



# *The* **MINISTRY**

SEPTEMBER

1968

Women Bible Instructors Needed Today—p. 3  
"Health Reform Educators—Go Forward"—p. 14  
"Feed My Sheep"—p. 27

PHOTO BY BOB TAYLOR

Official Organ of the General Conference  
Ministerial Association. Serving the Minis-  
try of the Seventh-day Adventist Church  
N. R. Dower—Secretary

# The MINISTRY

## Editor

J. R. Spangler

## Associate Editors

E. Earl Cleveland

Andrew C. Fearing

George E. Vandeman

## Managing Editor

Orley M. Berg

## Copy Editor

J. Ina White

## Art Editor

T. K. Martin

**Contributing and Consulting Editors:** Robert H. Pierson, President, General Conference; W. R. Beach, Secretary, General Conference; Theodore Carcich, General Vice-President, General Conference; Neal C. Wilson, President, North American Division; Wilbur Alexander, Andrews University; R. A. Anderson, Loma Linda, California; B. L. Archbold, Ministerial Secretary, Inter-American Division; C. D. Brooks, Ministerial Secretary, Columbia Union; George Burnside, Ministerial Secretary, Australasian Division; W. J. Cannon, Columbia Union College; Harold Coffin, Andrews University; A. E. Cook, Ministerial Secretary, Trans-Africa Division; F. W. Detamore, Evangelist, Florida Conference; W. Duncan Eva, Ministerial Secretary, Northern European Division; R. H. Ferris, Pastor, Chicago; Desmond Ford, Avondale College; W. W. Fordham, Associate Secretary, Regional Department, General Conference; O. Gmehling, Ministerial Secretary, Central European Division; M. G. Harding, Loma Linda University; Dunbar Henri, Pastor, Atlanta; J. R. Hoffman, Ministerial Secretary, Atlantic Union; Siegfried H. Horn, Andrews University; Pierre Lanares, Ministerial Secretary, Southern European Division; Rosalee Haffner Lee, Bible Instructor; H. W. Lowe, Biblical Research, General Conference; W. H. Mattison, Ministerial Secretary, Southern Asia Division; H. E. Metcalf, Ministerial Secretary, Southern Union; K. J. Mittleider, Ministerial Secretary, North Pacific Union; W. G. C. Murdoch, Andrews University; R. L. Odum, Research, General Conference; Enoch Oliveira, Ministerial Secretary, South American Division; G. H. Rainey, Associate Ministerial Secretary, Atlantic Union; U. D. Register, Loma Linda University; R. M. Ritland, Andrews University; A. E. Schmidt, Assistant Ministerial Secretary, South American Division; L. A. Senseman, Fuller Memorial Hospital; Harold Shryock, Loma Linda University; Ralph F. Waddell, Medical Secretary, General Conference; Eric Ward, Evangelist, Southeastern California Conference; R. C. Williams, Ministerial Secretary, Far Eastern Division.

**THE MINISTRY:** PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C. 20012, U.S.A. \$4.50 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6840 EASTERN AVENUE NW., WASHINGTON, D.C. 20012.

**CHANGE OF ADDRESS:** WHEN WRITING US ABOUT YOUR SUBSCRIPTION OR CHANGING YOUR ADDRESS, PLEASE ENCLOSE THE ADDRESS LABEL FROM YOUR COPY OR FROM THE WRAPPER IN WHICH YOU RECEIVED THE JOURNAL.

## IN THIS ISSUE

### GENERAL ARTICLES

Nothing Succeeds Like Success .....	G. E. Knowles	3
Women Bible Instructors Needed Today .....	R. L. Boothby	5
Ingathering Hangover .....	S. B. Anderson	7
I Don't Like Ingathering! .....		9
Before You Build .....	K. F. Ambs	12
Contact Without Fellowship .....	W. W. Fordham	17
Is Catholicism Changing Its Teachings? .....	J. R. Spangler	24

### EDITORIAL

Is It Worth a Life? .....	O. M. Berg	22
---------------------------	------------	----

### EVANGELISM

The One-Minute Sermon .....	R. A. Hubbard	38
-----------------------------	---------------	----

### PASTORAL MINISTRY

Eliminating Tension From Your Ministry .....	D. W. McKay	16
"Feed My Sheep" .....	L. C. Miller	27
Meeting Personality Problems (Part 1) .....	H. E. Andren	29

### THEOLOGY AND RESEARCH

"That They Might Know Thee" .....	Don Jacobsen	10
In This Generation? .....	R. H. Brown	35

### MEDICAL

"Health-Reform Educators—Go Forward" .....	W. K. Nelson	14
--	--------------	----

### VIEWPOINT

The Pew Looks at the Pulpit (Concluded) .....	V. E. Adams	33
---	-------------	----

### PREACHER'S PROGRESS

Adventist Youth Speak! .....	Ron Runyan	20
------------------------------	------------	----

SHOP TALK .....		32
-----------------	--	----

### BY HIS SIDE

A Missionary Wife's Viewpoint .....		40
-------------------------------------	--	----

BOOKS .....		43
-------------	--	----

NEWS BRIEFS .....		45
-------------------	--	----

THE MINISTRY

# Nothing Succeeds Like *Success*

**L**ET'S face the fact. Many a man hesitates to launch into an evangelistic series for fear of failure.

Since nothing succeeds like success, what are some of the success factors that can be built into a series of meetings to ensure a degree of success? Is there some way to prime the pump, as it were? Yes, there is.

In areas where work is already established it should be possible to have a nucleus of interest in hand before the meetings begin. This nucleus of interest should include those who are receiving studies from the pastor or from church members, nonmembers attending the regular services of the church, and the unbaptized children of the church who have reached baptismal age.

## Reaching the Young

A baptismal class at the church school should be timed to climax about the same time the public meetings begin. If there are young people in the church who are not attending church school but are of baptismal age, the pastor should gather them into a class for prebaptismal instruction or else work with them individually. In either case, this group demands and deserves individual attention from the pastor. After the age of twelve, each passing year places these young people where they are more difficult to win for Christ and for the church. It would be a pity while reaching out after those afar to lose some from our very midst who might have been won if they had received individual attention.

Within our denominational structure we have no greater evangelizing agencies than

**GEORGE E. KNOWLES**

*Evangelist, Pacific Union Conference\**

our Christian schools, our Missionary Volunteer Societies, our children's division in the Sabbath school. These agencies, together with the influence of a Christian home, prepare our young people for making decisions for Christ. The actual decision, however, is usually made during a Week of Prayer or during an evangelistic series.

There is an advantage, sometimes overlooked, attached to the baptism of young people at the close of a series of evangelistic meetings. Their association in a baptismal class (I recommend that our young people attend the baptismal class at the close of the evangelistic series even though they have gone through a somewhat similar class at school) with those just experiencing the thrill of discovering truth has a wholesome effect upon our own young people.

It is so easy to take for granted that with which we have always been surrounded. This is often true of Adventist children in relation to the faith of their parents. There is a danger that baptism becomes a routine to go through at a certain age.

Mingling with new converts in the baptismal class demonstrates to our young people the great worth of the heritage of faith that might so easily be taken for granted. As they see those who are just learning these principles of truth willing to readjust their lives and make real sacrifices in order to

\* G. E. Knowles has been lent to the Northern European Division for one year and is the New Gallery Centre (London) evangelist.

unite with the church, their concept of what it means to be a Seventh-day Adventist is enlarged.

Many a young person after responding to an altar call has told me with tear-filled eyes that he felt such a strong urge to come forward he could not stay in his seat. When the young people start coming forward, older folks usually follow, reminding us of the words of Jesus when He said, "A little child shall lead them."

### The Bible-Survey Class

Another step that can be taken in advance of a series of meetings to help ensure success is to gather your known prospects together for a once-a-week study group. This could be in the form of a pastor's Sabbath school class, or it could be a special meeting on some day other than the Sabbath.

In one area I visited persons whose names were taken from a Bible school list and invited them to a one-hour Bible study class. After one week of visitation a class of seven adults was begun. Another week of visitation doubled the class attendance. After several weeks of visitation nearly fifty were attending each week. Once the class membership was built up, the only visitation necessary was to call on those who missed class to let them know they were missed and to encourage their return.

After conducting the weekly class for six months a series of public meetings was begun. In addition to the fifty in the class, the Lord blessed with an additional fifty in the baptism.

The class is taught much as an academy or college Bible class would be taught. Bible survey seems to be one of the favorite classes with the people. I begin in Genesis and proceed to Revelation, giving repeated emphasis to our distinctive doctrines as they recur throughout the Bible. The expositional method rather than the usual strictly topical approach seems to disarm prejudice. It also offers a refreshing change to those who have studied the topical lessons. It is an excellent way of gathering Gift Bible interests together and acquainting them with the Seventh-day Adventist pastor who is the teacher of the class.

More and more we in evangelism find ourselves dealing with religious illiterates who are not able to discern between truth and error. A Bible-survey class is just what many of them need to prepare them

for making a decision. Most pastors could easily teach such a class, drawing from such sources as the markings in their Bibles, the *SDA Bible Commentary*, and class notes from academy or college. Teaching such a class builds the pastor in his expository study of God's Word.

To supplement the study in the weekly class I have used an informal lending library. Our books are displayed in the classroom. Class members are invited to take one at a time, returning the books when completed so others can read them. The books which give our message in story form are especially popular. I also include the Conflict of the Ages Series, thus acquainting the class members with the Spirit of Prophecy writings.

The class is conducted in such a way that new interests may be introduced at any time. When we complete Revelation we go back to Genesis and begin again. The number of months required to complete the course will be dependent upon many factors. In a pastoral program I would want such a class to be a regular feature of my weekly church program on an indefinite basis.

### Use the Layman

To start such a class you will have to do some intensive visiting and enlist the help of your church members to do the same. Church members are invited to attend the class only if they can find a nonmember friend to come with them. By doing this you can expect a gradual build-up in attendance. If all our members are invited, the attendance is more likely to dwindle than to build. Each week two or three church members are invited to come as guests. In this way the membership can be acquainted with what is being done in the class. After visiting class, many will make an effort to find a friend to bring so they can come on a regular basis.

The members must understand that they can bring friends or interests to class at any time. They do not have to start at the beginning, because the class functions on a cycle basis. In many places a class such as described will be more effective and more practical than Sunday night meetings, because you are not dependent upon the attendance of a large segment of your church membership. Attendance in the class usually grows, whereas with Sunday night

(Continued on page 6)

# Women Bible Instructors NEEDED TODAY

ROBERT L. BOOTHBY

Ministerial Association Secretary  
Lansing, Michigan

**T**HERE should be twenty women Bible instructors where now there is one, and God has ways of providing them. We are coming short of reaching many who might be saved if we would place emphasis on training more women to unfold the truths of God's Word in the homes of the people. This is the counsel that comes to us from God. I desire to explore with you in this article some of the instruction God has given to guide us in this phase of personal evangelism.

There was a day when we had many more women instructors than we now have, though not nearly enough. We then had very few male Bible instructors and not much was said about the need for them. Now the pendulum has swung to the other extreme, and today the women who give full time to the teaching of the Word of God in homes across America and in the entire world field are very few in number. We are losing much in soul-winning results by this imbalance. Here is the counsel with which we have been blessed through the Spirit of Prophecy writings: "When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined."—*Evangelism*, p. 469. (Italics supplied.)

## A Work for Women

We are told by God, and experience verifies it, that women can do a work in

many homes that men cannot do. "The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. *They can do in families a work that men cannot do, a work that reaches the inner life.* They can come close to the hearts of those whom men cannot reach. Their labor is needed."—*Ibid.*, pp. 464, 465. (Italics supplied.)

"Through various lines of home missionary effort they can reach a class that is not reached by our ministers. Among the noble women who have had the moral courage to decide in favor of the truth for this time are many who have tact, perception, and good ability, and who may make successful workers."—*Ibid.*, p. 466. "There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the Word of God in its simplicity to others. *They become a great blessing in reaching mothers and their daughters.*"—*Ibid.*, p. 469: (Italics supplied.)

When Ellen G. White saw how few women were engaged in this type of evangelism she was greatly burdened that there

should be many, many more. *"There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply to believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine. . . . I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus."*—*Ibid.*, p. 465. (Italics supplied.) If Mrs. White were living today, envisioning as she did what our women Bible instructors can accomplish in the homes in turning other women to the Lord, and if she were to witness how few of our ladies are engaged full time in this important ministry, we can be quite sure she would be again deeply pained.

### **The Need for Women Bible Instructors Is Not Past**

Some have expressed that the day is past for female Bible instructors. This does not seem rational to me. Our television and radio stations have recognized that women telecasters and broadcasters can add a flavor to the programs to interest the female viewers and auditors that cannot be done by the males. They have recognized the strength of a combination of men and women. Also going into the large department stores you find both men and women clerks. The world recognizes the strength of such a combination. We need this same combination in the Lord's work.

There is even a bigger and more crucial demand for women workers today than ever before. In the past our ministers' wives were in a position to accompany their husbands as they visited the women in their homes. Today, many of our pastors' wives are working and they are not available to make these visits. Moreover, in former years many women had the housework as their sole responsibility during the day, and when the husband came home at night the work was in hand, and a Bible instructor could study with both the husband and the wife on some designated evening. Now many women are wage earners as well as their husbands. The standard of living today and the cost of educating the children require that two salaries be coming in to meet the monthly outgo. One companion may work during the day and the other during the night. Consequently,

many times the woman must be studied with alone, and this can be done more advantageously by a lady Bible instructor. Sometimes the husband resents a man coming in for study when the wife is home alone. So I repeat, the need for women Bible instructors is of greater necessity than ever before.

In the next issue consideration will be given to how this need can be met.

(To be continued)

---

## **Nothing Succeeds Like Success**

(Continued from page 4)

meetings the attendance usually diminishes after a time.

I prefer to have the class in one of the rooms of the church aside from the main sanctuary, or have the class meet in a home or rented building. Ideally, chairs should be arranged in a circle. This promotes a spirit of fellowship. I begin with prayer at the appointed hour for class to begin. Next, each one in the circle introduces himself or is introduced. Then follows one hour of Bible study, during which the class members may feel free to ask questions and enter into discussion. The class is closed with prayer. A warm informal atmosphere is essential to the success of the program. A group of eight or ten will make a fair-sized class to start with, but such a group would look small if seated in the pews of the sanctuary.

I do not pull for decisions in this class. To do so would discourage our members from introducing new interests to the class, as I want them to feel free to do at any time. Decisions are gained in the homes or during special decision meetings.

As well as grooming interests for decision, such a class is an excellent means of following up interest created by an evangelistic series.

With a nucleus of interest already indoctrinated by a class such as described above, plus a group of young people receiving instruction in a class especially for them, no pastor need fear launching into an evangelistic series. We must sow seed and cultivate interest if we would reap a harvest. Remember, "Nothing succeeds like success."



# Ingathering Hangover

**STIG B. ANDERSON**

*Minister, West Lebanon, New Hampshire*



I AM sure many workers have felt as I have in the past regarding Ingathering. Little enthusiasm was manifested among our people and certain feelings of despair, like a hangover, would be shown at Ingathering time. Then we would hear the excuses. Some would say, "We should not have to go out begging," or "I'll give my goal and then I won't need to go out." And so the fact was that a very small percentage of our church membership went out Ingathering and thus failed to receive the blessing that Ingathering brings.

Some time ago I saw an article in THE MINISTRY magazine that discussed the Ingathering program. I began to investigate the approach suggested in the article. This changed my despairing and hangover feelings to an experience of real joy.

The actual plan is simple and I received it from W. J. Keith, who at that time was pastor of the Takoma Park church in Washington. I had to adapt the plan, of course, to fit my size of church. But it is a marvelous plan and really works! It is a thrill to see the new spirit that has taken hold of our people since using this plan.

The plan is to lift the Ingathering above the plan of human devising. Give it a spiritual approach. Emphasize the witnessing part of Ingathering. The goal is one hundred per cent participation rather than a goal of dollars and cents. And the main objective, an Ingathering leaflet placed in every home. The money then becomes the by-product, and this is as it should be.

During the campaign we never once talked of money. However, we did stress, during the Sabbath missionary hour, the wonderful experiences that the people had had Ingathering during the week. This showed a strong spiritual approach, and many who had never been out before wanted to have a part. As the congregation hears the testimonies from week to week those who have not yet tried the experience of Ingathering are inspired and encouraged to go out too.

On the day we announced the reaching of the goal it was wonderful to see how much joy had been connected with this endeavor. Yes, Ingathering can be a joy or a drudgery, but when we show our members that there is a way of making the burdens lighter by using the right methods, then we will have the whole church working with us sharing the burdens and the blessings.

At the victory social we did away with the usual presentation of ribbons and individual glorifications of those who had raised the highest amounts. It was a real joy instead to give the glory to God for the victory that He had given to us.

I am grateful to God for showing us the way to make this work a joy and a blessing, a way that leaves no nasty hangovers. Try the following way and you will be amazed at the results:

## Ingathering Program

### Divine Counsel

"Therefore, my beloved brethren, be ye stedfast, unmoveable, *always abounding in the work of the Lord*, forasmuch as ye know your labour is not in vain in the Lord" (1 Cor. 15:58).

"Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God; the Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments."—*Steps to Christ*, p. 124.

### Objective

To encourage every member to participate in the Ingathering program. "Strength to resist evil is best gained by aggressive service."—*The Acts of the Apostles*, p. 105. "Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Testimonies*, vol. 1, p. 260. "If there is a large number in the church, let the members be formed into small companies, to work not only for church members, but for unbelievers."—*Ibid.*, vol. 7, p. 22.

