The
Fiery Birth
of an Island

(See page 3)

H. G. Coffin
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ON NOVEMBER 14, 1963, fire broke out 425 feet beneath the sea in the Atlantic just off the south coast of Iceland. By the next day an island had been reared above the waves. It continued to grow despite the savage seas that resented this rude intrusion and attempted in the following months to erase the rising cone of ash and stones that was being blasted up from the depth of the earth by the new volcano. Four and one-half months after the birth of the island, now called Surtsey, lava blanketed a major portion of it and hardened into a protective shield against the angry sea and ensured the permanence of this speck on the map of the North Atlantic.

Eruptions continued periodically until June, 1967, when they apparently ended. Jon Jonsson, principal of the Icelandic Seventh-day Adventist School, and I had the opportunity to visit the island in July, 1967, about a month after the last eruption.

Those who claim the earth to be young compared to the millions of years generally accepted by evolutionists do not believe that the theory of uniformity, the interpretation of the past on the basis of the present, is a valid tool for understanding the history of the earth. We believe that many geological activities have happened rapidly and on a scale not witnessed in the world today. The island of Surtsey, built up in a short time, might be helpful in developing a true understanding of activities in the past. It may be possible to discover how fast sediments can accumulate, how quickly rocks may harden, and the rate pounding seas can cut cliffs and wear down boulders.

The northwest side of the island rises to
Lava boulders on the beach are well-rounded by wave and wind.

Blocks of basalt exposed to the ravages of the sea only a few weeks are rapidly being smoothed and rounded.

over 500 feet above sea level and is composed of ash and rocks that piled up around the eruption centers during the initial activity. This material is hard enough to hold up in high banks but soft enough to erode rapidly under the attacks of wind and rain. Somewhat rounded pebbles of volcanic material lay here and there in the ash. Such stones would normally be interpreted as having been subjected to erosion in a stream bed or along a beach, but these missiles had never been exposed to this kind of abrasion. They evidently came out of the volcano in this partly rounded form. Thus geologists should exercise great caution lest they jump to incorrect conclusions about geological processes and the amounts of time involved.

The bulk of the island to the southeast is...
a rugged, chaotic plain of lava punctuated by two ugly craters. Steam hissed loudly from numerous fissures and holes or boiled out of small cones that dotted the broken surface and the flanks of the hills.

The lava was too hot to touch in many places and hot gases were capable of burning the corner of my wind breaker where it draped over a crack. But considering the recency of eruptions, it was surprising to find no location where we could not walk. Lava tubes, formed by streams of lava cooling and hardening on the outside while the liquid inside drained away, wound like giant serpents over the surface or just below. Fortunately none of them were large enough to more than jar and startle us with a drop of one or two feet when their roofs collapsed under our weight. We slept overnight in the cabin that had been built for the accommodation of visiting scientists, but if such quarters had not existed, we would have had no difficulty finding a tunnel, carpeted with soft sand and supplied with radiant heat, in which to spend the night out of the wind and rain.

At the time of our visit, only about thirty plants had managed to gain a foothold on the sand near high tide. No animals were seen except birds and a few insects that must have been carried there by the winds.

We wandered over the island, often in silence, fascinated by the starkness of this new land. It was as though we were on the moon—the earth lay far away and forgotten. Occasionally the cry of a sea gull or the drone of an airplane high overhead brought us back to reality. Even hunger pangs were not strong enough to break through the absorption and concentration that gripped us.

Of all the features, the rate of erosion along the shore was the most surprising. How difficult it would be to determine, if it were not known, that this land had not been in existence long. The broad beach of fine black sand and the high cliffs of basalt and lava suggested a mature land form. In a matter of months the sea had changed hard lava and basalt into abundant sand, and had cut back the strong rock into high cliffs. In one area where the most recent flow of lava had spilled into the sea only a few weeks before, the blocks and boulders already had been much rounded and eroded. During the months when lava cascaded down the slopes to the sea, water-worn boulders were sometimes thrown by giant breakers back upon the cooled and hardened surface. These would be subsequently covered by the next flow of lava. Today the wave-cut cliffs show beds of rounded boulders wedged between sheets of hardened lava. If this had not been seen happening, few would have imagined that these layers were formed during the same eruption with only days or weeks of time involved.

In the excellent little book, Surtsey, the New Island in the North Atlantic, Dr. Sigurður Thorarinsson says, "An Icelander who has studied geology and geomorphology at foreign universities is later taught by experience in his own homeland that the time scale he had been trained to attach to geological developments is misleading when assessments are made of the forces—constructive and destructive—which have molded and are still molding the face of Iceland. What elsewhere may take thousands of years may be accomplished here in one century. All the same he is amazed whenever he comes to Surtsey, because the same development may take a few weeks or even a few days here. On Surtsey, only a few months sufficed for a landscape to be created which was so varied and mature that it was almost beyond belief."

Surtsey has been a geological laboratory where the cataclysmic forces of nature can be studied on a small scale. Surtsey teaches us that the concept of uniformity is unrealistic and that catastrophism, which the Bible supports, is a much better basis for interpreting the history of the earth.

HEAVY COFFEE DRINKERS

A physician told a meeting of traffic safety experts that too much coffee drinking can lead to highway accidents.

Dr. Dale G. Friend of the Massachusetts Medical Society told the New England Highway Traffic Safety Conference that a person who drinks eight to twelve cups of coffee a day is a potential road hazard.

"Excessive use of coffee tends to make many people jumpy, jittery, and dizzy, and can become a factor in highway accidents," he said.

MAY, 1968
Friendliness—a Missing Quality

J. V. Scully
Associate Secretary, Religious Liberty Department
General Conference

A CERTAIN minister preached on the subject "Recognition of Friends in Heaven." The following week a note was found in the suggestion box which read, "Dear Pastor: I should be much obliged if you would find it convenient to preach on the subject 'The Recognition of Friends on Earth.' I have been coming to your church for nearly six months and no one has taken any notice of me yet!"

Could this have happened in a Seventh-day Adventist church? Yes, tragically, it could!

A scientist and his wife, traveling by air in New Guinea, were forced to make an emergency landing because of engine trouble. The Adventist mission president in this remote area met them and offered to assist them. Learning that they were anxious to do some research in the area and were in need of a place to set up headquarters, he arranged for living accommodation with one of our missionaries.

The kind hospitality of the missionary family impressed the scientist and his wife. And they could not help noticing the vast difference in appearance and habits between the Adventist nationals and those still in the clutches of heathenism.

As they observed the lives of "these SDA’s," as Dr. Davenport referred to them, they came to the conclusion that some ingredient in their religion must be able to change the lives of people. Dr. and Mrs. Davenport had been searching for truth and had spent much time in studying various isms. Amazingly, Dr. Davenport, although born and reared in Battle Creek, Michigan, had never heard of Adventists.

After spending a few weeks in the New Guinea home of Pastor and Mrs. H. T. Watts, the Davenports decided to visit Seventh-day Adventist institutions throughout the Far East. Everywhere it was the same—a picture of transformed lives. Every stop only increased their desire to know more of the Adventist faith.
Three Churches but No Welcome

Upon their return to the States, they decided to attend an Adventist church. To their dismay, not a soul in the church spoke to them. And this same unfortunate experience was repeated the second Sabbath at another church. On the third Sabbath they decided to try one more church. No one welcomed them to the service. No one asked them to return. This was a severe disappointment, but they decided to continue their search for truth by studying the Bible at home rather than in church.

It was some time later, in London, that I met Pastor Kenneth Juhl on his way home from the Far East. He told me of the Davenports, whom he had met in Singapore, and urged that I should meet them. Several weeks later we found them in a laboratory at Johns Hopkins University, where they worked.

Gradually we pieced the disappointing experience together and I invited them to visit my home church, promising that they would find a friendly church. You can be sure that they received a warm reception! Sabbath after Sabbath they drove the eighty-mile round trip to attend services with us. For a period of eighteen months we studied with them in our home on Sabbath afternoons. Today not only are Dr. and Mrs. Davenport members of our church, but Mrs. Davenport's sister and her husband have also been baptized.

And the story has not ended yet. Recently one of the department heads at Johns Hopkins University visited one of our churches and told the pastor that if there is something in the Seventh-day Adventist faith that attracts men and women of the caliber of the Davenports, it must be something worth looking into.

"Love Never Faileth"

Who knows where the influence of a friendly mission president will end? His kindness and the warm friendliness of our missionaries and the converted nationals aided two brilliant minds in their search for truth. Without that friendliness, truth might have been rejected. For truth is cold and uninspiring when not enshrined in the warmth and friendship of loving hearts. Jesus illustrated this principle constantly. It was through acts of kindness that He brought individuals into harmony with heavenly ideals.

Secular culture and training are insufficient for this experience. Outward polish is no substitute for inner warmth. There are teachers of religion who are eloquent in speech and pulpit manners but cold to the needs of the individual.

It will take more than a Dale Carnegie formula to reach hearts. True friendship is not a theory that can be learned as a lesson in mathematics. Rather, it is an experience that comes from a heart closely knit with that of the world's Redeemer.

"The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven."—The Ministry of Healing, p. 360.

Someone has said that if you have six true friends in your lifetime, you are blessed more than the average person. Think it through. Have you that many? Are you, for someone, one of the six? To have friends one must show himself to be friendly.

I went out to find a friend,
But could not find one there;
I went out to be a friend,
And friends were everywhere!

