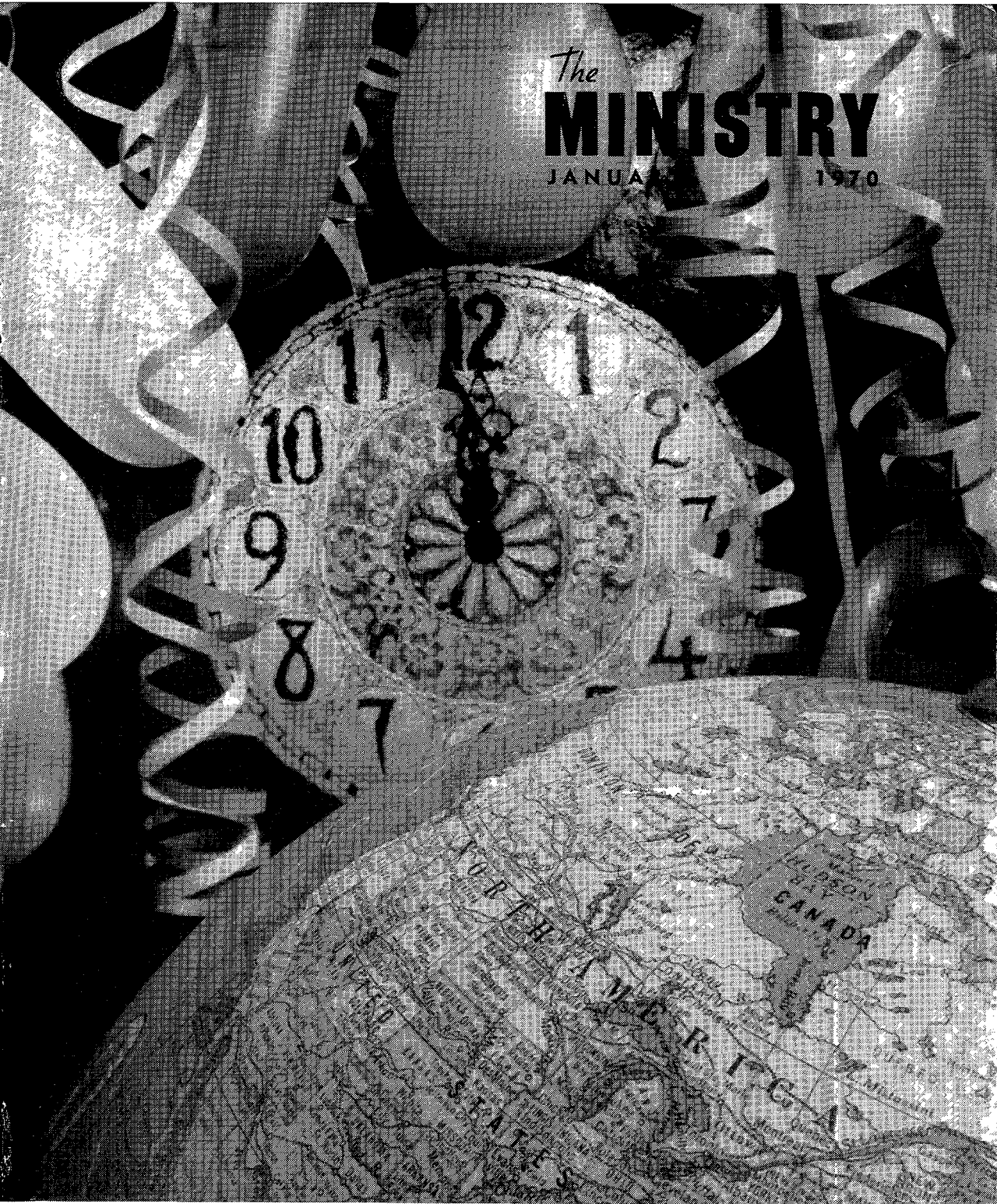


The
MINISTRY

JANUARY

1970



"...the present time is of the highest importance...
it is time to wake up to reality..."

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...the present time is of the highest importance...
It is time to wake up to reality...

Editorial

"... I think you have realized, the present time is of the highest importance—it is time to wake up to reality." "But of the times and seasons, brethren, ye have no need that I write unto you."

Romans 13:11 (Phillips)
1 Thess. 5:1

Enough Said!

J. R. S.

Reassessment or Reaffirmation?

AT A seminar, recently held, a young man was discussing the question of renewal within the Seventh-day Adventist Church. He stated that what we need is a reassessment of our objectives and mission. In my opinion the young man had the wrong word. What is needed today is not reassessment but reaffirmation. The Seventh-day Adventist Church has known for one hundred-plus years what its objectives are; and further, it has known what the true motivation for service is. Needed now is a resurgence of faith in the motives, mission, and objectives of the church.

In the opinion of this writer, wherever there is waning fervor, it is certainly not for lack of knowledge or a sense of direction; rather, it is a failure to commit oneself fully to the mission, objectives, and Christ-centered motivations that the church has embraced in all the ages.

The speaker further pointed out that these objectives traditionally held by the church were not sufficient for now nor would they be adequate for the days ahead. Such language is always vague and those who use it are taking the path of least resistance—that of criticizing without constructive suggestions, and condemnation without substitution. It is almost like the ridiculously true-to-life compounded confusion being created by some urban-renewal programs that dislocate thousands of people by condemning and claiming their homes for the sake of right of way while providing no place for these people to live.

Now just what is the mission of the church? It is in essence God's earthly appointed visible agency for the transmission of the gospel whose object in turn is the spiritual reconstruction of man. Having first introduced the candidate to the terms of kingdom living, we then proceed to min-

ister to body and mind through education and health facilities. But the objective of the church is no less than the complete restoration of the paradise that was lost.

And what is the motive of church activity? The simple answer is love.

The young speaker also commented on the methods of the church, suggesting that they were inadequate. Perhaps the young man has a few suggestions as to method; not suggestions developed in a darkroom but methods that have been tested on the general public and that have been found to work. Most of the critics of the present method are men who have not used this method and succeeded with it or any other method. The Bible speaks of "sitting in the seat of the scornful." Interestingly enough, most of the scornful are "sitting," literally doing nothing to advance the cause of the kingdom.

There are few critics of evangelism who are doing evangelism. Most of our criticism comes from untried youth or dwellers in self-created ivory towers or practitioners who have failed themselves and are eating sour grapes. This does not say that our method, whether evangelistic or otherwise, cannot be improved nor that our motives should not be renewed daily through prayer and the study of the Word of God, nor that our objectives do not bear reiteration and continual study. The choice is between "reassessment" and "reaffirmation."

There is another word used among us more preferable than renewal. You see, the word *renewal* is being used today in a connotation that denotes a process now going on in Catholicism, some of which will have a basic effect on its adherents. I speak of the lifting of the ban on individual Bible study and attendance at Protestant services. This is not a surface change. It may indeed have far-reaching consequences above and beyond those anticipated by its architects, but our word is *revival*.

This is the great need of the church in this hour, but how can the church experience continuing revival if its membership does not enter into the experience? We know what it takes to have revival. No reassessment of objectives or reassessment of mission will accomplish this. Only prayer, confession of sins, genuine repentance, and total commitment to the spreading of the gospel will kindle these fires that will burn out of control to the third heaven.

Whenever I listen to discussion groups like this, I cannot help wondering, Has this man or woman given a Bible study within the past ten years? Has he or she won a soul to Christ? Not reassessment; revival is the watchword of the hour, and each individual member should pray: "God send us revival, and let it begin with me."

E. E. C.

PRAYER MEETING

Pulse of the Church

ELLEN G. WHITE

THE efforts of Christ's ambassadors will be successful only when sustained by an earnest, praying, working people. Prayer meetings are neglected, while concerts, singing schools, and various entertainments are faithfully patronized. "It's only a prayer meeting," is often repeated by church members; I can not call them Christians.

Exciting popular lectures will interest the church members and call them out, when the prayer meeting has no attraction for them. This reveals the true spiritual condition of the church. God is not pleased with this state of things. Spiritual and eternal things are not appreciated, while temporal matters are exalted above things of eternal interest.

A prayer meeting will always tell the true interest of the church members in spiritual and eternal things. The prayer meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer meetings.—*Special Testimonies Concerning Work and Workers in the Pacific Press*, pp. 6, 7.

Our Infallible Bible

G. BURNSIDE

Ministerial Association Secretary
Australasian Division

THE man was lost. The long dark fingers of the coming night were creeping across the sky. Suddenly he remembered he had a small compass for just such an emergency. When he looked at the compass it told him he was wrong, but he was sure he was right, so he decided there must be something wrong with the compass. Sitting down on a rock he took the instrument to pieces. Next morning a party of searchers found him frozen to death with the dismantled compass beside his body. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

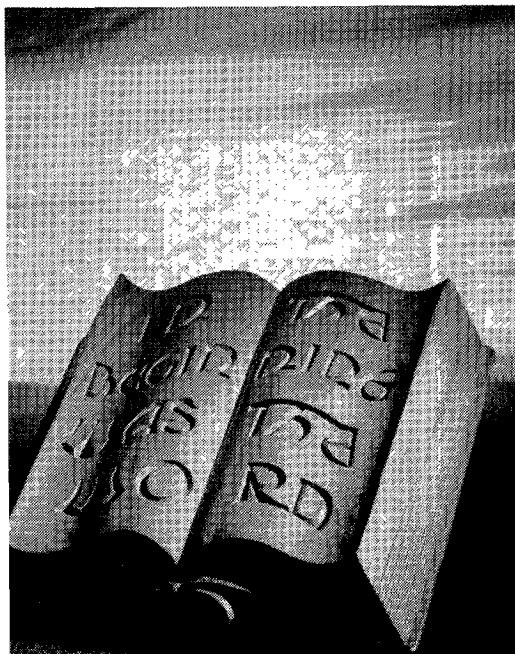
Our God loves us and He has given us a dependable compass. That compass is the Bible. As the compass shows the way to the confused traveler, so the Word of God shows to life's travelers the way to heaven, to life, to a life akin to God. The Bible is from God, therefore, like its Maker, it "cannot lie." It is a sure, unerring guide. "By studying and obeying the directions, not one soul would lose its way to heaven."—*Selected Messages*, book 1, p. 16. "Cling to your Bible, as it reads, . . . and obey the Word, and not one of you will be lost."—*Ibid.*, p. 18.

We can with perfect assurance follow the Book of Truth. God is its author. He "cannot lie." Therefore, truth unmingled with error is the Bible's contents. Our God is infallible and all that He inspires is in-

fallible. Some have objected to the use of such descriptive words as "infallible" and "unerring" being applied to the Word of God today. They would have us believe that as a guide to salvation the Bible is correct, but when it deals with such subjects as astronomy, biology, chronology, history, and science, it is not reliable and mistakes are common. These doubts, I am sorry to say, have been expressed by some who are trusted. However, this should not surprise us. This is to be expected in this climax hour, for has not our infallible Bible in its unerring prophecies warned of just such a situation: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

Danger of Doubt

Note carefully the phrase, "doctrines of devils." Devils are the authors of certain religious teachings or doctrines. "Hath God said . . .?" (Gen. 3:1). Doubt of God's Word was the foundation of the devil's first temptation of man—the temptation that opened the floodgates of tragedy on the children of men. Doubt and distrust still lie at the root of all sin. Once complete trust in God's Word is weakened, apostasy soon follows. This has happened again and again in recent months. Listen-



ing to such words of doubt, some have naturally concluded that if one part of the Bible is unreliable, what can one trust? They have gone out into darkness and unbelief. This has raised my anger (righteous, I trust). I recall the words of Jesus when He said that a man would be better off dead than cause one of His little ones to stumble. Thus the question of an infallible Bible is paramount.

We Can Trust the Bible

Note but a few of a myriad of reasons that could be given as to why we can trust in an unerring, infallible Bible:

1. **The Very Nature of Our God Demands an Infallible Bible.** How could a holy God in whom is no darkness, One who "cannot lie" (Titus 1:2), inspire men to write anything less than a perfect, unerring, infallible account? "Infallible," I understand, means incapable of teaching deception; while "unerring" means not liable to be proven false or mistaken. If there are scientific errors in the Bible, why should there not be errors of theology and of salvation as well? If the God who made and guides the stars does not know the correct movement of the stars, what kind of God is He? If in the original text He inspired mistakes in the common things of life, can He be trusted in the great issues of eternity? The issue cannot be side-stepped or shelved. If one part is erroneous, can any of it be trusted?

2. **The Bible Claims Infallibility:** "Every word of God is pure" (Prov. 30:5). These words are pure—free from error. If the Bible is liable to error in one place, or in one particular, what guarantee have we that it is not in error in another? To brush some sections of God's Word aside as trivialities is to reveal a very irreverent attitude. "The Bible is not to be tested by man's ideas of science, but science is to be brought to the test of this unerring standard."—E. G. WHITE, *Signs of the Times*, March 13, 1884, p. 161. Note carefully, not only does the voice of inspiration proclaim the Scriptures "unerring" but also it is worthy to note what is stated regarding the field of science. That is significant, for science has become the god of millions. Too often some who claim to be members of God's remnant church pay this false god far too much secret worship.

3. **Jesus, Heaven's Glorious Commander, Accepted the Scriptures as Unerring.** We do well to stay by our one and only Example. He whispers down the ages to us today: "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "Thy word is truth" (chap. 17:17). "The scripture cannot be broken" (chap. 10:35). "My words shall not pass away" (Matt. 24:35).

Jesus appealed to the Scriptures as the final authority; never once do we find Him questioning its truth. He made no excuse or apology for anything written there. He cites or alludes to it more than four hundred times. Our Lord did not belong to the liberals or to the higher critics. Christ accepted the Bible as it existed without comment or question, and His acceptance places on it the final seal of approval.

The testimony of Jesus today confirms this: "When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired."—*Selected Messages*, book 1, p. 23.

When did God give man authority to decide what is truth? If some of the Bible is not correct who is to decide what is true and what is false? It would drive a person mad trying to decide what is truth and what is error. "All scripture is given by inspiration of God" (2 Tim. 3:16). In verse 17 we see the result of this inspired Word. The man of God is made "perfect," "thoroughly furnished," or thoroughly perfected, and so "perfect." This again reveals a perfect, unerring Book, for if the Scripture is not perfect, how could it make the man of God perfect?

For Our Learning, Not Our Criticism

"Whatsoever things were written aforetime were written for our learning" (Rom. 15:4). Whether those holy writings deal with salvation, history, or science, they are for "our learning," not our criticism. If some parts of the Bible are error, may I ask who is the "infallible" critic who will divide for us the truth from error? Is it not fallible, erring man in his pride trying to raise himself above God's Word? How clear is the testimony of our Lord through His servant? "The Holy Scriptures are to be accepted as an authoritative, infallible reve-

lation of His will.”—*The Great Controversy*, p. vii.

Yes, the Bible is infallible. You can trust that Word for time and for eternity. Again we read: “Man is fallible, but God’s Word is infallible.”—*Selected Messages*, book 1, p. 416. We can use and should use the words “unerring” and “infallible” to describe the Scriptures of truth. Ever remember, the Christ who loved you and gave Himself for you, is the author of the Bible (1 Peter 1:11). Thus anyone who would question the final authority of this Word belittles Christ. Our Lord rose from the dead. He lives and He reigns. All power belongs to Him (Matt. 28:18). His Word is also living and powerful, for He cannot err, He cannot fail; His Word endures forever (1 Peter 1:25).

What a contrast we find between the Bible and the greatest works and discoveries of man. Time has overthrown many of the claims and the speculations of much that is called science. They have been forced to give way to fresh discoveries, but certainly not so with the Word of our God. Discoveries confirm it and the passing years prove its incredible predictions. The bricks unearthed by the archeologists have been thrown through the cobwebs of doubt and criticism. To this golden but godless age this Word still speaks and will continue to speak with unerring authority despite the doubts of the twentieth-century gnostics. “Whatever in so-called scientific teaching contradicts the testimony of God’s Word is mere human guesswork.”—*The Ministry of Healing*, p. 462.

Uphold the Word

The tongues of angels are insufficient to set forth the wonders of Scripture. I would like in my last sermon to be found upholding the imperishable Word of my Lord. To hold aloft the light that came from our living, loving, life-giving Lord. It is infallible! It is unerring! It is eternal! It is living! May we follow this Word which, like its Author, “liveth and abideth for ever” (1 Peter 1:23). When science, falsely so-called, has bowed its haughty head for the last time and crawled into a dishonored grave, the Book of God will still shine with undimmed luster. As the foolish traveler took the compass to pieces because it did not agree with his erring judgment, so many handle the Word of God with like fatal results, and thus today,

as in the long ago, the Bible declares, “Fools die for want of wisdom” (Prov. 10:21).