### Plans and Procedures

1. Ten working bands are given a territory with the objective to place an Ingathering paper in each home.

2. Every member of the church is invited to join one of the ten activity bands.

3. A member may work independently of a band if he so desires. However, it would be better if as many as possible would join a band of their choice. It is not easy to be a band leader, and the leaders are encouraged by the willingness of the members to unite with them in a band fellowship. A member may turn in offerings in his own name in a tithe envelope and receive the regular receipt from the treasurer, and yet it can be credited also to the band of his choice by writing the name of the band leader across the face of the tithe envelope.

4. Every shut-in member is to be visited and given an opportunity to participate.

5. Anyone who desires to do soliciting

at some store should arrange this through the individual band leader.

6. Band operation and procedure are as follows:

a. Each band has its own—

(1) *Time* to meet. Preferably to start and finish early in the evening.

(2) *Place* to meet. A home in the territory of the band is ideal. It is better for bands not to meet at the church.

(3) *Method or methods*. Singing bands, public-address unit, and house-to-house soliciting.

b. There is no competition between bands or individuals.

c. There is no listing of amounts raised by individuals or bands.

d. There is little or no appeal in credits or awards, except for the children.

e. The goal of each band member is to visit every home in the territory in which his band is working.

f. At the close of the evening's work, the band returns to the regular meeting place.

(1) The offering is counted.

(2) The per capita is determined and announced. Anyone who desires credit keeps his own record.

(3) The offering is recorded by the leader and turned in to the treasurer of the church in the name of the band.

(4) A prayer of thanks should be offered.

(5) A warm drink may be served and a joyful fellowship will be conducive to a restful night of sleep.

(6) Create and foster a social atmosphere within the band.

g. Each band should have a territory guide, who, without delay, knows exactly where the band is to work each evening.

h. If electronic equipment is used, a responsible person should be in charge and always have equipment in readiness.

i. The success of a quick campaign depends upon:

(1) Every member doing whatever he plans to do for Ingathering *at the same time*.

(2) Every member being willing to have some part in the program.

(3) Every member cooperating fully with the leader, thus making it possible for the band to function successfully.

j. We should never let the band fail to go out on a scheduled evening.

k. Always dress warmly and keep your feet dry.

l. Be willing to sacrifice other things for



this work of the Lord. The more we give up other interests for the work of the church, the closer we are drawn to Christ. "For where your treasure is, there will your heart be also" (Matt. 6:21).

*m.* If the church is willing to forgo socials in the evenings until after Christmas Eve, and all are willing to do their very best during this short period, all working together the goal could be reached during the holiday season (Neh. 6:3). All would have the joy of accomplishment, and this would form a pattern of cooperative effort that would carry over into other areas of church activity.

7. The general plans are as follows:

*a.* The sermons will not emphasize money.

*b.* The reporting of amounts raised will be eliminated except on Victory Sabbath.

*c.* Each band will try to raise at least \$300 but will not feel under pressure to raise a definite amount. All bands will continue to work until the task is completed.

*d.* A quick campaign is assured if each member will talk courage and faith, and act in unison.

### **Dogs Yap Children Howl People Growl . . . Why Should I Go?**

8. All who desire to give to the Ingathering fund will be urged to do so before December 31. Let us give "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

9. If we desire to do business soliciting, contact the pastor.

10. God gives us assurance through His messenger:

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

Let us have the faith of Caleb and Joshua, who in facing the giants and the walled cities of Jericho said: "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

# **I DON'T LIKE INGATHERING!**

I DON'T like Ingathering. I have to leave a nice warm house, the cosiness of a crackling fireplace, the sit-down-and-cuddle-me time that I usually spend with my children. I have to go out into the night, where it's always cold, or snowy, or rainy, and knock on doors I don't want to knock on to bother people who don't want to be bothered and ask them for money. I don't like Ingathering and I say I won't go.

(Then I remember a manger in Bethlehem. And a Christ who was willing to leave heaven for me.)

I don't like Ingathering. I'd rather give my goal than go out and face people at the doors. I'm not a good solicitor anyway, and I'm always embarrassed to ask people for money. My soul cringes at the thought—it's too much like begging, too humbling.

(Then I remember a Christ, who was humble enough to walk the dusty paths of Judea for me.)

I don't like Ingathering. Dogs yap, children howl, and people, snuggled comfortably in their homes for the evening, growl at me. Or they insult me, or slam the door in my face. No one should have to put up with this kind of thing, I think.

(And then I remember that they spat in the face of Christ.)

I don't like Ingathering. The wind blows, and the snow gets in over the tops of my boots; my fingers grow numb. I'll quit, I think.

(Then I remember—Was it blood on Your face, Christ? And did You want to turn back too?)

(Continued on page 42)

# "That They Might Know Thee"

DON JACOBSEN

Ministerial Association Secretary  
Southeast Asia Union

**O**CCURRING more than a dozen times throughout the book of Hosea is the theme that a knowledge of God is essential. This comes as no surprise until we inquire more closely and seek to discover just what kind of information the prophet had in mind when he spoke of this knowledge.

That it is more than an awareness of the existence of Yahweh is immediately apparent, for Israel has been confronted, chastened, guided, chided, and miraculously impressed by the tangible presence of God times without number. What then is meant when the prophet indicts them: "There is no . . . knowledge of God in the land" (Hosea 4:3)?

What use does Scripture make of the term "knowledge" and what is its implication in the book of Hosea? This we shall seek to discover in the study that follows. Unless otherwise stated all references are to the Revised Standard Version of the Bible.

## Old Testament Usage

Amos, a near-contemporary of Hosea, uses the term to express the special regard in which God holds His people. "'You only have I *known* of all the families of the earth'" (Amos 3:2). None would suggest that God is here admitting that He was oblivious to the existence of any other nation in the time of Israel. This terminology, then, must refer to more than an awareness; rather, it must refer to a relationship. And the expressive language in which God depicts His endearment (i.e., shepherd, husband, lover, et cetera) begins to paint for us a picture of the application of the term "knowledge."

The same word is used in Genesis 4:1 to express the most intimate tie that God enjoined upon the human family: "And Adam *knew* Eve his wife." Here again is an intimacy of relationship that is much more than simply awareness of existence.

Perhaps the wise man gives us the most appropriate working definition in Proverbs 9:10: "The fear of the Lord is the beginning of wisdom, and the *knowledge* of the Holy One is *insight*." The last word in the verse is *יִתְבּוֹנֶה*, which is translated "understanding" in the KJV. When used to describe Israel's relationship to God, the words "insight" and "understanding" seem to have a clearer connotation than does our word "knowledge."

## New Testament Usage

In the New Testament the use of the word "knowledge" and its various forms becomes even clearer. One of the best indications that the word has a depth of meaning involving relationship is in a short interview that took place between Jesus and Philip. The disciple came asking Jesus to show him the Father. Christ's disappointed reply was: "Have I been with you so long, and yet you do not know me, Philip?" (John 14:9). For three years and more Philip had walked the dusty roads of Palestine by the side of Jesus. He had heard Him preach, had seen the miracles. Yet, there was a very real sense in which Philip did not *know* Jesus. He did not see Him for what He really was. He did not appreciate what Christ had come to do.

John again uses the term "know" in his Epistle to demonstrate the essential rela-

tionship of the Christian to his God: "He who says 'I know him' but disobeys his commandments is a liar, and the truth is not in him" (1 John 2:4). Here it is abundantly clear that far from being a simple assent to God's existence, it is the imperative responsibility of obedience. This gives a dimension to knowledge that is not at first noticed.

### A Dictionary Definition

According to *Webster's New Collegiate Dictionary*, 1960 edition, knowledge is "familiarity gained by actual experience; . . . the act or state of understanding, clear perception of truth."

Three words occur here that were also part of our working definition derived from Scripture—familiarity, understanding, perception. With these insights we may now proceed to the book of Hosea to discover what the prophet had in mind when he called his people to the "knowledge of God."

### "Knowledge" in the Book of Hosea

The Bible student might wish that Hosea had been more accommodating in his choice of vocabulary. The Hebrew language has nouns and adjectives that could have pinned down more precisely the application of his principle. He could have used *יָדַע* which gives the idea of insight. He could have used *נִבֵּן* which would mean discern. He could have said *רָאָה* which means to see or perceive. Or perhaps *שָׁמַע* which would mean that Israel hearkened to their God. But instead his basic words are *יָדַע*, know, and *דָּעָה*, knowledge. And they occur quite consistently throughout the book, accounting for the majority of references to the subject, which appear as follows: Under the figure of Gomer, his wife, the point is made that "she did not know . . .," or did not acknowledge, who was the source of her care (see chap. 2:8; see also chap. 11:3).

In chapter 2:20 the Lord calls His people back into a love relationship and says: "I will betroth you to me in faithfulness; and you shall know the Lord." Here it is evident that the *knowledge* of the Lord can only be a reality when the spiritual adultery is over and the nation comes back into a right relationship with Jehovah once again. Theirs had become a round of meaningless ceremony without a heart involvement. Of this situation the *Seventh-*

*day Adventist Bible Commentary*, volume 4, page 895 says: "Israel knew the mechanics of the Lord's worship, the sacrifices, the feast days, and other ceremonies connected with that worship; but they did not know God. In fact, the very religious worship and service of God had become . . . a deceptive displacement of God Himself."

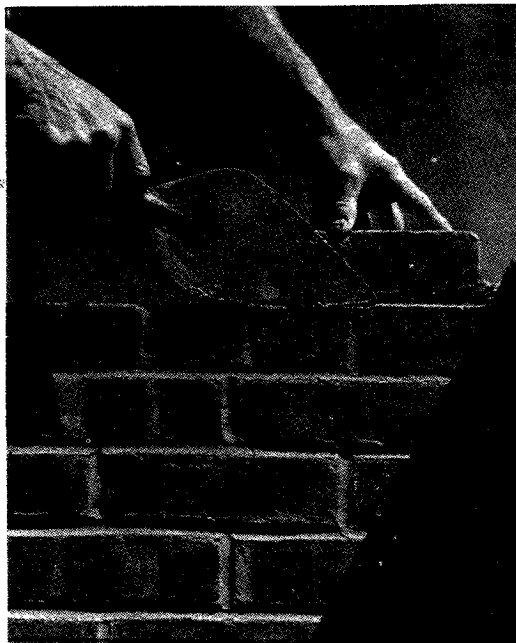
4:6—This is a key text in our search for meaning because of its interesting poetic parallel structure. "My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children." The *International Critical Commentary* on Amos and Hosea, page 254 says: "The ordinary rendering 'without knowledge' utterly fails to express the sense," and in the way in which the term is generally understood the above statement is true.

However, if as would seem to be the case, 6a is parallel to 6b then the verse becomes intensely interesting in our study, for it is immediately evident that "lack of knowledge" is equated with "forgetting the law." There is a dual "since . . . therefore" sequence in the paragraph:

" . . . because you have rejected knowledge, I will reject you from being a priest to me. Since you have forgotten the law of your God, I will also forget your children." Thus the absence of the knowledge of God and disobedience to the law seem to be in apposition.

5:4—This verse probably gives us as clear an insight into the deep significance of Hosea's use of the term "knowledge" as any words he uses. "Their deeds do not permit them to return to their God. For the spirit of harlotry is within them, and they know not the Lord." Certainly this would not be true if merely an intellectual awareness were meant. The sinner and the saint are not distinguished by one's having keener senses than the other. This is rather a spiritual condition in which they cannot properly understand Him because of the insulation provided by their sin. The *ICC* on Hosea 5:4 says: "This is the burden of Hosea's preaching; lack of a proper appreciation of the character of Yahweh has led Israel to all sorts of corruption." And Martin Buber further elucidates thus: "To know here does not signify the perception of an object by a subject, but the intimate

(Continued on page 13)



# Before You Build

K. F. AMBS

*Assistant Treasurer, General Conference*

**R**UDYARD KIPLING is credited with the following lines:

"I had six honest serving men—  
They taught me all I knew:  
Their names were Where and What and When—  
And Why and How and Who."

Perhaps these six men should be called into conference before construction of any edifice is undertaken, but especially before a church building is constructed.

Consulting first of all the "What," we might properly ask, What purpose will a new church serve that the existing one cannot adequately serve?

A deeper question might be to determine the *raison d'être*, or the justification for the existence of the church in the place.

What program does the church have, either now or envisioned when the new structure is up, that will justify its existence in the community? Has your church a mission that only it can fulfill, or is it just another church in a middle-class suburb, catering to the group whom Christ said He came not to call—"the righteous"?

"Why" will a new physical structure transmit the message of your church more adequately than the present one can to

the community it is built to serve? Will the structure invite people, inspire confidence that here is a congregation that knows its message? Or will it simply excite curiosity because of its bizarre angles and its rakish roof structure?

To answer the "When" question, careful study should be given by pastor and people to the uses to which the church is to be put. Will it be opened only on Sabbaths or will it be used throughout the week? Seventh-day Adventist churches are notably hard to get into, and here I speak of gaining entrance into the physical structure. I am acquainted with one church that is kept locked "religiously" all during the week. No admittance at any time through the main doors. One of the side doors has a knocker, and, believe it or not, a one-way mirror so that those inside can scan the one seeking admission before unlocking for him.

Were the church and its auxiliary facilities employed to the full it would be a busy place every day of the week. The pastor would have his study or church office in an accessible part of the church and would be available when needed.

So the "When" question must be answered before building plans move far along.

"Where?" Should meetings be held in the church for different groups or should it be for Sabbath services for adults and for prayer meetings—also for adults—usually too dull and prosaic for any but the elderly? I have a definite conviction that there should be numerous services so structured that whole families can attend as units and everyone be edified. It is inconceivable that children and youth meet always somewhere else rather than in the sanctuary itself, and then suddenly becoming adults, be expected to feel at home in the church.

How will space be used? For single services or multiple uses? Will the space be solely for religious uses or will there be facilities for worth-while meetings, fellowship gatherings, community projects, et cetera?

"Who" will be welcome in your church? A friend of mine in preaching a centennial sermon for a little church in Maine, not a Seventh-day Adventist church (incidentally, we have only a few that qualify), said: "Remember, the church should be a refuge for sinners, not a club for saints." Let us never forget that the prodigal son had no time to bathe, shave, get into clean clothes in anticipation of his return to the father's house. The father supplied all the necessary facilities. All the prodigal did was turn toward the father's house.

Having found answers to the "where" and "what" and "when" and "why" and "how" and "who," you'll be ready to begin preliminary planning for the new church building.

---

## "That They Might Know Thee"

(Continued from page 11)

contact of the two partners of a two-sided occurrence."—*The Prophetic Faith*, p. 115.

6:6—This is one of the outstanding and meaningful passages in the book of Hosea. We find in this verse the crowning jewel, the cornerstone in the temple of truth on this important subject. "For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings."

It is difficult to imagine how the prophet could have described his concept of the knowledge of God any more graphically than he does in this verse. Even as "sacri-

fice" and "burnt offerings" are in apposition, even so are "knowledge of God" and "steadfast love." This gives a depth to the term under discussion that few other uses could give.

8:4—"They set up princes, but without my knowledge." This surely would not suggest simply a lack of information on God's part, but rather, a course of action not in harmony with His will.

## Conclusion

Synthesizing, then, from Scripture use, we find a deep and significant meaning to Hosea's concern for his people and the "knowledge of God." To him it meant an allegiance, a way of life, a love relationship, an insight into His character, an acknowledgment of His care—involving a responsibility, obedience, the forsaking of spiritual adultery, the return to a previous rich experience, the putting of their hearts back into their proliferated ceremonies, steadfast love.

This is the call of Hosea, prophet of grace. Israel's defection had been deliberate (4:6). Hosea sought to reign up their rebellion and renew their relationship to Yahweh. As the rebellion had been intentional, so must be the repentance. In this the prophet deals with a universal problem, and thus proclaims a timeless message.

In the realm of living we often get lost, not because we do not know the way but because we do not want to follow it. . . . The trouble lies not in our minds but in our wills. . . . This inner conflict between knowing and doing, between desire and duty, is the very heart of the human problem."—*Interpreter's Bible*, vol. 6, p. 606.

In this setting, with this background, the words of Hosea become meaningful to the twentieth-century Christian. And the words of Jesus echo the urgent refrain: "And this is eternal life, that they *know* thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

---

## Pastoral Renewal Group Claims 12 Milwaukee Priests Left Ministry

At least twelve priests serving in the Milwaukee Roman Catholic archdiocese have left the ministry in the last year or so, including seven who have married, it was reported in Milwaukee. Their departure was not announced by church authorities. The men were named by sources who identified themselves to newsmen as members of the National Association for Pastoral Renewal (NAPR).



## THE MEDICAL MINISTRY

# "Health-Reform Educators— Go Forward"

**W**HEN Ellen G. White spoke of health educators, she envisioned a force with world-moving potential. When she prefaced the words "Go forward" with "I am instructed to say," she showed clearly the inspiration for this vital instruction.<sup>1</sup>

There is urgent international concern today regarding such health hazards as smoking and alcohol. Recent California newspapers headlined the statistics that four out of five doctors in the State do not smoke and nine out of ten now link smoking with cancer. While the alcohol problem needs far more publicity, it is being more frequently brought to public attention that alcoholism is among America's four most serious health problems. Thus, as never before, medical authorities are today strongly supporting health principles long emphasized by Seventh-day Adventists.