It takes the extra mile to win a person to Christ, especially those whose lifework lies in an intellectually stimulating area. Our New Guinea mission president has set an enviable example for every worker and church group to follow. Fortunately, this scientist and his wife were determined to find truth in spite of the collective unfriendliness of some churches. Although unfriendliness may not be deliberate, friendliness is a deliberate act. How many more members would be seen in our church pews on Sabbath if a program of friendliness were inaugurated and maintained.

HOW TO WIN ONE HUNDRED TO THE TRUTH

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

May, 1968
Is Adventism essential or is it just another variation of an old theme under a new label? This much is sure: The world needs another religion as badly as it needs a hole in its own head. The religious isms are prevalent and universal. On one street of an American city there are seventy-five churches. In some instances the city fathers have capitulated to sheer weight of numbers and called the thoroughfare Church Street. If Adventism is not absolutely essential, then it has no right to exist. If it is, then the world must know about it.

Be it understood at the outset that there will be heathen in the kingdom of God who never had total exposure to the gospel of Christ. Romans 2:14, 15 would indicate that God has manifested Himself in a measure to all men, even the heathen, and has implanted within the human conscience a limited revelation of Himself.

Second, it should be noted that within the various religious communions around the world there are honesthearted men and women who are sincere lovers of God and are living according to the light that is theirs. These are also candidates for the kingdom of God, and if faithful to what gospel knowledge they already have and will receive, they surely will be saved.

More than fifty years ago the messenger of the Lord wrote that the larger portion of the body of Christ was still outside the Adventist fold. This being true, then it is obvious that the Holy Spirit is at work among men and women who have never known exposure to the message preached by Seventh-day Adventists. It is at this point that a vital question projects itself. If a man can be saved by being faithful to the light that he has, why increase his liability and responsibility by taking him more light? This is the very crux of the matter. Let us here acknowledge that there are some unfruitful saints among us because they have not pursued this very question to its logical and true conclusion. For to do so is to become inspired and to prosecute to the very limits of one's ability the work of spreading our message to the world.

Also central to this question is the question of the necessity of the Reformation. If there are even today large numbers of born-again Christians in the Catholic communion, why would such men as Huss, Jerome, Wycliff, Luther, and Calvin be raised up to thunder the judgments of God against an apostate system? The answer to this question provides the answer to the main question posed in our thesis; namely, that of the essentiality of Adventism, for Adventism is the continuing reformation.

It should be understood that the first-century saints operated under a perfect doctrinal umbrella. This made possible the fullest development of their spiritual selves. Men could be furnished through and through unto all spiritual good works. This pentecostal blessing came in consequence of the perfect revelation of God that the world would see in the thirty-three years that our Lord walked the earth. In the intervening years, in spite of the faithful record of the Scriptures, that impression became blurred, and under the influence of the Roman church, men began to see "through a glass, darkly."

Today we stand on the threshold of the second coming of Christ. Under the influence of the latter rain there must occur a restoration of the perfect doctrinal umbrella under which men may reach their fullest potential in Christ. By recapturing the cardinal truths that are held by all
faiths and embracing present truth with a mind open to any future truthful revelation, Adventism harks back to the first century and provides man in this, his last generation, the same doctrinal cover that was enjoyed by those who lived under the era of apostolic innocence and power. You see, my brother, it stands to reason that before the great and dreadful day of the Lord, a people must be “made ready.” The way of the Lord must be prepared. Rough places must be made plain and the crooked places straight. The glory of the Lord must be revealed doctrinally or men will not be prepared to see it in reality, for the doctrinally un receptive will be struck dead at the brightness of His coming.

It is also reasonable at exactly this point in time prior to His second coming that God would want to provide a perfect example of what the gospel is to accomplish in the hearts and lives of men. Adventism provides that opportunity of development. Adventism also is essential to the physical health of man here and now. We have been the beneficiaries of the most advanced health program ever committed to man. And furthermore, the direct relationship between body, mind, and spirit was communicated to this people through an inspired messenger years before the world caught the first glimpses of this precious truth. Men are now discovering that man is an entity and that his happiness in this life is dependent upon the symmetrical development of body, mind, and spirit. Adventism provides the impetus for this balanced growth of man.

Simply reading the book The Ministry of Healing opens up to the human mind a depth that cannot be probed. To follow its principles is to make mental health a most likely experience.

Therefore, Adventism is essential to the fullest enjoyment of life here and insurance of the life to come. Can we have such glad tidings and hold our peace? Wonder of wonders that men may know what we know and sit in idleness while the world suffers in this life and jeopardizes its chances of the life to come. Perhaps it is because some do not realize how essential their mission really is.

Come with me to a village on a far-off continent and witness the change that has taken place in the lowly mud hut of a Christian, and by contrast note the smelly conditions existing in huts where heathen-ism still holds sway. Or follow me to the four-laned boulevards of a modern city, to the mansion standing where formerly a person with every material advantage threatened to blow out her own brains because of her unhappiness. See her finally come to the conclusion that happiness depends not upon material things, and see her now as she sits subdued and at peace with God and man, worshiping on the Sabbath day, sustained by the blessed hope of the glo-

INTRODUCING

A New Ministerial Association

Secretary

HENRY A. BARRON received his B.A. degree from La Sierra College in 1952. His ministerial work began with a call to the Texas Conference from N. R. Dower, then its president. He then became associated with Stanley Harris as singing evangelist. Subsequent internship training included districts in Dallas and Grand Prairie.

In 1955 Henry teamed up with his brother, Dick, to form the Barron Brothers Evangelistic Team. During the next four years they held meetings in Texas, North Dakota, Minnesota, and Iowa. Education for their children led Henry back to pastoral-evangelism; first in the Brownwood, Texas, district and then in Westminster, California, in the Southeastern California Conference, where a new church was raised up. First services were conducted there in 1952. The church now enjoys a membership of more than five hundred.

The next call was to serve as youth pastor of the La Sierra College church, and from there in the fall of 1967 Elder Barron was invited to the Greater New York Conference, where he now serves as ministerial secretary and coordinator of evangelism for that large metropolis. His work is connected with the New York Center, where George E. Vandeman is now conducting meetings twice on Sundays. Pastor Barron is also launching the Action Crusade for Christ Student Training Conferences at the center. These train young people for Seventh-day Adventist Christian witness. We welcome him to the ranks of our Ministerial Association secretaries.
rious appearing of the Lord Jesus Christ. Or let us climb the rickety steps of tenement flats in a large modern city. Evidence of neglect is everywhere, human and material, but suddenly we stand before a door. We knock and it is opened, and there is a little bit of heaven in that large building which is evidence of human neglect. The apartment is clean. There are drapes at the windows, a rug on the floor. The sound of sweet Christian music emanates from the record player: “There is a place of quiet rest, Near to the heart of God, A place where sin cannot molest, Near to the heart of God.” To see this is to see the necessity of Adventism, and we have hereby confined ourselves to a lifetime of preaching its glorious claims and provisions. E. E. C.

General Conference Prayer Fellowship

EACH morning all General Conference workers gather in the chapel at eight o'clock for their morning devotional service before starting the day's work.

Upon entering the chapel their eyes focus on the large blackboard across the front wall, a blackboard that at other times is hidden from view by the drapes. At the top of the board in bold letters appear the words “General Conference Family Daily Fellowship of Prayer.” And below that the words “Week Ending” and a place for the date.

On this board the days of the week are listed to the left. Opposite the day is a place for the name of the particular area of the world field that is to be the subject of special prayer on that particular morning. It may be a division, union, local conference, or a mission. It may be an institution—perhaps a publishing house, medical institute, or church school. Additional spaces are provided for the names of specific individuals—workers or active laymen associated with that particular organization or institution.

Those institutions and individuals to be remembered in prayer are notified in ad-
vance as to the particular day and hour that this will be done. Many letters are received from the field expressing gratitude on the part of our leaders and laymen alike. It means much to them to know that on a particular morning the leaders at world headquarters will be taking special note of their needs and bringing them to the Lord in prayer.

The Seventh-day Adventist Church is a world organization. This is one way in which this is constantly kept before your leaders in Washington. In these last crucial days it becomes increasingly important that we remember one another in prayer, not only those with whom we are directly associated, but our brethren and sisters all around the world.

O. M. B.

Use the Bible Effectively in Preaching

JUST recently a friend said to us, “The other Sabbath I went over to hear Elder speak and I was really let down. He began his sermon with a terrific text. It could have been the basis for a wonderful sermon, there were so many things that could have been brought out. But the minister did little more than read it, and then pass on to mediocre things.” This led us to think of how many times this experience of our friend has also come to us.

The greatest factor in the fruitfulness of a sermon, outside of the spirituality of the preacher himself and the work of the Holy Spirit, is the way in which the Scripture is used. How frequently a minister will read a text or passage of Scripture, packed with meaning and significance far beyond the words of the text itself, only to pass over it quickly with nothing new to offer.

A ready reference to other renderings of the text may fasten it much more securely in the mind of the hearer and bring forth added meaning and blessing. Also, a few brief comments relating to the setting of the text, the author, the circumstances under which the words were written, the author's own experience as related to his words—all will add considerable interest and illumination.

Sermons More Effective

Due consideration to the context of a passage may make a great difference in the effectiveness of the sermon. Instead of pulling a text out of a chapter without reference to what has gone before or to what follows, why not give it its proper setting? This may include a quick reference to the purpose of the entire book, or to the theme of the past chapters, or chapter. It may relate to the particular persons to whom the message was addressed.