Yes, the Bible is a wonderful compass and guide. What satisfaction it brings to life! In the dark valley of the shadow of death it is not only a comfort, it is the only comfort and assurance. Men by the millions have gladly died for this Book. They have stained the heather of Scotland’s highland hills with their lifeblood, died in Spain’s inquisitions, Rome’s dungeons, and Italy’s valleys rather than give it up or surrender its sacred truth. The stake, gallows, galleys, or the rack of torture have all failed to make those who know this infallible Book to give it up, to deny it, or to cease to love and trust it. Remember, “The written Word is our only safety.”—*Selected Messages*, book 1, p. 158. “Take the Scriptures as they read.”—*Ibid.*, p. 170. All knowledge is useful, but this is essential. Let it not go; keep it, for it is your life (Prov. 4:13).

Spectrum—A New Journal

A journal designed to encourage discussion of relevant issues from a Christian viewpoint is gaining widespread interest among Adventist scholars, teachers, ministers, and administrators.

The new magazine, named *Spectrum*, is published under the aegis of the Association of Adventist Forums, a lay organization, which was established with the approval of the General Conference Fall Council in 1967. The purpose of this organization is to provide a forum in which thoughtful persons of Seventh-day Adventist orientation will be encouraged to examine and discuss freely issues and ideas relevant to the church in all its aspects and to its members as Christians in society.

Diverse views on major issues facing the church and the world appear in the first three issues, featuring authors such as Godfrey T. Anderson, Charles B. Hirsch, Alonzo Baker, Jack Provonsa, Earle Hilgert, Richard Hammill, Betty Stirling, Richard Ritland, Wilfrid Hillock, Richard Schwarz, and others.

Each issue also contains several critical book reviews, including both Adventist and non-Adventist works. Staff for the new publication is headed by Molleurus Couperus as editor. There are more than twenty associate and consulting editors, most of whom are from the faculties of our colleges and universities.

The subscription price of *Spectrum* is \$7 a year. Checks for *Spectrum* should be sent to the Association of Adventist Forums, Box 866, Loma Linda, California 92354.

“Be not afraid nor dismayed by reason of this great multitude; for the battle is not your’s, but God’s” (2 Chron. 20:15).

Large-City EVANGELISM

THEODORE CARCICH

Vice-President, General Conference

LARGE-CITY competition for people’s time and interest is feverish and devastating. Saying it bluntly, no evangelistic personality has the same drawing power, say in New York City, that he would have in a smaller city. Expert publicity notwithstanding, an evangelistic campaign in a metropolitan area tends to get swallowed up by a maze of secular events.

Under the circumstances, what do we do? Shall we retreat and abandon the big cities because of their inherent complexities and challenges?

The courage and determination with which we tackle urban evangelism may well determine the future growth of the church. By 1980 it is estimated that the great majority of people will be living in great strip cities. A church that effectively relates its evangelistic program to the metropolitan area will not only reach the masses with its message but will keep growing.

Our Lord spent much time in the cities of His day. In particular, He loved Jerusalem. The Scripture records that He wept twice, once over the death of Lazarus and once over the city He loved.

Paul also based his evangelistic strategy on the key cities of his day. Like a wise general, he developed Jerusalem, Antioch, Ephesus, Corinth, Thessalonica, and other cities as gospel strongholds from which to expand his operations.

He also possessed a passion to preach the message of the cross in Rome—the axis of the empire. Finally succeeding, he wrote from Rome: “All the saints salute you,

chiefly they that are of Caesar’s household” (Phil. 4:22).

Here is metropolitan evangelism at its best. Not only did Paul plant the banner of Christ in the chief city of the realm but also in the chief household in that city.

In addition to the foregoing examples, Ellen G. White has much to say about our responsibility to the large cities (*Evangelism*, pp. 25-44, 384-406). Anyone reading these startling messages obtains a clear picture of what God would have us do in the large cities. Surely God’s purpose is anything but a mass exodus of the church to suburbia.

Accordingly, whenever we consider metropolitan evangelism, three factors stand out in bold relief. First of all, any degree of success in a large-city campaign calls for proportionately more power of the Holy Spirit, more united prayer, more house-to-house witnessing by a faithful laity, more expressed compassion for the poor, and more interest in the problems facing the lonely apartment-house dweller and the hard-core ghetto resident. Briefly, this means a genuine and sustained Christian interest in the individual long before the campaign opens.

Second, more time needs to be spent in planning, praying, and preparing for the large-city campaign than in actually conducting the campaign. Incidentally, a metropolitan campaign does not stop when the evangelist stops preaching. The end of the preaching campaign is the beginning of a well-planned and effective follow-up



which in measuring the campaign's success is as decisive as the preparation.

Finally, a large-city evangelistic campaign calls for all the resources that Heaven and the church can provide. We certainly need to take God and His counsel, along with every church activity, into account at every stage of planning and execution. In a large city as in no other place no man stands alone. It is in the big-city evangelistic campaign that we become keenly aware that "the battle is not your's, but God's."

Without changing its Biblical content and objective, large-city evangelism could capitalize on legitimate public concerns. As no other generation, this generation is concerned for its youth. Any organization that shares this burden for the youth of today immediately attracts the attention of the public. More often than not, this type of attention surmounts the maze of secular activity that ordinarily swallows up the customary evangelistic publicity.

Why not use the church's carefully organized expressions of concern for pre-teens and teen-agers in a long-range preparation for urban evangelism?

Where possible, Vacation Bible Schools, summer camps, Five-Day Stop Smoking clinics, and nursing classes could be supplemented by remedial classes for disadvantaged children, industrial classes for boys, homemaking classes for girls, and counseling clinics for parents and young adults concerned over their children's welfare.

Manifestly, this type of program calls for the coordinated activity of the church's educational, medical, and publishing personnel in the area. Could it be possible that such an involvement by a religious community would escape the attention of the business, social, and religious leaders in the city?

Hardly!

Any religious program which makes for responsible citizenry, and which enhances respect for law and human dignity, will compel the attention of civic leaders. Unbeknown to us, men and women in high positions often appraise and investigate the gospel message upon witnessing our concern for the less fortunate.

While the foregoing demonstration of practical Christianity is in progress, literature evangelists could engage in a massive saturation of the area with suitable gospel literature, augmented by laymen using the Bible in the Hand plan. These dedicated workers call on more homes and pray with more people than any other group of workers among us. Their involvement in city evangelism is a must.

Therefore, when and if the gospel is proclaimed against such a background, we can be fairly certain that the message will come through loud and clear to the general public. Possibly for the first time they will not only hear but see the everlasting gospel in practice.

What is holding us up?

Basically our city congregations lack the evangelistic dynamic and they need to recover confidence in their Lord, God's message for this time, and in themselves. In other words, the churches need a revival and awakening. Under the influence of stirring Bible preaching and the leading of the Holy Spirit, our city churches (and all others for that matter) need to be prepared, trained, and empowered before they can effectively involve themselves with those who need their help.

In view of this, union and local conferences may need survey commissions to properly redefine their city evangelistic mission and objectives. They may find it necessary to reshape their evangelistic structure around the needs of people in the cities, so that the verbal evangelistic witness will rest on a solid base of aggressive missionary action.

Involvement and not entanglement should be the motto of city churches. Each

conference committee and church board should constantly seek for the best method of presenting a balanced diet of God's love to the largest number in an urban area. Evangelism in a large city is a year-round program.

Should a given method fail, the conference and church leaders should not hesitate to devise another method of communicating the gospel. In some urban areas a harvest has been reaped by working for those of foreign extraction. Experience

proves that minority groups respond readily to Christian kindness and the gospel appeal. Therefore, rather than working over the same stony ground, why not sow the gospel seed in more fertile soil?

But whatever method is used, let it convey the impression that this preacher and his church are concerned about the individual, both before and after he enters the church. All of us need to keep in mind that it is only when love is felt that the message is heard.

Before You Build—2

PROCEDURES

K. F. AMBS

Assistant Treasurer, General Conference

How Do You Start?

I attended some meetings on religious architecture recently, and in one meeting I heard the top man in one of the large denominations say, "Begin by analyzing your needs. Only if your congregation feels a definite need for new quarters will you get their support."

Secure Support

Make a canvass. Get people to give or pledge support even before you put pencil to paper to design the new facility. If they commit themselves, they will support more enthusiastically and liberally than if projects are "rammed" down their throats.

Don't Be Over-optimistic

Regardless of the need, there is great difficulty in maintaining interest in paying for a project over a long period of years. Children's span of attention is very short; so is a congregation's.

Three years is about the maximum on which to project financial plans. General Conference policy now permits five years' financing, but three is still the better figure. Remember, you may be elsewhere before

five years are up, and your popularity with your successor and your erstwhile congregation will be in inverse proportion to the load of debt you leave when your hour of departure comes.

Collect Ideas

Involve as many knowledgeable people as you can in the preliminary talking stages. Don't be "bulldozed" into accepting an unsatisfactory lot in an undesirable part of town and build a bizarre building on it just because Brother B owns the lot and will sell it at a "bargain" and give one thousand dollars toward the building if you'll build according to his ideas.

Get a Good Architect

Tell him what you need. Give him as much information as possible before he begins sketching. If possible visit buildings he designed. Remember also that "lines on paper" are his stock in trade and if he is any good, he can't afford to work for nothing. If you want to go first-class, be prepared to pay the fare. Tell him how much you have to spend and ask him to fit the plan to the budget.

Supply the architect with a copy of the General Conference booklet "Suggestions

to Building Planners." Use it yourself first in your idea sessions. Get a copy from your conference. They are free to you.

Get the architect to sketch preliminary plans and make tentative specification sheets without going into too much detail. When you get these, do the following:

1. Get your building committee together and discuss and agree, if possible, on these preliminary plans. Make a schedule of changes you would like to see made, if any.

2. Send plans with schedule of changes and financing plans to your local conference. Ask the conference to deal with them and pass them on to the union with their suggestions and yours.

3. The union will study the preliminary plans and specifications and send them with your comments, the conference's comments, and theirs to the General Conference Blueprints and Financial Plans Committee along with the tentative plans of finance.

4. The General Conference Blueprints and Financial Plans Committee will turn plans over to the Insurance Service for fire and safety checks; to the Ministerial Association, the Department of Education, the Department of Health, the Sabbath School Department, et cetera, depending on the type of building proposed, for checks as to efficient space allocation, et cetera. (This usually takes about two weeks.) Actions by the General Conference Blueprints Committee are sent to the union treasurer for transmittal to the people or the organization involved. Action by committee will be accompanied by recommendations, if any. When you receive these, turn them over to your architect for incorporation, if advisable, into the final plans.

5. A report as to disposition of recommendations is always requested.

Financial Plans

The General Conference policy requires that congregations planning to build churches have 50 per cent or more of the projected cost in hand in cash, commitments by conference or union, readily convertible securities, et cetera.

The balance may be covered by pledges by members and/or others. It is usually felt that pledges should exceed actual money required by 20 per cent. The time lag in the pledges should also be indicated, whether one year, two years, three to five years, et cetera.

What About Borrowing?

If the 50 per cent requirement is met and it is desired to erect the building before pledges are all in, borrowing may be authorized by the General Conference Borrowing of Funds Committee. If and when this has been secured, the Blueprints and Financial Plans Committee will take another look at the plan of finance and take appropriate action. Approval of borrowing does not constitute approval of the plan of finance. This is a function of the Blueprints and Financial Plans Committee.

How Can We Get Quick Action?

1. Send the conference as complete preliminary plans and specifications as possible.

2. Be sure your financing plan is included and is sound, meeting minimum requirements.

3. If you plan to borrow, spell it out in detail: How much? How long? How retire debt? Send this information to the Borrowing of Funds Committee and to the Blueprints and Financial Plans Committee. Forms for both are available.

4. Always work through channels the General Conference Blueprints Committee deals with directly—unions only in North America and with the divisions overseas.

Yours for better building procedures and faster action on plans!

SIGNS OF THE TIMES

"Knowledge of the world doubled from the time of the birth of Christ up to 1750, then it doubled again in 1900, and then again in 1950, and again in 1960. Would you and I (speaking to oldsters) like to compete with our young people today at this tremendous pace? . . . It is no wonder many of our young people are worried, concerned, and perhaps even frightened."—Quoted from MEL BUCK, *Education Ends With Life*, in *Mission*, April, 1969.

Contributor C. P. Sorenson worked out the following schedule:

| | |
|-------------------------|---|
| Time of Birth of Christ | 1 unit of knowledge |
| Year: 1750 | 2 units of knowledge (1750 years double) |
| 1900 | 4 units of knowledge (150 years double) |
| 1950 | 8 units of knowledge (50 years double) |
| 1960 | 16 units of knowledge (10 years double) |



PROGRESS

I Didn't Have Time to Be a CHRISTIAN

RON RUNYAN

THE scene is the celestial courtroom. The time is postmillennial. The defendants are the lost of all ages—Satan's crop of tares. Among them are some Seventh-day Adventist preachers. One of them could be you or me. Let's use me for an example.

Christ, the Judge, speaks: "Ron, how long were you a Seventh-day Adventist minister?"

"Thirty-three years, but my service ended when You came back the second time."

"Were you happy or sad that I came back and put an end to Satan's reign of sin?"

"Oh, I was tremendously happy."

"I can't understand why you were so happy since you ended up in this group of rejects—terrified tares."

"Well, I never expected to be in this group. After all, I was a minister, and my whole life was devoted to spiritual things. How could I possibly be lost!"

"Well, Ron, it is a tragedy to inform you that My irrevocable decision is that you are doomed to eternal death. True, you accomplished a tremendous lot in building up the Advent Movement on the earth. Your baptismal record was above average. You never failed in your Ingathering program. The churches you built were wonderful memorials. In fact, your record of accomplishment is among the best."

"Well, why is it that You are dealing so harshly with me? Didn't I have all my sins confessed? I don't know that I willingly persisted in breaking Your commandments."

"Correct. I really can't put my finger on any outstanding sin or error in which you persisted. Of course, in some areas there were what you labeled minor things that you didn't think were so important to overcome."

"But, Master, I was a great believer in

righteousness by faith. So I figured that all the little things were taken care of by Your covering of righteousness. Furthermore, it was my understanding that it was the general trend of a man's life which was the important determining factor in the judgment."

"Well, I won't dispute that, but let us examine a moment the general trend of your life. Think back a moment to your past record. Perhaps the written record I have before Me will refresh your memory. Do you have any particular section of time in your life history that you would suggest we investigate together?"

"Yes. Let's go back to 1969. That was a pretty good year for me. I put a new addition on the church. I made the Centurion Club. Furthermore, I got 10 per cent more than the stipulated Ingathering goal. Subscriptions for our church missionary journals were doubled. Yes, that's the year I would like to suggest."

"What week shall we examine?"

"Let's take a week out of November."

"Fine! While you were talking I turned to your 1969 record. Let's take a look at the first week of November. On Sunday, November 2, you got up at 7:00 A.M. That's not too bad, because you didn't go to bed until after midnight the night before. Let's

list the things here on a sheet of paper so you can clearly get the picture."

- 7:00 A.M. Got up.
7:01 Let the dog out. Saw the Sunday paper on the front porch and spent an hour and a half going through it carefully.
8:31 Went into bedroom and talked with wife for one hour about past events and plans for the future.
9:31 Got the lawn mower out and changed the oil and filled it with gas while wife got breakfast for family.
10:00 After a quick blessing on the food, family ate and talked for an hour and a half.
11:30 Mowed the lawn.
1:30 P.M. Got dressed and went to hospital to visit sick parishioners.
4:00 Bible study appointments with three families.
9:00 Arrived home but emergency call came. One of your members had died. Visited bereaved family until 11 P.M.
11:00 Ate quick snack because meals were missed due to heavy program.
11:30 Tumbled into bed.

"Ron, that was an extremely busy day, filled with certain home duties and a number of hours spent on church work."

"Yes, I remember that day in particular, for that death experience shook me up a bit."

"Now let's go on to Monday, November 3."

- 6:45 A.M. Got up and spent two minutes on knees in a hurried prayer session. By the way, this was the first private prayer since Sabbath morning, November 1.
7:30 Breakfast. Read Morning Watch book to family while food was being gulped down. Dropped oatmeal on book pages.
8:00 Rushed children off to church school and hurried to church office to meet with ministerial intern.
9:00 Began visiting Gift Bible Evangelism interests. Found tremendous interest in six homes.
2:00 P.M. Grabbed bite to eat in cafeteria.
2:30 Visited sick in hospitals.
4:30 Went to church office and answered mail.
6:30 Young couple came for marriage counseling.
8:00 Building committee meeting.
Midnight Arrived home and after quick good night to your wife and the Lord, went to sleep.

"Now, Ron, that was a tremendously busy day, wasn't it?"