### Day of Opportunity

This then is the day of unique opportunity for an evangelistic thrust that unites the ministry of the Word with medical missionary work. We now sense that the temperance and health reform programs of the church are as relevant to contemporary man as space flight and nuclear power. The terms we use may need occasional revising for more effective communication, but certainly the truths we hold in regard to healthful living are unchanging verities.

But is the ministry prepared? Can we be awakened to the evangelistic potential of a program that is concerned with all the health needs of humanity? Do we sense the sequence God has given for making the realities of the gospel forceful in the hearts of men?

The plan God intends the ministry to follow simply traces the footsteps of our

**WILBUR K. NELSON**

*School of Public Health, Loma Linda University*

Lord's own life. It is abundantly apparent that Jesus lived and preached a program of total health. His concern for the relief of suffering attracted great public attention and made possible the healing of multitudes in body, mind, and spirit. When He ordained His disciples "that they should be with him" (Mark 3:14), they were sent "to preach" and "to heal." *Total health education* was the Lord's own pattern of service for the ministry whom He Himself ordained.

The minister as a health educator, "teaching . . . preaching . . . healing" (Matt. 9:35) should understand the broad scope of his service and the popular necessity for his unique call to a ministry of healing. In contemporary society possibly no health need is more urgent today than that for professional health educators. Should not the ministry and the church respond to community requests everywhere which reinforce the call given so long ago to "Go forward"?

### Health Educators Needed

In a report prepared in 1967 and adopted by the Board of the Society of Public Health Educators, it was stated:

Rapidly increasing scientific developments and knowledge, the initiation of new health and social programs, and the expansion of existing ones, in all of which education is a critical component, have created tremendous pressures on existing health education manpower. The gap between the number of professionally prepared community health edu-



cators needed and the number available is widening at an alarming rate.<sup>2</sup>

Leaders today in the training of health educators do not anticipate that these workers will have extensive medical training. It is expected, however, that competent understanding of the principles of health education is present with training in respect to individual and community health behavior and the hazards to which people are subjected. Who more than the ministry should feel concern for such Christian service?

A central question of health education is that of changing health behavior. But what force other than the gospel of Jesus Christ can truly provide the power and inspiration for the dramatic changes needed for good health? Because it is spiritual force alone that can bring about such transformations of life, we are told "this work bears the signature of Heaven."<sup>3</sup> Only a Christian foundation of health education that relates man's behavior to the standards set forth by the Creator in His Word can meet God's expectations and humanity's needs. For the ministry to fail in this area is to decimate our effectiveness and disappoint our Lord, who has poured opportunities unlimited into hearts and homes everywhere through health evangelism.

### Health Education and the Pastoral Evangelistic Ministry

What specifically is implied by this appeal in terms of pastoral evangelistic ministry? It would appear that following personal consecration two steps are essential to such an ideal as is here advocated. These steps are concerned with preparation or education of the worker for such service and with techniques of presentation of the message in a way which meets man's total health needs. For the ministerial student, the first step may include the formal courses in health-related and behavioral science fields taught with Christian insight in our colleges and universities. Professional preparation as an evangelistic health educator may be gained by some in the School of Public Health at Loma Linda University. Study guides and resource materials will be found by the concerned ministry in the field who will also utilize the facilities related to health evangelism available in our departmental offices. Five-Day Plans and weight-control clinics are typical opportunities for the

minister and physician to enjoy an effective fellowship in service and soul winning, to mention but two obvious areas of popular health concern. As opportunity is given for formal periods of study, the minister may elect work at the Seminary extension schools or in-residence course work in the field of health evangelism.

### Personal Commitment to Healthful Living

It must be emphasized, however, that the education that we need will involve an unreserved personal commitment to healthful living which will be demonstrated in our homes where eating and drinking and all that we do should be to the glory of God, as we are admonished in 1 Corinthians 10:31. A serious rereading of *The Ministry of Healing* will reinforce our commitment to such a ministry and provide rich resources in program planning. Our educational preparation with a firm spiritual and scientific basis, will open the way for exploring new techniques of public presentation. With the tact and humility of a learner, yet with the confidence and certainty of a co-worker with Christ, the minister will seek the counsel and fellowship of professional health personnel in his church and community. Praying and studying with nurses, physicians, dietitians, dentists, technicians, and other health professionals, forming perhaps a church health evangelism planning committee, will prepare the way for winning presentations of truth.

We must think in broader evangelism concepts than the traditional sermon-plus-health-feature format. We have yet to discover fully just what is implied in the promise of "precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches."<sup>4</sup> There is a compelling force in the unified ministry of consecrated doctor and minister which takes authority from the apostolic pattern of the mighty Paul and his indispensable collaborator Luke, the beloved physician. Let not the ministry covet the title "doctor" but let us rather cherish and utilize the talents of our doctors. The evangelistic ministry is not in need of more degrees or titles. These may be but insidious substitutes for spiritual power. We do, however, need to

(Continued on page 42)

# Eliminating Tension

## From Your Ministry

DONALD W. MCKAY

Layman, New York

**A** TIRED or tense minister operates under a great handicap. To carry on a rigorous program and to preach effectively Sabbath after Sabbath requires peace of mind and good health. Your body must be able to cope with all the demands and pressures placed upon it.

Rarely, if ever, do we appreciate good health until we lose it. I know. For many years I worked under terrific tension on Wall Street from early dawn until late hours at night, with little time for adequate meals and no time for exercise. Finally a coronary caught up with me. Now that I am permanently disabled there is little comfort knowing that two men had to be hired to replace me and that they do not adequately carry out my former duties.

I have since observed that healthy, relaxed ministers who take sufficient time for proper meals and for exercise, and who sleep eight hours a night, accomplish more and instill greater confidence in those whom they contact than ministers who do not. Those who are tense, nervous, and appear to be always rushed, are the least successful. This is also true in the business world. Without exception, all the executives with whom I have spoken in their office, or while dining with them, exude confidence. They all have a good sense of humor and, at least on the surface, are relaxed and have the gift of putting you at ease in their presence.

### Eating Habits

As Adventists we pride ourselves on having the best principles of healthful living. Occasionally we find it necessary to be out of town, and instead of having a balanced meal we gulp down a milk shake or grab a quick snack. I have also been guilty. We may skimp our meals when away from home in order to use the greater portion of our per diem expense

account to purchase gifts for the wife and children with a resulting drain on good health. Conversely, others eat to the point of gluttony; they feel that because they paid for a meal they should consume everything in sight, including all the rolls and butter on the table. These excessive calories add unwanted pounds to the girth. Unfortunately, some of our health foods are saturated with salt to make them palatable, and an overdose of sodium-laden foods can lead to early arteriosclerosis and coronary heart disease. A good diet should be eaten at regular intervals, with ample time for a relaxed, leisurely meal. Overeating should always be avoided. (See *The Ministry of Healing*, pp. 306, 307.)

### Exercise

No matter how busy you may be, exercise is important for good health. Exercise burns up excess fat tissue and strengthens and tones the muscles. Above all, it relieves tension. Doctors agree that the prime candidate for a heart attack is a sedentary, flabby, middle-aged male. The coronary-prone person is usually ambitious, competitive, overweight, and avoids exercise. Statistics reveal that the greater percentage of ulcer and diabetes sufferers are inactive persons.

Ellen G. White gave good counsel when she said: "Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise."—*Testimonies*, vol. 4, p. 652.

If you eat properly, exercise, get sufficient rest, and have a good sense of humor, you are bound to have a longer and more fruitful ministry. If you doubt me, ask your doctor. He will bear me out. I learned the hard way.



# Contact Without Fellowship

W. W. FORDHAM

Associate Secretary  
N. A. Regional Department, General Conference

**WE** TAKE justifiable pride in the steps our church has taken in recent years in the field of human relations. Official pronouncements by the General Conference, at Spring and Autumn Councils, culminating in the actions by the church at the General Conference session in Detroit, should remove all lingering doubt about the relationship that Christians should sustain toward people of other races or nationalities. The remnant church has forthrightly declared its concern with respect to human dignity, justice, and human rights. This relates first to the household of faith and second to human beings in general.

But steps to implement the actions of our church must be taken on division, union, and local levels, if the walls that separate and divide the body of Christ are to be completely destroyed, and if we are to fulfill the divine injunction to the church.

Perhaps it would be timely to remind ourselves as leaders regarding the sacred prophetic utterances having to do with the removal of all artificial walls and barriers to genuine fellowship.

The Revised Standard Version of Ephesians 2:14 reads this way: "For he is our peace, who has made us

both one, and has broken down the dividing wall of hostility." Breaking down the middle wall between us—that wall was religious prejudice between the Jews and the Gentiles.

That wall was also racial bigotry between the Jews and the Samaritans. Examples—the woman at the well of Samaria, the parable of the good Samaritan. Ellen G. White speaks of this reaction as racial bigotry. "Trained in the school of national bigotry, they had become selfish, narrow, and exclusive. When they looked upon the wounded man, they could not tell whether he was of their nation or not. They thought he might be of the Samaritans, and they turned away"—*The Desire of Ages*, p. 500.

The racial and religious hatred that existed between the Jews and the Samaritans in the time of Christ was possibly as cruel and severe as various hatreds existing today.

## Break Down the Partition

In *The Desire of Ages*, chapter 19, the prophet expounds on Jesus' dealings with the Samaritans in general and with a grossly immoral woman in particular. Mrs. White states: "Jesus had begun to break down the partition wall between Jew and Gentile. . . . Though He was a Jew, He mingled freely with the Samaritans, setting at nought the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables—partaking of the food

prepared and served by their hands—taught in their streets, and treated them with the utmost kindness and courtesy. . . . The stay of Jesus in Samaria was designed to be a blessing to His disciples who were still under the influence of Jewish bigotry. . . . They wondered at the conduct of Jesus. They could not refuse to follow His example, and during the two days in Samaria, fidelity to Him kept their prejudices under control; yet in heart they were unreconciled. They were slow to learn that their contempt and hatred must give place to pity and sympathy.”—Pages 193, 194.

Brethren, need I comment? The message is so obvious for the leaders and the members of God’s church in the field of race relations in our churches and institutions.

“The religion of the Bible recognizes no caste or color. . . . God estimates men as men.”—*Testimonies*, vol. 9, p. 223.

“‘Who,’ says Paul, ‘maketh thee to differ?’ The God of the white man is the God of the black man.”—*The Southern Work* (1966 ed.), p. 11.

“Those who slight a brother because of his color are slighting Christ.”—*Ibid.*, p. 13.

“Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God.”—*Ibid.*, p. 14.

“You have no license from God to exclude the colored people from your places of worship. Treat them as Christ’s property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren.”—*Ibid.* p. 15.

“Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. . . . He abolishes all territorial lines and artificial distinction of society. . . . He teaches us to look upon every needy soul as our brother.”—*The Desire of Ages*, p. 823.

“When the Holy Spirit is poured out, [and Mrs. White is referring to the latter rain—the loud cry], there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. . . . The color line will be regarded by many very differently from the way in

which it is now regarded.”—*Testimonies*, vol. 9, p. 209.

“The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God.”—*The Southern Work*, p. 55.

“Christ linked Himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in His plan of salvation.”—*Ibid.*, p. 63.

“Walls of separation have been built up between the whites and blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors.”—*Ibid.*, p. 43.

### A Ministry of Love

The divine statements thus read are present truth for God’s remnant church today. The official actions of our church are based on the teachings and example of Jesus.

His ministry was a ministry of love and concern for all men regardless of race or social standing. His stand in the field of human relations is vividly portrayed as we have seen in His dealing with the woman at the well and the good Samaritan. It is also seen in the experience of Simon the leper, the woman caught in adultery, Zacchaeus the publican, and the man living among the tombs.

Not only did He make contact with those who lived behind the walls of hatred, bigotry, and prejudice, but He had fellowship with them.

Policies and actions of the church, like laws of the land, make possible contact. For example, in all the fifty States of America we are now free to make contacts beyond the walls that once separated. The equal accommodation law enables both white and Negro to eat, sleep, ride, and live in decency. Laws have made legal these contacts that were once illegal in many sections of the country.

As soon as the law spoke, attitudes changed, walls began to tumble down. Certain contacts between the races, especially in the South, became commonplace overnight.

### Only God Can Produce Fellowship

However, the laws of the land permitting contact could not and did not lead to fel-

lowship. Laws can force contact, but only God can produce fellowship, and this is the area of our concern.

The heart longing of our Saviour is for oneness, or fellowship, among His followers.

Read John 17:15-23.

1. Do not take them out of the world.  
2. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

This goes far beyond contact; this is fellowship.

3. The great purpose—"that the world may believe that thou hast sent me."

The fellowship of workers and the laity in this present world will serve as a witness that God sent His only-begotten Son to save the world.

You will notice in this beautiful and moving prayer that it is not our vast holdings and accumulations, our buildings of splendor, our fine institutions of renown, that set us apart. It is not the outward demonstration of legalistic obedience in Sabbath observance, but rather the fellowship of God's children. The statement is made concerning God's people amid the persecutions of the first century, "Oh, how they loved one another." When I speak of fellowship among workers and among the laity of the remnant church, I am not discussing very intimate and very personal friendships which are a result of individual choices and preferences.

The point I am attempting to make is that even though our church has taken a giant stride in declaring its position in official policy, this alone will not lead to fellowship; it only sanctions unrestricted associations on the basis of equality. It comprehends and requires the removal of all barriers—social, economic, or racial—that hinder Christian fellowship, but cannot in itself produce Christian brotherhood. Like the law of God, as symbolized by the open mirror, it cannot cleanse us from our prejudices, but it serves to point the way to cleansing or to the Saviour, who alone can bring us to the table of fellowship. What is meant by fellowship?

Let me give the answer from our *SDA Bible Dictionary*: "Fellowship. . . 'Association,' 'communion,' 'participation,' 'sharing (in something).' A mutual sharing in some blessing or experience. In the NT the term is used to express the concept of joint participation in such experiences as shar-

## INTRODUCING

### A New Ministerial Association

#### Secretary



ROBERT W. TAYLOR was elected Ministerial Association secretary for the Pennsylvania Conference at the constituency meeting on Sunday, March 31, 1968.

He is a graduate of Atlantic Union College of 1957 and he began his ministry in the Maritime Conference in Canada. Later he served as the Lay Activities secretary in the Central Amazon Mission in North Brazil, South America. Upon his return to the United States he was pastor-evangelist in the West Virginia Conference, and then acted in the same capacity in the Pennsylvania Conference. About two years ago Elder Taylor became the conference evangelist for Pennsylvania. God is abundantly blessing his efforts. More than one hundred persons were added to the church from his work throughout the field in 1967. God is again richly blessing his endeavors.

ing together in the blessings of the gospel (Php 1:5, RSV 'partnership'). The word is particularly found in passages that refer to the close relationship that Christians experience with God (1 Jn 1:3), with Christ (1 Jn 1:3; 1 Cor 1:9), with the Holy Spirit (2 Cor 13:14, RSV), and with fellow believers (1 Jn 1:3, 7). The closeness of this relationship finds unique expression in connection with the Lord's Supper, in which the Christian symbolically partakes of the flesh and blood of Christ. In 1 Cor 10:16, Paul describes the cup and the bread of the Lord's Supper as 'the communion' [ . . . 'fellowship'] of the blood of Christ' and 'the communion' [ . . . 'fellowship'] of the body of Christ."

Dr. Howard Thurman, chosen by *Life* magazine as one of the "Twelve Greatest Preachers in America," stated in his book, *The Luminous Darkness*, that "misunderstanding, prejudice and hate often begin in situations where there are contacts without fellowship. That is, contacts that are devoid of the simple overtones of warmth, fellow-feeling and genuineness."

Brethren, it is to our shame that Advent-

(Continued on page 23)

# Preacher's Progress

## Adventist Youth Speak!

For Those Who Think Our Youth  
Don't Think

RON RUNYAN

**T**HE editors of THE MINISTRY recently received a large envelope containing 46 responses to my February article titled "Religious Side Shows." An accompanying letter from Leo Van Dolson, associate professor of religion at Pacific Union College, explained the reason for these replies. In his class on the Life and Teachings of Jesus, a discussion centered on the church's responsibility toward its youth, Pastor Van Dolson read my article, "Religious Side Shows," to this group, and then requested them to write out their reactions.

Before I reveal some of the comments of these students, permit me to refresh your memory by quoting the following excerpts which sum up the heart of the article. "The way things are headed now, the church will soon take complete control of social activities, leaving the parents in the position of glorified taxi drivers who carry their children from one church function to another. The church is in danger of becoming a giant entertaining, baby-sitting organization whose main object is to jam a bottle of fun-milk into the mouths of restless youth every time they make a move to leave the church-crib structure. Could it be that if we would help the youth to discover the satisfaction, the pure pleasure, there is in a life of witnessing for Christ, our concern for our youth would vanish? It could happen. It will happen when we reverse the present trend. Instead of an ever-increasing diet of secular activity with a little bit of religion tossed in, we ought to see an ever-increasing diet of religious activity with a little bit of the social thrown in."

Coming back to the students' comments, I confess I was about as thrilled as if I

had been voted into the Men of the Century club. The majority agreed with the concepts expressed. It was apparent that some of those who disagreed misunderstood my thesis. These felt that I had made a wholesale condemnation of any and all church-sponsored social activities. They missed the point in the final statement of the above quotation, "We ought to see an ever-increasing diet of religious activity with a little bit of the social thrown in." I certainly agree that the church ought to have some social activities, but more and more it seems we are strong on play and weak on witnessing.