The text or context may involve the name of some particular city, or country, as would be the case if some incident from one of Paul's missionary journeys was cited. Some extra digging for historical data will add luster to the text. This may involve some research in a Bible atlas or in a geography of the Bible.

When one considers, for example, the great Taurus mountain range that loomed before Paul, Barnabas, and John Mark as they thought of their journey beyond Perga up onto the central plateau of Asia Minor, on their first missionary journey, he has added insight into why John Mark might have decided it was too much for him.

Do Some Digging

If you are not already following this plan why not make it a rule in the de-

May, 1968
the rewards to yourself will be invaluable, and the congregation will suddenly discover you have become a real Biblical preacher.

So note again these suggestions:

1. Consider the different translations of the text. We now have a tremendous aid in *The New Testament From 26 Translations*.

2. Check for Spirit of Prophecy comments or background information.

3. Think of the author of the text. What experiences might he himself have had that would qualify him to speak on the subject—experiences of suffering, hardship, persecution, failure, loneliness, et cetera? What was the experience of the author when the passage was written? Think of David in his flight from Saul, or after his great sin; of Isaiah after the death of Uzziah; of Ezekiel in captivity; of Paul in prison; of John in exile.


5. Take note of names and places. Check the biographical data. Become more familiar with the person (s) named in the text. Also, investigate the historical background of the places cited, whether it be a country, province, city, river, mountain, or plain. This will involve a search into the geographical features of the area. It will also take into account the added light of archeological explorations.

6. Review also the contemporary history. This would be especially vital when dealing with Old Testament personalities and events, but it is also true of New Testament times. The Bible preacher must have a working knowledge of the history of the great empires of the past—Egypt, Assyria, Babylon, Persia, Greece, and Rome. He will be familiar with the great battles and personalities of history.

**A Fresh Significance**

We recall reading in a book on preaching that every sermon should present something new. There must be fresh light, some new approach, some added illumination. Not that the light in itself is necessarily new but that it has a fresh significance, added meaning, when considered in the light of the author's own experience, the context, historical background.

The principal reference books, various translations of the Bible, the Spirit of Prophecy, Bible commentaries, Bible dictionaries, Bible biographies, Bible geographies, Bible histories, introductions to the Bible, archeological works—all of these should have a prominent place in the minister's library and should be consulted in the preparation of the sermons.

Not only will this make the Bible a new and living book to the preacher, but the parishioners will be led to appreciate and study it as never before. This kind of preaching will also set a worthy pattern for Sabbath school teachers to follow in their classes. This same Biblical approach to the prayer meeting studies will help increase attendance. Everyone will know they are sure to learn something fresh and new when they attend the services of the church. Furthermore, they will bring their Bibles with them to the services and follow the discourses carefully. At home they may be led to spend some of the time formerly devoted to their favorite TV shows to personal study and research into Biblical themes. They will no doubt study their Sabbath school lessons with a new interest. In fact, they may be well on their way to revival and reformation.

**Take a Second Look**

So as you prepare this next Sabbath's sermon—hold on! Take a second look at that text or passage of Scripture. Don't pass it over so lightly. Take some extra time to examine it more carefully. In the end you may find that you have spent far more time on a single passage than you had planned. You may discover that you will have to throw away your original outline. In fact, what you thought was to have been a textual or topical sermon may very likely end up as an expository message!

You will also find that as you deliver the message the congregation will be listening with a new interest, for you will have something new to say. No more ramblings, or quotations or texts just strung together with connecting comments. And as they listen they will sense that you are only serving the cream, that there is much more you would like to say about the text if you only had the time, and they will be hungering for more when you sit down.

**Beware!**

A final word of caution is in order lest there be any misunderstanding. The added
How an ORDINARY Preacher Can Produce EXTRAORDINARY RESULTS

WE LIVE in the age of the big ball-team boom. Gigantic sums are given and geared to producing winning teams in the sports world. Wealthy men figuratively stand in line for the "privilege" of writing a 5-million-dollar check to secure a sports franchise! Big-name coaches, known for their pressure-cooker existence, work the year around to make a winner.

Business executives form closely knit groups for management purposes and see their team spirit carry failing companies to stunning success. Medical personnel team together to accomplish unprecedented surgical miracles.

Learning well this lesson of team spirit, the early church progressed through the Pentecost of experience to the pinnacle of productivity for the Lord Jesus Christ, "praising God, and having favour with all the people. And the Lord added to the church daily" (Acts 2:47). No one had ever seen such a team in action! "One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."—The Acts of the Apostles, p. 48.

When Political Power Plays Are Unnecessary

We can have this team spirit in our churches. It's really possible! This kind of inner invigoration does something to Seventh-day Adventist churches, something unsubstitutional. It broadens the base of support for the pastor's program. Tithe increases, church expense climbs, able people seem to come forward in service as never before, church campaigns formerly viewed as the pastor's objectives now become team objectives. And evangelism?—it's a new experience; a solidly steady, consistent baptismal record toward the top year after year. Political power plays in the church are relegated to historical conversation pieces; that dear lay leader so long a saintly figure to all (including himself) and so long suspicious of a pastor who wants to get the church moving, so long jealous for his power—even he gets swept up in the stream of team spirit and actually falls in love with progress! Those Adventists-in-law so close to the baptistry for so many years, unbelieving companions, relatives of members—something happens in their hearts that makes them approachable, the team is going so well, so smoothly, so successfully, that they just leave that bench and finally get into the game. Guests visiting the church feel something in the air, the handclasps, the atmosphere of warmth and—of all things!—the friendly personal

HAROLD L. WALKER
Pastor, Raleigh Church, Memphis, Tennessee

MAY, 1968
concern hitherto conceded to the Southern Baptists that has somehow got loose and drifted over to the Adventists to complement that marvelous message they always had!

One-Man Show or Teamwork?

How do we realize such a sparkling spirit of team effort in a church? Here are some suggestions that may be helpful, you can undoubtedly think of others:

Be a team player yourself. Avoid doing it all. Pastors have no corner on soul winning, for instance. A man can visit from daylight to midnight, hold public meetings constantly, lead the conference in baptisms, make the all-star list in the president's office—and leave his people wishing they could do something for God. Certainly we need to visit, we need to do the tough job of getting decisions, but let us not neglect to develop that team potential God has given us.

Stay with the team awhile. Resist the temptation to breeze into town for a year or two, concentrate on one phase of the ministry, ignoring problems crying for attention, and then breeze on to another church. We may grow in the eyes of some as great “soul winners” like this, but we don't grow much deep inside and neither do the churches we victimize. Any pastor with average ability and unbalanced effort can make himself look pretty good in the short run by making a name solely as an unsurpassed Ingatherer, a brilliant church builder, a persevering baptizer, a scintillating writer, or in any one of the many facets of pastoral work. We have specialists in our organization; we need them, but pastoral work does not mean a man should be only a miniature lay activities secretary, or only a miniature public relations secretary, or only a miniature conference evangelist, or only a miniature Sabbath school secretary. A pastor is a shepherd, and no quality shepherd allows a fixation on one area of his responsibility to the exclusion of all others.

Believe in the team. God's greatest miracles involve transformation of human thinking. He can take churches fired with factionalism and fire them with faith in one another so they are welded together in a team bursting with Christ-imbued ability and vitality!

Know the team. Great college quarter-backs become great professional halfbacks because a good coach analyzes their abilities to help them realize their best potential. Study carefully the needs of the team against the potential of the individual members that maximum efficiency can be obtained from their lay ministry. Train them, teach them. Preach introspectively to human need in a building ministry that prepares for service and the kingdom.

Refuse to Accept Defeat

Refuse to accept defeat on team problems. Those problems of long standing in the church—coldness, cliques, uncooperative attitudes toward the local conference or the leadership of the church, estrangement between powerful leaders—these and others can be solved. Accept cantankerous members as a challenge to the power of love. Why preach 1 Corinthians 13 if it won't work? Put it to the test. It will come through amazingly! Face these problems and surmount them. Don't hide behind the argument: "I've got to be out winning souls, don't have time for church organization; public evangelism will take care of all those problems anyway." Assuming an attitude of moral superiority like this may fool a few laymen, may even fool yourself for a short time—but not God. This is soul saving of the very highest order; it may not appear in your all-star accomplishments here but Heaven's note-taking process has a reputation for thoroughness that is rather jolting at times.

Use the church organs of communication to the fullest. If possible have standardized bulletins with the church pictured on the cover. Personalize it to the church to develop team spirit. Fill it weekly with sound, readable, eye-catching announcements about the activities of the team. Have a monthly newsletter going into the homes as faithfully as the monthly brightness crosses the moon's face. Make it newsy, interesting, direct, down to earth, optimistic, positive. Avoid sermonizing and hobby horse riding like the bubonic plague! Promote offering needs, meetings, Sabbath services, in an attractively winning way. Make every reader feel a part of the team through these communication media.

The Chaotic Assembly of Individuals

Be warm and friendly with all the team members, intimate with none. There will naturally be a closeness with the head elder and several other leaders because of
the working relationships with these individuals. But let the team get any inkling that the coach is being managed by another "player" and the team quickly reverts to a chaotic assembly of individuals.