"It surely was, Lord. I don't see how You can condemn me for not being about my Father's business."

"Well, let's take another day of that week. Tuesday. As I look it over, it was almost identical to Monday. Let's come over to Wednesday. Well, that's just about identical to Monday and Tuesday, except that you got up at 7:00 A.M. and in view of the tremendous work load for that day, you spent only 23 seconds on your knees that morning. Oh, yes, there was one slight change. At 6:00 P.M. you hurriedly opened your Bible and a few books to gather some thoughts for prayer meeting message."

"But, Lord, You don't understand the heavy load I was carrying. I had a tremendous burden to get the building project finished, to keep the church school operating, and to take care of all those interests developed from Gift Bible Evangelism. Furthermore, we were getting ready for our big Ingathering campaign. I just *had* to get these things done."

"Certainly a true Christian minister will be most active in My service. I find no fault with you on this score. These things you ought to have done but not leave the other undone! You missed the whole point of being a Christian. Remember, the palace of salvation is built on the foundation of love for Me.

"By the way, Ron, did you love your wife?"

"Certainly!"

"Did you love to be in her presence?"

"Of course!"

"Did you enjoy talking with her?"

"Naturally! But why ask me these questions when You know I loved my wife."

"Do you remember the sermon you preached using Isaiah 54:5 and 62:5?"

"I have a faint recollection; but what's the point?"

"You preached on the fact that the relationship between a man and his Maker should equal and exceed that of a man and his wife. The point is, if you *really* loved Me, you would have enjoyed being in My presence, enjoyed communing with Me through prayer, meditation, and study of the Scriptures. In fact, Ron, you spent more time each week reading *Time*, *Newsweek*, *U.S. News & World Report* and watching the Huntley-Brinkley news program than you did with the Bible."

"But shouldn't I have kept up with all the news?"

"Never at the expense of fellowship with Me. Ron, I could have spent most of My time on earth keeping up with the news from RBC (Roman Broadcasting Company). There was no end to earthly events as long as time lasted. But those who loved Me supremely spent their most precious hours in My presence.

"Well, I did read the Spirit of Prophecy writings some."

"The fact is, you spent more time reading the *Reader's Digest* and *The Sunday Tribune* than you did the special revelation for these last days."

"But, Master, You will have to admit I read good books, such as *The Taste of New Wine*, *Don't Sleep Through the Revolution*, and *The Last Years of the Church*."

"I'm sorry, My boy; these were interesting books. I don't deny that. In fact, they had some good points in them. But, Ron, you should have made My Book your con-

stant companion. My Book should have been devoured daily. My Book should have engrossed your mind, especially the prophetic books of Daniel and Revelation. My Book should have had first claim on your time, and then the other books could have been read. And, of course, I spelled out for you very clearly through Ellen White that 'it would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ.'"—*The Desire of Ages*, p. 83.

"I knew that one by heart."

"Why didn't you take it to heart?"

"Oh, I guess I felt everything else *had* to be done first. I wanted to make a good record with the brethren.

"I love You, Lord. Please give me another chance."

"I'm sorry, Ron."

"Please, please—just one more chance."

"Good-by, Ron."

Medical and Gospel EVANGELISM

DAVID DOBIAS

Evangelist, Tanzania, Africa

MEDICAL evangelism and gospel evangelism were united into a close team working together in a Field School of Evangelism held in Musoma, a small town on the banks of Lake Victoria in Tanzania. Each evening it was necessary to have two sessions to accommodate the crowds who were attending our meetings in the local cinema.

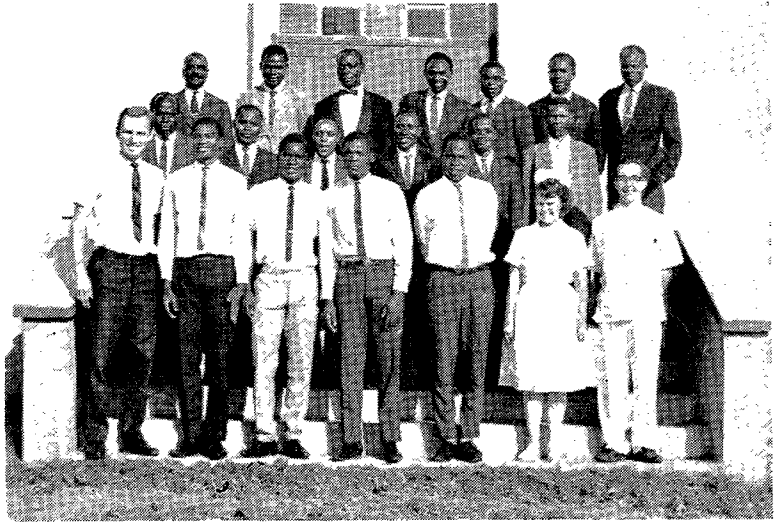
Sixteen students from Bugema Missionary College and Ikizu Seminary joined with David Dobias, evangelist, Mrs. Elsa Lonergan, and Reuben Lorenson, on the staff of the Health Education School of Seventh-day Adventists located at Heri Hospital near Kigoma, Tanzania.

Each evening the program was almost equally divided between the medical presentation and the sermon. The public was

enthusiastic about the two phases of the program. The chief medical officer of the city attended the meetings, and the chief of the public-health-education division of the region attended each evening. In both presentations, full use of visual aids was made, with black light, slides, movies, Smoking Sam, cooking demonstrations, dramatic skits, et cetera. The students in their visitation found people starting to boil water and do other things which had been suggested in the meetings. Particular interest was made in following the suggestion of adding soybeans to the diet.

The Health Education School was founded by Loma Linda University, and is staffed by its graduates. The student body was made up of mature African workers and their wives who are sponsored by their

The Field School of Medical Evangelism in Musoma, Tanzania. David Dobias, front row, left; Reuben Lorenson, front row, right; and Elsa Lonergan.



The evangelist and his medical team relax for discussion between sessions.

local field for a nine-month course in medical evangelism, currently called Public Health. They study anatomy and physiology, medical concepts, sanitation, nutrition, Christian home skills and attitudes. They learn how to cooperate with their local government in national health building, and how to teach church members that their bodies are temples of God and should be treated as such.

In addition to the nightly meetings and afternoon visitation, several hours were spent each morning in class study. Not only were the principles of public and pastoral evangelism taught but also principles of public health, with careful study given to the writings of the Spirit of Prophecy.

The first response to the series of meetings is encouraging. Thirty have been baptized, with 120 more requesting baptism at an early date. Others are continuing to attend the follow-up meetings. The pastor and the members have a large work of follow-up ahead of them.

Local members, students, and teachers in this Field School are enthusiastic at the possibilities of further refining this approach to public evangelism. Plans are being made for a much closer fellowship and cooperation in the future between our medical and gospel workers in the field of public evangelism since this pilot program at Musoma has been so effective.

An Early 1970 Testimony Countdown Program?

ARTHUR L. WHITE

Secretary, E. G. White Estate

TESTIMONY COUNTDOWN is sweeping across North America, and when the materials in preparation are ready, will reach around the world. January and early February afford the most favorable beginning times for this ten-week program. To begin later throws the closing date too late in the spring. Order your supplies early from your Book and Bible House. You will need:

1. Testimony Countdown guidebook—one to a family. (This contains a quiz that will serve one member of the family.)
2. Testimony Countdown quiz reviews—sufficient to supply other members of the family. (A good rule is to order an equal number of the guidebooks and the quiz reviews.)
3. Enrollment cards.
4. Attendance record cards.
5. Completion certificates.
6. Gift award books—*Christ in His Sanctuary* is recommended.
7. Pastor's kit. (Supplied through the Book and Bible House at no charge.)

Tapes, if desired, are available from the White Estate at \$9 for the set of six. They present: 1. A complete sample program for the pastor's use. 2. The five- by eight-minute story as told at the pilot run in Takoma Park by Paul Gordon and Arthur White.

Some Observations

As the program is getting under way we are led to offer some observations and suggestions that may prove helpful:

1. *This Is a Study Program.*—A major secret for success of this program is that it leads our church members into an individual study in their own homes of the vol-

umes of the *Testimonies for the Church*. They are now doing what for years they have felt they should do—reading the *Testimonies*, but following a plan that embodies a sense of visual accomplishment. One volume a week is studied, with two or three hours spent in thoughtful reading each week by the students. They are turning the pages in a quest for truth. It is a sampling reading program, but it yields a good over-all picture of what the *Testimonies* are and what they can do for the reader.

2. *Don't Preach.*—The Wednesday night Countdown programs must carry into them this same element of searching and finding—discovering what God would say to His people. It is not a time for preaching or efforts to drive the truths home in hortatory messages. It is a time to expand on the points studied by not only reviewing the work done but also by bringing in supplementary related materials or lines of information which make the counsels studied more meaningful. The pastors are seeking as are the members, and they pool their findings.

3. *Answer the Questions That Are Being Asked.*—Have a question box before the people and invite their questions. The question and answer materials furnished in the pastor's kit are only suggestive. There is no thought of imposing these upon each church. Get the questions your members have in their minds and answer the questions being asked. Don't try to answer them the night they come in, but deal with them the next week or later. Don't guess. Be accurate. Don't depend on hearsay—it is strangely misleading. Look up materials that will help in giving good answers. Have solid and accurate

sources for what you present. The *Index* will be of great service. In questions involving history, the *SDA Encyclopedia* is an excellent source of information. If you do not have the answer, a letter to the White Estate is not out of place.

Some questions are better associated with the study of a particular *Testimony* volume. Bring them in then. Explain early that the limited time precludes an attempt to answer all questions, and reserve your time for those of most value, dealing with the others privately if desired. The pastor may wish to drop in a question or two on some points that seem appropriate. If the materials furnished in the kit are helpful, well and good, but go beyond them.

4. *Watch the Clock*.—An hour and fifteen minutes is a long time for a night meeting when people are tired from the day's work. To run over will be fatal. A well-organized fast-moving program holds the interest of all. Begin on the precise minute for the opening of the meeting. Furnish each participant with a card carrying the schedule you are working to. Let it be known that if one feature runs over, those that follow will be cut. Limit all announcements to a bare necessity.

If the lesson review period runs more than eight minutes, cut the time out of the question-and-answer period. If the people know that the meeting will close precisely on time, they are at ease. In the pilot program in Takoma Park we arrived at the following schedule, which we would strongly recommend:

7:30 Enter on theme song.

7:30 Welcome, prayer, and special song.

7:40 Lesson review, but with the story included at some point.

8:10 Discovery.

8:25 Questions and answers (regardless of beginning, close at eight-forty).

8:40 Lesson assignment and very brief preview.

8:43 Benediction.

8:45 People leaving church.

5. *Has the Prayer Meeting Been Forgotten?*

ten?—The Countdown is a class program, with a minimum of song and only the opening prayer and benediction. The materials studied are the biddings of the Spirit of God and a prayerful devotional atmosphere pervades the entire service. But there is not time for a special prayer service as such. In many churches those members who wish to do so, and can, assemble at seven-ten in another room for a ten- or fifteen-minute season of prayer, asking God's special blessing on the study of the evening and bringing before the Lord other appropriate requests.

6. *In Book Sales, Use the Soft-Sell Approach*.—Books are made available to our members in the foyer of the church, the basement, or some other appropriate place as a service to those who wish to secure them. It is best not to stress book sales. The emphasis is on study, and this must not be blurred. Just let the people know where they can secure the *Testimonies*, the *Index*, and the *SDA Encyclopedia* at the special price, and have these available each evening. Buying interest increases as the program proceeds.

7. *Talk It Over*.—In churches where there are several participating in the program—and it is well to have the same person take the same feature straight through—spend a few minutes after each session talking over the features of the evening. It may be that some adjustments or changes will be helpful in sustaining interest and in making the class periods most instructive. This is a good time to take a look at the questions that have come in and lay plans for answering them. It is a time, too, to pray.

8. *God Is in This*.—Over and over again there will be clear evidences that God is in this. To this point we have repeatedly seen it. As we enter on the study of the messages given to succor, guide, and guard the church, lives are changed. This can well be an important factor in the revival and reformation for which we all long and pray.

SELF-DISSATISFACTION

"Dissatisfaction with our society and our environment is not a bad thing in itself if it prompts us to seek betterment. However, the best kind of dissatisfaction in the long run is self-dissatisfaction which leads to self-improvement."—FRANCIS A. SOPER, in *Listen*, July, 1969.

The

PASTOR'S BIBLE CLASS

KENNETH H. LIVESAY

Secretary, Lay Activities Department, SE. California Conference

WITH the heavy responsibilities a pastor carries in his church, he often wonders how he can effectively present Christ to more people. There are so many demands on his time that methods should be used to reach as many eternity-bound souls as possible. So often we spend one, two, or more hours going to and giving a Bible study that will affect only one or two people. All of us agree that the value of personal ministry is immeasurable. However, the personal work of a minister can be multiplied through the group or class plan of Bible study. The Bible class can be conducted by ministers, professional men, church leaders, young people, and laymen of all walks of life.

There is an advantage to the group meeting. The purpose of the group situation is to get the interplay of discussion. Giving vent to their convictions has a tendency to be of value to people in following their faith in Christ.

The Bible class gives the pastor a place to bring his interests. Many people are not ready to attend the worship services of our church, but they will come to the Bible class. One pastor made a list of the husbands and the young people who were not committed to Christ and were not members of the church. There were more than sixty husbands who were not members of the church. In the four years this program was carried on, more than half of these men were baptized.

The pastor should talk success about the class. He must become enthusiastic about it. When we are enthusiastic about the Lord Jesus Christ, the members of the class

will bring other members of their family. The Spirit of Prophecy says in *Prophets and Kings*, page 263: "In proportion to the enthusiasm and perseverance with which the work is carried forward will be the success given." When we are happy and enthusiastic Christians, young people will attend the Bible class.

Some ministers have used awards to increase attendance. I did not feel that books or pamphlets that were used in my class for this purpose increased the attendance. However, some people have had success with the award system.

You need only a few people to begin the class. If it is interesting it will grow. Wives will bring their husbands. New converts will bring their loved ones and friends. Promote the Bible class in your visitation. The Bible class will give you a lot of visiting to do. Open your heart to the members of the class in their homes as well as in the class.

Where and When?

Many times the pastor asks, "Where should I conduct the class?" He can use the pastor's study in the church, or some other room in the church. One pastor in Southeastern had the availability of a doctor's waiting room near the church, and this proved very satisfactory. A class away from the church may even be better attended. If possible, we should be close enough to the sanctuary so the children of the interested people can attend Sabbath school divisions. This Sabbath morning plan sets a pattern of attendance for the adults and for their children. Most chil-

dren thoroughly enjoy the Sabbath school divisions, and anything that we can do for the children will attract their parents. Be alert also to those children who are being brought to Sabbath school by parents who are returning home. These parents are good candidates for your Bible class. The Sabbath school division teachers can be enlisted to help where this situation exists.

Many of our ministers begin their class at 9:30 A.M. when the Sabbath school is beginning their program. Others have their class at 10:00 A.M. when the Sabbath school classes convene. Several of us feel that we should take advantage of all the time possible for those who are hungry for the Word. By starting the class at 9:30 A.M., we can double the time of exposure to the Word of God.

Sabbath morning is ideal; however, many people who are willing to study cannot attend on Sabbath morning. In this case have a class that meets on a week-night. One physician in our conference conducts a Bible class during the week and is enjoying excellent results. One minister in our conference established Bible classes in the homes of several of the interested people. In turn, they invited their friends or other people who are studying the Go Tell Bible lessons. This pastor baptized one hundred that year with the home Bible classes. Many of our physicians will welcome the idea of inviting their patients to attend the pastor's Bible class that can meet an evening during the week. Youth have also conducted the classes with excellent results, using their young friends to help in the Bible study.

How?

The question arises, "How can we conduct the Bible class?" The members of the class should be made to feel free to ask questions or voice their own convictions. The class should open with prayer. It is the opinion of many ministers that we should train the group to kneel before the study of the Word. If we follow the plan of naming the books, chapters, and the verses of the Bible, we should offer help as needed in finding the references. To save time and hold attention it may be better simply to cite the page. We must captivate and hold the interest every moment during the class. Use a Bible that you can give to the members of the class so that they can turn to the page of the Bible where the

verse is found. Do not call upon any member of the class to read a Bible verse if it might cause undue embarrassment.

Avoid telling anyone that the answer he has given to a question is not exactly right. Turn to another person and ask his opinion, rather than make someone feel he is grossly in error. Many times it is well to ask everyone to read together the passage that answers the question at hand.