### Church or Theater Movies

The following selection of comments from these college youth may be an indication that we have a good number of youth who are just as interested, if not more so, in spiritual things as they are in sports. One student wrote: "I have attended a church where activities for the youth were constantly being planned and carried out. There were beach parties, ski parties, progressive parties, movies, game nights, and picnics. And yet, with all this 'church sponsored' activity, the young people seemed farther from the church and its standards than any other group I have ever seen. Why make the secular sacred and vice versa? Did Christ make Himself secular in order to reach people? Did He let His sanctuary be used as a place of social gatherings, games, and business? Furthermore, when the church seems to sanction and sponsor certain activities, the youth sometimes feel that they are all right. For instance, if a movie is shown at the church, why can't they go to the theater and see the same movie there?"



Another wrote, "Many times students wait for ideas that involve some action; action that will be of worth-while value. I agree that youth have not involved themselves thoroughly in religious activities."

### True Function Glossed Over

Listen to this sensible response. "I agree with the points presented in the article. It seems to me that the church loses young members, not because it is not providing them with enough entertainment, but because it is failing to show them what Christianity is really all about. Underneath all the traditions and forms there is something alive and vibrant—something thrilling and challenging—a personal relationship with Christ—friend to friend. When the youth discern this they will become involved in witnessing and sharing their faith. I think that a continual round of social activities glosses over the true function and meaning of a church."

### Soul Winning—Sole Purpose

"It is true that the Adventist Church is putting a milk bottle of worldly entertainment in the mouth of *some* young people," writes another student. "The church, in my opinion, has the sole purpose of converting souls for Christ. Then why on earth is the church leading us away from this purpose by substituting the secular for the holy? It is defeating its own purpose by doing so."

One student forthrightly stated, "I agree with this article. I, as a youth, would like to do something for Christ, but don't know quite what. Entertainment the church offers may be fun, but it doesn't give me the satisfaction I want. I think the church ought to have more missionary projects just for the youth. Especially projects where the youth are helping other youth."

Hearken to this soul-shaking statement. "I fail to see how so much secular entertainment can keep youth in the church. If we want fun we can go elsewhere and have probably more fun on our own. What is the church? It is our religion, our faith, not a pacifier to keep us content and safe in the fold. If we would sponsor programs to really outline what we believe, down to earth, point by point—sure, you may lose the pleasure seekers, but you'll gain honest, sincere, dedicated, *knowledgeable* young people willing to work for the church and witness for their belief. What

possible good does it do to satisfy our pleasure appetite and leave our minds hungry and lost?"

One undergraduate who didn't agree on every point said, "The church should not have to provide entertainment to draw young people to the church. If it does, it is failing or falling short of its mark. It is using the wrong motive, and the teen-agers would use this as a steppingstone to more worldly events. The church should have enough of Christ's appeal so that we teen-agers want to go there for Christ alone and not any side shows. It should display such a spirit that we who lack that warmth would want to attain it more than anything else in this world. I think these 'church socials' designed for teen-agers are one of the worst ways of attracting young people."

Another concerned pupil stated, "The social life of youth is usually stimulated more than the spiritual. We need to get more concerned with spreading the gospel. Social events have their place, but we need more stimulation to get concerned for the salvation of others."

Several concrete suggestions were made in the following declaration: "Our responsibility as a church is to spread the gospel to all the world, and to this end we must work. I don't see how this will be accomplished if our churches think that the only way they can hold the youth is by presenting entertainments all the time. If entertainment is what we want, we'll go looking for it in some place other than the church, no matter what appeals the church sets forth. The church should bring the young together to discuss the Bible, to sing and work together as a group in spreading the gospel. A soul saved will be the best satisfaction that a youth will ever receive."

### Potpourri of Statements

Putting it plainly, others said: "Providing plenty of fun and entertainment for the youth is not the sure-fire way to keep the youth in the church." "We youth can find plenty of excitement and good, clean fun in witnessing for the Lord. Since we are now living in the very last days, I feel the author is right in saying we need more religion and less social life." "The purpose of the church is to help its members grow spiritually and spread the gospel to the world. If having socials on Saturday nights

(Continued on page 23)



## EDITORIAL

# Is It Worth A LIFE?

**T**HE rector of a Jesuit seminary, speaking recently before an annual conference representing nearly 38,000 priests and brothers in the United States, declared, "We need to be doing things worth giving a life for."

This is a tremendous challenge, one that calls for the ultimate in personal commitment and sacrifice. Should not this charge be particularly applicable to the Seventh-day Adventist ministry today?

Let us face the question squarely, each in his own heart. How important and significant does our work appear to us? Do we conduct it in such a way as to reflect its awesome character?

What about the results? Is it really helping some soul to the kingdom? Is it doing something vital to hasten the coming of Jesus?

Did your sermon last Sabbath reflect the zeal and earnestness that the times and the needs demand? And did it bring definite encouragement and nourishment to the congregation? Did something positive really happen in the hearts of those who listened?

And the prayer meetings—are they conducted in such a way as to indicate that it makes a difference whether the people attend or not? Do the parishioners see in them the result of earnest, personal prayer preparation and genuine concern?

What about the evangelistic messages? Are they preached as though we realize that there are souls, not statistics, in the audience wavering between life and death?

To restate the initial question—Is what we are doing *really* important? In the mind of God, it is *very* important. It was important enough to bring Christ down to this earth to pour out His life in service, and

then to die. But how important is it to us? Jesus said, "I must be about my Father's business." "My meat is to do the will of him that sent me, and to finish his work." Do we reflect the same spirit?

Bruce Barton in his well-known book, *The Man Nobody Knows*, says of Jesus that anyone who saw Him knew that here was a man who had set His spiritual house in order and knew what He was about. Can this be said of us?

If in examining our program, sermons, committee meetings, calls, missionary efforts, we discover that it all doesn't mean very much, that it is little more than drudgery in keeping the wheels turning, then some renewal is in order. Somewhere along the line we have lost something great. Surely there was a time in our ministry when things were different, when our hearts burned with a heavenly zeal.

Pray, then, for a new vision of the greatness of our cause. Return to Bethel. Dig again the wells of Abraham. Renew the covenant at Shechem. Rebuild the broken-down altars on Carmel. Pause again in the upper room. Then go forth with a burning zeal to see the work accomplished, the task completed, and our Lord's return hastened.

This will be so if we really believe our work to be important—even "worth giving a life for."

O. M. B.

## Adventist Youth Speak!

(Continued from page 21)

strengthens this purpose the church should then sponsor them."

My last two excerpts are food for thought. "I agree that the church should not have an overload of social events to attract young people. However, I am not in agreement with a church program where you are just preached to. I think that different views of Christianity should be presented. Youth groups ought to be able to get together and freely express themselves to one another and our elders. They should also have a hand in planning church programs."

"I think that maybe we do get too involved in the social activities of the church to the point that we sometimes forget our real purpose. On the other hand, we need some social activities for the youth to get together, otherwise a lot of them will start finding their own pleasures, which quite often are not the best. A lot of the youth today have more free time than the youth of a few years ago, which is not the best situation, and they need help to learn how to use their time."

---

## Contact Without Fellowship

(Continued from page 19)

ist pastors in the same cities hardly know one another. How can we expect Christian fellowship among the laity, white and Negro, if there is no fellowship among the pastors?

The song "What a Fellowship" must become more meaningful as we near the time of trouble, when fellowship with a brother regardless of his color will be exceedingly comforting. Soldiers in a common cause forget color in the foxhole.

May I suggest some steps that will lead from contact to fellowship.

1. Pastor-to-pastor contact in each city. Discussion of pastoral problems. Pray together. Start by getting to know one another by telephone. Visit in pastor's study. Have lunch together. This leads to fellowship.
2. Where several pastors are located in the same city, organize a ministerial association—including all pastors regardless of race.
3. Exchange pulpits for Sabbath services. Invite pastor to conduct a revival, etc.
4. Join church services together.

5. Sponsor programs together—"The Seventh-day Adventist Churches of Tarrytown Present, etc."
6. Discussion groups.
7. Joint youth activities—camp, social, recreational.
8. In public statements, give a united image. Refer to all Seventh-day Adventists as one family. Not, "Oh, yes, we have a colored or Regional church or conference." These are only units of organization and not walls of separation or segregation.
9. Every year plan a sermon on human relations or brotherhood. Our people need to be reminded of this important doctrine just as they need to be reminded of faithfulness in Sabbath observance, healthful living, tithing, etc.
10. As pastors we should read all the counsel of the Spirit of Prophecy on the subject of the race question. *Testimonies*, volume 9, is only a portion of Mrs. White's counsel. There are articles in volumes 7 and 8. The *Index* also gives many other sources. The little book *Southern Work*, recently reissued, should be read by all pastors and church members. Instruct our people to read all of the counsels in *Testimonies*, volume 9 in the context of the times and circumstances in which they were written. Portions of Mrs. White's counsel relative to the race issue applied particularly to the situations of the reconstruction period and the years following.
11. As leaders and pastors we have a responsibility to all members of our church to make available to them the "whole counsel of God" on the matter of race relations and not to suffer sin upon the body of Christ. In other words, the church and its leaders must realize that the salvation of many white and Negro believers is at stake. False conceptions, myths, old taboos, and the tissue of falsehoods that have distorted our view must be swept away and a united people must emerge to be wondered at by the world, fulfilling the specifications in the book of Revelation. Then and only then will we have contact with fellowship.

---

## Public Funds for Religious Colleges Supported as Aid to U.S. Pluralism

Public funds to aid religious colleges were described at a Catholic college commencement in Scranton, Pennsylvania, as an economical method to meet the nation's needs in higher education—and to preserve religious pluralism into the bargain. After receiving an honorary Doctorate of Laws from the Jesuit-run University of Scranton, Dr. Thomas Patrick Melady, prominent Catholic author and educator, described as "relics of 19th Century religious prejudice" the various forms of opposition to public aid to church-related colleges. He proposed three types of financial aid: direct subsidies to students through scholar-incentive plans, aid to colleges to expand physical facilities, and direct aid to help the colleges meet operating deficits.

# Is Catholicism Changing Its Teaching?

**A** CERTAIN advertisement of religious films embraces a picture of an American Indian communicating via the ancient smoke-signal system. The caption reads, "You don't change the message . . . you change the method." This eye-catching announcement merits application to present-day preaching of the Advent message. But that is another subject.

What about the teachings of the Roman Catholic Church? Have the recent Vatican councils brought about any significant changes in the basic doctrines of Roman Catholicism? Religious and secular writers and commentators showed remarkable unity in proclaiming the seemingly amazing changes in Roman Catholic doctrine and attitudes. In fact, I have received several letters from Adventist ministers who chided our church for its refusal to acknowledge these remarkable changes. One good brother went so far as to say that our traditional interpretation of prophecies relating to the Papacy were completely invalid. He further declared that Adventists must cease connecting the little horn of Daniel 7, the beast of Revelation 13, and the woman of Revelation 17 with Roman Catholicism.

## Peach or Pear Tree?

True, any alert observer can recognize the obvious changes in the color of the leaves of the Roman Catholic Church tree. A modification of leaf color only indicates a seasonal change, but the tree limbs, trunk, and roots are fairly well intact. Painting an apple tree's leaves a radiant gold doesn't change its nature. Tying peaches on a pear tree doesn't make it a peach tree.

Catholicism may permit a recitation of the mass in a vernacular language, but it

is still a mass. Even a change in her religious liberty attitudes, which is welcome and remarkable, still has little or no effect on her major deceptive doctrines. And what effect does permission to eat pork, beef, and chicken on Friday have on her doctrine of righteousness by works? Absolutely none! To even lift the ban on members attending Protestant worship services does little to improve her retained doctrinal errors.

Secure an automobile that is a total wreck from the outside shell through the drive chain. Then, remove all the dents, cover it with new paint, replace the smashed windows, and renew the slashed upholstery. All of these extremely visible changes do not have the slightest effect on the drive chain. The engine and transmission are still defective.

## Disappointed Liberals

Pope Paul VI recently made it clear that the Roman Catholic Church has really not changed as much as some think she has. His reaffirmation of traditional Catholic doctrine came as a definite disappointment to many Catholic liberals. According to reports, the Pope's official declaration is as binding and authoritative as any former approved creed.

Among other things, it is apparent that the Roman Catholic Church hasn't budged a millimeter in many of her beliefs. The efficacy of infant baptism, papal infallibility, transubstantiation, and purgatory are still among her standard theological errors. Those whose hopes are focused on

THE MINISTRY

# ng chings?

By THE EDITOR

the ecumenical movement probably saw double when they read what the Pope said about non-Catholic lost sheep. He declared, "Christians who are not in full communion of the one only church will one day be reunited in one flock with one shepherd only."

Since the reaffirmation of the Nicene Creed came almost on the eve of the great world council meeting, theologians feared that this statement was a demand for "return to Rome" as a basic requisite for Christian reunion.

As usual, some commentators felt that the Pope's new "creed" was really not as devastating as it sounded. It was felt that his remarks were directed not to the Uppsala meeting, but toward certain Catholic progressives. According to a report by Father John B. Sheerin, C.S.P., Religious News Service special correspondent, Albert van de Heuvel, director of the World Council of Churches Communication Department, at a July 3 press conference, made these observations on the Pope's statement of June 30th: (1) That the Pope's statement was not pointed toward the Uppsala assembly. (2) That it was not a solemn definition of doctrine, but a statement open to discussion. (3) That the pronouncement was lacking in collegiality since it bore no evidence that the Pope had issued it after consultation with the bishops. (4) That it presents certain particular doctrines of the Roman Catholic Church as being of equal authority with the Nicene Creed. (5) That it purports to meet the problems of our time but fails to

do so satisfactorily, e.g., racial justice. (6) That the Pope's conviction regarding Papal infallibility is respected by all the World Council theologians, but not shared by all.

In a press release distributed on July 4, Dr. Eugene Carson Blake, General Secretary of the World Council, stated that he had been asked to comment on the Pope's statement, especially in relation to his allusion to "the one flock and one shepherd." Blindly, Dr. Blake saw in this allusion no demand for all separated brethren to "return" to Rome.

## Spirit of Prophecy Relevancy

To the Spirit-of-Prophecy-believing minister, certain statements in *The Great Controversy's* "Aims of the Papacy" chapter are most relevant:

"The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. . . . Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. . . . The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. . . . The papacy is just what prophecy declared that she would be, the apostasy of the latter times."—Pages 564-571.

Adventists should never gloat over these facts. God forbid that we take pleasure in knowing and announcing to the world the aims of the Papacy. The particular proph-

ecies dealing with Romanism were not written by us, nor are we responsible for their fulfillment. Our insight on this subject stems only from our willingness to study and accept what God has revealed through His prophets. Any feelings of spiritual superiority can only come from the same enemy who inspires heresy. To glory in true doctrine apart from Christ is as offensive as being dogmatically steeped in error.

It is for this reason that we should make a definite application of the slogan, "You don't change the message . . . you change the method," to our own presentation of truth. In some cases there is just as much need for us to change our methods as there is a need for Rome to change her message!

#### What Course to Pursue

What Ellen G. White wrote in 1887 is extremely applicable to our day and age. "Be cautious in your labors, brethren, not to assail the prejudices of the people too strongly. There should be no going out of the way to attack other denominations; for it only creates a combative spirit and closes ears and hearts to the entrance of the truth."—*Evangelism*, p. 574.

"Decided proclamations are to be made. But in regard to this line of work, I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrusts at other churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the 'mysteries of iniquity.' Upon these themes silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ Jesus be exalted."—*Ibid.*, p. 576.

If in our evangelistic work we ever keep in mind that we are trying to win people for Christ, not breed enemies, what a difference it would make in our public presentations.

Some of my neighbors are Roman Catholics. Their thoughtfulness and kindness are unsurpassed. We have high regard for them and believe the feeling is mutual. They are well aware of the doctrines of our church, but I shudder to think what would happen if they attended some of our evangelistic meetings where their be-

loved church is rudely blasted by someone whose zeal smothers kindness and good judgment.

The undeceived are those who recognize that in spite of the impressive list of changes in Catholicism, the basic error of salvation by works is still firmly held. But more than this, the truly undeceived know that within Rome's ranks God has a multitude of souls to be won for Him. To this group truth must be made clear within the framework of love, dignity, and respect. Could it be that the adage "You don't change the message . . . you change the method" is applicable to both Adventists and Catholics?

---

## NOW READY!

### CAMP BERKSHIRE

### EVANGELISTIC COUNCIL

### TAPES

The April, May, June, and July tapes for the Tape-of-the-Month Club are exclusively devoted to the stirring messages presented at the North American Evangelistic Council held at Camp Berkshire, New York. Non-members of the Tape-of-the-Month Club may purchase them separately on either the 5-inch reel at 1 $\frac{7}{8}$  ips for \$9.00 or 7-inch reel at 3 $\frac{3}{4}$  ips for \$11.00. Check or money order must accompany the order. Just ask for the Evangelistic Council tapes. The regular "Save a Second" Tape-of-the-Month Club yearly subscription price (12 tapes) is only \$22.50 for the 5-inch and \$30.00 for the 7-inch.