Avoid star billing for individuals by the pastor. Observe reporters picking at successful coaches after a team victory to get from him words of commendation for one player over the other—it is usually a fruitless effort. Just so the pastor has the whole team to think about, not just one or two who have personal, cultural, financial, or leadership appeal to him.

The same relative danger awaits in building one department of the church to the exclusion of the others. If some churches had no strong Vacation Bible School, if some had no strong social program, if some had no strong Sabbath school program— their accomplishments would be nil. Surely it is better to have one successful department or project than to have nothing at all, but how much better to be a blue-chip team with a balanced program! Let a baseball team have a ball-murdering mob at the plate but a string of sieves on the field and they'll not win many games. Let's build all departments and gear them to a soul-winning, soul-saving ministry.

Train yourself to a "winning" vocabulary. Make phrases such as "We can do it . . . ," "Let's do it . . . ," "We'll take this in stride . . . ," "The team did it again . . . ," a part of your speech, bulletin, newsletter, and public utterances.

Know the importance of timing in reprimanding the team or individuals on the team when they get careless or need verbal injections. Use sparingly and sandwich such constructive criticism between thick slices of commendation, and like the prophets of old, always leave hope in human hearts that God can give success in place of failure.

A Tennis-Net Iron Curtain

Avoid stiffness and pseudo dignity in your professional and personal contacts with the team. A self-righteous, holier-than-thou attitude builds a wall between pastor and parishioner that would make the Iron Curtain resemble a tennis net! Our people want to see true piety in their pastor, not the kind he has to parade before them in order to demonstrate that he has it. I have a friend whose pastor makes liberal use of such piety-pushing expressions as "I heard on the news at 5:15 this morning . . ."—the point being not the newscast but his spiritually spartan efforts at early rising. Laugh with your members, kidding yourself occasionally (let's be honest, with most of us there's quite a bit to kid about). As superhuman as Christ appears to us, this was not what drew those who really supported Him—it was His compassion, His humanity, His deep concern that they realize their true worth and act as if they did. (Many dynamic young men of ability turn from the ministry in early years because of the stiffness and pseudo dignity they observe in preachers, causing them to write us all off as stuffed shirts.) Develop an attractive directness that shuns the "ministerial act" and see how quickly the church members become a team behind their leader.

You Could Be Wrong

Be humble in your dealings with the team. Oliver Cromwell's advice was sound: "By the mercy of Christ remember that you may be mistaken." A leader so conceited about his own ideas and ability that he can't allow those under him to think for themselves will never attain greatness—he will only be humored along the way by yes men who feed his misguided confidence. The Seventh-day Adventist Church has many prolific minds with excellent ideas and good judgment in the lay ranks. They can give us some sound help if we'll accept it. Too often, though, we're like the fellow who said, "I'm going to be original or nothing!" the church soon discovered he was both.

Be grateful. This is the best antidote to pride. We need to follow Dr. Sam Shoemaker's counsel and send along our compliments and credit for success to general headquarters. God is good to us Adventist ministers—let the team know you feel that way.

Ever remind your local winning team of the fact that it is a part of the great worldwide winning team of this Seventh-day Adventist movement. Help them to see how important it becomes for the local team to play its position well on the larger team preparing for the victory celebration of the ages when the gun sounds "end" and a "victory" comes in the great controversy.

How quickly victory—with every pastor a winning coach and every church a winning team!
FAE R God, and give glory to him.” So begins the everlasting gospel of Revelation 14:6, 7, which is an intricate part of the Adventist message. But how do we “give glory to him”? What is included in this part of the proclamation?

We speak of healthful living and the medical work as the “entering wedge” and the right arm of the message. Sometimes health reform is tacked on to the end of a series of studies as incidental instruction before baptism. But healthful living is part of the everlasting gospel, which is to be proclaimed to “every nation, and kindred, and tongue, and people.” It is more than a “wedge,” more than just the “right arm”; it is a vital part of the total message.

The proclamation, “Give glory to him,” includes health reform. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor. 10:31). “Glorify God in your body” (chap. 6:20). “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1). Total commitment to Jesus Christ includes reform in the life and diet of the Christian. We “give glory to him” by healthier living; by intelligently watching what we eat and drink.

Avoid Fanaticism Label

Healthful living must not be left until the last, but should be proclaimed early in an evangelistic campaign. The problem has been how to present health reform to the general public in such a way as to obtain a
favorable response and avoid the label of fanaticism. With the aids now available, the health message can be incorporated with advantage into the evangelistic program, and a message of healthful living can actually be used to increase the results from our evangelistic endeavors.

**Sixty-nine Per Cent Versus Thirty-seven Per Cent**

According to Howard B. Weeks in *Breakthrough*, page 250, 69 per cent of the people are interested in health, whereas only 37 per cent are interested in religious topics. By combining health education with Bible education we can lengthen our potential outreach and strengthen our appeal.

Instead of beginning an evangelistic meeting with a motion picture or travelog, et cetera, a health feature may be used. By the term “health feature” I do not mean a five- or six-minute presentation on measles by the local Adventist physician, but a twenty- to thirty-minute discussion of a pertinent health topic by the evangelist himself. The local doctor may be incorporated into the program to help answer questions, but unless the physician is a qualified speaker, greater interest will be maintained by the evangelist doing the speaking.

**Materials Available**

Many materials are now available to aid the evangelist in the presentation of health topics. The Loma Linda School of Public Health has produced a series of slide programs covering a number of subjects, with suggested script. The subjects include taking care of your heart, weight control, reducing cavities, proper nutrition, smoking and health, and mental health. The Temperance Department has a slide presentation—*Nature's Filter*. From the Book and Bible House a series of ten *Eat to Live* filmstrips can be obtained. All these are in full color and provide material for seventeen health features. Add to this the motion pictures now under production by the Temperance Department, which the evangelist narrates, and you have a lot of good help for any health presentation. When the evangelist presents these subjects himself, he more quickly gains the confidence of the people.

These slide presentations can be supplemented by two sets of health lessons: the Health and Happiness Series and Everyday Nutrition Series, both sponsored by the General Conference Medical Department and sold by the Book and Bible Houses. Each lesson includes a quiz sheet to be filled out by the participant. I have found these lessons to be a wonderful attendance stimulant when used in connection with the health feature. The lessons contain nearly 150 recipes, and those who complete all the quiz sheets are awarded a gift. I have usually offered two books—*Better Living* for completing the eight lessons and the Health and Happiness Series and a missionary dollar book for finishing the twelve Everyday Nutrition Series lessons.

**Food Demonstrations**

A few food demonstrations are also held during the series, and each night samples of one Worthington or Loma Linda product are distributed. It is emphasized that these foods may be substituted for meat occasionally when one wishes to decrease the fat intake in his diet and lower the cholesterol level. These foods are also excellent for reducing diets. Many top interests are regularly using vegetarian products by the time the series of meetings is completed.

The writer claims that since he has used the health approach the membership in Pocatella has increased 40 per cent and in Aberdeen 25 per cent. Forty-three have been baptized to date in the current series, and it appears that another twenty to thirty will be added to the church. It is felt that the health-education aspect has been beneficial in increasing the results as well as instructing the participants in healthier living. In future issues announcements will be made concerning the public health course for ministers now being offered at Loma Linda.

**Advertising**

As in all evangelistic programs, much depends on the advertising. Some of my health feature topics are entitled: “Heart Attack: Are You a Candidate?” “Look, Mom, No Cavities,” “Reduce and Be Happy,” “Overfed but Undernourished,” “Are You Heading for a Crackup?” “Is Your Child... (Continued on page 39)
BRING the BOOKS

R. ALLAN ANDERSON
Former General Conference
Ministerial Association Secretary

Note: The following address was given at the dedication ceremony of the B. G. Wilkinson and Walter Ost libraries at Columbia Union College, October 23, 1967.—Ed.

WHEN thou comest bring . . . the books, but especially the parchments.” This was one of the apostle’s last requests of Timothy. How we wish we knew just what books they were! Paul was a man of books. He wrote more of the New Testament than all the others put together, and his writings are unique both in scholarship and in scope.

Today we meet to dedicate two libraries of vital books—Dr. B. G. Wilkinson’s library, generously donated by his son Dr. Roland Wilkinson, and also another personal library donated by Dr. Walter Ost, alumnus of this college and now in medical practice in Florida. A brief glance at these valuable volumes has led more than one of our ministers to remark, “How could an Adventist minister afford to purchase so many?” And that reminds me of Erasmus, the great Dutch scholar and theologian, who said: “When I get a little money I buy books and if I have any money left I buy food and clothing.” A bit impracticable you say, but typical of the spirit of sacrifice that laid the foundation for much of our education today. It seems easy to spend money on secondary issues. For example, a minister may spend from eight hundred to a thousand dollars each year on his car but not fifty dollars, perhaps not even twenty-five dollars, on books.

My late friend Dr. Stidger, dean of homiletics in Boston University, when addressing a group of ministers on the West Coast, remarked that to keep really prepared for his work a minister should read at least one, or better two, books every week. At the close of the meeting one of the ministers stepped up and said:

“Doctor, you really did not mean what you said about reading a book a week, did you? Why, the average minister does not read a book a month!”

“That’s why they will always be average. Remember, books bulge your horizons and challenge your thought,” replied the professor.

“Of making many books there is no end,” said the preacher of wisdom. Moffatt translates it: “There is no end to the buying of books.” * and I am sure you college students agree with that. But how fortunate you are here by comparison with so many other areas of the world.