Plan questions and illustrations in the program that develop confidence. There are a variety of lessons that can be used as Bible guides. A special quarterly is available from the Sabbath School Department for this purpose. Many pastors use very successfully their own study outlines. Others use the Bible Speaks, The Bible in the Hand, Twentieth Century, and many other fine sets of lessons. It is often necessary to spend several classes on the inspiration of the Bible, the authorship of the Word, and other points that are important to the average person who has little understanding of the Word. Some ministers give out the lessons in advance, a week early, so that they can be studied in the home. This will develop the plan of studying the Scriptures in the home, and they will be ready to stimulate the discussion on the following Sabbath.

The objective of the class is to study, to expose people of all walks of life to the Word of God. The class is uniquely different from the worship service. In the class we discuss and listen and answer questions. When people study the Word, the Spirit will give conviction. When they are led by the minister to follow Bible convictions they will have peace! When people are under conviction they will respond to an invitation to follow Jesus Christ as their Lord and Saviour.

The ministry of the Bible class will result in a good harvest of souls and consciousness of a rich fulfillment in our calling to the ministry. The experience of a properly conducted Bible class gives a pastor a new dimension in his ministry, joy in his life, and salvation to many souls.

"Will power is the governing force in the nature of man—the power of decision, the ability to choose. Success in anything depends on the right use of this will power."—*Smoke Signals*, May, 1969.

Prayer Groups Are GOD'S PLAN

LINDA GAGE

Minister's Wife, Loma Linda, California

EDITOR'S NOTE:

The following material was presented at a ministerial students' wives' meeting at Union College, Lincoln, Nebraska. In sharing it with us, Mrs. Linda Gage writes of her own experience with prayer groups over the past three years. "These groups," she says, "have been the most thrilling experience of my life as a minister's wife. We started one small group at the end of a School of Prayer, which was held on Wednesday nights, and when we left Lincoln for Loma Linda the eighth group was being formed in College View. Two other groups in other States are also thriving as an outgrowth of the first group. In each group lives are being changed and made ready for the kingdom, and we praise God for what He has done and is doing." (See also pp. 40, 41.)

"A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit."—*In Heavenly Places*, p. 93.

"Let small companies assemble in the evening, at noon, or in the early morning to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit. . . ."—*Ibid.*, p. 92.

Most Important: Most important in the success of prayer groups is prayer. Since each prayer group is God's plan, we are dependent upon Him for its beginning and its continuance. Pray earnestly that the hearts of your people will be ready for a prayer group or groups. Once groups have been started, pray continually for each member and for the presence of God at each meeting. Wait on Him for guidance each step of the way. Success in no way rests upon the talents or ability of the leader but upon the power of God. "We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish."—*The Ministry of Healing*, p. 509. **Preparation:** Prayer groups are a growth experience; and as leaders we need to claim God's blessing for our own personal growth. "It is our own character and ex-

perience that determine our influence upon others. . . . The gospel we present for the saving of souls must be the gospel by which our own souls are saved. . . . If we would draw sinners out of the swift-running current, our own feet must be firmly set upon the Rock, Christ Jesus."—*Ibid.*, p. 469, 470.

A wonderful promise belongs to each prayer-group leader: "The Lord Jesus knows just what His children need, how much divine power we will appropriate for the blessing of humanity; and He bestows upon us all that we will employ in blessing others and ennobling our own souls."—*Ibid.*, p. 513.

In addition to a consistent study of the Bible and the Spirit of Prophecy writings, we recommend for prayer-group leaders two books: *With Christ in the School of Prayer*, by Andrew Murray (this is an old book with tremendous power for stimulating growth in personal prayer), and *Groups That Work* (a collection of articles on prayer groups that have been held in many churches. It contains many valuable suggestions that can be adapted to meet our needs.

Purposes of Prayer Groups:

1. To learn to pray and to grow spiritually.—We find that praying together in a closely knit group, using conversational prayer, helps our own personal prayer life to grow as it has never done before. As we learn to omit the customary phrases and clichés from our prayers (the fillers that we tend to put in when our minds have turned off), and come to the Lord with

the simplicity that cries out for purity of heart, our lives are changed and we are becoming prepared to meet Him. Wonderful answers to prayer have been experienced by group members, perhaps the greatest of which are victories in their own lives.

2. To share, to bear one another's burdens.—“Bear ye one another's burdens, and so fulfil the law of Christ” (Gal. 6:2). Since we must share in order to truly love, it could be that our churches lack love for lack of opportunity to share experiences and burdens. As our hearts grow to include the joys and sorrows of those in our group, in addition to our own family and loved ones, we find that our capacity to love others outside of the group increases. Criticism and faultfinding are alien to the prayer-group spirit, and the power of love is the healer our churches need. As we speak to one another in the group of God's love, we find it easier to speak of the joy of the Christian way to all those we meet.

Suggestions:

Time.—Prayer groups should meet once a week for an hour to an hour and a half. Regularity in attendance is extremely important, and you will find that once your members have tasted the vital experience the group brings, they will allow nothing less than an emergency to keep them away. You will become aware, however, that there is probably nothing the enemy hates as much in the church as prayer groups, and you can be sure he will work to prevent regular attendance. But the power of God prevails. If someone misses a meeting, a personal contact from the leader and other members of the group, sharing the inspiration of the meeting, strengthens continual attendance.

Size of groups.—Six or eight is an ideal size for a group. However, successful groups have ranged from three to twelve. By the time you have reached ten members it is wise to begin to think of starting another group.

Study.—Throughout the week each member of the group reads one chapter of a book you have selected together. *Steps to Christ* is a wonderful one to begin with. The blessings of sharing *The Desire of Ages* is unspeakable. Any of the E. G. White books, of course, provides endless inspiration and an excellent basis for growth. Each member underlines her book and is prepared to contribute to the dis-

ussion. The work of the leader, of course, is to guide and to help each member share in the discussion, and not to present a study on it herself.

Prayer.—Always allow plenty of time for prayer at each meeting. As members linger together before the throne of grace, the Holy Spirit is present and hearts are softened and victories gained. The chapter “Instant in Prayer” in G. H. Minchin's book *Bow in the Cloud* is a tremendously illuminating study on prayer, which will be a great blessing to you and each member of your group.

“Conversational prayer is this: instead of each one present praying once and covering many subjects, each one prays as many times as he wishes, but he prays for only one subject each time. . . . It is a law of love among us that whenever anyone prays (for himself personally or for any request upon his heart), someone who is present will ‘cover with love,’ by audible prayer, of course. . . . We are not afraid of silences. We know that in the silence God speaks. Sometimes unworded prayers are more healing than any other kind.”—*Groups That Work*, p. 43. (For a better understanding of conversational prayer, read this entire book. It is available from Zondervan Publishing House, Grand Rapids, Michigan. Your local Book and Bible House may carry it.)

Prayer lists.—Lists include the name of each member of the group and her two or three most important requests. General requests—our church, our school, our pastor, our world leaders, et cetera—usually head the list. Then if you wish to list the members' names and requests alphabetically, everyone's list will be in the same order and a telephone chain is thus formed. If an emergency request for prayer arises during the week, or other information needs to be shared with the group, the leader may call A, who in turn notifies B, and she C, et cetera. Each member of the group remembers each other one and her requests in her personal prayer each day. The beauty of this plan can be understood only by those who have experienced the comfort of this constant prayer bond. The chapter “Asking to Give” in *Christ's Object Lessons* is a help that you won't want to miss in your study.

Why not start a prayer group in your church? It will bring one of the greatest blessings one can know!

The Pastor and Lay Missionary Activities

T. GUNSTON

Pastor, Transvaal Conference, Trans-Africa Division

(Part I)

CHRIST tells us through His messenger exactly why He founded the church:

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world."—*The Acts of the Apostles*, p. 9.

Here, then, is the great criterion for judging whether we as a church are succeeding. If the church is to succeed in this mission, the ministry must include every one of its members. We are told:

"The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary methods have not been made."—*Evangelism*, p. 113.

Our greatest challenge, then, as overseers of the church, will be to get the church members under our care to be missionaries—home missionaries. How are we to inspire our members to witness actively, and thus fulfill the purpose of Christ for His church? What we do will depend on several factors, including:

1. Our personal concept of what witnessing is.
2. Our concept of the relationship between the minister and the layman.
3. What we regard as the true and acceptable principles of motivation in the Christian's life.

What Is Witnessing?

God has said, "Ye are my witnesses" (Isa. 43:10). The simple meaning of the word *witness* is to tell what one has personally seen, heard, and experienced. That Christ intended His people to so under-

stand their work is apparent from His commission to the newly converted demoniac: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). This lay-activities program of Jesus has several advantages. Very little, if any, cost. No prolonged training necessary. All can participate, each in his own way, telling his own story. No one can argue about one's own personal experience. It has power to reach hearts and arouse faith.

While it may be important to hand out papers, collect Ingathering funds, conduct Bible studies, et cetera, each must above all have a personal relationship with Christ; he must be able to "tell them how great things the Lord hath done for thee, and hath had compassion on thee."

The Relationship Between the Minister and the Layman

If we have envisioned the minister as the great evangelist who must "use" as many laymen as possible to make "his" campaign successful, then we must experience a dying of our ecclesiastical ego. The work of the church must be a cooperative effort that extends deep into community life. "We who have been trained to be the central actor in the liturgical drama, played out in the center of the parish stage, have long had our people as the paying audience. God has been in the wings whispering the minister's cues. But now the minister is being called on to become the backstage prompter in the wings while his *lay people* play out the drama of contemporary redemption on the larger stage of their homes and communities and the

world."—KEITH MILLER in *The Taste of New Wine*, p. 112.

Notice the force of this modern translation of the Epistle to the Ephesians: "These were his gifts: . . . some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (chap. 4:11, 12; N.E.B.).* We must face the fact that we are often not in intimate touch with "pagan" man where he lives and works, so the missionary of Christ must in many cases be the Christian layman. And the minister must be the coach, the teacher of the laymen.

The Christian's Motive for Service

We must persuade men to become active witnesses for Christ. To what motives are we to appeal in order to get this action? Sometimes this "appealing to motives" in order to persuade people is done without much conscious thought. However, it is important that we take an honest look at this vital factor. One has written very frankly as follows:

The enemy of souls . . . is persuading men. He bombards them incessantly with his powerful propaganda. The evidences of his methods of high-pressure salesmanship are everywhere to be seen. He employs the mass media to peddle his wares—television, radio, stage and screen, newspapers and magazines, billboards. He uses any and every method that comes to hand. He appeals to any and every motive he can discern in the carnal heart of man—desire for supremacy, love of display, appetite, insecurity, fear.

God's men, however, are precluded from conducting their activities according to such an order of things. "The love of Christ," the apostle says, "constraineth us" (2 Cor. 5:14). The motivation which inspired the apostle Paul's herculean labours in the cause of truth was awe and gratitude. He beheld the love of Christ, and by beholding, he became changed (2 Cor. 3:18). The work that he accomplished and the sufferings he endured he offered up to God as an act of worship from a heart filled with love. This is the motivation which has brought the best out of God's men at all times. It is the only motivation acceptable to heaven for any good that Christians do.

Even before Calvary, Jesus was already protesting against wrong motivation. "Take heed," He said,

"that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1). . . .

On the level of Christian experience these are principles which I trust we all accept. The moment, however, that we turn from the realm of personal Christian experience to that of Church administration, what a change! And what a sorry spectacle we find!

Church administration is infected from its heel to its head with practices that strengthen the propensities of the carnal heart of man. The damage is for the most part done by devout men, who would shrink back in horror were they able to see the harmful results of their well-intentioned actions. Yet the system is so deeply entrenched that these things go on unrebuked, even for the most part, unsuspected. . . .

Some churches award badges to people who win souls. Other incentives could also be mentioned. Some churches present star collectors with certificates, and even, more lately, with ballpoint pens.

What a comedown it is from serving the Master out of love to earning for yourself a ballpoint pen! This present-day emphasis on the outward act (results reflected in reports) rather than the motive of love definitely tends to foster the spirit of legalism which shows its head so often among more zealous Christians.—C. D. BERTELSEN, "Don't Feed The Tiger," in *The Christian Minister*, August, 1968, pp. 3-36.

We shall need insight and courage from God to work on the proper level. God's messenger says: "Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians."—*Evangelism*, p. 117.

Love is the most impelling force in the world. God's messenger assures us that "he who loves Christ the most will do the greatest amount of good" (*The Desire of Ages*, p. 250).

With this background, how does the pastor begin fostering lay activities on arriving at a new church? The next article will outline a suggested plan of leading the church members under our care into true witnessing for Christ.

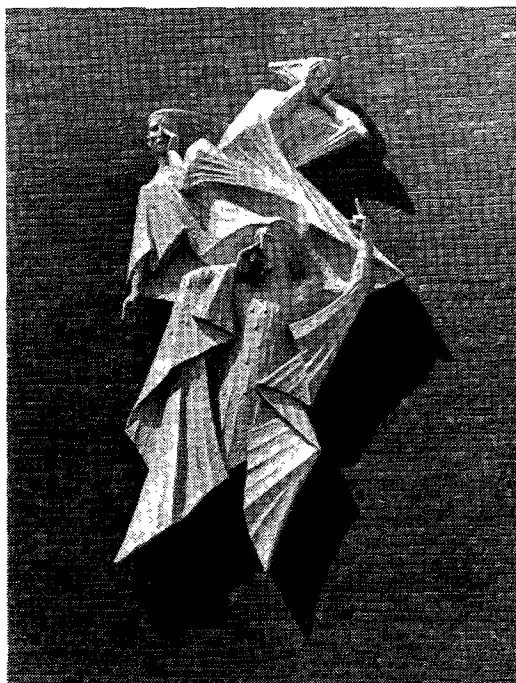
(To be continued)

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ALCOHOL AND CANCER

Comparing heavy drinkers of alcohol with moderate drinkers and abstainers, a study by the National Council on Alcoholism found that twice as many big imbibers are likely to develop cancer of the mouth and throat.

D. W. MCKAY



Why Are We Here and Where Are We GOING?

ROBERT H. PIERSON

President, General Conference

(Part I)

IN 1967, 30,083 persons joined the Southern Baptist Church and 35,906 left that church. The Southern Baptist Convention surveyed those who joined and those who left in an effort to determine why each made the decision he did. I was much interested in the results. Why do people join the Baptist Church? Is it because of some overwhelming sense of divine destiny? Do these new members feel a great conviction that the Baptist Church, among hundreds of denominations in the world today, is God's true church? Does some great compulsion of conscience motivate their action? Why *did* 30,083 Americans join the Southern Baptist Church in 1967?

The survey report released in Nashville, Tennessee, recently revealed that 33.6 per cent of the new members joined because they felt the beliefs of the Baptist Church

were more Biblically accurate; 33.4 per cent became Baptists because their spouse was a member. The balance of 33 per cent suggested various reasons, largely circumstances and convenience.

These figures made me think. During 1967, why did more than 140,000 people around the world become Seventh-day Adventists? What motivated their decision? Were only a third of these convinced that Seventh-day Adventists are more Biblically accurate than other denominations? Did 33.4 per cent join merely because their spouse happened to be a Seventh-day Adventist? And did the other third join because there happened to be a Seventh-day Adventist church in the community and it was convenient for them to join, or because they desired social prestige by joining the church?

As I considered the gains in the Baptist and Seventh-day Adventist churches I have arrived at certain conclusions as far as our own church is concerned. One hundred and forty thousand people did not become Adventists in 1967 merely because they believed our church is "more Biblically accurate" than other churches. This was a major influencing factor, no doubt, but if all the people who believe the doctrines of our church became members, our membership would far exceed its present figure. For instance, our *Yearbook* reports approximately 47,000 Seventh-day Adventists in Jamaica. A census taken in the same island revealed that more than 100,000 persons consider themselves Seventh-day Adventists.

A few people may become Seventh-day Adventists because a wife or a husband happens to be a member. I doubt that this percentage is as high as in the Baptist Church. As far as circumstances and convenience are concerned, I am certain that few become members merely because the Seventh-day Adventist church happens to be closer, or because it is a little more convenient to become a Seventh-day Adventist, because it is not convenient to become one.

Why Are Seventh-day Adventists Here?

This led me to further thinking. Why is there a Seventh-day Adventist Church? Why are we here? What are the reasons for our existence? Is it merely that we want to keep the seventh-day Sabbath? I think not for if this were the only reason, we could join the Seventh Day Baptist Church or the Seventh Day Church of God. Is it because of the doctrine of baptism by immersion? If this were the only reason, we could join the Baptist Church or one of the other churches that teach baptism by immersion. Is it belief in the Second Advent? If so, we could follow Billy Graham or one of the evangelical churches. What about conditional immortality? Could this be the reason? No, not necessarily. Many are thinking seriously about this today. Doctrinal differences alone do not account for our existence as a people. There is something more. Turn with me to God's Word.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, cry-

ing with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped" (Rev. 14:14-16).

