be made for the underprivileged. When any of her friends came to chat with her, she would pull out a piece of sewing, knitting, or crocheting from the basket and politely hand it to her guest. She used to say that the number of finished articles that she sent out every year was amazing, when you consider that every one of them was made by somebody who, if she hadn't had the basket there with things ready, would have talked for hours with folded hands! (I'm not sure whether, if you adopt this plan, it will firm up your friendships, but the idea intrigues me, nonetheless. All the New Guinea babies need little warm flannel sacks to wear; it occurs to me that I must prepare a basket just like this for those sit-down moments.)

Related to our former rainbow color is another with a rather poor reputation. I'm referring to INDIGO. However, I'm going to call that color FLEXIBILITY. An equally good title for it would be RESILIENCE. I must admit, however, that it is with a certain amount of self-consciousness that I approach this quality, since it is one with which I have never set any world records or even local records, for that matter. But I am more and more convinced that the stresses of the late twentieth century make this quality absolutely vital to health and happiness. A little sentence I saw the other day says it well: "Every day the world turns over on someone who has just been sitting on top of it."

Probably there is no other group of women in the world so desperately in need of FLEXIBILITY as ministers' wives. If even one day out of the 365 progresses to a planned, completely orderly conclusion, this is probably about the best average that can be expected. Amid the "tumult and the shouting" someone has to stand completely calm and unruffled—above the storm. Unfortunately, I find even yet that this role is one I play rather poorly.

In my own home Friend Husband usually leaves the house anywhere between 5:30 and 6:30 A.M.—hardly the most fetching part of the day. He arrives back home again, if I'm lucky, about 6:30 P.M., and if I'm not, at 8:00 P.M. or later. Quite often, as a result of the accumulated pressures of editing the church paper, attending a proliferation of committees, greeting cordially the incessant stream of visitors who "know you're terribly busy, but I will only take a few minutes," and reading his mountains of mail, some of it bruisingly unchristian, he is afflicted with a headache, and declares anything but the blandest of foods repugnant to him. But headache or no, we have gotten into the habit of eating a very light meal at night, the soup and cottage cheese and fruit kind of thing. Imagine my annoyed surprise one evening when, as he pushed his cottage cheese about with his fork, he remarked pointedly, "I wish once in a while we'd have a really good meal when I come home!"

These, of course, are challenging words to any wife, myself included. Though I reminded him (rather firmly, I fear) that I never know when to expect him, and that I thought I was following his food directives very faithfully, nonetheless I made a firm resolve to prepare a gourmet's delight the very next evening. This I did, rushing home from school to scrub potatoes for baking (having stopped at the store for sour cream), to bread gluten steaks, to crisp a tossed salad, and so on and on. I set the table charmingly, humming a gay little tune to myself. I'd admonished him when he left in the dark, early morning hours not to be late that I would expect him tonight at six o'clock. He had agreed. Or so I thought.

Six o'clock came—and went. Six-fifteen came and went. Six-thirty came and went. My baked potatoes were a soggy mess. My hot muffins were hard little dried-out pellets. My disposition was something less than sunny. Then the telephone rang. Cheerfully, the perpetrator of my sufferings chirped, "Hi, I think I'll be getting away from my office within the next few minutes." (It's about a forty-minute drive home at that hour, with Washington traf-
fic in full swing.) I wish I could say that I assured him whatever time he arrived I'd be delighted to see him. Alas, I think I took a lungful of air and didn't repeat the same adjective twice in describing the injustice that had just been done to his faithful, drudging wife. You see, I hadn't the necessary flexibility. Of course, I had to apologize when he arrived home and that may have been good for my character, but enough resilience to have laughed off the incident would have been even better for it.

In a world of so much inconvenience and trouble—far more than enough to go around—faith is the key to flexibility. Faith that there really is a divine plan for our lives and that these small, abrasive, everyday annoyances are just an inescapable part of the human condition.

The last color of this do-it-yourself rainbow is a top favorite of mine—VIOLET. I suppose this color conceivably might represent the assorted bruises that one accumulates as he lives the adventure called life. However, let's reverse it. If one adopts the quality I'm about to mention as a part of his working rainbow, he'll avoid some of those bruises; when that's not completely possible, at least he'll take considerable pain out of the ones he does get. I'm referring to a SENSE OF HUMOR, without which any human being is the poorer, and without which a minister's wife is seriously handicapped.