THE MINISTRY
Library of Ashurbanipal

One of the finest of the ancient libraries was at Nineveh, built by Ashurbanipal, great-grandson of Sargon II. He accumulated more than thirty-thousand tablets. He also employed many agents to collect and copy tablets. Moreover, his library was open to all scholars. Large numbers of scribes were employed to revise, compile, and translate. And this library was well arranged, one room for history, another for geography, another for records and royal letters. Other rooms contained all that was known of science. Most important was his section on religion. This library was preserved largely as the result of a disaster. The Chaldeans destroyed Nineveh in 612 B.C. But the library was not valued by these conquering hordes, and when the soldiers battered down the walls with their great battering rams these priceless stone and clay tablets were buried. They lay there untouched for twenty-five hundred years. Not until archeologists of the nineteenth and twentieth centuries dug up those heaps of rubble did the world know much of that ancient civilization.

Carlyle stated a great truth when he said: "All that mankind has done, thought, gained or been is lying as in magic preservation in pages of books." Books spark ideas, and it is ideas that distinguish humans from animals. The explosive power of great ideas is tremendous. Christianity itself began as a great idea. Just who first produced the alphabet has been discussed in many quarters, but it is significant that this literary tool emerged from the Sinai Desert at the very time Moses was writing the books of Job and Genesis and, incidentally, keeping his father-in-law's sheep.

When picture writing was replaced by twenty or twenty-four letters it was a big step forward and gave great impetus in the making of books.

Building Libraries

The Babylonians and the Persians left the records of their deeds, but it was the Helenistic culture of Greece that really developed libraries. Aristotle, one of the teachers of Alexander the Great, did much to popularize libraries. It was he who urged Ptolemy II to build the renowned Alexandrian library.

When the Romans came to world power the wealthy began to vie with one another in building up private libraries, while the public library became the center of attraction in a city. It has been well said that "the heart of any institution of learning is the library." World-renowned universities such as Sorbonne, Heidelberg, Oxford, Harvard, Yale, would be the first to admit that they owe their popularity not only to their outstanding professors

(Continued on page 21)
BERMUDA CRUSADE

The text in Isaiah 42:12 came true again as the beautiful island of Bermuda gave praise and glory to God.

The island of Bermuda is usually filled with tourists who find time all year round to swim in the lovely blue waters surrounded by pink and white sand. This island of fifty thousand people, whose livelihood depends upon tourists, was the scene of an eight-week crusade. Pastors Theodore Modell and Beryl Rivers assisted me in the crusade. Pastor Modell was the singing evangelist and did outstanding service as he led the music. Beryl Rivers was platform chairman and his wife did a wonderful job as choir leader.

We were told that the people of Bermuda would not attend the meetings six nights a week, but they came at seven-thirty nightly for eight consecutive weeks.

A number of the 150 who were baptized in the beautiful Horse Shoe Bay of the Atlantic Ocean.
and twice on Sabbath. Our meetings were held in downtown Hamilton Hall, on the banks of the harbor that is part of the Atlantic Ocean. As I preached nightly I was often reminded of Jesus and His teachings by the seaside, as mentioned in the Bible. These meetings were attended very well. On the night the sermon for our young people on youth, sex, and dating was presented we had around one thousand people and standing room was the order of the night. The nights the Sabbath and also our health message were presented, the attendance was very good.

The mission president, R. R. Adams, gave invaluable help and worked right along with us in our crusade. Pastor William Carpenter, who is public relations secretary and Sabbath school and lay activities secretary of the mission, did outstanding coverage of our meetings. He kept the meeting before the public by television, radio, newspapers, handbills, and by encouraging the members of the churches to bring their friends. We had a thirty-minute television program each Sunday, and I personally feel that this gave great emphasis to our crusade.

Principal Roy Malcolm, of our Bermuda Institute School, helped us in the crusade and also served as moderator for the weekly television program.

Our church members helped greatly by coming every night and bringing their friends. Some of those with cars made several trips each night. Those of our members who drive taxicabs gave their time and their cars willingly to help our Bible instructors in their visitation program.

The baptisms were held at the beautiful cove at Horse Shoe Bay out in the Atlantic Ocean. People covered the beautiful mountainside as they watched the baptismal scene. It made a very impressive picture and reminded one of the days of our Lord, who also taught people by the lakes and seaside. More than 150 people have been added to our five churches in Bermuda, for which we give God the praise. This represents a 15 per cent increase in our membership in Bermuda. In the Atlantic Union we look forward to the fulfillment of the text in Isaiah 42:4: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." We here in the Atlantic Union pray that God will use us in the fullest capacity to accomplish His will.
YES, believe it or not, medical evangelism can be done by telephone. I have found that the health and gospel ministries can be effectively combined by using telephone recording machines.

At the suggestion of the conference president, R. E. Finney, Jr., a Smokers Dial was started two years ago in Milwaukee with four telephone recording machines. Free literature was offered at the close of each telephone message, giving the parsonage telephone number as the one to call by those desiring literature. Such leaflets as Smoke Signals, Listen magazine, Should a Girl Smoke? Should a Boy Smoke? and How to Stop Smoking were offered. The leaflet was changed about every two weeks. The two-and-a-half-minute telephone messages were changed every day.

I have a long, wide shelf in my dining room, so the telephone machines were installed in my home. What a thrill it was to hear the click of the machines and see the lights go on every time someone called! Day and night the lights were on almost continuously. If one telephone was busy, the call would automatically be transferred to the next telephone, until all were busy.

Church members were invited to volunteer to deliver the literature and designate the area of the city in which they wished to serve. As it worked out, the city was divided into forty sections, each section served by a church member.

Smokers Dial and Health Dial

As the calls began to taper off, two of the recording telephones were removed. One was retained as a permanent Smokers Dial, and the other as a Health Dial. Milwaukee Concordia Avenue church, with 133 members, voted to assume the expense of the two projects, and has been supporting them ever since, along with a few donations that have come in from our listeners. The cost of maintaining the two machines is forty-eight dollars a month. Of course, there has been the expense of the literature and a small amount of advertising. Each year at Ingathering time cards are included with each leaflet, giving the numbers to call for the dial services. The telephones are especially busy at this time!

For Health Dial Dr. Wayne McFarland’s Better Living, Dr. DeWitt Fox’s The Doctor Prescribes, and various Life and Health articles have been used. For free literature copies of Life and Health and Public Health pamphlets on a variety of subjects have been used.

For several months, in connection with Health Dial, a Slimline series was con-
ducted, and as many as two hundred calls for literature were received in three days. Such literature as low-fat menus, 1,000-calorie diets, and *Life and Health* magazines containing articles on diet have been given away. The various members of my family have been kept busy answering the telephone day and night for a time.

**Inspiration Dial**

On Wednesdays and Sabbaths an Inspiration Dial has been provided, using *Steps to Christ* for the messages. As free literature on this program, *Steps to Christ* and Bibles with lessons as outlined by the Bible Speaks plan have been offered. Many people have called for these. Many who have first called for health literature have followed this up by calls for Bibles.

Every two months programs have been made up, giving the topic for each day. These have been mailed out to the three thousand people on the mailing list. With every program and every piece of literature given away there has been included a card offering a free Bible course or a free Bible.

It has been interesting to note that especially on Health Dial many people have called telling of their various ailments and asking questions along health lines. Fortunately, my wife is a registered nurse and has been able to answer many of these questions.

**The Follow-up**

The best follow-up for this work is a medical missionary visiting service by church members who have been trained as home health aids, men to treat men and women to treat women. The instructors were a minister, a physician, two registered nurses, and a first-aid instructor. We organized our own course of training for this and chose the people we wanted to have study with us. We chose six young married couples. The classes included home nursing, first aid, anatomy and physiology, hydrotherapy, and nutrition (using the SDA Home Nursing Supplement and the *Eat to Live* filmstrips from the Review and Herald). We also had a cooking school. The Five-Day Plan to Stop Smoking films were shown. Each couple was given a copy of the book, *How to Stop Smoking in Five Days*, and each individual received a control book. Incidentally, one of our class is now studying at the University of Wisconsin, Milwaukee branch, and doing a lot of missionary work with the books on smoking. One couple is studying diet and will be working to some extent with a cook from one of our sanitariums in preparation for starting a vegetarian restaurant.

Battle Creek offers a one-year course in subjects that would qualify people to operate treatment rooms, possibly under the supervision of a doctor or nurse. We would like to establish a training center here, possibly called the Ellen G. White School of Health and Nutrition.

Each couple received a subscription to *Life and Health* magazine. The class was provided with whatever books from the medical classics that were not already in their personal libraries. These books include *Ministry of Healing, Medical Ministry, Temperance, Counsels on Health, Counsels on Diet and Foods*, and *The Story of Our Health Message*. The registration fee was fifteen dollars, to cover the cost of these books.

The class members were encouraged to read *Steps to Christ* and to follow the MV Character Classics Leaflet, *From Manger to Majesty*, combining a study of the four Gospels with *The Desire of Ages*. They were encouraged to keep the Morning Watch and study their Sabbath school lessons faithfully, as “these lessons are given to us for the times in which we live.”

**Medical Missionary Work Summarized**

The work of medical missionary workers is summed up in the following ten points as outlined in *Evangelism*, by Ellen G. White, under the heading “Medical Evangelism,” pages 513-551.