A Special Message

The above is an inspired picture of the return of our Lord. We are Seventh-day Adventists because we believe that Jesus is coming. Just prior to this scene the revelator was shown three great messages going to the world. You are familiar with the messages of Revelation 14:6-12—the judgment hour, the fall of Babylon, the mark of the beast. John describes these three messages as the everlasting gospel.

Here is an all-inclusive message. It catches the sparks of truth from all the fires since Pentecost and sets them ablaze for God to prepare a people for the coming of Jesus. It is not a denial or a repudiation of old truth, but rather a revelation of new truth, or as we say, "present truth." This includes a great deal. It includes man's fall, the broken law, the plan of redemption, the atonement, the work of the Holy Spirit, faith and repentance and confession, obedience and victory over sin through the indwelling Christ, and the place of works in our experience. The judgment and the final restoration are included. All of these comprise the everlasting gospel.

This is not just Pharisaic assent to some system of theology. Christ condemned this in His day. It is not the head concerned merely with externals, such as service, sacraments, philanthropy. It is not a legal, loveless, joyless, burdensome religion. It is something more.

The servant of the Lord sums up the three angels' messages when she said, "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Evangelism*, p. 190. It is not ethereal; it is something practical; it is an *experience* that you and I must *know*. This was the message to be proclaimed with mighty power in all parts of the world in these last days.

A Special Movement

This message was to call into existence a new movement, calling men and women

out of the fallen churches of the world: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

God is calling a people out of the confusion of Babylon into the light of present truth. Here is a message that will turn the eyes of men and women upon the Lord Jesus Christ in a new and more meaningful way. Here is a message to prepare a people for the return of their Saviour. Brethren and sisters, you and I are part of a called-out people. We are not just another church. We are here because God calls us to be different men and women!

Read it in I Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." God has a chosen people. They are a peculiar people. God calls us out from the world to be a separate people.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

How could words be clearer? Here is a call to separation, a call to be a clean, distinct people. We are a called-out people. I say again, we must never forget; we are not here today just as one of many churches. *We are here as God's called-out people with a message to prepare men and women for the return of Jesus.*

A Special Commission

This new movement has a new commission—to preach this message "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This last-day message must go to ev-

ery tribe, every people. Our commission is a different commission.

When I was in Australia a few months ago I heard a report from the South Pacific. One of our pastors was talking with a Protestant leader there about the ecumenical movement. Our pastor asked this leader what he thought of the ecumenical movement.

"We are all for it," the man replied. "We haven't sufficient men or money to support our program; our churches are folding up." Then he summed it all up by saying, "We are a dying cause, and if we can come together we will be able to hang on a little longer."

How thankful I am that we do not belong to a dying cause. We have a fresh, vibrant message and are part of a movement that, under God, is going to triumph. As Seventh-day Adventist leaders we are not going to be called upon to pronounce a requiem over the corpse of a dying cause or to execute the last will and testament of a failure. Our commission sends us to the ends of the earth to preach, to teach, to heal, to do good, and to prepare men and women for the coming of Jesus. *This is why we are here.*

Special Medical Thrust

This new commission sends us out with a new message of healthful living. "It should ever be kept prominent that the great object to be attained through this channel [the sanitariums] is not only health, but perfection, and the spirit of holiness, which cannot be attained with diseased bodies and minds"—*Testimonies*, vol. 1, p. 554.

We are not here simply to operate community hospitals, or hospitals that are no different than those of the world. We are here with a larger message of healthful living. This new concept, under the blessing of God, has resulted in the establishment of 134 sanitariums and hospitals, 192 clinics and dispensaries, 52 vessels, and 11 planes.

Special Schools

This new commission likewise has a new concept of education. We must never lose sight of intellectual excellence. This is a major part of our program, but there is something else. We are not here merely to prepare young people to take certain examinations or to receive certain degrees.

If all they need is professional excellence, there are some fine schools in the world today. Seventh-day Adventist schools are to be different. "The knowledge of God and of Jesus Christ expressed in character is the very highest education."—*Counsels to Parents and Teachers*, p. 37. We must never forget this. We are here to operate schools that will prepare young men and young women for eternity.

Under God's blessing this concept of Christian education operates 4,537 elementary schools, 435 colleges and secondary schools with some 400,000 children and youth in attendance. Let us never forget the purpose for which these schools exist!

Special Publishing Work

This new commission also brought a new concept of the publishing work. We do not operate presses merely to sell books. There are plenty of books being sold. The servant of the Lord reminds us, "The great object of our publications is to exalt God, to call men's attention to the living truths

of His Word."—*Counsels to Writers and Editors*, p. 12. Our 46 publishing houses around the world today are publishing 292 different periodicals and in 278 different languages. Let us never forget why we operate publishing houses!

Keep Our Purposes in Focus

Why do we exist as a people? We are here because God has a special message to go to the world in these last days—a message that will prepare men and women for the return of Christ. It would be easy to settle down as just another church—going to church on Saturday instead of Sunday, following a certain pattern of diet, and doing a little welfare work. But, brethren, *this is not our destiny!* Too many of our members have never fully grasped the purpose of our existence or else have forgotten it. In the minds of too many this has become fuzzy! We need to clear our thinking, to refresh our purposes, to remember why we are here.

(To be continued)

March for Evangelism

Seventh-day Adventist ministers of Michigan conducted a peaceful march during their recent camp meeting at Grand Ledge. They were indicating their desire to bring peace to the hearts of thousands through evangelism. During a special Sabbath afternoon rally, church leaders with their banners indicated that in 1969 evangelistic meetings were being conducted in sixty-four different Michigan cities. Robert L. Boothby is the evangelistic coordinator for the conference.

ERNEST N. WENDTH, *Michigan Conference*



LUTHER THE PREACHER

W. M. LANDEEN

History Department, Loma Linda University

(Part I)

EVERY religious reform movement in history has been accompanied by great preaching. We could say that the history of divine confrontation of sinful man in the historical process centers in the periodic appearance of mighty preachers. From the days of Noah, the preacher of righteousness, to our own times, God has seen fit to let His reform movements be born out of great preaching.

One such movement of reform came in the sixteenth century. A study of the Reformation yields the firm impression that the movement gathered its strength in three ways: it was part of prophetic fulfillment; it produced a remarkable publishing effort; and it abounded in great preachers. Prophecy, publishing, and preaching are the three R's of the Reformation.

First and foremost among the pulpit giants of that age stood Martin Luther. His more than 2,000 extant sermons bear ample evidence of his massive effort in what was chiefly expository preaching, for he preached on books of the Bible, as well as on texts.

Under Compulsion

Luther became a preacher under compulsion. In truth, everything he did from the time that he became a monk in 1505 until the end of his days, was done under compulsion. He was ordained a priest under compulsion, he studied theology under compulsion, he was made a professor of religion under compulsion, and he began to preach with fear, opposition, and actual resistance. It was his superior, Dr. Johann Staupitz, who ordered and commanded him to perform these duties and offices. Thus, in May, 1512, he, undoubtedly at the instigation of Staupitz, was made professor

of Biblical theology and therewith his office of preaching began officially. His first recorded sermon comes, probably, from that year; his last one was given on February 15, 1546, three days before his death.

How Preaching Started

This man, who did not want to preach in the first place, came to consider preaching the great divine office on earth. He believed preaching had its origin in the oral, creative conversation God had with Himself from all eternity. Luther illustrated what he meant thus:

When a man has a thought, a word, or a conversation within himself, he speaks to himself incessantly and is full of words that suggest counsel as to what to do or not to do. He continually converses and deliberates on this within himself. . . . Thus God, too, from all eternity has a Word, a speech, or a conversation with Himself in His divine heart, unknown to angels and men. This is called His Word.¹

In his lectures on Genesis, Luther dealt with this matter of the Word. He asked:

What is this Word, or what did He do? Listen to Moses. The light, he says, was not yet in existence; but out of its state of being nothing the darkness was turned into that most outstanding creature, light. Through what? Through the Word. Therefore, in the beginning and before every creature there is the Word, and it is such a powerful Word that it makes all things out of nothing.²

God Never Ceased Preaching

What Luther says here is that the act of creating was God speaking or preaching all things into existence through the Word, or Christ. God has never ceased preaching. The moment God finished speaking the uncorrupted creation into existence, He established the church in

Eden to be the center or hub for prayer, praise, and preaching. The tree of knowledge of good and evil, which Luther seems to picture as a grove or cluster of indescribable beauty, was "Adam's church, altar, and pulpit," with God Himself consecrating the spot for sacred uses.

Here he [Adam] was to yield to God the obedience he owed, give recognition to the word and will of God, give thanks to God, and call upon God for aid against temptation.³

To complete the picture of Edenic worship God gave man the Sabbath. "From the beginning of the world," says Luther, "the Sabbath was intended for the worship of God"; and

Unspoiled human nature would have proclaimed the glory and kindnesses of God in this way: on the Sabbath day men would have conversed about the immeasurable goodness of the Creator; they would have sacrificed; they would have prayed, etc. For this is the meaning of the verb "to sanctify."⁴

Such is the beginning of the office of preaching, according to Luther. He made it an integral part of God's creative act and likened preaching to God's oral word in Creation. He could call preaching more important than anything else on earth, because it must ever be creative, as God is ever creative.

The entrance of sin changed but did not destroy the divine office of preaching. Adam continued to preach.

Indeed, even after the Fall he kept this seventh day sacred; that is, on this day he instructed his family, of which the sacrifices of his sons Cain and Abel give the proof. Therefore, from the beginning of the world the Sabbath was intended for the worship of God.⁵

With the entry of sin a new aspect of divine preaching began. God still preached through His church in the world; first in His Word as found in the Old Testament, then in His Son, who was the Word in human flesh, and finally in Christ's command to His disciples to preach the gospel. Christ never used the pen to convey His gospel to others but communicated His message by word of mouth. He never commanded the disciples to write, but to preach the gospel.⁶

Mouth-House Not a Pen-House

The reason for this was clear to Luther. When man sinned, God placed His plan to redeem man from sin within the church. The church, which in Eden had been a

place for prayer, praise, and instruction in the things of God, now became the bearer of God's redemptive plan in Christ. In this process the Old Testament was the Word of God which pointed forward to the redemptive deed of Christ. The true church in the Old Testament had the Word of God and was itself the redemptive community to which God spoke. When Christ came He did not need to write—that had already been done—but to elucidate, expound, and proclaim the secrets and mysteries hidden in the Old Testament.⁷ Likewise, the apostles did not need to write; they were to preach and shout the gospel; finally, the New Testament church was to be, said Luther, "not a pen-house but a mouth-house."⁸

Two Great Opposites

The proper subject matter of all preaching since the Fall has been the two great opposites in history—sin and righteousness. This was the heart of Luther's theology whether he lectured to students, penned theological studies, letters and disputations, held conversations at the table, or preached. In his lectures on *The Psalms* (1513-1515) he stated the sum of his thought thus:

The starting point is sin, from which we must constantly depart. The goal is righteousness, toward which we must move unceasingly.⁹

Never did a professor or a preacher castigate sin more mercilessly or extol righteousness more passionately than did Martin Luther.

Stated in practical terms of preaching, the subject matter of Luther's spoken word was the law and the gospel. These two must ever be proclaimed together, and the same Word of God contains both, so that together they constitute in a sense the "everlasting gospel."

At this point we must issue a warning. Luther never held that sin and righteousness were on a par or stood on the same level of final importance. Likewise, the law and the gospel never enjoyed each other's company; indeed, these great opposites were constantly engaged in mortal animosity. They were two greatnesses locked in cosmic combat from the beginning of sin to the final triumph of righteousness at the end of time. The grand prize in this struggle was man, sinful man and saved man, or as Luther liked to say, the kingdom of evil and the kingdom of grace.

MY NEW YEAR AIM

*Not yet attained, but still my feet are pressing
Toward those heights which lie outstretched before;
That which the past has held of heavenly blessing
Will not suffice; I hunger still for more.
And now as dawns for me one more new year,
So grant, O Lord, 'twill bring me yet more near.*

*More near to Thee! Yea, Lord, and ever nearer,
Forgetting all the things now left behind;
My aim is higher ground, with vision clearer
To see Thee close, though steep the path may wind.
Forgive, O Lord, the blindness of the past;
Be still my Guide, I pray, and hold me fast.*

*"One thing I do," my time cannot be squandered
In grieving o'er mistakes of years now gone;
Though in side paths my feet have wandered,
Yet reach I forward still—Lord help me on!
And grant this year, in mercy given me,
May lead to untrod heights, close, close to Thee.*

—Selected

Preaching the Word Makes a True Church

Another basic principle in Luther's thought was that the oral or preached Word of God must never depart from the inspired, written Word of God. It was when the ministry ceased to follow the inspired Word of God, that is, the Bible, that the church apostatized and became antichrist. In other words, when the church ceased to preach the law and the gospel, it forthwith ceased to be the true church. For organization, hierarchy, and sacraments do not make a true church; only preaching the redemptive Word of God makes a true church.

There is an important incident in Luther's own experience that illustrates well his emphasis on true preaching. In 1521-1522 when he was hidden away in Wartburg, his absence from the university and the town of Wittenberg caused unrest and disturbance to appear. So-called prophets appeared from the town of Zwickau. Their leader was a tradesman, a weaver, Storch by name. These men claimed to have visions, the gift of prophecy, and the light of the Spirit. The Bible was not really necessary, nor were spiritual offices; only the truly inspired constituted the true church.

When Luther heard that the prophets had arrived, he intervened at once. He wrote Melancthon a long, sharp letter and urged him to challenge and test the spirits. He referred to the Old Testament. The prophets received their authority, he said, "from the law and the prophetic order," and he continued:

I definitely do not want the "prophets" to be accepted if they state that they were called by mere revelation, since God did not even wish to speak to Samuel except through the authority of Eli. This is the first thing that belongs to teaching in public.¹⁰

The inference from his statement is inescapable: the Zwickau prophets were imposters because they did not base their preaching on the Scriptures, which is the first principle in public teaching.

(To be continued)

¹ Whenever possible the quotations used in this article are taken from the American edition of *Luther's Works* (Philadelphia and St. Louis, 1955-). We abbreviate as *L.W.* with appropriate volume and page. The original edition of his works is abbreviated as *W.A.* with volume and page. See *L.W.* 22, p. 9.

² *L.W.* 1, p. 17.

³ *Ibid.*, p. 95.

⁴ *Ibid.*, p. 80.

⁵ *Ibid.*, pp. 79, 80.

⁶ *W.A.* 10-1-1, p. 626.

⁷ *Ibid.*

⁸ *Ibid.*, 10-1-2, p. 48.

⁹ *Ibid.*, 4, p. 364.

¹⁰ *L.W.* 48, p. 366.

FEEDBACK

DEAR EDITOR:

I just received my August issue of *THE MINISTRY* magazine and read your article entitled "Ministers' Wives' Dresses—Up or Down?" with interest and appreciation. I am wondering if you would be so kind as to give me your opinion on a question I have had for some time.

First, let me quote a sentence or two from your article with which I definitely concur. "Fashion designers bolster these facts by unashamedly admitting that the female body has been, is being, and will be exploited for commercial reasons, and underlying all is one thought—sex appeal! It is the studied purpose of the manufacturers to focus male attention on the female form. . . . The point of dressing modestly and sensibly is to reveal Christian character and personality. . . . When the lady saints go marching home, can you imagine them wearing tight skirts, patterned hose, spike heels, low necklines, mini- or near mini-skirts, see-through dresses, bikinis, painted eyes, dyed hair, et cetera?"

I would ask: "What is modesty or immodesty?" I presume you might feel such a question is ridiculous for an Adventist minister to ask, for the answer is simple. Well, I have asked several Adventist ministers this plain question, and you might be surprised to hear some of the answers I have received, especially from those who have been exposed to "higher education" in the universities of the world.

I somehow felt that modesty or immodesty had something to do with covering or uncovering the human body. I must now admit that I am becoming somewhat confused on this matter and hesitate more and more to bring the matter up among the brethren anymore—that is, the brethren of this generation.

Now, if modesty has something to do with the exposing of the human body, is there a significant difference as to how or when it is exposed? By this I mean, is there a difference in exposing the human body through the various street fashions of today and the various swim fashions of today? Is the mini-skirt, which reveals the legs to the thighs, any more immodest than the swimsuit, which reveals the legs completely? And we could present the same question for the other parts of the human anatomy. Is there really a difference?

When serving as church pastor I endeavored to make it clear that on no occasion should the church or any department of the church sponsor or condone *mixed* bathing. I definitely felt, and still feel, that this is not pleasing to our God who sees everything, and also reads every thought. It was only recently that I came across a quotation that would bolster my stand: "It is a painful fact that there is not one girl in a hundred who is pure-minded,

and there is not one boy in a hundred whose morals are untainted."—*Testimonies*, vol. 4, p. 96.