---



# "Feed My Sheep"\*

L. C. MILLER

*Ministerial Association Secretary, Middle East Division*

**T**O ME one of the most beautiful words used in defining the role of a minister is "pastor," which means "a guardian or keeper, especially of souls; a spiritual overseer." The word originally meant "a shepherd, one who cares for flocks and herds," and harks back to the meaning Christ had when referring to Himself as the Good Shepherd.

Christ made His ministers "pastors" when He commanded them, "Feed my lambs. . . . Feed my sheep." Thus they became *undershepherds* to Christ, and we as ministers are the guardian of souls, with the important responsibility of providing a balanced spiritual diet for those in our care. If we neglect to do this, our flock will become sickly and eventually die of malnutrition. Then how will we answer the question, "Where is thy flock?" when our Chief Shepherd calls us to account for our sheep?

Fellow ministers, how shall we fulfill our duty? The answer is, by providing a balanced spiritual diet each Sabbath in our sermons.

Sometimes it is difficult to know what to preach about on Sabbath, and preachers are faced with two dangers: the first is inadequate sermon preparation, and the second is an unbalanced sermonic diet—preaching on a few favorite topics and neglecting others of importance. Either of these dangers can kill good pastoral preaching and fail to nourish the sheep who need to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Some preachers are guilty of one or both of these dangers. Is it any wonder that

some churches are spiritually dead? (And when a church is spiritually dead, the best thing that can happen is to resurrect the preacher!) But these dangers can be avoided by faithful pastors.

Inadequate sermon preparation and an unbalanced sermon diet are remedied by long-range planning. Remember, sermons are not like mushrooms, which pop up overnight (meaning that sermons planted Friday evening are not ripe for harvest Sabbath morning!), but are like wheat—first the blade, then the ear, and finally the whole wheat in the ear. Wheat is not ready for harvest until it is fully mature—then it is ready to be used for food. Likewise, sermons must grow to full maturity in the fertile soil of the preacher's mind and heart as they are watered by the Holy Spirit and warmed by the Sun of Righteousness. Only then are they ready to be used for food for the sheep on Sabbath morning.

In order to bring his sermons to maturity, the preacher must plan his sermons months, not hours, ahead of time. This may sound like work to some (and it should be!), but planning ahead is much easier than frantic last-minute hard labor in sermon preparation.

When a preacher fails to plan his sermons in advance he is really planning to fail to feed his sheep a balanced diet, for he is tempted to preach on the theme that lies closest to hand and that strikes his fancy at the moment. This leads to unbalanced preaching, and a preacher should be ashamed to resort to such. Only by planning ahead can he see the full scope of his sermons and preach the whole gospel in proper balance.

Brethren, if we are going to obey our preaching orders from Christ and feed His

\* EDITOR'S NOTE: This article is reprinted from the *Ministerial Advance*, official organ of the Ministerial Association of the Middle East Division.

sheep, we must cut loose from short-range sermon planning and last-minute Friday night or early Sabbath morning sermon preparation and adopt a long-range program. We must do it for the Master's sake—why not begin today?

What I am proposing is a Pulpit Year—plan your preaching program a year in advance. *Now* is the time to plan your preaching program for 1969. Why not obtain a large wall calendar, or else draw your own on a large sheet of heavy paper, and place it on the wall of the room where you do your sermon preparation. This will help you keep your Pulpit Year before you as you plan your ministerial program and sermons. (It is a handy place to write down all your appointments, important dates, schedules, et cetera.)

Now take in hand the 1969 Church Calendar as soon as it is available. Use it as a base for planning your pulpit year. For instance, note the date designated for Christian Home and Family Altar Day. A sermon on what the ideal Christian home should be like would be appropriate. Put that on your Pulpit Year calendar, along with the other sermons suggested in the Church Calendar.

After filling in these dates with the topics suggested you can proceed to assign other topics to the remaining weeks, and thus plan a balanced spiritual diet for your flock. At the end of this article is a sample Pulpit Year as suggested by Thomas Blincoe, currently on the faculty of Andrews University, and "How to Plan Your Pulpit Year."

I believe these give a balanced diet, but they are not an absolute guide. Elder Blincoe's Pulpit Year is not arranged in any particular order. You know your people and churches—you should design your Pulpit Year to meet their spiritual needs.

When you have decided on fifty-two subjects, check them for balance before putting them on your calendar. Don't give too much attention to your favorite topics or neglect important subjects because they are difficult to present. Next, at the top of your Pulpit Year calendar, write in big bold letters, "PREACH THE WORD, AND MAKE CHRIST THE LIVING CENTER OF EVERY MESSAGE." Then follow your calendar, but don't be a slave to it if revisions are necessary. It is not the end, but a tool to the desired end.

Work toward the goal of starting to prepare your sermons months in advance. Have an envelope or file folder marked with each sermon topic. As you go about your duties, as you read, as you think and meditate, ideas will come to you. Write them down *then*—carry a small notebook for this purpose, and file the ideas later in a respective sermon folder. Then when you go to prepare your sermon, you have it already begun.

### A Suggestive Pulpit Year Calendar

1. The Meaning or Significance of the Sabbath
2. How to Keep the Sabbath Holy
3. The Bible—The Authoritative, Infallible Word of God
4. The Prophetic Gift
5. The Spirit of Prophecy in the SDA Church
6. The Trinity
7. The Divinity of Jesus Christ
8. The Holy Spirit
9. The Church—Its Services and Service
10. The Seal of God and the Mark of the Beast
11. The Sanctuary
12. The Investigative Judgment
13. The First and Second Angels' Messages
14. The Third Angel's Message
15. The Origin of Evil
16. The Depravity of Man
17. The Meaning of the Cross
18. Growing Up Into Christ
19. Obedience or Compromise?
20. The Law and the Covenants
21. Law and Grace or the Law and the Gospel
22. Repentance
23. Confession
24. Forgiveness
25. Faith
26. Prayer
27. Principles of Bible Study
28. The Christian Home—I
29. The Christian Home—II
30. Worship—I (What is worship? Whom shall we worship? Why should we worship?)
31. Worship—II (How shall we worship?)
32. Christian Standards
33. Health Reform—I
34. Health Reform—II
35. Stewardship (Parable of the Talents)
36. Tithes and Offerings
37. Love
38. Humility
39. Baptism
40. Ordinance of Humility and the Lord's Supper
41. Ordinance of Humility and the Lord's Supper
42. Ordinance of Humility and the Lord's Supper
43. Ordinance of Humility and the Lord's Supper
44. How Shall the Christian Relate Himself to Non-Christians, Non-Christian Customs, and Non-Christian Laws?

(Continued on page 39)



# Meeting Personality Problems

## Part I

### Psychiatry Needs Christ

**H. E. ANDREN, M.D., F.A.P.A.**

*St. Helena Sanitarium and Hospital, Angwin, California*

**I**N A particular sense the psychiatrist and ancillary psychiatric workers are in need of something beyond their own powers. The conniving and cunning manipulations of the sociopath far exceed those of the average psychotic or neurotic, and their litigious proclivities with endless related enmeshments often tap the resources of the most trained therapist to the limit. The time demanded by these individuals—especially during their mood swings and when they take recourse to the bottle or to drugs or to some of the other devious excesses or ravages—is incalculable. Their lack of consideration for others and of consequences often makes for a special pull on those willing to extend a helping hand.

#### **Therapists Need Christian Faith**

Therapists not grounded in Christian faith often succumb both mentally and

morally to the pressures brought on largely by this group. Dr. Walter Freeman's recent study into the causes of death among psychiatrists tends to show a preponderant number of suicides as compared with members of other branches in the medical profession.<sup>1</sup> Daily contact with the depressed or the frankly demented patient rarely leads to the same degree of frustration as does the case of the "emotional imbecile," who is often clothed in a garb of neurotic or psychotic overlay, with persistent and unreasonable demands. Whereas formerly psychiatrists and their helpers were often shot or physically mutilated by some of their paranoid patients, today they are apt to be sued for fabulous amounts, which suits unscrupulous lawyers manage to get settled out of court with little publicity but with much pressure and chagrin to the victim. One seldom hears of the details from the victimized indi-

viduals, but from personal experience the author can vouch for an intense inner sense of frustration that only a Christ-centered philosophy of life can surmount. A popular lady psychiatrist, an author of several well-known books in psychosomatic medicine, was found dead in her swimming pool shortly after a settlement of a million-dollar lawsuit.

These are only a few of the professional hazards psychiatrists and the related professions have to contend with. Many wear out with cardiovascular and related disorders long before their time. Some of these were conscientious healers who had learned that some degree of personal involvement was necessary in order to get results with individual patients. As the therapist's practice grows, his time becomes less and less his own, and it is not always possible to put up safeguards. On the other hand, there is a temptation to develop a callous and more or less indifferent attitude toward one's work in order to withstand the strain. Many of those who have survived the gamut of pressure have done so by finding their way to God.

Dr. Alphonse Maeder is such a psychiatrist, a Swiss therapist of vast experience and the author of a number of books on mental and spiritual health. A few passages from one of them, *Ways to Psychic Health*, may be pertinent to Adventist mental health. Adventist mental health workers would do well to take to heart and thoughtfully ponder the wisdom of this man's observations:

"We know that a physician who has fallen victim to morphine cannot treat a morphine addict; this applies to a certain extent to all forms of undisciplined and confused behavior, such as excesses in drinking, smoking, eating, in sexualibus, et cetera, as well as to all other types of weakness. It is clear that the profession of psychiatry makes heavy demands upon us. Perhaps I am stirring up a hornet's nest when I broach this delicate question. . . . It has been said that the physician can take his patients only as far as he himself has gone. ('Only a healthy physician can be of assistance. Psychic health is even more important than physical health.'—Erwin Liek.)

### Developing Blind Spots

"We must be more than mere technicians and should seek at all times to lead a

natural, orderly and inwardly serene life. Should we be maladjusted to our family and work, to human society, the state, and religion we would then develop blind spots in our psychic field of vision, fall victim to subjective distortions, become emotionally tied up with our work and instead of being of assistance add to the confusion.

"Have not the one-sided approach of the natural sciences for the past hundred years, the increasingly positivist WELTANSCHAUUNG and the prevailing materialism, affected us adversely in our relations to our patients and to our practice? We are all angered when we observe the effect upon public life of the complexes of politicians, statesmen, industrialists and school teachers. But the same sort of thing happens among us!

"We psychiatrists have to undergo strict self-scrutiny. Just as it is a medical error to use unsterilized instruments during an operation, so must our personal behavior be condemned if we, with a confused attitude, weighed down with complexes, undisciplined and at odds with ourselves, practice psychotherapy. Our lot is without doubt more difficult than that of the surgeon because our person itself is one of our instruments; our situation resembles that of the singer whose instrument is his own voice. Our self-knowledge must be checked, and let me immediately add, a spiritual purification must constantly be fostered."

"There is something intrinsically shattering in hearing certain life stories. The physician is overcome by these impressions [sympathy, disgust, or alarm], and by his own reactions. . . . And yet the times demand that one be strong and inwardly unified. Without the certainty and support of faith I cannot carry on. I learn over and over again that what is necessary is granted if I sincerely request it and faithfully follow His guidance. That is why the 'quiet hour' is so necessary.

### A Specific Religious Belief

"It is necessary that our spirit be oriented and developed. . . . Some adhere to a specific philosophic, metaphysical, ethical system, to a suitable Weltanschauung, others, in turn, to a general religiousness, or to a specific religious belief. I belong to the latter group, after having for years on end sought light and support from the wise

men of the East (Laotse, Confucius, Buddha). Only by means of this detour have I found again that which is nearest at hand, the Christian faith of the Westerner. I now feel that it is right for me. I know through experience that science and religion can be combined in private life whereas during my youth they seemed to be irreconcilable contradictions. . . . In the Bible I find the consolation, the stimulating and direction-giving source of strength I had long sought. The gospels and the psalms, the epistles and the prophets offer an inexhaustible fountain of living waters. The attentive reading and meditation of such a 'message' (a kind of spiritual 'mastication') provides one with new inner experiences not vouchsafed to the purely intellectually oriented person. The age-old passage (Deut. 8:3) expresses it in the following simple fashion: 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.'"<sup>3</sup>

The above so-called countertransferences make up only a small part of the total need in psychiatry. Thinking individuals who have observed sparsity of results in numerous patients who for years have been exposed to modern psychiatric theory and practice, with little motivation for life after perhaps hundreds of hours of insight therapy, are asking in all sincerity how this greater need can be met. It is one problem to solve adolescent delinquency, but adult delinquency is also becoming more and more a problem, both in politics and in homes. Approximately three years ago Dr. Emory F. Hodges, an Alexandria, Virginia, psychiatrist, presented at the Ohio Psychiatric Association meeting the findings of a nine-year study of 179 Washington school children. He showed that while it is possible to predict which child is likely to become delinquent, social casework does not usually help in setting him on a straight path. The program ended in 1958 after four years, but the youngsters' progress was followed. At the end of 1962, Dr. Hodges reported, 69 per cent of 72 youngsters who received intensive treatment had become delinquent. Of 34 in an untreated control group, 63 per cent were delinquent. The rest of the children could not be traced. It was suggested that these figures did not mean that treatment did the children any harm, but they did show that it did not seem to do much good, according to Dr.

Hodges. The executive director of the Commissioners' Youth Council, Nina Trevett, concluded that the weakness in the present "casework" approach is that it is not able to change the home.<sup>4</sup>

### Christ's Humility

Typical of many a patient in time of need, one recent patient declared: "When I am well I don't mind associating with my scientist friends, but when I realize I am getting ill, I want to come to you, for I know you are a Christian and believe in God."

Many others have expressed similar thoughts either in word, insinuation, or looks. Perhaps more than any other professional persons, psychiatrists, psychologists, counselors, and other psychiatric workers need Christ's humility because of the ever-present danger of the familiar "Jehovah complex." The attitude of being like God to the patient is even more developed in this group than in specialties such as surgery, where the matter of life or death often rests in human hands. There is something about the potential control of another person's mind that seems to benumb the finest sensitivities of some therapists even if they do not use direct hypnotic methods. The subtleties of utilizing the knowledge of unconscious motivating forces as well as other hidden weaknesses of a person can take on proportions that may in time endanger the therapist's own mental health if not his reputation. More than once the writer has had to intervene therapeutically or to seek to salvage unfortunate situations derived from abuse of intimate knowledge, especially in the hands of undedicated "healers." "We have our weaknesses, you know," was the frank statement of a university professor.

Dr. Karl Bowman once uttered these words in a class attended by the writer: "Of all people, young psychiatrists must learn humility before the unsolved problems of the universe." True humility is occasionally lacking in the ones whose professed Christianity should have its source in the lowly Galilean. It is sad to see the lack of compassion and warmth of heart, which so many patients need. The impersonal attitude so often taught in psychiatric courses has undoubtedly done more harm than good among young therapists. Even empathy needs to be warm, and there

*(Continued on page 42)*



## SHOP TALK

*Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.*

## NEW SLIDES AVAILABLE

The Review and Herald has recently completed a set of twenty-eight professionally done slides especially adapted for the use of pastors and evangelists when working for the large Negro areas of the cities. It is hoped that many will avail themselves of these excellent slides and thus increase their effectiveness with these large groups of people. Descriptive material and prices available from the Review and Herald upon request.

## BUILDING YOUR CHURCH LIBRARY

Every church should have a library. If the library is to be helpful and effective it must be built up and its use promoted.

An effective way to build up the library is to publish in the church newsletter (and hopefully your church has one) a list of the books needed, with the suggestion that members select the books they would like to donate and send either the book or the purchase price. A letter of appreciation should be sent to the donor and the name of the donor could be inscribed on the flyleaf of the book.

To increase the usefulness of the library it is a good idea to print the list of books available, supplementing this with announcements of new books as they are added.

The library should be built up with two principal objectives in mind. First, it should include books of a practical nature designed to assist the various officers of the church in carrying out their duties. Also books designed to aid in the spiritual growth and fellowship of the members, including all age groups.

Second, the library should include those books that are to be used by the members to lend to interested friends in their soul-winning work.

A well-planned library, effectively promoted and utilized, can go a long way toward building up the

faith of the believers and assisting them in gathering in more souls for the kingdom.

O. M. B.

## "IT IS WRITTEN" FILMS

Many of our men in the field have expressed the wish that some of the choice picture content of the It Is Written films be made available for local adaptation. Obtaining this footage originally has been the result of long search through the film gold mines of various Government agencies. Much has been especially filmed. In some cases expensive frame-by-frame animation has been involved. And the local pastor does not always have at hand the sources or the budget for comparable production.

We have now prepared five silent feature films, with script, ready for individual adaptation. The ad on the back page of this issue gives details.

H. L. REINER

## PROSPECT CARDS

At the evangelistic council held at Camp Berkshire, New York, there was expressed the desire on the part of those present for some uniform plan of handling interests or prospects. The Ministerial Association was asked to prepare a prospect card that could be used by all our workers. This would be especially useful as ministers move from one parish to another. It would also facilitate the sending of the interest card to the pastor of an area into which one of his interests may have moved. The card should include space for notations, giving the contacts that are made.

With this in mind we are asking all our workers to send to us samples of cards that may have proved practical and helpful. Other suggestions will be appreciated.