1. Know and practice health reform yourself.
2. Be prepared to give simple treatments to the sick.
3. Pray with them. “As the medical missionary works on the body, God works upon the heart.”
4. Be prepared to tell of Christ’s work here on earth. You will often have opportunities to do this. Tell the suffering ones the story of God's love, the salvation story.
5. Be prepared to: (a) minister to the sick, (b) feed the hungry, (c) clothe the naked, (d) tenderly point all to Jesus.
6. Be prepared to give instructions in the principles of healthful living.
7. Teach simple methods of treating the sick.

(Continued on page 46)
EDUCATION without relevance and significance is virtually meaningless. Although it is defined by Ellen G. White as the harmonious development of hand, heart, and mind, sometimes little thought is given to its full meaning, and the expression may therefore become a cliché as used to define Adventist education. Relevance
What’s It All About?

and significance in Seventh-day Adventist education must continue to prevail if graduates are to develop a selfless service philosophy so necessary to fulfill the Master’s commission to His followers.

Jesus and a High School Diploma

Secular education in general is preparing the student for a passport to an urban society but leaving untouched the question as to what kind of individual he ought to be. Providing for one’s temporal needs must be considered a secondary motive in Adventist education. By modern standards of education, Jesus would probably be unable to qualify for a high school diploma. Yet, it is true that no other individual has ever experienced such peace or joy within himself or such mastery over the problems of life. In contemplating the life of Christ one is impressed with the quality of His education, by the kind of person He was, by how He experienced life, and not by what He possessed or what He could do vocationally.

Any adequate philosophy of education today must be chiefly concerned with what kind of person one is, not by what one can do or what one can buy of goods and pleasures. The Christian college graduate should be adequate to life’s problems. This is the crux of our concern in structuring the entire educational program dealing with the spiritual, social, and mental processes. The student as a child of God must master all emotional response to the problem stimuli inherent in life, such as pain, ill-health, death, ingratitude, injustice, failure, success, adulation, fame, money, ambition, and all other stresses that arise from personal relationships. Paul speaks of this experience to the Galatians as follows: “But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” This adequacy is what Christ speaks of when He says, “My peace I give unto you: not as the world giveth, give I unto you.” “I am come that they might have life, and that they might have it more abundantly.” “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” The average citizen, struggling under the burdens of modern living—its tension structures and “moral morassity”—may be observed as having dismally failed in that he has been overcome by the world.

It is difficult to achieve an adequate life of emotional maturity and righteous judgment except as one experiences the power of God through faith. The intellectual exercises of logic, philosophy, concept, rationality, and definition are utterly incapable of providing the type of adequacy essential to life unless they are part of an individual’s commitment to God. It is in knowing God through faith that man is enabled to feel adequate to life’s experience.

“Ram It In, Jam It In”

The well-known educational jingle which runs: “Ram it in, jam it in, students’ heads are hollow. Ram it in, jam it in, there’s plenty more to follow,” is significant in terms of the explosion of knowledge that may be understood when considering that factual information in virtually every academic discipline is doubling about every ten years. Obviously it will be impossible to think of mastery of a field in terms of the percentage of facts within it which one keeps in mind. Although the acquisition of factual knowledge is exceedingly important to the student as he prepares for future service, a program of education intended to produce fact-filled freaks should command little attention. We must look beyond the facts for a reason to educate. The moral crisis in education demands that the Christian college campus serve as a bulwark against the erosion of Christian morals. Relevance in Adventist education demands continued emphasis on man as a moral being intent on taking his place in society as a responsible individual. It is shameful to confess that the goals of secu-
lar education have been geared more to the students' superficial physical needs than to the spiritual, from which all significant social values are derived. This is obvious, however, as one views with alarm the ever-increasing segment of society identified as alcoholics, speed killers, adulterers, delinquents, criminals, addicts, neurotics, sophisticates, and mentally ill.

**Higher Than Telephones and TV**

Adventist education cannot be too concerned with the conversion of the country's great riches to one's pleasure and prestige. The development of the great Christian values of morality which Scripture identifies as the fruits of the Spirit is far more significant. The function of education must be moral if it is to achieve Christian ends. Without this philosophy it will not be possible to lead a bewildered humanity, wandering in a wilderness of licentious living with heads crammed full of knowledge, empty souls, and spirits faint, to a more abundant life with eternity as its goal. In general, man no longer struggles with the elemental effort to live, yet there is a great need to find a focus in education that will lend form, purpose, reason, and order to student lives. The Christian cannot be content with the trappings of life. Civilization to be meaningful, must be higher than telephones and electric lights, automobiles and television sets. These inventions have revolutionized our way of life, but at the same time have become false symbols of civilization which may be considered the pagan idols of modern times.

All education is generally structured with the student and his future needs in mind, as he must adapt himself to a rapidly changing society. Never before has higher education experienced such flux and change as it reacts to pressures and problems resulting from increased knowledge, social service demands, higher costs, changing attitudes, and larger enrollments. In designing "the" effective curriculum, college faculties have focused their attention on such issues as culture versus utility, student versus the subject approach, general versus the specific, prescribed (closed) versus the elective (open), sciences versus the humanities, and who really should be educated. All these issues are important in curricula construction, and it is significant to note the continuous struggle of attempting an accommodation of all such issues.

"To Thine Own Self Be True"

Without denying the value of curricular change, society nevertheless recognizes ominously the fact that the students' needs are not being met in terms of eternal values. Acquisition is becoming the hallmark of success as the economy of man and its products take precedence in education to that which would emphasize the character of man. This secular subversion of education has divested the educational processes of the most meaningful values necessary in human relationships if man is to survive at all. One must continuously recognize that the function of education should first be moral and second utilitarian. In the Hebrew schools prior to the Renaissance the object of education was to gain an understanding of what the student ought to be and what he had to do to please God, and the end product was to experience a good life on this earth and immortality in the hereafter.

Before man can be a fit member of society he must first experience fitness. Shakespeare expresses this truth in what he has the aged Polonius say to his son, Laertes, prior to his leaving for college: "This above all—to thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."

**True Intellectual Freedom**

The minister, physician, teacher, nurse, businessman, lawyer, farmer, researcher, etc., will never experience the abundant life promised unless the philosophy of the Master's words is understood and practiced—"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." The prophet Isaiah expressed the same truth in these words: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" The truth cannot "free" the mind by giving intellectual assent to its verity. There must be a "doing" of His word. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." To be intellectually free, the child of God must be totally committed to an understanding of His will and philosophy as revealed in Holy Writ, and thereafter pursue it in practice.

It is diabolical to assume that the student to be educated must imbibe of the philosophical writings of every unregenerated
mind. Satan established this false concept of education in Eden when declaring to Eve that her perception and wisdom would be Godlike if only she would commit herself to his philosophy. The problem, then, is to endow subject matter and personal teacher-student relationships with religious emphasis. Teachers, like Ezra, must prepare their minds to "know God's law and to do it." Whatever subjects are taught should be refined by their Christian characters and personalities.

_Apron Strings of Heaven_

Little wonder that such a philosophy is foreign to students today. Education has been bared of scriptural truth which leaves the student to exclaim: "The only one left to believe in is Man, so I figure we've got to prepare him for the responsibilities of being God."—_Time_, June 9, 1967, p. 90. Another student writes: "My faith is behind me, not out in front. I am not drawn ahead by the apron strings of heaven; I am pushing at crashing speeds into the unknowns. I've made no contract with God; his promises and threats do not interest or frighten me. My power is in me, in all of us. Life is this power."—_Ibid._

A lack of institutional and teacher commitment to eternal verities leaves the student at sea in a ship without a rudder. Judgment values formed under such conditions breed a last-day society as described by Paul writing to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:1-7).

Shakespeare also aptly describes what may happen to a society following strange theories and doctrines, but he quickly follows with an interesting conclusion. It is found in the opening portion of Act V within the tragedy, where Lady Macbeth is walking in her sleep. She imagines in her sleep that the blood of the old king has stained her hands. She has been going through the actions of washing her hands and then says:

Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand.

As she continues, the old doctor and the gentlewoman watch until she has gone back to bed, and the scene comes to a close with the doctor saying:

Unnatural deeds Do breed unnatural troubles:
infected minds To their deaf pillows will discharge
their secrets. More needs she the divine than the physician—God, God forgive us all!

Our world is crisscrossed with shadowed deeds and vicious doing in breaking down the pillars of society—the home, the church, and government; and more need we "the divine than the physician."

If today a college freshman in English is assigned a composition on the topic, "Why I Want a College Education," more than ninety per cent of the students will have as their primary objective a professional or technical skill that will provide most abundantly of the economy's goods, services, and pleasures. For this reason thousands of students are rebelling against the society (the establishment) that gives emphasis to that which cannot satisfy the longing of the inner man. Restlessness sets in because the student finds in secular education little that is relevant or significant to life and its genuine needs. His fulfillment has not and cannot be achieved or experienced, and he gropes in vain for that which is true, honest, just, pure, lovely, and of good report. His concepts of society and the individuals ordering it are best described by such words as: greed, conformity, hypocrisy, cunning, devisive, harsh, cold, unlovable, and social piety. As a result, then, the young withdraw from realism into a world of total abstraction and aloofness in the hope of finding the eternal values that can bring joy and fulfillment to their existence. Not knowing the source of such values, they resort to the use of harmful drugs and practices that excite the mind and debase the body and actually produce a spiritual imagery, although false in its origin and fruition. In contrast, the well-adjusted Christian student "drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure" (Counsels to Parents, Teachers, and Students, p. 98).