There is much more I could include in the attempt to present my case, but could you please give your impression and feelings from a purely objective viewpoint, and without your signature if you feel so inclined, to the questions "What is modesty?" and "Is there a difference between the sexes mixing on the street or at the beach when the human body is exposed through lack of clothing?"

NAME WITHHELD

(Your response to the question posed in the above letter will be appreciated. We will assume that responses can be quoted either in full or in part.—EDITORS.)

DEAR EDITOR:

For some time I have been alarmed at the growing use of the expression "baptized *into* the church" by our members, pastors, and conference workers, both in conversation and in published works. We are NOT baptized *into* the church. We are baptized for remission of sin, and then accepted into the church through the right hand of fellowship. Please, shouldn't this subject be brought up for discussion and the error be corrected?

LEOTA LARMER

DEAR EDITOR:

I am much interested in getting reprints of an article in your *Shepherdess* issue of *THE MINISTRY* magazine. I would like that article about the length of the ministers' wives' skirts. This was excellent, and I would like to send it to each woman in our conference, fourteen years old and upward, together with a personal letter from me.

H. V. REED

DEAR EDITOR:

A trend is coming into the church, especially among the younger aspirants to the ministry. They go to college using the solemn form in prayer but come back discarding it. A short time ago a young graduate was invited to give the opening prayer. He had always used the solemn form, but to my surprise he now is trying to break away from it. He had his pronouns all mixed up. I spoke to him about it later, and he was very grateful for the observations. It has happened that after a pastor gave a sermon and the Holy Spirit moved upon the hearts of the people, one would give the closing prayer, beginning something like this: "Great God, Creator of heaven and earth, *You . . .*" or "Almighty God, *You . . .*" A depressing atmosphere comes over the audience. The people think about that closing prayer instead of taking the blessings of the sermon along with them.

J. H. MEIER

DEAR EDITOR:

Elder Roy Cottrell, veteran soldier of the cross, gave me the August issue, which contained the article by Ron Runyan on dress. Thank the Lord we have men that dare call sin by its right name and try to save our dear people.

LEONARD J. SMITH

DEMONS TODAY

RUSSELL T. HITT

Editor, Eternity Magazine*

(Concluded)

A Limited "Christianization"

OTHER observers feel that the Christianization of the Western world was not as complete or as deep as many have believed. While the Church banned pagan religion and magic, many of the common people and clergy, too, have retained faith in it through the centuries.

Animism, or the worship of evil spirits, seems to be deep-seated in all world cultures. Despite the lofty mystical claims of the Eastern religions, the worship and appeasement of evil spirits is normative practice for vast multitudes of Buddhists, Hindus and Mohammedans. In Thailand, Japan and most Asian countries, offerings are placed in little spirit houses in front of every home. The evil spirits connected with Islam are called "jinnns."

Even Talmudic Judaism, according to the *Encyclopedia of Jewish Religion*, is full of nonbiblical concepts of demons. Many Jews feel that keeping commandments, prayers and the wearing of amulets are the only true defenses against demonic injury.

Thus it is evident that the so-called primitive religions are not the only ones that prescribe demon appeasement to gain favors. It is generally not part of the official religious teachings, but it is closely woven into the practices of the worshipers. These overtures to the unseen evil spirit world are found in every age, every culture and every country of the world.

When the Israelites turned from worshipping Jehovah as God and Saviour, they espoused the idol worship of the Canaanite nations around them. There is evidence that they knew these idols were the habitats of demons. Certainly in the full light of Christian revelation, Paul declares this

truth vigorously: "What do I imply then? That food offered to idols is anything or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons" (1 Cor. 10:19-20).

Biblical View of Demonism

Both the Old and New Testaments clearly teach that demons are invisible, but real spiritual beings who are directed by Satan, "the prince of devils." The greatest amount of demon possession and activity is described in the Gospel accounts of our Lord's public ministry. Matt. 4:24 seems to differentiate between organic and emotional disorders and demon possession: ". . . people brought to him all those who were ill, suffering from all kinds of diseases and pains—including the devil-possessed, the insane and the paralyzed" (Phillips).

Many contemporary theologians, however, contend that people of Jesus' day labeled all emotional illnesses as demon possession. The demythologizers say that Jesus accommodated His teachings to this unscientific superstition. Other modern scholars say that Jesus used the terminology current in His day because in coming to earth He took upon Himself all the mental limitations of His contemporaries. Harvey Cox, in *The Secular City*, says, "The presence of repressed and projected feelings probably explains the demons of the New Testament period."

Paul Tillich had much to say about demonic forces controlling the course of history, but for him these were *impersonal* evil influences. He called the demonic "the perversion of the creative" in man, thus confining the demonic to merely man's own innate sinfulness.

Even some Roman Catholic theologians argue for the death of Satan and the abolition of demonology from Christian theology. In his recent work, *The Devil, Demonology and Witchcraft*, Henry Ansgar Kelly, a scholarly Jesuit, declares that belief in demonism is derived from local cultural superstitions rather than divine revelation.

What a contrast to the teachings of the medieval church which all too vigorously espoused all manner of exorcisms of evil spirits and caused the death of thousands of women accused of being witches and communing with demons.

It was two Dominican priests, Heinrich Kramer and James Sprenger, who in 1486

compiled the authoritative code which civil and ecclesiastical courts employed for two centuries in recognizing and punishing witches—the *Malleus Maleficarum*. The influence of this tome extended beyond the days of the pre-Reformation Church down to the Puritanism of Cotton Mather, who burned the witches of Salem, Mass.

Modern psychiatry finds no place for demons. If you were to talk to most psychiatrists today about demonic possession, you might risk commitment to a hospital yourself. Yet studies in psychosomatic medicine increasingly reveal how difficult it is to differentiate between emotional and organic illnesses. Emotionally disturbed patients often have concomitant physical problems and those with organic disease are emotionally affected.

Baffling Cases

An evangelical psychiatrist of my acquaintance says that even as there is difficulty in defining illness of the body and illness of the mind or emotions, there could be difficulty in recognizing demonic oppression of an individual. Certainly there are times when Satan is directly involved in organic and emotional illness. Speaking of the woman who was bowed over with an infirmity, our Lord describes her as having been "bound by Satan for 18 years" (Luke 13:16). Perhaps some conditions which psychiatry finds so baffling are ultimately a work of Satan although modern medicine sees them as merely emotional or physical.

Cases of demon possession, whether found in animistic cultures or more sophisticated religious milieus, could easily be confused with emotional disturbances. But the question remains: Is it not equally possible that some ailments described as emotional disturbances are actually caused or aggravated by demon possession? Naturalistic psychiatry would scoff at such a suggestion, but many missionaries have testified to restoring "demon possessed" individuals by commanding the demon in the name of Jesus Christ to come out.

Merrill F. Unger in *Biblical Demonology* expresses the opinion that centuries of gospel light and Christian faith act as a natural deterrent in restraining the grosser and baser power of Satan manifested in demonic possession. But is it not also possible that a Church which has lost its first century powers of discernment may fail to

recognize examples of demonic possession today?

Beyond Psychiatry

A German psychiatrist, who is a Christian, declares that he has seen cases of possession which cannot be explained from a psychiatric standpoint. Dr. A. Lechler declares that he "proceeds to expulsion" in such instances. "This often results in violent struggles of some hours' duration, with flailing, screaming, mocking, cursing, especially when the blood of Christ is mentioned." One woman patient "sensed a liberation and was able immediately to praise and give thanks to God" after the evil spirit was expelled by Lechler.

G. Campbell Morgan is representative of a large number of theological conservatives who believe demonic activity is responsible for the worldwide spiritualistic phenomena. Morgan feels that where the word "medium" is employed, "demonized man" or "demonized woman" may more properly be substituted.

Whether this is accurate or not, certainly those who "communicate" with the "dead" are entering an area explicitly forbidden by Scripture. Jehovah ordered His people Israel to avoid "the abominable practices of those nations." In particular, "There shall not be found among you any one who burns his son or his daughter as an offering [to the evil spirits], any one who practices divination, a soothsayer, or an augur [one who makes horoscopes?], or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For whoever does these things is an abomination to the Lord" (Deut. 18:9-12).

Yet today a Philadelphia medium, the Rev. Arthur Ford, who aided Bishop James Pike's rather touching attempt to communicate with his dead son, is leader of an organization of Protestant clergymen called the Spiritual Frontiers Fellowship. Its several thousand members, mostly from mainline denominations, engage in what they call "psychical research," but what actually includes communicating with the dead through mediums. Such "research" has been carried on for years in "spiritualist" churches across the country.

Christians who take the Bible as authoritative, however, should definitely avoid séances and all forms of communication with the spirit world. Of course, this is to be differentiated from the legitimate forms

of scientific research into the areas of parapsychology and extrasensory perception.

Helmut Thielicke in *Man in God's World* expresses the thought that when Christ walked this earth, "the demonic powers gathered themselves together in one last effort" to preserve their doomed kingdom. He also advances the idea "that the nearer the returning Christ comes to this aeon the more energetically the Adversary mobilizes his last reserves, until the demonic excesses reach their climax and Christ returns and the new aeon of God begins."

Is it possible that rising evidence of demonism in various forms has an eschatological import? Is it because the Second Coming of Christ is near, that we are witnessing stepped up Satanic activity? Perhaps we have a clue here to the present worldwide unrest in every area of life.

Christ's Ultimate Purpose

Dr. James Kallas, a conservative Lutheran theologian, has written two recent books. He plainly declares that the central teaching of the New Testament—both in the Gospels and the Pauline epistles—is that Christ came into the world to defeat Satan and all his works. John puts it this way: "The reason the Son of God ap-

peared was to destroy the works of the devil" (1 John 3:8).

The resurgence of occultism in its various forms may be an acceleration of demonic activity, but we should not forget that Satan accomplishes his purposes also as an angel of light. Strange, is it not, that the prince of the power of darkness is wily enough to present himself as the messenger of light? In civilized lands the Deceiver probably accomplishes his purposes more efficiently by means other than the uglier forms of possession and disorder.

Furthermore, the god of this world, as Satan is called, "has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ" (2 Cor. 4:4). It is the duty of every believer to "stand against the wiles of the devil" (Eph. 6:11). We are not to be ignorant of his devices, and we must resist him. This we cannot do in our own strength, but in the imparted spiritual power of our Lord and Savior who "disarmed the principalities and powers and made a public example of them, triumphing over them . . ." (Col. 2:15).

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V-DAY

in Puerto Limon

R. M. CARGILL

Evangelist, Costa Rica Mission

SUNDAY, August 24, will be a day long remembered in the lives of the members of the Puerto Limón Seventh-day Adventist church. It was the day chosen to celebrate the victory of the eight-week evangelistic campaign that began on June 29.

The entire church agreed that the best way to reaffirm the dedication of their new church and the reconsecration of their lives to God was by launching a major evangelistic campaign. Plans were laid, contacts were made, and Evangelist H. E.

Nembhard, head of the theological department of the West Indies College, a consecrated, dedicated man, was sent over to conduct the campaign.

As the curtain was drawn aside the first Sunday night, success was evident. The opening topic, "Our Shattered World," drew an estimated four hundred to five hundred persons.

Night after night hundreds of people came to hear the message. When the topic "Adam's Mother's Birthday" was presented, more than six hundred people



The group who were baptized as the result of the Puerto Limón evangelistic campaign. Pastor Cargill is at the extreme left.

were present and many more had to turn away for lack of space.

One of the high points of the meetings that kept the people coming was a nightly quiz. This not only gave the names of the interested ones to the Bible instructors for follow-up work but also permitted the team to distribute hundreds of pieces of truth-filled literature. Bibles were given to those who brought five or more visitors.

As the campaign drew to a close the hopes of the team were soaring as the interest grew. One and then another helper was added to take care of the list of names. Finally, when the day of the baptism arrived, hundreds of people gathered together at the lovely beach in Piuta, Puerto Limón, and ninety-five precious souls were baptized. Four others had been baptized two weeks before. This made a total of ninety-nine souls added to the remnant church.

There were many victories gained during the effort, but I shall mention two that were outstanding. The first was the baptism of an entire family of eight persons. The father, Wilfred Shann, a salesman of clandestine lotteries, was invited by his wife, a Seventh-day Adventist, to attend the meetings. From the first night, Mr. Shann was convinced that his life should be changed. The struggle was hard. It seemed to him that it would be impossible to let go his livelihood and follow God, but when his children decided to follow their Lord in baptism their pleadings

could not be put aside easily, so with a few more visits, counsel, and prayer he gave his life to God. That day he and his seven children were baptized.

Another victory was that of Lloyd Hanson. His wife was a member of the church, but he and his children only visited on special occasions. During the campaign they were invited to attend. At the end of the campaign the children accepted the Lord and decided to be baptized, but the father held back. The morning of the baptism, when Mr. Hanson saw the many persons being baptized, especially his children, he could hold back no longer. To the surprise of all present he walked out toward the circle of ministers and asked to be baptized.

Yes, Sunday, August 24, will be a day long remembered in the minds of not only the members of the Puerto Limón Seventh-day Adventist church but the entire city of Limón and the Costa Rica Mission. It was the day the largest number of persons were baptized in the history of Puerto Limón. It was victory day for the Costa Rica Mission and the evangelistic team.

The evangelistic team was comprised of: H. E. Nembhard, evangelist; R. M. Cargill, assistant evangelist; Tom Ipes, a student missionary from Columbia Union College, senior theology major; Victor Shepherd, from the Siquirres district; Mrs. Lucia Duncanson, Mrs. Derl Marie Cargill, and Mr. Victor Johnson, Bible instructors.



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.

Church Attendance Record

"I'M FOR anything that works and gets results." How often we as ministers are bombarded with ideas and plans. The question is, Does it work? The next question is, Does it produce results? Here is an idea that does both.

The two main considerations of every pastor are those of caring for the flock whose names are already on the church books and keeping a watchful eye for new interests and new prospective members.

A few years ago on an early Sunday morning our church home was gutted by fire. From many Protestants, Catholics, and businessmen came offers of the use of their facilities for our worship services. After careful consideration we accepted the hospitality of the Methodist pastor and his congregation. Among the many wonderful blessings that came as a result of this relationship was an idea we have been using ever since with good success.

Each row of seats, or each pew, has a Fellowship Folder—a folder that is the same approximate size as the hymnal and looks like the Sabbath school folder. Inside the Fellowship Folder is a pad of fifty sheets. The sheets can be torn out at the close of each service.

During the welcome period of the worship service, the one giving the welcome says, "Now at this time we would like to have each of you register your attendance with us today. We would

invite you who are on the center aisle to take out the Friendship Folder, open it up, and take your pencil or pen and register your attendance, and so on down your pew. Then please pass it back to the center aisle, and while doing so, if there should be someone in your pew whose name you do not know, put the face with the name and be sure to greet each other at the close of the service. We will appreciate having everyone, including the members, guests, and regular visitors, cooperate in this plan. By the way, as you fill in your name you may wish to check other areas in which we may be able to serve you. Thank you."

The form is at the bottom of page.

You may wish to do this every week, twice a month, or once a month. We do it every week.

At the close of the service the sheets are torn from the folders and placed on the pastor's desk. During the first part of the week the date is stamped on the membership card of the 4-by-6-card file containing a card for every member's name and address. Another file is kept for nonmembers, with the record of their attendance. Also another list of names with varying requests and information is received by the pastor each week to enable him to give better care to both members and interests.

When the time comes for visitation, a brief check of the attendance card will help the pastor to know the attendance habits of his members.

GERALD R. HARDY

| ATTENDANCE REGISTRATION FOR EVERYONE PRESENT | | | | | | | | | | |
|--|-----------------------|--------------------------------|---------------------|---------------|---------------------|--------------|-------------------------------|-------|--|--|
| NAME AND ADDRESS | MEMBER OF THIS CHURCH | MEMBER OF OTHER CHURCH IN CITY | VISITOR IN THE CITY | WALK BY DRIVE | WISH TO JOIN CHURCH | WISH TO CALL | WISH TO ATTEND BUSINESS CLASS | YOUTH | | |
| Name _____ Address _____ Phone _____ | | | | | | | | | | |
| Name _____ Address _____ Phone _____ | | | | | | | | | | |
| Name _____ Address _____ Phone _____ | | | | | | | | | | |
| Name _____ Address _____ Phone _____ | | | | | | | | | | |
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| Name _____ Address _____ Phone _____ | | | | | | | | | | |
| Name _____ Address _____ Phone _____ | | | | | | | | | | |

BUILDING AND HOLDING AN AUDIENCE

The free book award is a plan that both builds and holds attendance and places in the hands of those attending the meetings the books that will help nurture toward full decision. The award card 3 by 4¾ inches explains the plan.