There is much support in the Bible for the need of humor—not a ribald, joke-telling variety, but a quiet gleam of amusement in our eyes as we view ourselves. A "merry heart" is recommended as the best of medicines, you know. I like what one physician is reputed to have told his patients: "The surly bird catches the germ." Dr. Reinhold Niebuhr, one of the greatest of contemporary theologians, has said that faith and laughter deal with the incongruities of life. Believe me, life is so full of incongruities that if a human being does not laugh he is bound to take himself so seriously that he makes everyone around him miserable.

Certainly I will agree that nowadays in our world there seems little cause for laughter. World conditions, the brashness and revolt of many youth, the splitting of theological hairs, the daily struggle to keep the budget somewhere in the balanced zone—and, as one grows older, the always feeling tired, the not being able to accomplish all one used to do so effortlessly—all these things depress and suppress the merry heart. Sometimes, driving along in my car, fighting the heavy Washington traffic, breathless lest I be late to work or to social obligations, I feel such a wave of nostalgia for the world I knew as a girl—the safe, uncomplicated world—that I feel the quick, stinging tears behind my eyelids. But that world will never come again. I often quote A. E. Housman's words to myself: "I, a stranger and afraid, In a world I never made."

While it is important to see the humor in life's tiny episodes, while it is important to laugh at our own pretentiousness, it is equally important not to make others the butt of the joke. To me, this is unchristian, and completely out of keeping with the sweet dignity of a minister's wife. No human being enjoys being impaled on the sharp point of another's humor, much like a helpless butterfly.

The kind of humor I'm referring to is the spontaneous, joyful, bubbling-over of mirthful good will that makes everyone around you feel better just because they've been in your vicinity. Probably it would be beneficial to keep this little poem parody in mind as a working philosophy:

Smile, and the world smiles with you; 
Weep, and you'd better carry your own handkerchief!

So there it is—your own personal, private, enduring rainbow that you can live under every day of your life. No one can take it away from you, except you. The weather can affect it not at all. As we've discussed its components, you may have decided that some of your colors are stronger than others; the pallid ones may need to be worked on a bit.

To some, happiness comes 
All in one satisfying, glowing piece. 
Others, by patching together Little colorful scraps of it, 
Manage to salvage enough 
To keep warm.

For every dedicated wife who copes with her overcrowded days, supporting her husband's high calling, these little lines seem just right:

I am glad to think 
I am not bound to make the world go right, 
But only to discover and to do 
With cheerful heart the work that God appoints.

Why not do that work UNDER A RAINBOW?
Two Mustard Seeds and How They Grew

H. H. SCHMIDT
Departmental Secretary, Southern Union

The Lord Jesus Christ used a mustard seed to illustrate the evangelistic potential of the gospel of the kingdom. This is the story of how two mustard seeds of evangelism were planted in the Southern Union Conference in 1937, and how they have become trees whose branches have spread into all the world in the outreach of Adventist evangelism. It was in this year that Pastor J. L. Shuler, then president of the Carolina Conference, was called to lead out in a new plan of evangelism under the name of The Southern Field School of Evangelism.

Pastor Shuler was to conduct two five-month evangelistic campaigns every year in various cities in the South. Each conference was to send one of its young ministers to help in these campaigns and to be taught evangelistic methods. So it came to pass that the field school plan of evangelism was begun in 1937 by Pastor Shuler in a campaign in Greensboro, North Carolina.

The plan is now a strong factor in the worldwide evangelism of the Advent Movement. The mustard seed has developed into a great tree under the sponsorship of Andrews University. It is significant that Dr. Edward Banks, who is the director of the field school program for Andrews University, was the young minister from the Kentucky-Tennessee Conference who was sent to attend the first field school in Greensboro, North Carolina.

Another far-reaching “first” in evangelism came in this connection. For use in this first field school Pastor Shuler wrote the Home Bible Course, a series of twenty-three lessons covering the essentials of Seventh-day Adventist belief and practice. The Southern Union Conference Committee in 1937 appropriated sufficient money to have the Southern Publishing Association print an edition of five thousand sets of these lessons for use in the Southern Union Field School of Evangelism. This was the first Bible course ever printed for use in evangelism.

A few years later Pastor Detamore offered this Home Bible Course as a correspondence course in a radio broadcast at Kansas City. Eighty-five people responded the first time it was offered. Soon the Bible correspondence plan spread like fire in the dry grass under a strong wind. The Voice of Prophecy used the Shuler Home Bible Course until they could prepare a course.

The mustard seed of the first Home Bible Course has also become a great tree, with the branches reaching to the uttermost parts of the earth. The Bible course method has supplied the needed undergirding for the soul-winning work of the Voice of Prophecy and Faith for Today, and has in many ways proved to be the most successful method for advancing the truth around the world.