O. M. B.

## SLIDE PROJECTORS

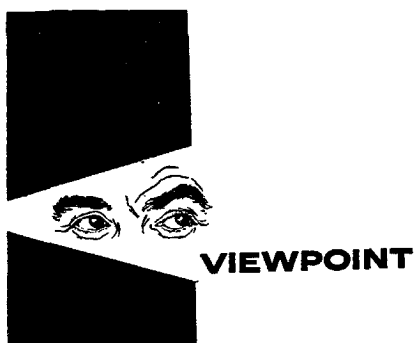
In a letter from William C. Hatch, president of the Wyoming Conference, reference is made to two large stereopticon slide projectors that he has but which he no longer uses. Anyone interested in purchasing the same should write to him directly. The address: P.O. Box 599, Casper, Wyoming 82601.

## CORRECTIONS

In the June, 1968, issue of THE MINISTRY under the "Men of the Century" the name of Colombino Gonzalez was listed under the Caribbean Union. It should have been under the Antillian Union.

We are sorry that Dr. D. R. Seidel's name was spelled incorrectly under his article "Chewing the Cud" in the August issue of THE MINISTRY. It should have been Seidel not Siedel.

THE MINISTRY



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

# Retirement

VINSTON E. ADAMS

*Manager, West Indies College Press, Jamaica*

**T**HERE are many attitudes toward retirement. Some men like to take those final years to do some of the things that the busy activities of the workaday world have precluded. They want to retire to a small farm or a large garden patch and try out some ideas they may have gathered as to methods of horticulture. Some just want to sit and read and contemplate things past, present, and future. Others want to get out that History Book and reread the record of God's story of the past. Some want to spend the remaining years enjoying the children and grandchildren God has given them. Many desire to search for that Edenic climate denied to them through the years of their regular service.

All these plans are fine. Be sure you carry them out. But also take part in the work of your local church. You might have vigor enough left to move into virgin territory and raise up a new church. Conduct Bible studies. Counsel the younger men who have moved into the places you and other veterans have vacated, if they ask you for counsel. But let your activities end there. Younger, though perhaps not wiser, men have been chosen to carry on where you served. Let them have their day. Do not try to run them. Expect them to make mistakes. Do not censure them for it. Do not create in the minds of these younger men the thought that only you know how to carry on the work. Quite frankly, to create such thoughts would be self-idolatry.

Another matter. When the time comes to retire, retire. We all have seen the sorry

spectacle of the prominent preacher (we are now speaking from observation of several, some of whom are personal friends) who could no longer stand for thirty or forty-five minutes in the pulpit and preach with compelling vigor a logical, connected sermon. Such men had reached the age when the gift of mental lucidity for such a presentation was denied them. But they hadn't reached the point of admitting to themselves what was so obvious to others. And so they go on for years past the time when they should try a long public discourse in the pulpit.

Please, Mr. Preacher, when you come to that point, whether it be earlier or later as far as years are counted, do not inflict yourself on the public. Well do I remember a very prominent preacher. He had been one of the most stalwart and talented men of his generation. While he was in his prime I confess I never saw a more effective man in public. But the time came when he could no longer progress from point to point in his sermons as he had been wont to do in the years gone by. He had the stance, the crescendos and the pianissimos that ended with a fortissimo. But the trouble was he was no longer saying anything effective.

But some men can write well for years after they can no longer speak well. In the case of such, we laymen will appreciate reading more and still more of your books.

As the years creep on you, look for the signs of loss of effectiveness. If you are wise you will take counsel with others in

whom you have confidence. Ask them whether you have passed the zenith of your work and make plans to bring your activities in line with your remaining talents. There is no more pitiable picture than to see one who has been so winning in the pulpit, but who has passed the years of his effectiveness, still trying.

### Diction and Accent

This is a very delicate subject, one hard to deal with without either being misunderstood or causing hard feelings. But it is a subject that needs to be dealt with, for it is one that can greatly restrict one's ministry.

During my years in the work I have lived in different parts of the world and in several sections of the U.S.A. English is spoken with greatly varying degrees of accent where I have worked.

When one moves from one section of the U.S.A. to another he will find varying degrees of accent changes, and also quite a bit of variation in word usage. To me it is interesting and charming to hear my mother tongue spoken with various accents. Most words will be understood anyway. But you will find that most of our members would rather hear a sermon during which the subconscious mind is not exercised interpreting the speaker's accent.

Well do I remember a speaker I heard nearly forty years ago. I was living in central New York State at the time. This preacher in question came to speak at our camp meeting. I do not remember his name. Neither do I know whence he came. But I will never forget his sermon; one word in his sermon, that is. He introduced that word early in his discourse and he used it dozens of times before he sat down.

His pronunciation was so strange that I completely failed to understand what he meant. As he kept repeating the word I tried in every way I could to understand it. I listened carefully to his context to try to get the meaning that way. Unfortunately it did not occur in any of the texts he read from the Bible. Otherwise I could have gleaned the meaning. Finally, just before he sat down he used the word in such a way that the meaning could not be mistaken. At last I had found out what he was talking about, but I had missed all the spiritual benefit I might have gained from the sermon by trying to understand the meaning of that one word.

If we are to be understood, and therefore if we are to be effective in our ministry, we must speak in a way that the people will understand. It is expecting too much for one from overseas and who comes to the U.S.A. in the prime of life or later, to hide all the accent of the land of his origin. But each one who comes should listen carefully to the English spoken where he resides and imitate that as carefully as he can. His work will be much more appreciated, his sermons will be much better understood, and his adaptability will mark him as one who seeks to be understood by the common people, not merely by the highly educated.

Be careful of word usage when you change work areas. Words mean different things in various sections of the country. For instance, what is a "hap"? Only Pennsylvanians know. What is a "poke"? Two or three areas use that word. What does it mean to be "nebbly"? We could go on and on with illustrations. Especially if one goes overseas one must be very careful with his language.

### Personal Appearance

Most of us like to dress well. At least we like to dress in a manner suitable to the work we have at hand. The preacher is no exception. When he works in his garden no one expects him to wear his pulpit clothes. Neither should he wear clothes suitable for the garden in the pulpit. When he goes on a hike with a group, clothes suitable to the weather and the trip are proper. Practically all of us understand this. What I really would like to mention is that the clothes should fit properly. Preachers vary in body build the same as the rest of us. But I am of the opinion that preachers have more than average influence. They need to watch their body shape, insofar as being overweight, more than the average person, because their influence is greater.

What kind of effect do you think an excessively obese preacher would have preaching a sermon on temperance? The bulging waistline, the shaking jowls, the panting breath, speak eloquently of intemperance. It would be better to have some other speaker pinch-hit for you when it comes time to speak on temperance.

Yes, the pew looks at the pulpit. Let us have the inspiration we are looking for.



# In This Generation?

R. H. BROWN

Vice-President, Walla Walla College

**I**S THE world population increasing more rapidly than it is being reached by the gospel witness committed to the Seventh-day Adventist Church? How have administrative changes, varied emphasis in church teaching and evangelistic activity, and world conditions affected the growth of the Seventh-day Adventist Church? What would be the result of the hundredfold increase in conversions to the testimony of the three angels' messages which God's messenger in 1909 said was possible? Interesting and helpful answers to these questions can be obtained from analysis of our church membership records.

In Figure 1 world population and Seventh-day Adventist membership are plotted in a manner that places on a straight line data having a constant percentage of increase. Throughout this plot a given lineal vertical increment corresponds to the same percentage increase. Accordingly an increase from 100,000 to one million in this figure covers the same vertical distance as does an increase from 10,000 to 100,000.

In order to save space and permit easier visual comparison, the world population figures have been divided by 1,000 for plotting in Figure 1, placing the estimated world population in 1965 at approximately 3 billion. Over the past five decades data points for the world population

fall very closely on a line corresponding to an annual increase of 1.08 per cent.

The Seventh-day Adventist Church was organized in 1863 with a membership of approximately 3,500. By 1870 this membership had grown to 5,440, a total increase of 55.2 per cent, which could have been produced by a steady annual growth rate of 6.48 per cent. Adventist membership development from 1870 to 1965 is traced in detail by the lower solid line of Figure 1. A net loss in church membership occurred in 1871 and in 1902. No membership report for 1874 is available. From 1902 through 1965 Seventh-day Adventist world membership has increased at an average rate of 5 per cent per year. Projected growth of Adventist membership at a 5 per cent rate is traced by the dashed line in Figure 1. The conformity of actual growth to idealized constant 5

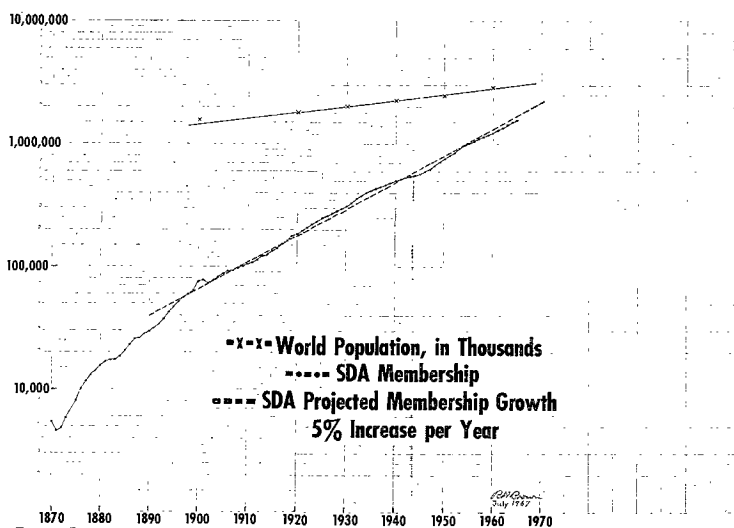


Figure 1

per cent rate of growth over approximately seventy years is remarkable.

The fluctuations in Seventh-day Adventist growth rate are shown more clearly in Figure 2. Since the 1874 membership is unknown, for the years 1874 and 1875 the growth rate is taken to be 16.82 per

future direction of our gospel witness.

In 1909 Ellen G. White stated:

If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.—*Testimonies*, vol. 9, p. 189.

With a 100-to-1 increase, a 5 per cent growth rate becomes a 5-fold growth rate. Although it may not be sound exegesis to give such precise treatment of a statement that was possibly only intended for general emphasis, it is nonetheless instructive to consider what would be accomplished if the Seventh-day Adventist Church membership were to increase by 5 converts per member each year. For each member there would be 2 members a fifth of a year later on the average; those 2 would multiply to 4 by the end of a succeeding

fifth of a year; the 4 would become 8 by the time three fifths of a year had passed; at the end of one year each original member would have become 32; in the following year another 32-fold increase would bring the total up to 1,024; over a three-year period the total multiplication would be 32,768. In 1909 the Seventh-day Adventist membership reached 100,931. Starting with a membership of 100,000 a 5-fold increase per member per year would produce a membership of over 3 billion in slightly less than three years. The entire world population in 1912 was probably not over 1.7 billion.

A more conservative approach can be taken by considering a net 5-fold increase in membership by the end of a one-year period. The cumulative effect of such an increase is 5-fold in one year, 25-fold in two years, 125-fold in three years, 15,625-fold in six years, and 78,125-fold in seven years. According to this computation the Adventist membership in 1909 could have embraced the world population in slightly over six years.

Seeking a less incomprehensible possibility we may turn to a statement issued by Mrs. White in 1876:

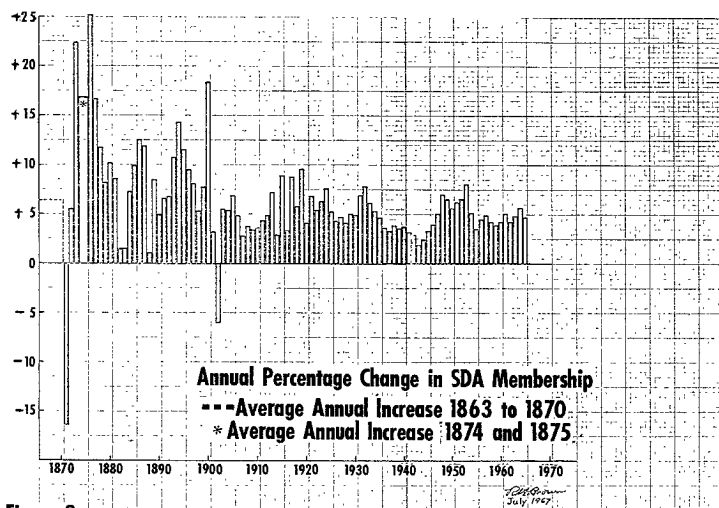


Figure 2

cent, the constant rate which would have produced the 36.54 per cent increase which was experienced between 1873 and 1875.

The first question in the introduction to this presentation can be easily answered. For the past seventy years the Seventh-day Adventist Church has been growing approximately four and one-half times as rapidly as the world population. If the present 5.00 and 1.08 per cent annual growth rates were to be maintained, approximately 200 years from now the Seventh-day Adventist Church would have a membership equal to the then expected world population (26 billion). We do not expect to convert the world any more than we expect our great-great-great-great-grandchildren to see our Lord's second coming delayed 200 years!

Answers to the second question posed in the introduction will be left to individuals who are familiar with Seventh-day Adventists and world history. A correlation between the percentage changes plotted in Figure 2 and the various factors which have influenced world attitudes and Adventist activity might yield some observations that could be helpful for the

Had the believers in the truth purified their minds by obeying it, had they felt the importance of knowledge and refinement of manners in Christ's work, where one soul has been saved there might have been twenty.—*Ibid.*, vol. 4, p. 68.

A 20-to-1 increase in a 5 per cent growth rate would produce one convert per member each year. At this rate the membership would double in one year, quadruple in two years, increase 8-fold by the end of three years, double again during the fourth year to reach a total increase of 16-fold, becoming 1,024 times greater at the end of ten years, and increase 32,768 times over a fifteen-year period. With such a growth the 10,044 Seventh-day Adventists in 1876 would have embraced the entire world population by 1894.

It is of passing interest to note that in the two years preceding Mrs. White's 20-fold statement the church's growth rate averaged 16.82 per cent per year and in the two years preceding her 100-fold statement the average was 3.34 per cent per year. Twenty times 0.1682 equals 3.36, one hundred times 0.0334 equals 3.34. Is this a chance coincidence or does it reflect divine wisdom expressed through the Lord's messenger? Computing on the basis of a net 3.35-fold gain per year there would be 4.35 members at the end of a year for each one at its beginning (one plus the 3.35 gain) and in slightly over five years the present Adventist membership would grow to equal the world population.

The conclusion seems to be inescapable that the gospel witness can be completed speedily in this generation. What can the church do to terminate the unnecessary delay of Christ's return? In 1900, when the Seventh-day Adventist membership was increasing at the rate of 18.38 per cent per year, the Lord's messenger bore the following testimony:

The Lord does not now work to bring many souls into the truth because of the church members who have never been converted and those who were once converted but have backslidden.—*Ibid.*, vol. 6, p. 371.

The following statement was made concerning a specific Seventh-day Adventist church in 1876:

A holy God will not bring out souls to the truth to come under such an influence as has existed in the church. Our heavenly Father is too wise to bring souls into the truth to be molded by the influence of these men [two church leaders] who are

unconsecrated in heart and life.—*Ibid.*, vol. 4, p. 238.

The emphasis of these statements on God's leading in producing a membership growth is worthy of special consideration. It appears that when God has a satisfactory model of Christianity *He* will draw sincere men and women to it.

From the foregoing considerations, it seems firmly established that Jesus can come *very* quickly when the Seventh-day Adventist Church comes to an appropriate spiritual condition. On page 69 of *Christ's Object Lessons* the servant of the Lord states, "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." Later on in the same book (page 340) we are told, "When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world."

---

It is a pleasure for the author to acknowledge his indebtedness to Jesse O. Gibson and Mrs. Janet Lamb, of the General Conference Statistical Department, for assistance in securing and checking the membership data required for this presentation.—R. H. Brown.

---

#### Catholic Educator Hails Supreme Court Ruling

The secretary for education of the Roman Catholic Archdiocese of New York has hailed the U.S. Supreme Court "text-book loan" decision as "a Magna Carta for the parents of nonpublic school children." Msgr. George A. Kelly praised the ruling of the Court in the East Greenbush, New York, textbook case upholding the New York State law that requires public school systems to lend certain textbooks to all students, grades 7 through 12, including those attending parochial and other private schools. In a statement released in New York, Msgr. Kelly said: "The non-public school, no less than the public, is an American school. Both are struggling as never before to come to grips with the needs of the nation's children in a fast changing world." "The Supreme Court obviously believes," he said, "that every American child should receive a good education, and if free textbooks help that process, then free textbooks can go to all children, not just those in public schools." "Hopefully now," Msgr. Kelly added, "those who cling to the outdated dogma that parochial school students have no claim to public assistance of any kind will now join the rest of us in working for children's benefit and quality education regardless of school attendance."

# The One-Minute Sermon

## A New Idea in Gift Bible Evangelism

REUBEN A. HUBBARD

*Pastor-Evangelist, Idaho Conference*

**A** ONE-MINUTE sermon? Sounds intriguing, doesn't it? But what can one say in only one minute? Actually we can say a lot. Especially if we have to.

### Where Can We Use a One-Minute Sermon?

Nearly every home has a television set. Realizing the great potential, many conferences sponsor their own telecasts: The TV Bible Class, Words of Life, et cetera. All of us support Faith for Today, our national telecast.

However, television time is very precious and it is becoming increasingly difficult to obtain desirable time, especially for a half hour religious program. When we do, the expensive production costs are utilized at some early morning hour, generally on Sunday, when most of the TV sets are off.