A variation could be to place a certain number value on different books. For two punches a lesser expensive book could be given. A large volume might require as many as ten or twelve attendances. A neat display of the books will help to increase interest in securing them. The following are the back and front of card.

| | | | | | | | | | |
|-----------------|--|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| FREE BOOK AWARD | | | | | | | | | |
| 30 | Please look over the fine display of books to be offered free to those who attend these meetings. The reverse side of the card explains the plan. Several can be yours by faithfulness in attendance and by inviting others. | | | | | | | | |
| 29 | Name _____ | | | | | | | | |
| 28 | Street and Number _____ | | | | | | | | |
| 27 | City _____ | | | | | | | | |
| 26 | | | | | | | | | |
| 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 | 17 | 16 |

THE AWARD PLAN

- * Bring your card each evening and have it punched at the door.
- * An extra punch will be given for each person present for the first time as a result of your invitation.
- * Guest may select a book for every six numbers punched.
- * Members may select a book for every twelve numbers punched.
- * This offer is for individuals ten years of age or older.

USED-BOOK STORES

The following are a few of the many used-book stores that many of our ministers have found useful:

Alec R. Allenson, Inc.
P.O. Box 31
Naperville, Ill. 60540

Blackwells
B. H. Blackwells Ltd.
Broad Street
Oxford, England

Holleyman & Son
121A & 121B Portland Rd.
Hove 3, Sussex, England

Kregel's Book Store
525 Eastern Avenue, S.E.
Grand Rapids, Mich. 49503

Nelson's Bookroom
Lydbury North
Shropshire, England

Lamp Press Ltd.
6 Old Town
London, S.W.
England

Academy Books
Cranmer House
North Junction
King's Lynn
Norfolk, England

George Thompson
Middleton House
Yapton Road
Middleton-on-Sea
Sussex, England

Baker's Book House
1019 Wealthy St. S.E.
Grand Rapids, Mich. 49506

GOOD READING HABITS

Are you an average reader? If you are, you read about 300 words a minute. If you maintain a habit of reading just 15 minutes a day you can read 4,500 words a day, 31,500 words a week, 126,000 in four weeks. The average book has 75,000 words. In one year, reading only 15 minutes a day, about 20 books can be read. That's a lot of books, and yet it is easily possible. Let me illustrate.

Sir William Osler is eminent among the world's great physicians. Most of the doctors today learned through the use of his medical textbooks. He was a busy physician, a teacher of doctors, and a specialist in medical research. Yet he found time to read, not only in his chosen field, but in many areas of learning. He gained a very wide general education by developing a 15-minute-a-day reading habit. Whether he retired at 10:00 P.M. or 2:00 A.M. he never missed reading those last 15 minutes before going to sleep.

If Sir William could do this, could you not follow a similar plan? All you need is the will to read. With it you will not allow anything to interfere with those precious moments for reading. Guard each second. You will read half a book each week, two books a month, 20 in a year, and a 1,000 or more in a lifetime.

C. F. ADAMS



The Pastor and Doctor at the Bedside of the Sick

JOSE ANGEL FUENTES

President, Interoceanic Mission, Mexican Union

IN THIS era of progress and great advances in science it seems almost inconceivable that the physician and the minister have been only recently entering into professional contact with each other in institutions where medicine and social work have reached their maximum development. It is sad to think that the one treats the body and the other man's spiritual nature, the soul, without discovering that man is an entity composed of both these elements and that whatever treatment excludes the one is not in harmony with this basic principle. How many persons have been treated for physical sicknesses and have died without reacting when the visit of a well-qualified minister may have discovered that a spiritual problem was the basis of the trouble. Nevertheless, while man takes pride in having conquered space, he is still an infant in relation to the greatest of all conquests, that of knowing himself.

While visiting the sick in the different hospitals of Manhattan, Long Island, and Brooklyn during the term I have worked as pastor in New York City, I have often found myself by the bedside of a sick person when the physician arrived for his daily visit. His attention, as was to be expected, went immediately to the patient. He looked in my direction only to greet me. Rarely did the physician see or recognize me as a professional person. In some religious organizations the tunic or toga that identifies the minister is not used, which explains in part the state of things, although we know that "the garb does not make the monk."

When I, as a visiting social psychiatrist, assisted psychiatrists of the Islip State Hospital Center on Long Island, I discovered with surprise that in this place, the second largest hospital in the world, with a staff of physicians and specialists of world renown, the situation was not very different.

Minister-Doctor Gap

I saw professionals endeavoring to help the patient at admission, but I did not see a pastor or spiritual leader providing his spiritual needs. There were ministers to attend the Catholic, Protestant, and Jewish patients, but their participation was minor. As soon as a patient enters the hospital, the physician looks him over scientifically, but the philosopher and theologian looks him over from a different viewpoint. In other words, while the one attempts to heal the physical ills, the other is occupied with the problems of the spirit, both forgetting that the whole man is the *sum* of these two factors.

Often I, as a minister, have attempted to establish a closer relationship with the physician of the patient I was visiting, but I never fully succeeded, because the two of us looked at the patient differently. Moreover, physicians do not always see in the minister a professional. There are two explanations for this. First, it has been only in the past two decades that the minister and the physician have begun to understand each other and to work as a team. This has occurred mostly in large hospitals where physicians as well as ministers have received in their preparation the influence of the new trends. The other explanation

is the unfortunate fact that some religions grant ministerial credentials to those who lack adequate preparation and thus use poor judgment and give wrong impressions.

In order to establish a solid and ample relationship with the physician, the pastor ought to know his limitations and not enter into the dangerous terrain of excessive dogmatism, the point where professional relations between physician and minister usually begin to freeze. This sometimes results from the minister seeking to solve with prayer the problem for which the medical man has his explanation and remedy. For this reason it is the minister's duty to know something about medicine in order to understand the physician. The doctor also should have some understanding of our profession; but, unfortunately, and particularly in Latin America, we have not yet reached this ideal.

When a minister visits the sick he ought, insofar as possible, to know what the patient's illness is, something in general concerning it, and how to adapt what he is going to say to the needs of the ailing person. How often an inappropriate conversation of a pastor puts the patient in tension, necessitating a tranquilizer or calming medication. On other occasions, everybody, including the minister, converses with animation while the weary patient feebly lies in need of sleep.

Suggestions for Hospital Calls

To help the minister avoid bad moments in his work for the sick, I present here a few suggestions I consider essential to a successful pastoral visit with a sick person in a hospital. Put into practice, they will contribute much to the patient's recovery:

1. Offer your services to the physician as soon as you are informed of the admittance of the church member to the hospital. Tell the doctor who you are and of your close relationship to the family.

2. When visiting the patient, tell him only that which may serve to encourage him. Do not discuss with him his illness unless he desires to tell you "what the doctor says."

3. Speak in the appropriate tone of voice; not loud and not so low as to require strained effort on the part of the patient to hear you. Keep in mind that a patient, particularly under the effects of a sedative,

does not need and does not understand many words. "I shall be here praying for you" are the sweetest and most comforting words a sick person can hear from the lips of the pastor before being taken into the operating room. While he is being operated on, the patient depends on the professional ability of the medical staff and the anesthetist. Yet he knows that before the operation is performed God will be asked to be present in answer to the prayers of the pastor. The confirmation of this knowledge when he recovers is also a blessed reality, an experience so special that one cannot fully appreciate it unless he has experienced it.

The minister will also bring comfort to those friends and relatives who are with him in the waiting room. The precious time thus spent will save the minister months of labor, because the family, united with the pastor in a psychological moment such as this, will be forever grateful and may become his most effective collaborators in the future.

4. Be brief. Carefully decide what to say to the patient in order that the visit may not last too long. This is what is called a professional therapeutic visit. Prolonging a visit beyond what is necessary destroys its good effect.

It is important that you know what you are going to say. If the pastor succeeds in changing the limited view of the patient and can stimulate his enthusiasm and spirit of cooperation with the physician until the state of depression caused by the illness is overcome, then he is gaining his objective and fulfilling a responsibility many times ignored or underestimated.

5. Listen. A minister should be a good listener, and at times this attitude can be of more value than a chat or a Bible study. The sick person wishes to get something important "off his chest," to share his burdens with somebody, so lend a listening ear.

6. Do not act as if you know everything. When a minister has the answer for everything the patient may mention about his ailment, including the medicine, he is lessening his effectiveness.

7. This has to do with the minister's ability to apply his knowledge. In his relationship to the patient, the minister ought to try to understand what he says and to discover behind his words the sentiments that have led him to make his statements. Fre-

(Continued on page 43)

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

A Prayer Group Experience

LINDA GAGE

Minister's Wife, Loma Linda, University Church

HER face was pale and her hands trembled as she held the telephone. "Are you sure?" she breathed. Then suddenly courage came back to her voice, "Listen, Shirley. I'm leaving in a little while for my prayer group. I won't do anything until after that. You be praying too, and thank you for letting me know."

Hanging up the telephone and slumping weakly into a chair, she thought, What would I do without the prayer group today?

In a short time she was there, in the home of the prayer-group leader, pouring out her story to warm, loving hearts. "I had a call from Shirley, a dear friend who lives in the town where Danny is. She said that Danny is planning to be married this week. I knew he was wandering a bit—there at the technical college—and he seemed so rebellious when I talked to him about this girl not being a Christian; but I never thought this would happen. He's always been such a good boy."

Tears sprang readily to five pairs of eyes as these prayer-group friends, who had prayed and studied and grown close together week by week, shared the ache in the heart of this mother. For months they had prayed daily for Danny in their fellowship of prayer and had grown to love him as their own.

The books that were usually shared in discussion were laid aside as the women gently considered what might be done. Soon they of one accord knelt to seek guidance of the One who never fails.

Using conversational prayer, as is their custom, they brought their combined prayer be-

fore the Lord, seeking His power for Danny in his hour of peril. They claimed the promise of God that where two or three agree concerning a request, it will be granted; they pleaded for forgiveness for any sin in their individual lives that might hinder the blessing sought for this dear one. They asked for quietness and assurance to fill the heart of the mother, and as they rose from their knees all rejoiced to see that the first part of their prayer was already answered. "How kind the Lord is," she said, "that this is prayer-group day. Now I know I can call Danny, and that the Lord will show me what to say."

Even the disappointing phone call could not shake the assurance she had gained on her knees in the prayer group. Though Danny said he didn't think he could come home that weekend in answer to her request, she felt certain the Lord was at work. Still her hands did tremble as she opened the letter that came two days later. "Dear Mom," it began, "I'm sure the Lord had you call me the other day when you did. After I talked to you, I realized so strongly for the first time that if I am planning something I can't even tell my mother, it can't be right. I'll be home this weekend and tell you all about it. But I want you to know that God is helping me; from now on things are going to be different. Thank you, Mom. Love, Danny."

Why Not Begin Now?

Could there be a better way to begin the new year than by starting prayer groups in our neighborhood? All around us are those who need the help only God can give, and the hope and joy that come from answered prayer. Prayer groups in our own churches with our members will bring wonderful blessings as this prayer-group experience reveals.

Mrs. Linda Gage writes, "I have been asked to send this in for the encouragement of others." The names in this story were changed to avoid any embarrassment, but the experience is given as it happened to this dear mother who had the encouragement and prayers of her group just at the time she needed it most. We welcome other articles that tell of the answers to prayers and of the blessings your prayer group has received.

Those who would like to lead out in a prayer group in their neighborhood, or help to organize several groups in their church, will find on page 20 of this magazine some helpful suggestions that were given at a ministerial students'

wives' meeting held at Union College where the subject of prayer groups was presented.

Jesus promised, "Where two or three are gathered together in my name, there am I in the midst" (Matt. 18:20).

He will be with us as we faithfully meet with our prayer group each week. With this precious promise, none need fear to lead out. We do not work alone.

D. M. P.

SMOKING LINKED WITH STILLBIRTHS

The number of unsuccessful pregnancies might be reduced if women did not smoke cigarettes. This was the finding of a study over a ten-year period by Prof. C. Scott Russell, head of the department of obstetrics and gynecology, Northern General Hospital, Sheffield, England.

"Two of every ten unsuccessful pregnancies in women who smoked cigarettes regularly would have been successful if the mother had not been a regular smoker," reported Professor Russell.

Evidence indicated, according to the research, that "cigarette smoking is dangerous to the fetus."

D. W. MCKAY

WOMEN IN SACRED HISTORY

The Grand Old Lady of Prayer

THE Bible burial ground has many stones bearing appropriate epitaphs. Each tells something of the one lying at rest beneath its shadow. Pause with me by this memorial; note well its tribute to a woman who lived some two thousand years ago. We read, "Anna, a prophetess," and beneath this glowing tribute: "She served God with fastings and prayers night and day."

Anna believed in prayer—private prayer and public prayer. In fact, Anna, the prophetess of Jesus' day, was present at every prayer meeting, every worship service. She was indeed a dedicated woman of prayer—there were days of fasting and nights of supplication as she sought to know God's will and way for herself and her people. Because of her dedication God brought great blessings into her life—to her was given the privilege of being present for the dedication service of her Lord. As she saw Simeon lift the infant Jesus in his arms and praise God, her face glowed with recognition and she poured out her heartfelt thanks that she had been permitted to see the Lord.—*The Desire of Ages*, p. 55.

She "served God with fastings and prayers night and day." How much time do you, do I, spend worshipping God each day—five minutes, ten minutes, half an hour each week-day, two hours once a week on the Sabbath? It is something for us to think about, to ponder—perhaps each one of us needs to give some earnest second thoughts to our prayer life. We should be more like Anna, the prophetess, the grand old lady of prayer.

—D. M. P.



BOOKS

Evolution or Creation, H. Enoch, M.A., F.Z.S. Retired professor of Zoology, Presidency College, University of Madras. Evangelical Press, Fellowship House, 136 Rosendale Road, London S.E. 21, 1966, 1967, 1968.

Evolution or Creation is a small volume that presents scientific evidences that seem to disprove the theory of evolution. As a result, it is more of an attack upon evolution than a defense for creation. The author is a professor of zoology and in a position to speak authoritatively on the subject, and does so convincingly. The evidences are presented in chapters devoted to separate areas of study, with some concerning paleontology, embryology, fossils, et cetera.

The author presents some new ideas as well as old ones. He notes in one chapter that according to evolutionists the similarity in the structure of the blood of man and ape is supposed to prove their common ancestry. But Professor Enoch draws attention to the fact that these same scholars ignore the similarities that also exist between such diversified animals as the tiger and the whale and the parrot and the ostrich. Also, according to other blood chemistries, such as specific gravity, we find we are closer to the frog and the snake than the monkey, with the closest relative being the pig. "But this is not all. If the blood test be a criterion of common ancestry, why not the milk test too? And chemical analysis shows that the animal which stands nearest to man, in this respect, is neither the monkey nor the pig but—the ass!"

Another interesting factor that is against evolution is that of population statistics. The author elaborates on the statisticians' conclusion that it takes about 150 years for man to double his numbers. This also takes into account such calamities as wars and famines. Using the Bible chronology, today's population would be just about right, but to make it coincide with millions of years would be impossible.

An interesting high light of this volume is found in the appendix, which contains a witness's story of Darwin's recantation and apparent conversion back to Christianity just before he died.

It is the author's contention that the study of this theory has held back the progress of scientific research. "Such ceaseless attempts of evolutionists to

fit scientific facts into evolutionary mold have in fact delayed the progress of biological science" and "introduced much futile speculation into scientific thinking."

The problem seems to be in the minds of men and their unwillingness to listen to any inference that they might be subject to a Supreme Being. It has been well stated by Sir Arthur Keith in his Introduction to *Origin of Species* more than a quarter of a century ago: "Evolution is *unproved* and *unprovable*. We believe it because the only alternative is special creation which is *unthinkable*." (Emphasis supplied.)

The impact of this book is that it leaves one feeling amazed that twentieth-century man could have been so easily influenced and indoctrinated by so few facts. This reviewer is not a scientist but is acquainted with evolutionary thought, and it seems that as a basis for faith Professor Enoch's evidences undoubtedly offer more evidence than can be rallied to support the evolutionary theory.

ELLA M. RYDZEWSKI

(The book may be obtained in the United States from Puritan Publications, Inc., 25 West High Street, Carlisle, Pennsylvania 17013.)

Happiness Is Still Home Made, T. Cecil Myers, Word Book Publishers, Waco, Texas, 1969, 127 pages, \$3.95.

There are many of this type of book on the market today. Ministerial counseling has become not only a selective art but a necessity in most churches. The larger city churches, however, present their exaggerated problems and require specialized skills to meet varied needs—sickness, mental health, family delinquencies, intemperance, crime, and grosser evils of which there are many. Today even the more privileged homes are invaded by the enemy of souls.

Few live a tranquil, happy life. Not many youth and children thrive in an atmosphere of understanding and Christian love. There is a general breakdown of law and order, a malignancy that is corroding the essential values of life.