We thank God for the two mustard seeds that have made such giant trees. How true it is that a worker for God can touch chords that will vibrate throughout eternity.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3).
KNOW a lady who is blind. This may not be unusual, but I watched this woman, from long distance and over many years, slowly, inexorably go blind. She is now more than sixty years of age, sightless, and not a Seventh-day Adventist. No, Adventists did not make her blind, but Adventists are the reason she is not a member of the Seventh-day Adventist Church today.

Let’s go back a few years, and let’s call her Irene. Irene never did have good sight and as a girl she wore thick glasses. She studied hard, however, and became a graduate nurse. She married a fine man and had two children, a boy and a girl. They were an outdoor family and enjoyed roaming over many beautiful sections of Northwestern United States.

Irene’s dimming vision, however, enabled her to see less and less of these beautiful scenes. Doctors gave her no help or encouragement. Finally, a doctor had the courage to say, “Irene, there is nothing more we can do. You are going to lose your sight completely.”

A Cruel Blow

This blow was cruelly final. The thoughts of no more travels, no more fishing, never seeing the faces of her family or friends, sent her into canyons of depression. Bitterness followed despair. “If that’s the way it’s going to be, I might as well enjoy life while I can,” she argued. There followed a period in her life when she did many things she would live to regret.

Irene prepared for blindness by learning Braille. She also did some serious thinking as the Holy Spirit prompted her to change her ways. She had attended Seventh-day Adventist schools, some of her relatives were Adventists, and at one time she believed that Jesus was coming soon. Now the renewed thoughts of His coming while she was living in sin frightened her.

In great agony of mind she telephoned the Seventh-day Adventist minister in her city, telling him she wished to give him some of her used Braille lessons.

An Unanswered Question

When the minister came she asked anxiously, “Can you tell me how to be a Christian? Is it too late for me?”

The minister was in a hurry. He said he was on his way to a social gathering at the church. “I don’t know,” he answered, “but take this book and read it. You will find out.” The book was Daniel and the Revelation.

“I read it and was frightened half to death,” Irene reported.

A few days later a Bible worker came to Irene’s house. After greetings Irene said,
"I don't know very much about the Bible."

"Oh, that's all right," the lady said. "I can quote more than three hundred Bible verses on many subjects." She proceeded to prove it by quoting many of them in rapid-fire order.

Later Irene said, "And she wasn't very nice about it."

Irene had been going to a local church and the parting words of the Bible worker were, "I'll be over to your church on Sunday."

She came, she listened, she took notes furiously. She walked out during the closing hymn and went to her car, but came back as the minister was greeting his parishioners.

In an excited voice she said to the minister, "Let me see your Bible." Then in a loud voice she began, "You are all wrong ..." For the next five minutes she took that minister's sermon apart and scattered it to the winds. The embarrassed members listened in amazement. Later, one of them said, "I thought the woman was crazy."

"She never came back to the church or to see me. And the Adventist minister didn't either. I was glad," Irene said in reporting the incident.

Irene called the minister of another church. He came to her home, talked kindly about salvation through Jesus Christ, and they had prayer together. Irene gave her heart and her life to Jesus and became a zealous, truly converted Christian. She joined that church, as did her husband and two children.

I know the details of this story very well. Irene is my sister.

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URGENCY

Please answer, Lord, my own requests for ME.

If I but ask, speed forth to aid my FRIEND
Whose needs exceed his mortal means to meet.

And should I word a universal prayer—
"Please bless the SICK, AFFLICTED, AND THE POOR"—
Devote Thy full omniscience to its plea.

Send all Your angels, might I fail to ask
The heavenly number needed to fulfill
The blessings I beseech for MOM and DAD,
Whose fervent prayers to Thee have gone for me.

And if my little DAUGHTER wants Thy care,
Wait not the finish of my sluggish prayer;
Eject her guardian angel, eaglelike
Who'll plummet to the earth, his wings outspread
To snatch her lest her playtime end in death.

But please, dear God, there's one more prayer that must
Be answered lest all others come to naught.
It just may be that Gabriel himself
You'll have to loan to do this urgency:
My greatest need comes when I know it not—
O hear me, Lord, when I FORGET TO PRAY.

WILMA DOERING MC CLARTY
Associate Professor of English and Education
Southwestern Union College
Keene, Texas

"None are in so great danger as those who apprehend no danger
and are impatient of caution and counsel."—Testimonies, vol. 5, p. 546. (Emphasis supplied.)
AN OUTSTANDING TESTIMONY

ERNEST LLOYD
Retired Minister, Deer Park, California

PASTOR F. C. GILBERT, an old friend and the author of *Divine Predictions Fulfilled*, which we would do well to reprint, was once visiting in China, and while there gave a series of excellent studies to the workers on the Spirit of Prophecy. In one of the sessions he bore this testimony: "I have such faith in the Spirit of Prophecy that if I found in these books a statement that did not appeal to my reason, I would accept it, because I believe God has spoken, and sometime I would understand."