(To be continued)
Included in Christ's instructions for the first evangelists was the curious command "beware of men" (Matt. 10:17). Coming from a God-man Saviour, these words, at first thought, seem a bit incongruous. Closer examination reveals their wisdom. Christ knew that men hadn't changed since Jonah's day. God declared that Nineveh's inhabitants so deep in sin couldn't "discern between their right hand and their left hand" (Jonah 4:11). People in this condition are easily duped, led astray and eventually destroyed. Judgment is involved in these words "beware of men." Sinners have impaired discernment! Knox's translation says, "Do not put your trust in men" (The New Testament in the Translation of Monsignor Ronald Knox).

King David amplifies this same point in Psalm 146:3: "Put not your trust in princes, nor in the son of man, in whom there is no help." To apply this admonition only to the avowed enemies of Christ is a mistake. It involves our attitude toward all men. To beware simply means to hold your mind back or away from. In other words, don't commend or condemn, praise or blame, approve or disapprove, of anyone until the Holy Spirit directs.

Be Aware of God

The "beware of men" attitude has nothing to do with surmising or suspicion. Sad is the man who views men through doubting and distrusting eyes. These are in need of praying David's prayer, "Renew a right spirit within me" (Ps. 51:10). But the wise-as-a-serpent person is one who reserves judgment either for or against—until discernment born of the Spirit brings conviction as to which attitude to assume. Much of the minister's work is in the area of judgment. How earnestly we need to pray "for a spirit of judgment" (Isa. 28:6). Paul clearly indicates how a man can judge properly. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [discerneth] all things" (1 Cor. 2:14, 15). Another way of saying "beware of men" is "be aware of God."

Undried Baptismal Robes

The experience of Peter with Simon the sorcerer clearly illustrates the truth involved in the words "beware of men." Simon was a big-time operator in the field of sorcery. The record declares that about everyone from the "least to the greatest" had confidence in him as one who was the recipient of God's great power (Acts 8:10). Not only was he a big-time operator, but a "long time" operator (verse 11). When the apostles preached the gospel in that area we are told that Simon both believed and was baptized. The conversion of a man of his stature probably hit the headlines of the apostolic Review and Herald. I have often wondered if the early church catapulted certain celebrity converts into the denominational spotlight before their baptismal robes had a chance to dry as the church has sometimes done in modern times. The whole story isn't told of Simon, but Peter evidently followed the Lord's admonition "beware of men" until time and events indicated just where Simon really stood. There was no hesitancy on Peter's part to inform Simon of his perilous condition. Furthermore, there is no indication that Peter was greatly shocked or disappointed in Simon's greedy performance. Beware of men! Be aware of God!

Exaggerator

A certain speaker held a series of meetings in my home town church. His theme dealt...
with soul-winning experiences he had in a certain part of the world where prejudice made witnessing extremely difficult. What I heard was astounding. Standing before me was a modern Paul! The immediate judgment of the congregation classified the speaker as a saint! For weeks after his visit the church talked about how great this man was and what fantastic experiences he had. Years later I heard this same man repeat his soul-winning stories. It was no small shock to barely recognize his stories as the same I heard before. His sensational additions caused me to wonder. The story of Daniel in the lions’ den sounded like a mild, pleasant everyday occurrence compared to what this man claimed he had gone through.

A lesson was learned. Had I not mentally prostrated myself at his feet the first time I heard him, how different would my attitude have been after hearing him the second time! To have held back judgment—either for or against—would have been the true course of wisdom. Beware of men! Be aware of God!

**Underminer**

A certain local church leader made it a point to cultivate my friendship through the subtle art of praise and entertainment. My lack of experience and spiritual growth permitted him to achieve his goal (see Heb. 5:14). I sought his counsel frequently. He was one of my most loyal supporters—I thought! Other leaders gently attempted to point out that this man and Judas had something in common. At the time I couldn’t see it. No one could be more trustworthy than this “close friend.” Time passed. Mounting evidence indicated that behind the scenes this leader was working against the entire church program and was attempting to undermine me as the pastor. Why? To this day it still puzzles me. I don’t think he realized fully what he was doing, or why he was doing it. Disloyalty seemed to be a part of his nature. In spite of his treachery I could never dislike him. It was my first real experience of victory in maintaining an attitude of charity and respect toward one who attempted to undermine my leadership. Beware of men! Be aware of God!

**Beware of Hairy Hands!**

Good judgment is no accident. Some men seem to be born with more than others. Yet, certain steps can be taken to improve what discerning equipment we possess. Refuse to judge solely on appearance and performance. Those who do are certain to be disappointed sooner or later, and they have no one to blame but themselves. Far too often we misjudge as Isaac did when he attempted to discern Esau by merely feeling his hairy hands (see Gen. 27:23). The greatest insurance against such occurrences is to maintain a moment by moment relationship with God. Pray constantly for His Spirit to possess your mind. It is good to do this while talking to a person. I am a firm believer in the concept that the Spirit in us will always respond to Himself when met in other individuals. A part of the Elijah message is the promise of special discernment in these last days. “Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not” (Mal. 3:18).

Solomon’s response is not out of date. “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge . . . ?” (1 Kings 3:9). Today is the most appropriate time in history to “beware of men” and to be aware of God!

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**CANCER AS A CONTROLLABLE DISEASE**

Many patients thought to be in the last stage of cancer can be rehabilitated and can live for a long time in a near-normal environment, a New York physician holds. The key is to treat diseases secondary to cancer, including diabetes, hepatitis, meningitis, tuberculosis, and narcotic overdose, says *Medical World News*, quoting Dr. B. M. Bell of House of Calvary Hospital. One 63-year-old woman admitted because of a brain tumor was also suffering from pneumonia and partial paralysis. She improved with treatment of all three conditions, was discharged within six months, and has shown no signs of recurrence for three years, Dr. Bell said.
IN THE synoptic Gospels it is especially the enemies of Christ and the not-yet-converted who are in danger of committing the unpardonable sin. A number of periscopes in the New Testament seem to indicate that professed Christians should also be warned of that eternal sin. Paul, for instance, admonishes the believers in Ephesus not to grieve the Holy Spirit (Eph. 4:30), for “that Spirit is the seal with which you were marked for the day of our final liberation” (N.E.B.).

John, in his first Epistle, also speaks about members of the church who might commit a deadly sin for which there is no forgiveness. And in the book of Hebrews the church is warned more than once about the sin of indifference toward the grace of God, an indifference that eventually may lead to an apostasy from the faith. Even repentance then becomes impossible (chap. 6:4-6). To him who persists in sin after having received the full knowledge of truth there remains only “a terrifying expectation of judgement and a fierce fire” (chap. 10:26-30, N.E.B.).

1 John 5:16. John is making a distinction between sins that are not deadly and sins that inevitably result in death. This distinction corresponds closely to the one made in the Old Testament: on the one hand the sin committed out of ignorance, out of weakness, and by mistake—bishegaga—, and on the other hand the sin committed beyad ramah, “with an high hand,” willfully and intentionally (Num. 15:25-31). The man who sinned willfully, pre-
to which John is referring is again a persistent refusal to repent, to return to the flock. "Return to the flock" does not mean that a man was already dropped from the church records. The serious warning refers also to him who is a regular church member, even a leader, but who, in his heart, has fallen away.

When John describes the change wrought in a sinner at his conversion, he says that that person has "crossed over from death to life" (1 John 3:14). Such a man has eternal life already (John 11:26). But the person who falls away from that faith, he who continues to commit sin in spite of the clear testimony of the Spirit of God, and who persistently refuses to repent, is crossing over again from life to death. John is making the contrast between eis tên zōën and pros tên thanaton: the step to Christ and the step away from Him.

In his whole Epistle, John with great emphasis now warns the church members against this form of apostasy. What, then, is it that makes apostasy an unpardonable sin?

Hebrews 6:4-6; 10:26-31. "For when men have once been enlightened, when they have had a taste of the heavenly gift and a share in the Holy Spirit, when they have experienced the goodness of God’s word and the spiritual energies of the age to come, and after all this have fallen away, it is impossible to bring them again to repentance; for with their own hands they are crucifying the Son of God and making mockery of his death" (Heb. 6:4-6, N.E.B.).

The same earnest warning against apostasy is repeated in Hebrews 10:26-31. “For when men have once been enlightened, when they have had a taste of the heavenly gift and a share in the Holy Spirit, when they have experienced the goodness of God’s word and the spiritual energies of the age to come, and after all this have fallen away, it is impossible to bring them again to repentance; for with their own hands they are crucifying the Son of God and making mockery of his death” (Heb. 6:4-6, N.E.B.).

The crucial point here is phôtizein. The writer speaks about the spiritual situation of the church—the members have grown "dull of hearing"; they ought to be teachers, but instead they need others to teach them "the ABC of God’s oracles over again; it has come to this, that you need milk instead of solid food" (Heb. 5:12-14, N.E.B.; 6:1-3).