### A One-Minute Sermon Can Be Productive

The one-minute sermon can be produced at a minimal cost. And it can be released on prime television time *daily* for less than the thirty-minute programs cost per week at an undesirable hour. In other words, by releasing during prime television time, each sermon enjoys a larger audience than the thirty-minute program, and we have seven audiences per week instead of one! The potential volume of mail is far greater for the one-minute sermon than for the thirty-minute telecast.

And the one-minute sermon is adaptable. If finances will not permit a daily

telecast, then it can be released weekly on prime time. Even free time may be obtained if we are willing to sacrifice the benefits of prime time for a less desirable hour.

In eastern Idaho, when I was piloting the one-minute sermon, the stations unhesitatingly offered me free time daily at the sign-on or sign-off hours. I chose to telecast at the sign-off, after the Johnny Carson show (some time after midnight), and averaged five letters a week even at that late hour. And the entire series of ninety-eight one-minute sermons cost only thirty-five dollars, and this for reusable slides purchased from the Review and Herald! This was less than thirty-three cents a telecast!

### What Can We Say in One Minute?

Seven seconds of each minute are consumed in the introduction, fifteen seconds at the close in advertising the Gift Bible offer. This leaves thirty-eight seconds for the actual "sermon." During this time a brief thought on some doctrine, such as the Sabbath, the state of the dead, the Second Advent, is presented, or something on astronomy, archeology, creationism, et cetera. All the proof texts cannot be used in thirty-eight seconds, and I don't attempt to use them. I merely introduce the subject and appeal to the audience to send for the white Bible with study guides that will cover the subject in more detail.

The response has been marvelous. Laymen are trained to deliver the Bible and lessons, and they have done a very accept-

able job. Many people today are looking for answers—answers which Seventh-day Adventists can supply.

### **How Is the One-Minute Sermon Put Together?**

To cut production costs the one-minute sermon was produced entirely with slides and audio tape. I wrote the entire series of ninety-eight sermons in less than two weeks and recorded them at the studio in two afternoons. This required a minimum of time and gave me coverage for nearly four months.

Each introduction is the same: a slide of the speaker while the TV announcer says: "The Seventh-day Adventist Church proudly presents the ONE-MINUTE SERMON, with your TV pastor, Reuben Hubbard."

### **Use Plenty of Slides**

The slide changes and I begin the sermon immediately. One sermon begins, "Archeology discovers and uncovers . . ." The color slide is of the Amarna Letters of Egypt. I generally use four or five slides during the thirty-five-second presentation, or a slide every seven or eight seconds. Many people think that the program is a live production and my parishioners have often asked me if I have to be down at the TV station each midnight!

### **Final Appeal**

Each sermon closes with an appeal to study the subject further through the white Bible, with the study guides offer, and a slide flashes on the screen showing the Bible and the study guides. The final slide contains the address where the Bible and guides may be obtained. To keep the address simple we use a box number and list also a telephone number for those too busy to write. Several phone calls have been received as well as letters.

### **The Need to Use Television More Extensively**

As ministers we need to make greater use of television than we have been doing in the past. During this great Gift Bible Evangelism thrust we must use every means available to place our message before the world. Personal Bible study is the most effective means of presenting the message. If we can use television to advertise our Gift Bible Plan of Evangelism,

we will enjoy a much greater outreach than we have previously known.

Television is expensive, but it is effective! If every home in America could tune in to the one-minute sermon, think of the white Bibles with lessons we could place!

### **We Must Not Delay**

Time is running out. We dare not delay to use the most effective means possible to present a message of hope to a hopeless and perplexed generation. And the one-minute sermon is an idea that could be incorporated conveniently into the evangelistic program of nearly every pastor in North America.

---

### **"Feed My Sheep"**

*(Continued from page 28)*

45. The Second Coming of Christ
46. The Incarnation of Christ
47. The Ministry of Christ in the Heavenly Sanctuary
48. The Millennium
49. The New Earth
50. The State of the Dead
51. Spiritualism
52. The Laodicean Message and the Shaking
  - a. The Seven Last Plagues (may be brought in under 45 or 48)
  - b. The Judgment (may be brought under 12)

### **How to Plan Your Pulpit Year**

1. Survey your membership as to what they would like to hear. (Prepare a survey sheet, taking two to three minutes during the missionary period to have the members check a list of prepared topics.)
2. Pastoral visitation is the most fruitful field for producing ideas and needs for sermons. **NOTE:** No material should be used which betrays the confidence of anyone the pastor might counsel.
3. Occasions such as Week of Prayer, Religious Liberty, Temperance, Educational Day, all fit automatically into your Pulpit Year.
4. Subjects for spiritual balance should appear annually: stewardship, Second Coming, certainty of our faith, Spirit of Prophecy, soul winning, etc.
5. No Pulpit Year is complete unless it includes sermons especially prepared for the youth. These sermons are particularly appropriate at MV Week of Prayer time, Pathfinder Day, and just before school opens. Some ministers include a junior sermonet each Sabbath. This is very good.
6. A sermon series can often revive interest in the sermon hour.



By His  
Side

# A Missionary Wife's Viewpoint

RETHA H. ELDRIDGE

*Far Eastern Division*

*A Shepherdess Feature Conducted by Dollis M. Pierson*

**W**HEN the call to mission service came thirty-two years ago, what a host of emotions flooded my husband and me. First of all, we thought of what we would leave. Our parents. Would we ever see them again? Our pastoral work. With two years of internship safely over, we were barely settled into a new district. How would we feel to leave the membership of those six churches where we were acquainted, and face the unknown? Our small apartment where we had struggled to stretch those weekly eighteen dollars. What would "home" be like in the mission field?

Though there were many blank spaces in our knowledge that time alone could fill in, there were also many challenges. From earliest childhood both of us had looked forward to the time when we would sail away to foreign service. Romantic dreams? Yes, but what's wrong with them? A taste for adventure? Certainly. But without these ingredients the rough spots of a missionary's life are even harder to bear.

Looking back over those early beginnings in a foreign land and recalling the experiences of others, I realize now more than I did then the important contribution a wife makes to her husband's success. Let's consider a point or two.

First there is home. Naturally this is her first concern. Even though the couple may not be in a primitive area, there are still many problems both new and vexing. It is frustrating to see how much longer the "simple" tasks of the household take. With no paper cartons of homogenized milk de-

livered at the kitchen door, it becomes necessary to stir up one's own from powder, first making sure that the water is potable. Then there are the vegetables and fruit and eggs to wash, either in Chlorox or in soapy water (to skip over the original task of buying these at unaccustomed places). It is entirely possible that healthful bread (or bread of any sort) is not available but must be made. Illustrations of the seemingly endless demands of just kitchen duties on the new missionary wife could be multiplied. Suffice it to say that adjustments in this department alone are legion, and often the cause of many tears.

After this is the task of settling happily in a new environment. Perhaps from the start it is evident that modest facility with a new language is desirable. It is not a happy experience to discover that of all stupid things, a foreign woman heads the list in the thinking of many nationals. Yet after making this discovery, the new missionary wife can do nothing but determine that she *must* get beyond the stage of sign language, that she *will* learn the new tongue that at first seems utterly incomprehensible.

Another blow to pride comes as she grudgingly admits that because of home responsibilities, which must always come first, she cannot keep up with the language-study program that her husband must have. (There is one source of "comfort" though that will come her way when she discovers that their children, in easy play association with national children,

come home using words correctly that both she *and* her husband have barely succeeded in learning formally from a teacher!).

One quality that must be cultivated by all means is that of an open mind. Strange customs in a faraway land may be different, but not necessarily wrong. New ideas will surely be met, but their newness must never ensure instant rejection. It could be that other races with varying concepts may have something worth while to contribute.

Then, of course, there is the daily intermingling of missionary children. Whereas it might be possible to move to another more congenial neighborhood back home, the dimensions of a mission compound are already well established and never large enough for poor relations with fellow missionaries. Children can really stir things up, especially when parents rush to the defense of their own. If ever the missionary wife needed an open mind, it is when her own darling comes back to regale her with current happenings!

The final test of success or failure is seen in her attitude, which greatly affects the happiness of her husband. If the wife can meet every situation in a way that encourages him, then their place in the

mission field will be more secure. There are bound to be problems. Some loved one sick in the homeland. A child separated from home, attending school in another country. Illness of a member of the family in the mission field. Some circumstance connected with the husband's work. No matter what, if the wife, like a good soldier, is able to endure the trial, to encourage her husband to weather the storm, then chances are that the family will be a success in the mission field.

If, however, looking through tears at their problem causes the wife's prospective to get out of focus, if she succumbs to loneliness, if she cannot stand her frustrations, then no matter how successful her husband may be in his work, the family will sooner or later return to the homeland.

Are we wives looking for a challenge?

A tough one is offered by foreign mission service.

Can we succeed?

Of course!

Through a complete surrender of self to God and by His help, a missionary wife can enjoy happiness in this world and the prospect of an eternity with those for whom she and her husband have labored.

## *Women in Sacred History—*

### **Priscilla, the Woman Who Moved and Moved**

**M**OVING again? Are you a bit "fed up" with all these calls and transfers? Do you wish the conference would let Bill settle down and stay where he is so you and the children could get your roots down and enjoy the blessings of "staying put" for a few years? I've moved a few times the past thirty years. I understand how you feel.

Perhaps we would do well to consider Priscilla. She made a few moves too! We find her first in Corinth, but she had already moved from Rome (Acts 18:1-3). How many times she had followed her husband before this we are not told. When Paul "sailed thence into Syria," Priscilla and Aquila were with him. "He came to Ephesus, and left them there" (Acts 18:18, 19). There was a journey back to Rome and apparently yet another one to Ephesus. Perhaps there were more transfers in Priscilla's life not recorded in Holy Writ.

Two things impress me about Priscilla. One is what I read about her and the other is what I don't read about her. First, she was always by her husband's side. Inspired writers speak of "Priscilla and Aquila." They were together. They worked as a team. Second, we never read about Priscilla grumbling or feeling sorry for herself.

Perhaps someday the brethren will cut down on the transfers. In some glad future day we may be permitted to remain longer in one place. In the meantime let's follow Priscilla's example. Let's stand by these husbands of ours, working as far as possible as a team, and let's do it good-naturedly, with courage in our heart and a smile on our face! Things move more smoothly the Priscilla way.

## I Don't Like Ingathering!

(Continued from page 9)

I don't like Ingathering. I think I won't go out this year at all.

(And then before my mind pass the starving children of India; a leper holds out hands with fingers eaten from them; an old grandmother, her home torn away by a tornado, sobs heartbrokenly; the frightened, hungry eyes of a Vietnamese child stare up at me. And I hear Christ saying softly: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.")

Does Christ speak to you like that? He does to me.

Mrs. W. K.

Taken from *Northern Light*, March, 1968.

---

## Meeting Personality Problems

(Continued from page 31)

has to be some involvement with the individual. This need does not excuse over-emotional and unrestrained approaches, however, and a working relationship both among fellow healers and healers and patients needs to be Christ-centered in orientation. Emotional control and restraint, linked with Christ's spirit of humility, are the only safeguards against threatening countertransferences and improper patient involvements.<sup>5</sup>

### Not Exclusive

Psychiatry, as practiced by a Christian physician, will not seek to be exclusive. Christ never turned away a single soul in His ministry. The demoniacs received His services and loving ministry as well as the ordinary cases. He showed the greatest means of effectual work when He displayed His selfless involvement with humanity and its sufferings, identifying Himself with its needs even to the extent of giving His life. When the hostile throngs that had previously extolled Him and His services showed utter ingratitude, He simply prayed, "Father, forgive them; for they know not what they do." Perhaps the psychiatrist who is exposed to hostile assaults or ill-advised charges of patients or relatives also needs to give expression to this spirit of forgiveness.

"For they know not what they do" could be his answer to many a puzzling situation. This forgiving spirit should never condone lack of forthrightness, however. Permissiveness has a place among those who are irresponsible, but even Christ's forgiving spirit, as tactful as it was, never gave support for a single sinful act. When He came to the rescue of the young women caught in open sin, He left no question as to His attitude toward the sin itself. "Neither do I condemn thee: go, and *sin no more*." His consistency needs to be emulated by every true follower and His ethics should ever be studied, especially in relationship to the personality problems we have discussed above. His supportive, helpful approach, when repeated mistakes are made by an individual irresponsible patient, is surely in order, but it does not seem right that a therapist should become a kind of promulgator of acts of immorality on a continuing basis. Permissiveness can prove a serious stumbling block if not seen from a Christ-oriented perspective. Only from this approach can there be true joy in Christian labor.

(To be continued)

---

<sup>1</sup> Walter Freeman, M.D., *The Psychiatrist*, Grune and Stratton, Inc., N.Y.C., 1968.

<sup>2</sup> Alphonse Maeder, M.D., *Ways to Psychic Health*, Scribner, 1953, N.Y.C., pp. 187-190.

<sup>3</sup> *Ibid.*, pp. 193, 196-198.

<sup>4</sup> *Washington Post*, Sept. 29, 1963.

<sup>5</sup> Ellen G. White, *Testimonies*, vol. 9, p. 22, or *Guidelines to Mental Health*, p. 358.

---

## "Health-Reform Educators—Go Forward"

(Continued from page 15)

expand our knowledge in vital areas affecting people, demonstrating that the gospel of Jesus Christ alone meets the needs for wholeness of a distracted and fragmented society. Thus, as God guides, we may through our own reform, personal consecration, and church organization, team our efforts in fresh formats and varied programs and respond to the urgent call for health-reform educators to GO FORWARD!

---

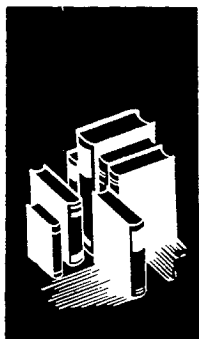
<sup>1</sup> *Counsels on Health*, p. 444. (See entire Section IX, "Teaching Health Principles.")

<sup>2</sup> Unpublished report of an *ad hoc* committee of SOPHE, March 14, 1967.

<sup>3</sup> *Counsels on Health*, p. 444.

<sup>4</sup> *Ibid.*, p. 431.





## BOOKS

***Fossils, Flood, and Fire*, Harold W. Clark, Outdoor Pictures, Escondido, California, 1968, 239 pp.**

The author of this volume is well known among Seventh-day Adventist educators as one who has been active in relating science and the Bible. Several books on this or related subjects bear his authorship in past years. The most important was *The New Diluvialism*, which he published privately in 1946. Unfortunately, it did not receive wide circulation because of a limited edition. The technicality was above the level of most nonscience readers.

Retirement has provided Professor Clark with the opportunity of preparing a volume in which certain concepts presented in *The New Diluvialism* have been simplified and enlarged. Chief of these is the theory that the pre-Flood plants and animals were in general buried in their zones of life and distinctive associations by the rising waters of the Genesis flood.

The members of the Adventist Church have been inclined to believe that the actions of the Flood completely mixed the sediments composing the crust of the earth, including the enclosed plant and animal remains, and left them in a homogeneous mixture. This view is in need of modification. The ravages of a great deluge have done just that in limited areas and in certain beds, but, by and large, the crust of the earth is stratified with characteristic layers differing from the next above or below. The same can be said of the fossils. The order of these buried remains of past life is generally consistent—the marine and sea animals lie below the reptiles, and the reptiles are overlain by mammals and birds.

How can this order of fossils in the rocks be explained? The most common theory is that millions of years have been involved, during which time sediments were gradually laid down and examples of the existing organisms buried. This explanation accepts the evolutionary development of animals and plants in time and rejects the Biblical flood as an agent for quick burial of living things. A second view, one held by Seventh-day Adventists, credits the Genesis flood with the reorganization of much of the earth's sedimentary crust and the rapid destruction and preservation of organisms. Professor Clark brings to this view

the "ecological zonation theory," which proposes that animals and plants were buried in an order generally similar to the altitudinal and geographic concentrations and associations which they occupied before the Flood. Sediments eroded from the ground by torrents of rain would settle in the oceans and lowest basins first. Rising waters would encroach higher and higher upon the land, tearing out and covering layer upon layer with sand and mud, the successively higher plant-animal associations.

This theory cannot be applied to fine details, but it is useful as a general framework around which a satisfactory explanation for the order of fossils in the earth can be built. The understanding of certain geological terms and processes is assumed by the author, but most readers will be able to understand the discussion through occasional reference to a dictionary and close attention to the context. The reader will do well also to remember that much of the material is speculative and theoretical. However, every Seventh-day Adventist would no doubt have a much better concept of the Genesis flood and its results after reading this volume.

HAROLD G. COFFIN

***Preaching Through the Bible*, Vol. 2, Eric Hayden, Zondervan Publishing House, Grand Rapids, Michigan, 1967, \$5.95.**

Here is an unusual and rewarding book, full of challenge and ideas. The author has shown real ability in preparing two volumes for those who aspire to be expository preachers. Not only will the ordained minister find these volumes valuable, but our burdened church elders and lay preachers will find much inspiration in Hayden's book. Here is sound exposition.

Eric Hayden took his M.A. degree at Durham University, England, then trained for the ministry at Spurgeon's College, London. He began as a lay preacher at the age of sixteen. During World War II he was a member of a bomb disposal squad. After serving Baptist pastorates in Whitely Bay and Shrewsbury, he was called in 1956 to be the pastor of Spurgeon's Metropolitan Tabernacle, made famous by the preacher whose name it still bears. Anyone who could occupy that pulpit for six years is worth listening to. In these chapters we find at least one of the reasons for his success—he is a true teaching preacher, following largely the methods of Dr. G. Campbell Morgan.