At the close of the meeting and during the workers' testimony service, Pastor C. C. Crisler (Mrs. White's secretary during her last fifteen years) arose and said: "Brethren, I wish I had a faith like that of Pastor Gilbert, but while I have never had a doubt over the divine source of Mrs. White's testimonies, I am so constituted that a statement by her or any one else must appeal to my reason, or I lay it aside until the matter clears up. I have had to wait long years before some things in the Bible became clear to me." That was a good testimony.

Then he told the group this experience: "While I was still working with Mrs. White, the editor of our educational paper wrote and published over his signature a statement that when Mrs. White wrote in *Testimonies*, volume 3, page 62, that the diet of John the Baptist was purely vegetable she was wrong. The article caused considerable disturbance in the church. Pastor M. E. Cady was then educational secretary of the Pacific Union Conference. He and some of his teachers went to see Mrs. White. As a result of this visit she sent me to Europe to look up and find the meaning of the word translated 'locust' in our King James Bible, as found in the very oldest Greek commentaries (lexicons)." Pastor Crisler told us that when he found a very old book, in every instance the word "locust" was meant, in the original, to be only "the fruit of the locust tree." He made many references and then took them to the editor of our educational paper. He was an honest man and, after reading the references, said to Pastor Crisler, "Clarence, you write an article, putting in all the facts you have gathered. I will acknowledge my error and print it in the next number." This was done, and since that time we know of no editor who has printed any statements in our church papers saying that Mrs. White was incorrect in any instruction or teaching given in her books or other writings. What a blessed people we are in having the gift of prophetic guidance in the remnant church! It assures us of certainty along the way and the preservation of our institutions and the ultimate triumph!

50 FEBRUARY, 1972
OVER the period of the past decade there has been a concerted effort by educational leaders of many of our States to eliminate all small schools, public and private. They sincerely believe that only large schools can give a well-rounded education for our children and youth. While there is some merit in this concept, I do not believe that it is either necessarily true or that it is an insurmountable obstacle to the maintenance of our educational system. We are all aware of the fact that God has ordained our church schools and led in their establishment. For this reason the tendency is to sit back and do nothing constructive to maintain our educational system, believing that God will intervene.

I very definitely believe in God's leading and providences, but I also believe in the Bible principle found in Proverbs 22:3, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." I believe if we are prudent we will, with all haste, put into effect the following principles to guide our church schools and prevent their closing.

1. While a church school may be maintained under some circumstances by tuition alone, it is next to impossible to maintain a truly successful church school on this basis where children of the poor may have the same privileges as the children of the more affluent. A church school of twenty-five students from a church or area having a hundred children of church school age is not truly a successful church school. I, therefore, would like to see vigorously promoted a cooperative means of providing for a large portion of the expenses of the church school. Where this has been put into effect it has proved highly successful. Let's call it a moonlighting cooperative project; the church as a whole taking part in a project to which members will contribute over and above their regular jobs. Here are a few examples that could work out:

a. In rural areas a cooperative farm or garden.
b. In urban areas a drapery shop, a counter booth—in a supermarket or elsewhere—featuring home-baked goods and/or delicatessen products. In a church where some of the members are skilled workmen the possibilities are unlimited.

(In our own church we have featured a farming project that has produced roughly one half of our church school expenses.)

2. We should strongly stress the idea of area schools rather than church schools. Bussing children would provide larger schools and more efficient teaching. Where this has been done it is highly successful.

3. All of the schools, both elementary and secondary, in a conference should be organized as one school district with one superintendent, one principal, and one school board. Each school in the conference would have at least one member on this board to carry out the formulated plans for his area. The following advantages of this are obvious:
   a. A uniform curriculum in all schools of the conference.
   b. Maintain one library, one group of scientific equipment, one center for audio-visual equipment, et cetera.
   c. Under this plan there should be one teacher to head each of the three areas that the departments of public instruction feel (and rightly so) are neglected in the small school, namely, music, science, and art.
   d. The teacher-leader of each of these departments would travel from one school to another, spending from one-half day to a day at each school to outline lessons in his department (for two weeks, more or less depending on circumstances). These teachers would also take library books, scientific and audio-visual equipment, et cetera, from one school to another on a rotating basis.
   4. A separate legal corporation should be set up for the purpose of holding property for the benefit of our church schools. Opportunity should be given to our members to donate or bequeath income or valuable property to be used for the schools. In many States this would have a very definite tax advantage.