Dr. Myers, with Christian grace and deep understanding, here discusses tested principles and techniques for happy and successful home life. He insists that "the making of a good home begins at birth and lasts a lifetime, and requires love, patience, a sense of humor, understanding, faith in God and in man."

Numerous anecdotes and illustrations add flavor to the approaches suggested for creative home life. This instruction may be used as a guide in small groups for discussions that will be alive with practical interest and of true value. It affords the pastor a helpful contact with younger couples in the church and in the community, taking the stilted out of counseling and building wholesome friendships in any congregation.

Each of the eleven chapters presents a challenge to Christian parents and their children. In fact, it brings every age level into the home setting. Young

and old alike find their place as well as their happiness in a Christian home. With today's confused overemphasis on sex, the author's clean and Christian presentation is most noteworthy. The Christian home is a citadel of strength through strain and test, through life and death. It builds for eternity.

Laymen as well as ministers will find helpful instruction in this book. It is also a very appropriate gift book.

LOUISE C. KLEUSER

The Medieval Papacy, Geoffrey Barraclough, Thames & Hudson, 1968, pp. 216. Illustrated. Price, 35 shillings; paperback, 21 shillings.

"Roman Catholicism is the product of twenty centuries of history. To understand it, we must try to understand this history."

This is a fair comment worthy to be borne in mind by all students of papal history, but all too frequently this history is conveniently ignored by those who should know better. Professor Barraclough's book avoids this error. Within the compass of a brief two hundred or so pages, he traces its origin and growth up to the period preceding the Reformation.

The approach is historical, and perhaps with regard to the papacy this is the best role the historian can and ought to play, leaving the theologians to draw their conclusions from the facts he sets before them.

Starting with the position of the bishop of Rome in the ancient world, the relations of the papacy with the empire until its emancipation from it are briefly sketched. This is followed by an outline of the conflicts between the papacy and the peoples of Western Europe, especially the Franks, and the precedents established in this relationship by various popes such as Gregory I, Stephen II, and Leo III. The decline of the papacy during the Dark Ages and the reforming movements and the investiture conflict with Gregory I is given full treatment. Crisis came with a vengeance to the medieval papacy in the Babylonian captivity and the schism that followed it. Here Professor Barraclough provides a mine of information on the intrigues of this period. The work concludes with an essay that brings the history up to the period preceding the Reformation, which is especially helpful in showing why the Reformation was inevitable.

The author writes from a Protestant background, but he cannot be accused of any marked bias or prejudice. He confines himself to the historical approach.

This work will be welcomed by the layman and minister alike who want essential facts. It will confirm the Adventist in his view of the papacy as an institution in opposition to the teachings of God's Word. An extremely helpful feature of the book is the one hundred or so illustrations, many in color, that embellish the text and make it more intelligible.

PATRICK BOYLE

GOSPEL TENTS

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The Pastor and Doctor at the Bedside of the Sick

(Continued from page 39)

quently statements that apparently are unimportant reveal clearly and distinctly the disturbed emotional state of the patient. It may be some family problem or concern about the bills that he is incurring while in the hospital. The pastor not only performs a pastoral duty, but in trying to help the patient resolve his financial problem he also fulfills a valuable duty of a social nature. This will not always be understood by others, but the patient will thank him, and it may well be a factor that will contribute to his recuperation. These simple duties of love and concern may not bring prominence, but they will bring great rewards.

I do not recall that any physician has recognized publicly my participation in the recuperation of a patient, but I do give thanks to the Lord because He has shown me the valuable role that was mine as a connecting link between the patient and the physician and between the patient and his Maker. We must learn to forget ourselves and give effective ministerial service, devoid of egotism and personal ambition, in order that we may be the channels through which the Spirit of God can flow in abundance and without interference to those in need.

8. The pastor should never give orders of any kind to the patient. This bad tendency has been the cause of the failure of most of the ministers who do not succeed in their ministry to the sick. We must be particularly careful in conversation with the sick during the period of convalescence, when the level of tolerance is low and when reproof ought not to take the place of words of courage and hope.

May God help us to improve and thus make a valuable contribution at the side of the physician in the treatment of those who lie on a bed of pain.



NEWS BRIEFS

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

Protests Mount on Canada's Diplomatic Ties to Vatican

A chorus of protests, evidently not unexpected, has begun to mount in Ottawa following the announcement that Canada will exchange diplomatic representatives with the Vatican. A Protestant leader and prominent members of two opposition political parties were the first to react negatively to the decision made public by Prime Minister Pierre Elliott Trudeau. "I can only conclude that the government is not really interested in expressions of public opinion," said the Reverend Ernest E. Long, secretary of the General Council, United Church of Canada. In Parliament, the leader of the New Democratic Party, T. C. Douglas, described the decision as "ill-timed and ill-considered." He said that diplomatic recognition of the Vatican was a major change in Canadian policy and would have domestic repercussions.

"Hopeful" Aspects of Ecumenism Theme of Copenhagen Prelate

A Danish Catholic bishop said in Philadelphia that the ecumenical movement should produce a church that is neither Roman Catholic nor a compromise of Catholic and Protestant. Bishop Hans Martensen spoke on "Ecumenism: Threat or Hope for the Church?" at La Salle College. The prelate indicated that he saw the movement as largely a hope rather than a threat. One of the "most hopeful" aspects of ecumenism, he said, is that "it means a readiness to forgive one another for the sins of the past and a readiness to start a new future." The bishop expressed fear, however, that the search for unity would lead some people to great uncertainty about their beliefs. He called for an evaluation of beliefs by Catholics that would establish a "hierarchy of truth."

Crusade Results Held Disappointing in New Zealand

The New Zealand Baptist Union, which was among the strongest supporters of the Billy Graham Crusade held in Auckland last February, has

expressed some disappointment with its results. The South Auckland Baptist Association had hoped that the wholehearted support given to the Crusade would have resulted in a "significant growth in membership figures." An increase of only 11 followed. Meetings in distant centers linked by direct transmission line to microphones at a Crusade rally were also disappointing.

Lord MacLeod Says the Church Requires Radical Revolution, Not Reformation

Radical revolution "rather than reformation" is needed in the church today, a Scottish pioneer in the contemporary church renewal movement said in New York. Addressing a conference on the ministry at Union Theological Seminary, the Very Reverend Lord George MacLeod reminisced in an interview about the early days of church renewal in Scotland. He founded the famed Iona Community in 1938. It served as a theological model for projects in other lands. The former moderator of the Church of Scotland did not elaborate on the nature of the revolution he sees as necessary, but he indicated that "the philosophy of non-violence" would be central in it.

"Break the Hate Habit" Theme of RIAL Drive

"O.K. God, so strike me dead. That's the famous dare of the one who says he's an atheist." "God has listened to you enough times. Now how about listening to Him?" "You'd think by now God would say, 'Phooey.'" These are some of the slogans Americans will be hearing and seeing as Religion in American Life, Inc., launches its twenty-second annual mass media advertising campaign, urging people to spread the spirit of brotherhood. The theme this year is "Break the hate habit; love your neighbor." The Religion in American Life (RIAL) program involves more than 30 national religious groups, including Catholic, Jewish, Orthodox, and Protestant bodies. Its aim is to help strengthen the work of churches and synagogues by urging all Americans, through the mass media and other channels, to attend worship regularly and to bring their families and neighbors with them to avail themselves of the inner resources of religious faith.

Rabbinical Students Will Spend Year in Jerusalem

All rabbinical students at Hebrew Union College—Jewish Institute of Religion—will, beginning in 1970, spend their first year of study in Jerusalem. Dr. Nelson Glueck, president, said the focus of the training in Israel will be on the study of the Hebrew language and literature. The program will be carried out at Hebrew Union's facility in Jerusalem. Dr. Glueck stated that "one cannot be a rabbi without being deeply immersed in the life and spirit of Israel." The year in Jerusalem is designated to ensure that knowledge, and will further enrich and deepen the strong ties between

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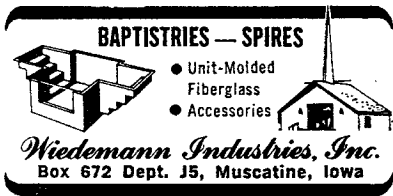
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The American Bible Society has published its first paperback version of the entire Old and New Testaments. Issued in the King James Version, the volume will sell for 60 cents. Called "The Way of Life," it is especially designed for people in hospitals, camps, prisons, and other institutions. In 1966 the Society published a paperback New Testament in modern English. To date, the Today's English Version has sold more than 17 million copies.

Divorce by Consent Approved in Britain

The controversial Divorce Reform Bill has passed its last parliamentary hurdle, and is expected to receive formal endorsement by Queen Elizabeth in a few days. The bill, which goes into effect in January, 1971, allows divorce by consent after two years' separation. After a couple has been separated for five years, divorce will be given even if one partner objects. The bill has the one-year delay because another bill, which is now being drafted to provide better financial protection for divorced spouses, will take effect at the same time. Some church observers believe that the new law will pressure the Church of England to change its

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attitudes about remarriage. At present, the church does not permit divorced people to remarry while one partner is still alive.

Gospel Should Be Told in Youth's Language

Problems of today's youth must be related to the gospel in their language, a Defense Department director of information told religious broadcasters. John Broger pointed out that young people have established their own communications system in their music, poster art, and newspapers. Religious broadcasters, he said, must learn how to plug into it. He added that pat answers, or answers to questions youth are no longer asking, are useless.

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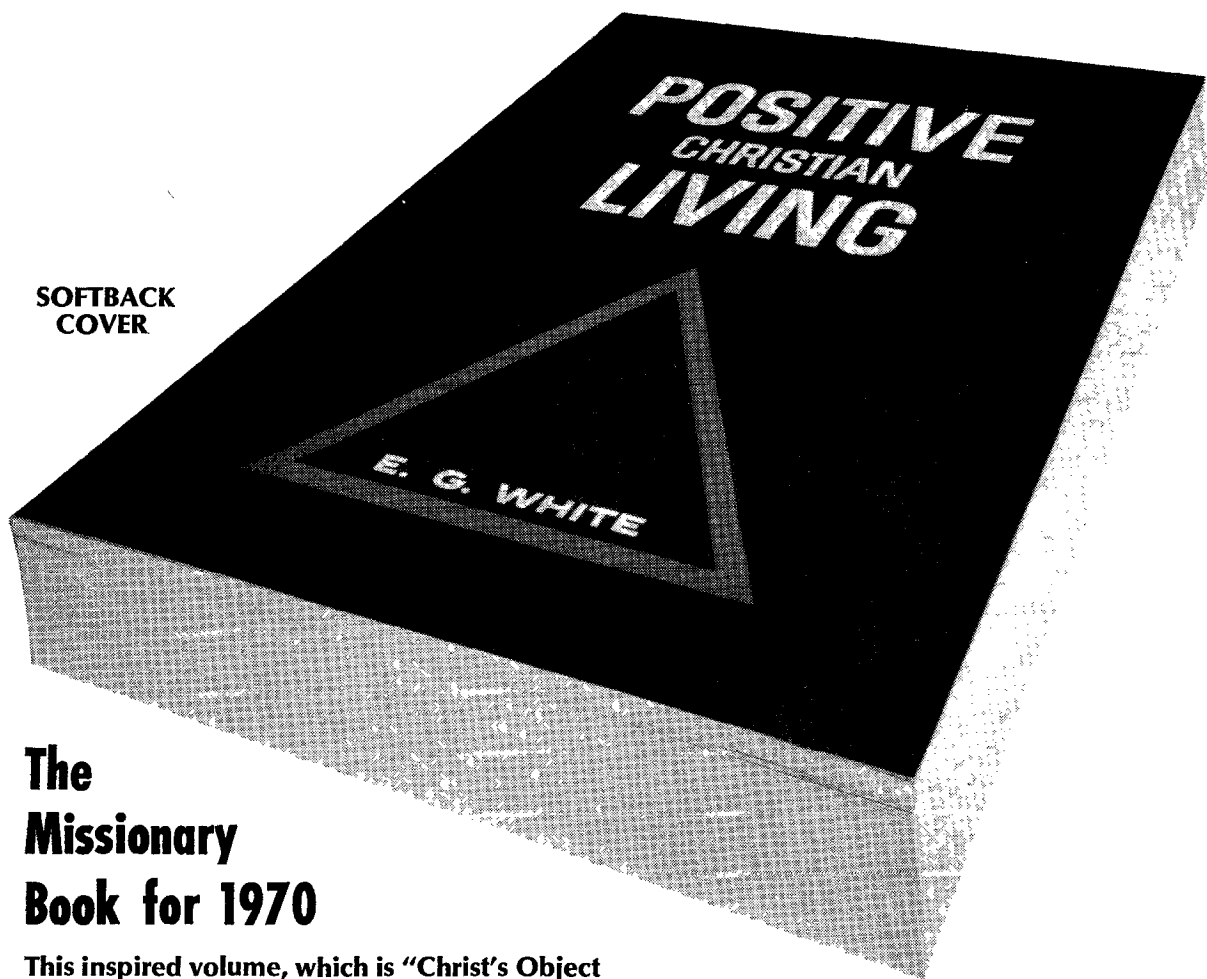
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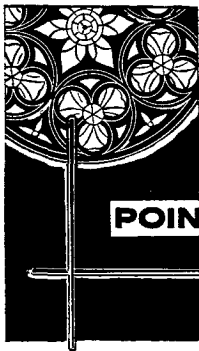
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THE RUINOUS RUT

THERE would be no rut were it not for people. A little boy was asked to define a rut. His answer: "It's the hardest thing to get out of."

Tradition dies hard. Some things become idols by virtue of their longevity. We tend to worship the ancient. We do much of what we do because we've always done it. Our deeds are worthy, however, of higher motivation.

That a thing is right is ever-sufficient motivation for change. And for such action the time is always ripe. This I think is the key to improvement. It is not difficult to select the ministerial rut from which the saints suffer most. The sermon is most often suspect, especially those sermons lacking in substance, significance, spirit. Here indeed is most often seen and heard the ruinous rot of the rut.

Last Sabbath, due to sickness, my wife was confined to bed. She tuned in on the local Adventist-operated FM station. The sermon was in dialog form—two ministers discussing between them the topic for the day. Two minds focused on a given issue—a refreshing diversion from the beaten path. Never a dull moment. An amazingly relevant presentation. No heavy eyelids or complaining worshippers, no disinterested visitors, no thought of *rut* or *rot*.

E. E. C.

ASSERTIONS DIVERT DESERTIONS

THE fine balance of presenting truth in an attractive manner with sufficient supporting evidence is a real art. Some men

with research-type minds attempt to prove every point with a scriptural reference. This kills the average evangelistic audience.

This is no plea for slipshod preaching. Know truth before you say it. But, "In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search and bring forth an overwhelming array of evidence; for the point then does not stand so distinct in many minds as before the objections and evidences were brought before them. With many, assertions will go farther than long arguments. They take many things for granted. Proof does not help the case in the minds of such."

—*Counsels to Writers and Editors*, p. 83.

Perhaps this is the reason that some men who go on with their advanced education, which we do not decry, are not as successful in their evangelistic labors as they were when they knew less. Regardless of your knowledge, keep your preaching simple. To hold your audience, use more assertions which may divert desertions.

J. R. S.

THE ROLE OF THE MINISTER

Just what is the role of the minister? At the beginning of his first pastorate, a Congregational minister sent a questionnaire to each member of his congregation asking their opinion as to the relative importance of his various functions and requesting suggestions as to how he should divide his time. Thirty-six categories were listed.

According to the responses, he would have to put in from 62 to 141 hours a week to do his job. The opinions as to which of his functions were most important varied so much as to offer little help.

This led me to rethink the work of the Seventh-day Adventist pastor. Do we have a clear concept of the relative importance of the varied activities that occupy our time? What would our congregations list as important? I believe all would agree that the following should have priority, and where these are being crowded out for trivia, a re-examination of the program is in order.

First, the pastor should be an effective, forceful, helpful preacher. When the parishioner leaves his comfortable home to attend the service, whether it be the Sabbath morning or midweek meeting, he ought to feel secure in the thought that the minister has taken the time to prepare well and that he will have something important to say, including something fresh and new, directly from the Word of God. He may fail at other things and get by with it, but he cannot afford to fail here.

But preaching alone isn't everything. For preaching to be effective, it must be personal, and this requires visitation. The two go together. One strengthens and supplements the other. It is not a question of either/or. They are two sides of the same coin.

Finally, his ministry must be spiritual. No matter how well informed, how good a speaker, how personable, and how faithful in visiting the people, if his work is not deeply spiritual, the minister cannot possibly accomplish the primary task—to make ready a people prepared for the Lord.

Administrators who sit with church boards to discuss the possible choice for a new pastor report that the priority request is usually, "Send us a man who is spiritual."

O. M. B.