"The reason why hundreds of ministers are not expositors of the Scriptures," declares Dr. Wilber M. Smith in his foreword, "is that they have

## GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

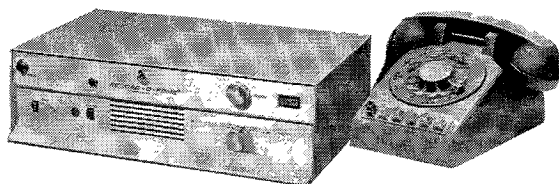
# telephone evangelism speaks GOD'S truth to millions


## RECORD-O-FONE® automatic telephone evangelism systems

By a simple turn of the telephone dial, a person or a whole family can listen instantly to proclamations of truth...in God's way and in the spoken words of your own sermons. Telephone evangelism is the new magic that brings home to everyone, at any time of day or night, the paths of righteousness and fulfillment. Hopeful, successful programs such as 'Dial-A-Prayer,' 'Smoker's Dial,' 'Drinker's Dial,' 'Dial the Truth,' 'Dial the Answer,' 'Are You Lonely' and many others have given inspiration through conversation. Perpetually available, to the soul-needy wherever RECORD-O-FONE automatic telephone evangelism systems are employed. Multitudes of people, more than you can ever reach in a year of Sabbaths, await your "Gospel On The Line" through the medium of RECORD-O-FONE. We invite you to hear a personal or group demonstration.

Approved for connection in accordance with telephone company filed F.C.C. regulations.

Also available in Canada





MI-6  
**RECORD-O-FONE DIV., Electospace Corp.**  
408 Concord Ave., New York, N.Y. 10454, 212-585-5300

☐ I would like FREE demonstration  

☐ Personal
☐ Group

☐ Please send descriptive literature

Name \_\_\_\_\_ Title \_\_\_\_\_  
Church \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone (Area Code) \_\_\_\_\_

©Manufactured under one or more U.S. & Foreign pats., issued & pending.

lost their confidence in the Word of God." It is rewarding to read an author who thoroughly believes the Bible. In his first volume Hayden devotes one chapter to each book of Scripture and surveys its principal teaching. But in this second volume he has chosen to develop one of the most important chapters. As an example he begins with Genesis 2 under the sermon title "What We Are and Why"; next Exodus 12, "Why the Calendar Was Changed." Then Leviticus 16, "The Greatest Day of the Year," and so on right through every book, until Revelation 1, "The Unveiling of Jesus Christ."

To go through the Bible in this way, book by book, is, of course, only the beginning, for God's Word is inexhaustible. There will doubtless be further works by this author. It is a pleasure to commend this expository study to MINISTRY readers. You will not be disappointed. It will challenge the reader to become an expositor of the Word, which is the highest and most rewarding type of preaching.

R. ALLAN ANDERSON

***The Art of Pastoral Conversation*, Heije Faber and Ebel Van Der Schoot, Abingdon Press, Nashville, Tennessee, 123 pages, \$3.75.**

This is one of the most practical and helpful books of its kind that has come into my hands for

a long time. Conversation in its simplest form is a contact between people who exchange words, whether one is in the supermarket or by the hospital bed, et cetera. Much of our ministry is in the form of personal conversation far beyond formal counseling. Casually talking, talking, talking; but when it is all over, have the people to whom we have been talking been healed, blessed, influenced, strengthened, and drawn closer to the kingdom of heaven?

*The Art of Pastoral Conversation* is a highly readable book and could be studied with great profit by psychiatrists, physicians, social and educational workers. However, it is definitely pastorally slanted. It is replete with case histories of questions asked and the answers given—good answers and bad answers. The author gives us many examples of the wrong answer, with arguments to show why he thinks the replies are incorrect, and contrasts them with a much better way of entering into conversation, winning friends, and influencing others for good.

The chapter on psychological understanding in pastoral counseling is excellent and is well illustrated by case histories of the skillful use of pastoral counseling.

This is a stimulating, penetrating, practical, and extremely interesting book.

ANDREW FEARING

THE MINISTRY



## NEWS BRIEFS

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

### Billy Graham a Factor in Nixon's Decision to Run, Magazine Says

Religious issues in the lives and programs of all major presidential candidates except former Governor George Wallace were reviewed in the July 19 issue of *Christianity Today*. The conservative fortnightly claimed that "apparently" it was evangelist Billy Graham, "more than anyone else," who persuaded Richard M. Nixon to run for the Presidency. Last winter, the magazine reported, "when hopes were still very dim" for the former Vice-President, Mr. Nixon was alone in Florida and "put in an urgent call to Graham to join him. The evangelist, though ill, obliged, and the two spent long hours reading the Bible together, praying, and discussing the future as they walked the sandy ocean beach. At that time Graham doubted that Nixon could win but urged him to run anyway. When Nixon disclosed his decision, he wired Graham that the evangelist's influence had been the deciding factor," *Christianity Today* said. The article also held that Mr. Graham had played a role in bringing together Mr. Nixon and Sen. Mark O. Hatfield (R.-Ore.). After the meeting of the two, the Senator, a "dove" on Vietnam ("a position in which neither Graham nor Nixon finds much comfort," the magazine commented), endorsed Mr. Nixon.

### Bible-Mindedness Stressed in Catholic Renewal

Scriptural renewal among Roman Catholic clergy as a means to increase the laity's Bible-mindedness was advocated in San Antonio at the opening sessions of a pastoral institute. Father John Linskens, C.I.C.M., one of three priests from the East Asian Pastoral Institute in Manila who are conducting a six-week institute there, said he was shocked at the lack of Scriptural background of many young priests, and strongly urged Scriptural training in the seminary and in postgraduate studies. Father Linskens credited the Second Vatican Council with placing a new emphasis on Bible study by laymen and a proliferation of books and periodicals on Scripture. He called the council's Constitution of Divine Revelation "one of the best, if not the

best, document Bible scholars have." The Dutch priest urged Catholic laymen to read the Bible in accordance with the conciliar documents and learn the methods of Biblical interpretation, to discover the purposes of the different passages and texts. "Above all," he added, "they should acquire a love for Scripture and learn to read the Bible themselves."

### Catholic Theologian Cites Significant Reality of Pentecostal Movement

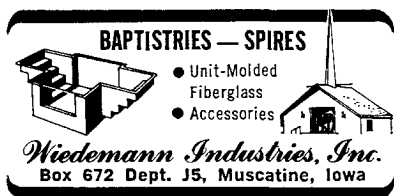
A Catholic theologian has said that the Pentecostal movement must be taken seriously by the older churches, "not simply as a threat, but as a significant reality." Writing in the journal of ecumenical studies, published in Philadelphia, Father Kilian McDonnell, O.S.B., director of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota, cited the rapid growth of Pentecostalism, particularly among nominal Christians. "There is little doubt," he added, "that the ability of the Pentecostal movement to involve the whole lay membership in [its] recruitment apostolate, in worship, and in every phase of church work is one of the keys to its growth."

### "A Year of Evangelism" Advocated for 1973

An informal and unofficial group of evangelicals has issued a call to "all Christian churches and organizations concerned with evangelism" to set 1973 as a year of evangelism. The plan for a united evangelical effort in 1973 was suggested in March by the unofficial Key Bridge group, which has met four times during the past year under the prompting of Dr. Carl F. H. Henry, former editor of *Christianity Today*, conservative Protestant fortnightly, Dr. Leighton Ford, a Billy Graham associate, and other evangelism leaders.

### Ecumenism, "New Morality" Rapped at Regular Baptists' Convention

The ecumenical movement is the work of the devil, a conservative seminary president charged in Rochester, New York. Speaking before the annual conference of the General Association of Regular Baptist Churches, Dr. G. Arthur Woolsey, president of the Bible Baptist Seminary, Clark's Summit, Pennsylvania, charged that the Consultation on Church Union (COCU) is a plan to develop a "super church." Such a "super church," he claimed, is part of Satan's "master plan," or "Project Babylon," which Mr. Woolsey said, was outlined in the book of Genesis. Such mergers, the resolution charged, "magnify the necessity of ecclesiastical union above the importance of sound doctrine," and current leadership of the merger efforts "is almost wholly composed of men who do not accept many of the historic Christian beliefs." Messengers also went on record against the "new morality" in a resolution which noted the United States has suffered a serious decline in both



private and public morality. "We . . . declare our rejection of that unbiblical and un-Christian system of human conduct known as the 'new morality' which holds there is no fixed standard of right and wrong, but that the standard may fluctuate according to given situations." The resolution further stated God's moral law is binding upon all men, that the Bible contains clear instructions as to what is right and wrong, that men are accountable to God for their moral actions, and that disobedience to God's laws will result in divine punishment.

#### U.N. Project Will Promote Facilities for Tourists at Buddha's Birthplace

The United Nations is attempting to build the birthplace of Buddha into a shrine comparable in tourist attraction to shrines around the world which draw millions of Moslems, Christians, and Jews each year. Secretary General U Thant, himself a devout Buddhist, is the principal promoter of the project. The United Nations Development Program in New York has already investigated conditions for tourist facilities. UNESCO is looking into the archeological background of the prospective shrine; the government of Nepal, where Guatama Buddha was born about 2,600 years ago, is marshaling domestic resources to make Lumbini, the birthplace, accessible to millions in the future. Today, only 5,000 pilgrims a year make the hazardous mountain trek in the Himalayas to Lumbini.

#### Pope Believes Bones Found in '49 Are True Relics of St. Peter

Pope Paul VI announced to his general audience in Vatican City that he believes that some ancient bones discovered in a crypt under the basilica of St. Peter are true relics of the saint. Archeological research on the reputed tomb of St. Peter, below the Vatican basilica named in his honor, has been underway for a quarter century. A modest tomb, discovered under the basilica in 1949, contained remnants of a human skeleton. In 1950 Pope Pius XII said it was "impossible to prove with certainty" that these bones "belonged to the body of the apostle." Now in the light of further research, Pope Paul reported, the question of Pope Pius, "Has the tomb of St. Peter been found?" can be answered. "The work of excavation and subsequent studies answer clearly in the affirmative," Pope Paul said. "The tomb of the Prince of the Apostles has been found."

#### "Crisis of Faith" Cited to Wanderer Forum

The world faces a "crisis of faith" because "men no longer believe that Peter, as the first pope, possesses the keys of the kingdom of heaven," the keynote speaker for the annual Wanderer Forum said in Minneapolis. Prof. Frederick Wilhelmsen pointed to a breakdown of authority in the Catholic Church which, he said, is shown by the flight of priests and nuns from their vocations, "defiance of the Church by the Catholic press," and repeated words of anguish by Pope Paul.

#### Israel's Christian Population Increased by 1967 Arab War

Following the 1967 Arab-Israeli war and the increase of territory under Israeli control, the Christian population of Israel has risen from 56,000 to 105,000, Dr. Zerah Wahrhaftig, Israeli Minister of Religions, reported in Jerusalem. In a statement to the Knesset (Parliament) opening the annual and sometimes stormy debate on his ministry's budget, Dr. Wahrhaftig said that 30 Christian denominations have members in Israel and that the Christian population includes 2,500 clergymen, monks, and nuns.

### CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, ten cents a word for each insertion, including initials and address. Minimum charge, \$2.75 for each insertion. Cash required with order. Address **The Ministry**, 6840 Eastern Avenue, Washington, D.C. 20012, U.S.A.

**RELIGIOUS BOOKS BOUGHT AND SOLD! 75,000 used and out-of-print books available. Catalog upon request. Ministers' libraries purchased. Write: Kregel's Book Store, Department PM, Grand Rapids, Michigan 49503.**

**ILLUSTRATED EVANGELISTIC SERMONS SENT ON APPROVAL. Over 4,000 beautiful color slides—songs—59 illustrated subjects—many quotations, charts, texts. Price 10c to 17c per slide. Monthly payments acceptable, no carrying charge. GLOBAL CHURCH FILMS, INC., Box 8003, La Sierra, California 92505.**

**CHURCH FURNITURE AT ITS BEST. Bascom's Church Furniture serving the nation. YOUR SEVENTH-DAY ADVENTIST COMPANY WITH OVER 3,000 INSTALLATIONS. Bascom's Church Furniture. Box 585, Keene, Texas 76059. Telephone: 645-9611. Area Code 817.**

## HELPFUL GUIDES FOR YOUR SPIRITUAL GROWTH

# Why do you believe what you believe?

### REASON AND FAITH

by Raymond F. Cottrell

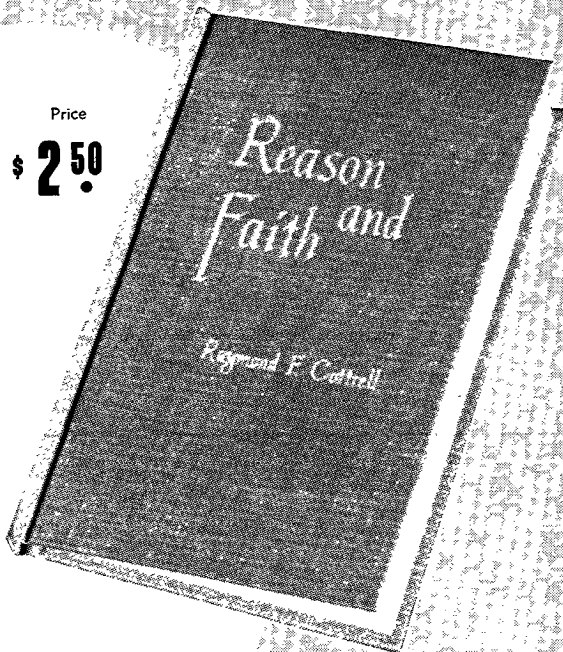
A stimulating, practical volume to help you

- Form reliable opinions on spiritual matters
- Know "what is truth"
- Find a proper balance between reason and faith

The author discusses matters of conscience, freedom of choice, how to settle doubt, and many, many more helpful subjects; and outlines a Christian perspective for answers to many of life's problems.

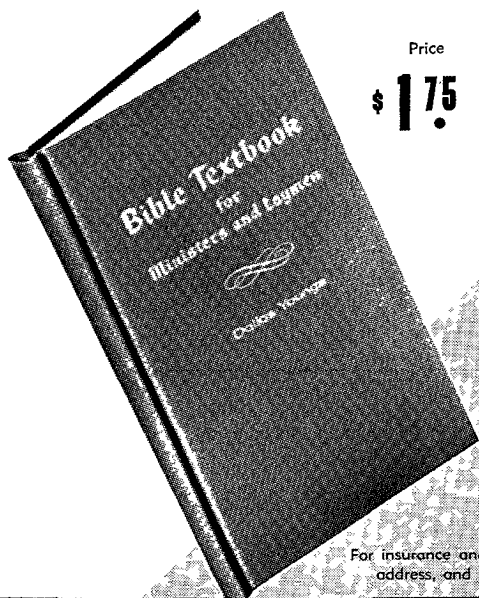
Price

**\$ 2.50**



Price

**\$ 1.75**



*You needn't  
be put on the Spot!*

- Pocket question-and-answer reference guide
- Sixty-nine studies covering cardinal doctrines of the Advent faith
- Key texts for each topic, with supplemental references.

### BIBLE TEXTBOOK FOR MINISTERS AND LAYMEN

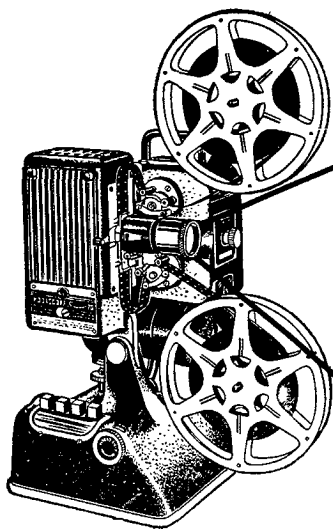
by Dallas Youngs



For insurance and postage please add 20c first book, 5c each additional book to same address, and State sales tax where necessary. Prices slightly higher outside U.S.A.

..... ORDER FROM YOUR BOOK AND BIBLE HOUSE .....

*A Sharp New Tool*



# Evangelistic AIDS

*A Unique New Concept*

The IT IS WRITTEN television series, forced to compete for the attention of a discriminating generation that so easily can tune out, has put into its films many thousands of feet of spectacular color film. Some of it has been located only after careful and extended search. Much of it was specially shot for these films. The Ministerial Association is now making available to you, without having to share the rocketing costs of original production, a choice selection of relevant, space-age material easily adaptable to your personal evangelistic program.

## 5 SHORT FEATURE FILMS

In 16 mm silent color (you narrate)  
With accompanying script (or write your own)

★ **COSMIC INVASION**

Suggested script gives an excellent approach to the second coming of Christ, but can easily be adapted to any subject for which you desire to feature astronomy.

★ **MIRACLE OF HUNZA**

These rare pictures from this fabled land make an excellent springboard to our health message (filming by Jay M. Hoffman and the Mir of Hunza).

★ **CAPTAIN BLIGH'S BIBLE**

Excellent Pitcairn footage makes a fine approach to study of the Bible.

★ **DEAD MEN DO TELL TALES**

Fascinating footage from the Middle East—for vindication of the Word of God.

★ **WHERE WERE YOU?**

Superb nature footage illustrating the questions God asked Job—beautiful and effective lead-in for Creation.

*One Film* \$45.00

*Five Films* \$200.00

ORDER FROM YOUR MINISTERIAL ASSOCIATION