5. A strong liaison to be maintained between our department of education and the State department of education, our school system gaining strength from the State and the State becoming familiar with the advantages of our school system. Currently, most of them see only the disadvantages of our system. We would thus be able, where the proper relationship existed, to assist in writing the educational laws and extending recognition for our schools. With this kind of a positive approach we could present our program in a favorable light and gain their respect.

Summary

We need a positive approach in maintaining our church schools.

1. Cooperative efforts over and above tuition or in place of tuition to finance our schools.

2. Change our thinking from church schools to area schools.

3. Organize each conference into one school district, each local school being one unit of the district, with one curriculum and traveling teachers in special departments.

4. Form a legal corporation for the benefit of the schools, encouraging bequests and gifts.

5. Maintain a strong working relationship with the State department of public instruction.

I recognize that this is only a very brief outline and will require a great deal of thought and leadership to put it into effect. But I believe if our schools are to survive, these principles must be activated.

WARNING FOR THE MINISTRY

"God will carry on His work through wholly consecrated workmen. If His ministers fail of representing Christ, He will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at His bidding they will go forth to proclaim present truth."—Review and Herald Articles, vol. 4, p. 472.
A standardized approved manual to be used as a guide in preparing candidates for baptism. It is not an exhaustive series of Bible studies, but comprises comprehensive review outlines.

Prepared in a convenient loose-leaf form, this manual is beautifully illustrated, and in color, yet at a price you can afford.

*In His Steps* is designed as a companion to *Let’s Get Acquainted*, the booklet to be presented to new members as they are welcomed into church fellowship.

Place ALL orders for *In His Steps* with your local Book and Bible House. Priced at 40c each.

*(Let’s Get Acquainted is still being handled exclusively through the General Conference Ministerial Association at only 25c each.)*
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 25¢ each.

Order directly from The Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.
Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

IN HIS STEPS

We are pleased to announce that the new baptismal manual, *In His Steps*, is now available. It is designed as a companion booklet to *Let's Get Acquainted* and is of the same quality and beauty. One difference is that *In His Steps* is in loose-leaf form so that as candidates are prepared for baptism they can be given the outlines as they are needed.

This manual, an outline of the fundamental beliefs of our church, is the result of wide counsel and suggestions from pastors, evangelists, and administrators, who have shared their ideas and convictions.

For many years the need for some such booklet has been expressed. It is now yours for use with MISSION '72. In addition to use in regular baptismal classes pastors will find these outlines also appropriate as the basis for study in the Pastor's Bible Class.

All orders for *In His Steps* must be placed with the Book and Bible Houses. The price is only 40 cents each. *Let's Get Acquainted*, to be given to newly baptized members as they are welcomed into church fellowship, is available exclusively through the Ministerial Association at 25 cents each. These two booklets make a beautiful set. Every indication is that they will both have wide usage.

HYMN SUGGESTIONS

The November issue of *The Ministry* included as an insert a compilation of hymn suggestions by Charles Keymer from *The Church Hymnal*. Additional copies of this folder are available without charge as long as they last. Just send your request to the General Conference Ministerial Association. Choosing the appropriate hymn for the various services is important, and this guide can be very helpful, not only in the selection of the right hymn but in the saving of time. We appreciate Pastor Keymer’s compiling this useful information in a handy form.

CASSETTE TAPES OFFER WIDE USE

Cassette tapes can be helpful in many ways in the work of the church. Recently Religious News Service made mention of their use in the educational program of the Catholic Church in the Diocese of Cleveland. A special agency, the Audio Communications Center, has been set up for use of the diocese. The purpose is to “produce programs for adult religious education, as well as for special interest groups such as priests, sisters, and teachers.”

We would do well to reflect on how we might also do more to utilize this inexpensive and increasingly popular method of communication. There are many that find it impossible to attend the evangelistic service, the Sabbath worship hour, or even the Pastor's Bible class, who might cherish the opportunity to listen in via cassette recorder. Also, series of special studies might be especially prepared for use in this way.

ANNUAL FELLOWSHIP DINNER FOR NEW MEMBERS

An annual fellowship dinner to honor all the new members who have come into the church through the year is an excellent way of helping to integrate new members into the church program, and also helps the older members to get better acquainted with them. Among the many churches that follow this plan is the College View church in Lincoln, Nebraska. Last fall they used this method of honoring the more than ninety persons who had joined the College View church during the year. The fellowship dinner was held in the college gymnasium. The pastors, church elders, deacons, and deaconesses served as hosts for the new members. The dinner was a great success. Why not make this an annual event in the life of your church? Those honored should include not only the newly baptized members, but those who might have come in by transfer from other churches.

O. M. BERG

The New Testament Logia on Divorce examines the interpretations of the New Testament divorce texts by men from Erasmus to Milton. In the first chapter, the author covers the interpretations of Erasmus and other Christian Humanists. The medieval sacramental concept of marriage is carefully examined, as well as the reaction of the Roman Catholic exegetes through the interpretation of Erasmus.

In the next chapter, the author gives attention to the New Testament texts on marriage and divorce as understood and interpreted by Dr. Martin Luther and his associates. Luther's statements that "adultery is the greatest robbery on earth" and that "Christians should not divorce" bring to our attention the fact that modern Protestantism has drifted far from the concept emphasized during the Reformation days.

Chapter three introduces the reader to the thinking of reform theologians such as Ulrich Zwingli, Martin Bucer, John Calvin, Theodorus Beza, and so forth. Calvin and Beza emphasized that in their day adultery seemed to have become an exception only because the secular authorities neglected to apply punishment, and that they did not feel that this was the church's responsibility as it was in the Old Testament under the theocracy.

The last chapter of the book deals with the interpretations of the New Testament texts on divorce as understood by the English reformers, starting with William Tyndale and ending with John Milton.

It is of value to the gospel worker to know the beliefs of these men as related to divorce and remarriage and to study the basis of their reasoning. It is of interest to note that there is complete unanimity among these early theologians in some areas, and in others almost complete disagreement in regard to the divorce problem. Certainly we would have fewer divorces today if theologians still accepted the major premise of the reformers, namely, that marriage is insoluble except by death.

As one reads the volume he cannot fail but be impressed with the fact that the sanctity of marriage was paramount in the thinking of these students of the Word of God to whom the church owes so much. I would encourage all workers who would like to have a better understanding of the thinking and reasoning of these Bible scholars of years gone by to secure this splendid volume.

Dr. Olsen concludes the book by saying, "One common denominator is found among all expositors, namely, the emphasis upon the sanctity of marriage institutions and that Christ Himself restored it to its original purpose. Accordingly, they detested anything which might destroy this concept. In the different and even contradictory interpretations which follow there is still another common denominator. In their exegesis the expositors have this God-given and Christ-restored concept in mind, and each is convinced that the practical application of his interpretation is the best way whereby it may be safeguarded. Thus they are all Christologically motivated in their exegesis." Page 149.


The Christian Hall of Fame is like an extension of Hebrews 11, tracing as it does the progress of Christianity from the closing of the New Testament canon through the centuries to our time through the witness of some of its greatest spokesmen.

The book is divided into four major parts: 1. The Apostolic Church, covering the early period through Patrick, missionary to Ireland in the fifth century; 2. The Church Through the Dark Ages, A.D. 500-1000, represented by Columba, missionary to Iona and the British Isles; 3. The Church in Reformation, A.D. 1000-1500; 4. The Church Expands, A.D. 1500 to the present.

Each of these sections is introduced with a brief historical survey of the period, followed by brief biographies of great men of God through whom God worked. Included also with most biographical sketches are brief excerpts from personal writings or sermons designed to give an insight into the life and ministry of the man.

The main purpose in preparing the volume was inspirational, not merely educational. This goal has been nobly met on every page. Altogether the lives of eighty-one church fathers, reformers, missionaries, pastors, scholars, and evangelists are considered.

A full-page portrait of each member of this hall of fame appears in the book. The original oil portraits that inspired the volume are enshrined in the Christian Hall of Fame, located in the Canton Baptist Temple, Canton, Ohio, of which Dr. Harold Henninger is pastor. An introduction by Dr. Henninger appears in the book. The author, Elmer L. Towns, is vice-president and academic dean of the Lynchburg Baptist College, Lynchburg, Virginia.

This volume is recommended as a worthy addition to every worker's library.

Orley M. Berg
Americans United Charges
DIA With "Religious Selectivity"

A Congressional investigation into alleged "religious selectivity" of the Defense Intelligence Agency (DIA) was urged in Washington, D.C., by Americans United for Separation of Church and State, which claimed that such a probe could be more important than the Pentagon Papers.

A report in the current issue of Church and State, the Americans United publication, charged that over half the faculty of the DIA graduate school is Roman Catholic and that religious selectivity in the agency "may have colored and may still be coloring the flow of intelligence from Vietnam to the White House and the Pentagon."

The monthly Americans United publication asked: "Is there any connection between excessive percentage of Roman Catholics on the school staff which trains our military intelligence officers and the heavily Roman Catholic regime in South Vietnam? Has the flow of intelligence from Vietnam to the Pentagon and White House been passed through sectarian filters, possibly coloring the judgment of decision-makers from the president on down?"

Cult Teaches Unity of Christ and Satan

A group that teaches the unity of Christ and Satan is seeking to open a center in New York. Members of the Process Church of the Final Judgment come from Cambridge, Massachusetts, to offer passers-by on Fifth Avenue an opportunity to buy books espousing their theology. The eight-year-old church already has centers in New Orleans, Chicago, and Toronto, as well as Cambridge. It was founded in London, but the London headquarters has closed. The group's theology is based on "the unity of Christ and Satan." The church also teaches the imminent end of the world as we know it," though not necessarily of the end of the planet's existence. Members of the church wear crosses, but also have symbols of Satan—a red three-horned head of a goat—on the points of their collars. They do not practice black magic or other rituals associated with Satan cults.

The church is supported by the sale of literature, donations, and a tithe (ten per cent) of the income of all disciples.

Giant Jesus Statue Is Planned as Monument to Peace, Goodwill

A giant statue of Jesus Christ, taller than the Statue of Liberty, may be presented to the United States by Mexico as a present for America's two hundredth birthday celebration in 1976. If the proposed plans are fulfilled, the statue will be placed in Corpus Christi Bay on the Texas coast. It will be similar to the Statue of Liberty in New York Harbor, which was given to the U.S. by France about 100 years ago. Mexican officials said they chose Corpus Christi for the statue because the city's Spanish name means "body of Christ." They asked that the statue be placed on a high base in the bay so it can be seen for miles. Architects from Mexico said special railroad cars will be built to carry sections of the statue to Corpus Christi as they are constructed in Mexico. The statue of Jesus will be hollow and elevators will carry sightseers to the head of the statue to an observation tower located in the crown of thorns. It will be made of steel with an exterior of marble.

Columbus: Explorer or Missionary?
Presbyterian Cites Bible Influences

The voyage of Christopher Columbus to America was based upon a "vision drawn entirely from the Holy Scriptures," according to a Presbyterian minister in Miami. The clergyman believes that the explorer saw his surname (meaning "Christ-bearer") as a symbol of his missionary vocation.

The Rev. August John Kling, First Presbyterian church pastor, said "Columbus had a very definite view that Christ would return soon and the world would end. He concluded, on the basis of the Bible's prophecies, that the gospel had to be preached to all nations before Christ could return."

Kling, who has researched the influence of Scripture on other notable figures of history—Isaac Newton, Johannes Kepler, Blaise Pascal, Galileo, Rembrandt van Rijn, and others—bases his conclusions on a biography of the explorer written by Samuel Eliot Morison, and the only book Columbus ever wrote, Book of Prophecies. The latter has never been translated into English from the original Spanish and Latin, according to Kling.

Columbus' sailing journals and his private letters also give evidence of his Biblical knowledge and his devout love for Jesus Christ, said Mr. Kling. The Book of Prophecies is "a careful compilation of all the teachings of the Bible on the subject of the earth, distant lands, seas, population movement, undiscovered tribes," and prophecies about the
spread of the gospel throughout the world, according to the minister.

"Columbus believed that the Holy Spirit had given him special assistance in understanding both the Scriptures and the sciences of navigation and geography required for his life's mission," he said. The explorer wrote, "It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies."

When Columbus became the subject of ridicule for his opinions, he took comfort from the Scriptures. Kling said Columbus believed that since his views were supported by the Bible's prophecy, he would see them proved.

Firm in his belief that the Holy Spirit was guiding him in his plan to sail to the Eastern continents by traveling west, the explorer wrote: "I prayed to the most merciful Lord about my heart’s great desire and He gave the spirit and intelligence for the task: knowledge about seafaring, astronomy, geometry, arithmetic, skill in drafting spherical maps and placing correctly the cities, rivers, mountains, and ports."

**CUF Charges New Texts Fail Catholic Faith**

A conservative Roman Catholic organization in New Rochelle, New York, charged in a new publication that religious education texts now being used "fail in their primary purpose of presenting the truths of the Catholic faith in a clear and coherent form."

In its second major study of texts, Catholics United for the Faith (CUF), studying only books used in the Hartford, Connecticut, archdiocese, compared texts of the Sadlier, Incorporation series with "truths and doctrines" of Pope Paul's 1963 Credo of the People of God.

The study noted that the Sadlier texts for elementary grades do not mention the existence of hell, nor do they give a line to original sin. The real presence of Christ in the Eucharist is mentioned only twice in the entire eight-grade series.

The CUF analysis said that the full development of "social consciousness" that should flow from religious education "will not be realized in the curricula of the approved series because of an inadequate grounding in divine truths." The study urged that the current crop of catechetical texts be "rejected and be replaced immediately by works that are more doctrinally, more truly Catholic."

**Century Says Protestant Seminaries Must Take Their Case to People**

If Protestant seminaries are to survive, they must take their case to the people, says *Christian Century* magazine. Schools preparing clergy are "drying on the vine" because of financial crises, neglect, apathy, and polarization, the ecumenical weekly (Jan. 27) said in an editorial. Economic pressures provide the most dramatic issue, it said. *Christian Century* held out little hope that wealthy people, foundations, denominations, and alumni will provide the funds needed to keep up with rising costs.

**Catholic, Episcopal Priests Study Union Questions in 19 Sectors**

Roman Catholic and Episcopal priests gathered in nineteen New York State areas for a closed-circuit television discussion of the possible unification of their churches. One thousand clergymen took part in the discussions, an outgrowth of the dialog involving Anglicans and Roman Catholics on national and international levels. It was believed to be the first joint study of the unification question at the diocesan level.
DARE TO LIVE NOW!

SENIOR—
PREPARE THE WAY
by Joe Engelkemier
This book has been written especially for 1972—the year of evangelism, when the Adventist Church plans to tell the world of Christ's soon return.

JUNIOR—
MORE PRECIOUS THAN GOLD
by Mable Hillock
The scriptures, illustrations, and thoughts for each day show that life is more precious than gold.

MORNING WATCH—1972
Start each morning with a text and a prayer.

FOR YOU AT YOUR LOCAL BOOK AND BIBLE HOUSE

THE MINISTRY 59
DON'T LOOK BACK While David Scott and James Irwin were walking on the moon, Allen Dean, at the Houston Control Center, was asked what counsel he, as a former moon-walker, had given them before their take-off. "The one piece of advice," he said, "that I emphasized more than any other was—when you come to the end of the day, don't look back! You will perhaps think of things you could have done a little better. You may have made some mistakes, but staying awake all night worrying about them won't change anything. Instead, concentrate all your thoughts on the next day and how you can do your job better than before."

That's good counsel for all who are seeking victory and progress in the Christian life. How many wasted hours are spent worrying about the past that can't be changed; how many sleepless nights over foolish mistakes and blunders and sins.

There is only one way to handle them. Confess the sins to God. Leave the mistakes and goofs to be overruled by an all-loving, all-knowing heavenly Father, and forget them. Determine that through His grace and power, tomorrow will be better!

That was Paul's philosophy. Coming to the end of his life he could still say, "forgetting those things which are behind, . . . I press toward the mark" (Phil. 3:13, 14).

COUNTERCULTURE Christianity is in essence a true counterculture. And as such in its finest hour found itself the object of fiercest persecution. The Christian is a citizen of another world. And it is just this that irritates the present one. Christianity just cannot "get with it," mainly because she is against most of it.

Social philosophy says, "Change the environment, and you change the man." Christianity says, "Change the man, and he changes the environment." When the church weakens to the point that she merely reflects the policies of the state, then she has lost her soul. Of course, she is most popular when she is neither "cold nor hot," a supporter of the status quo (regardless of its status). Those who are "at ease in Zion" would wish that all boat rocking would cease. But of the disciples it was said, "They turned the city upside down." A casual reading of the book of Acts mirrors a church in constant conflict with civil authorities and civilians.

The church should preach the gospel and leave the more practical matters to us sounds strangely like the Greyhound commercial. The disciples not only preached principle, they applied it. And it is applied theology that gets the church in trouble. The church says, "Keep the Sabbath," knowing that it may cost its member a job. The church says, "Love not the world," knowing that its adherent will thus be cut off from the mainstream of society. The church says, "Love one another," knowing full well that its members would thus avoid divorce courts and slave markets. The church says, "Thou shalt not kill," and produces people who will not carry guns though it means the stockade.

The church is not an escape from society; it has the solution for its ills. Can you imagine the physician with the cure, living in splendid isolation from disease-plagued man? Christ avoided confronting the state, but He daily faced the issues. We simply cannot avoid the tension of decision-making. Thus you may have to decide whether or not to open the doors of your church and school to people of different races. If you are courageously Christian, you will consult neither your neighbors nor your own preferences. You are a member of earth's most genuine counterculture. You will let them in!

E. E. C.