Constant Effort to Grow

Spiritual indolence is a sign that people are in danger of falling away from the faith. "Growing" means constant effort, diligence, and struggle. Spiritual sluggishness is a sign that people are in danger of losing their faith and thus are making shipwreck of it (1 Tim. 1:19), such as Hymenaeus and Alexander were doing whom Paul therefore “delivered unto Satan” (verse 20). The examples of these people are a warning of what happens to church members who do not hold to the faith. Gradually they will lose it completely, even though there may remain a form of godliness. A continued spiritual sluggishness, a growing disinterest in daily spiritual life, someday will lead to a total falling away, and a complete loss of faith. As Ellen G. White remarked: "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of the light.”

This form of apostasy, however, is a denial of the Holy Spirit we received at our baptism. It is interesting to note that the early Christian church often used the terms phôtizein and phōtismos for baptism. And those who were baptized were often referred to as hapax phôtisthentes, "the once enlightened." Conversion, "enlightenment," is the work of the Holy Spirit. The enlightened ones indeed have experienced and tasted God’s grace and the goodness of the Lord. They really have become partakers of the Holy Spirit. A continued neglect of this grace is an outright denial of the Holy Spirit, a serious grieving of the Holy Spirit, who once sealed us unto salvation.

Refusal to Grow in the Spirit

This does not mean that a sin committed after our baptism is unpardonable, as
some in the early Christian church taught. The apostle is not referring to a "cardinal sin." He speaks about the persistent refusal to grow in the Spirit. The apostle's words contain therefore the serious warning that such an attitude of spiritual laziness and indolence among the church members leads to a "hardening of the heart," making even repentance impossible.

There is no way back, not just because of psychological reasons but because of strict theological reasons. "The subjective incapability of a new repentance is an objective impossibility of it," wrote Strathmann. A divine judgment is being fulfilled here. (Compare Romans 9.) Subjectively the incapability to return, to repent, lies in the disinterest and apathy toward Christ and His salvation. Objectively, however, it means that whoever persists in living his life without the guidance of the Holy Spirit, whoever continues to live as if God were dead, will ultimately be without God at all. This is God's judgment. Paul in his letter to the Romans, speaking about similar matters, says: "God gave them up" (Rom. 1:24, 26, 28). And Ellen G. White says: "When the Spirit is thus finally rejected, there is no more that God can do for the soul."*

**Spirit of Independence**

The sin of apostasy, for which there is ultimately no forgiveness, is the persistent refusal of members of the church to partake in the Holy Spirit who is working with them. It is the continued attitude of indifference toward and a neglect of a growing in the Spirit. It is also that attitude of independence that leads members of the church to boast of their riches, of "having done well," not realizing how very poor they in reality are and how miserable. For them there is no way back. And the judgment of God is: "I will spit you out of my mouth" (Rev. 3:15-17, N.E.B.).

**Persistent Hostility**

Blasphemy against the Holy Spirit is never a sin committed out of ignorance, by mistake, or out of weakness. It is neither a sin that merely consists of single curses or acts committed once, however serious they seem to be. It is a deliberate and persistent attitude of hostility against the work of the Holy Spirit. Such an attitude may express itself in willfully attributing the work of the Holy Spirit to the devil, thus "satanizing" God Himself.

It may also express itself in a persistent resistance to the call of God that ultimately leads to the sin of deliberate refusal to do the will of God. 6

But this sin may also be the result of Christians' persisting in their attitude of indifference toward the already fulfilled work of grace in them, that attitude of blunt disinterest in the work of the Holy Spirit, in whom they were made partakers, toward their own and others' salvation. Such an indifference, neglect, or luke-warmness leads to total hardening of the heart, which makes even a new repentance impossible. This process is gradual and almost imperceptible. The Scripture gives us a very serious warning that many in these last days are standing in great danger of losing their faith through this indifference and neglect. "We may leave off many bad habits, . . . but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a . . . continual communion, we are at the mercy of the enemy, and shall do his bidding in the end." 6

To a man who is really troubled by the fear that he has already committed the unpardonable sin, a pastor may speak with certainty and scriptural clarity that fear and anxiety in themselves are signs of not having committed it yet. This fear is an evidence that the man has not yet fallen to a deliberate hostility or a complete disinterest toward the Spirit of God. People who have fallen to that sin are not troubled any more by fear or anxiety, but show a full indifference toward the work of the Spirit.

On the other hand, pastors may do well to examine themselves and warn their flock of this serious danger in the Laodicean church. "Remember how critical the moment is. It is time for you to wake out of sleep" (Rom. 13:11, N.E.B.). Let us heed the message.

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1 *The Desire of Ages*, p. 322.
3 H. Strathmann, "Der Brief an die Hebräer" in Das Neue Testament Deutsch, vol. 95, p. 104.
4 *The Desire of Ages*, p. 322.
Must Prayer Be Read to Be Rote?

BRUCE C. MOYER
Bible Teacher, Auburn Academy

ONE often hears the cry raised against rote prayers. Christ raised a cry in His day and so did prophets before Him. What is a rote prayer? Must a prayer be read to be rote?

Recently I assigned a class the task of listening critically to the public prayers on campus. They were to listen for meaningless phrases, thoughtless prayers, and also for thoughtful, meaningful, and natural prayers. After giving the assignment, I decided to do it myself. Unfortunately, I had to be away from the campus on Sabbath morning, but I attempted to listen more carefully as much as I could when I could where I could. I was a bit dismayed.

Prayer is said to be the opening of the heart to God as to a friend, yet some of the prayers I heard sounded more like the opening of the mouth only to a nonentity. There was no feeling, no meaning, no direction, and no blessing. Only if one took the time to close his ears and pray by himself did he feel that he had communed with God.

There were a number of questions that this assignment raised for me, among which were the following:

1. How much thought had been put into the public prayers? Was there any attempt to relate the prayer to the immediate situation or the immediate subject? A number of the prayers touched on anything and related to nothing.

2. What was the Christian experience of the individual who was asked to pray? This comes close to judging, I know, but these questions must be raised by the individual in charge of the service. Is the one chosen to pray one in whom the congregation can have confidence? Can they trustingly follow him as he approaches God? Does he know the way?

3. How many pastors and teachers take the time and effort to teach the people how to pray? By this I do not mean to merely tell them to pray but to take the time to dissect prayer and analyze it in all its various aspects. This would take far more than a single Bible study of a prayer meeting.

4. Perhaps these two are the most demanding questions: How many of us who lead out in worship are able to speak to God as to a friend ourselves? How far reaching is this problem? We can never hope to work successfully with a person with whom we cannot talk freely, easily, and naturally.

Let us take a few moments to consider some of the problems of prayer. The first is the problem of language. Nobody can tell another person what language he is to use in addressing God. People all around the world talk to God in their native tongue. In English some address God in one way and others in another. What matters is that whichever form is used it should be natural to the user. It is the motive, the emotion, the experience, that makes the prayer reverent or irreverent.

Ellen G. White indicates that familiarity with God in prayer is the result of a very close walk with, and high conception of, God. "Those who live in close fellowship (Continued on page 41)
VIEWPOINT

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

Should We Enlarge Our Sanitariums and Hospitals?

(Part 2)

WADIE FARAG
Minister, Pennsylvania Conference

The Type of Worker the Sanitarium Should Employ

BEFORE enlarging certain sanitariums, two more points must be considered. The first has to do with the prospective worker the sanitarium should employ. The second is with reference to the prospective church the sanitarium should erect. Let us consider each separately.

Employing Non-Adventist Help

All pastors are aware of the fact that not all our sanitarium workers are of our faith. At times the pastors are requested to help recruit from their churches faithful members who could serve in our hospitals. I do not intend here to discuss the subject of “Sanitariums versus Hospitals.” This subject has been ably handled before. (See articles by Herschel C. Lamp, M.D., in The Ministry, June, 1966, also of February and March, 1967, and the series of five articles by F. D. Nichol in the Review and Herald, beginning January 9, 1964, and ending February 6, 1964, entitled “A Century of Our Health Message.”) I do want, however, to quote a thought that appeared in the Review a little prior to the publication of these articles. The writer said:

I cannot believe that God raised us up simply to run community hospitals, for example. Nor can I believe that we should build additions to sanitariums merely because more bed capacity is profitable, when we know that we must employ a substantial number of non-Adventists in order to staff the institution. Let us never forget that it is the radiant lives of a devoted, devout staff, and not the pungent odors of strong medications, that should be the distinctive atmosphere of our medical institutions. Because these institutions are not an end in themselves, but only a means toward the end of bringing men into harmony with God in both spirit and body, we must constantly guard against anything that would deflect us from that heavenly end.—F. D. Nichol, in Review and Herald, Oct. 5, 1961, p. 6.

Employing men or women not of our faith, whether Protestants or non-Protestants (for both are employed in our sanitariums), is a major point to be considered before planning an expansion. The type of worker is a major factor when planning.

On this subject God gave us this counsel:

I am very anxious that all those connected with our sanitariums shall be men whose lives are wholly devoted to God, free from all evil works. There are some who seem to have lost all sense of the sacred character of our institutions and the purpose for which they were established. . . . Great care should be shown in choosing young people to connect with our sanitariums. Those who have not the love of the truth in the soul should not be chosen.—Medical Ministry, p. 174.

In the light of this statement alone how can we plan further expansion when we already are unable to staff our sanitariums with those who have “the love of the truth”? Could it be that another counsel is applicable? The counsel that instead of advising us to expand says, “Break up the large cen-
ters"? Indeed, this point demands our serious consideration.

The Lord makes His counsel clear on this issue. He says:

Better for the work to go crippled than for the workers who are not fully devoted to be employed. It is unconsecrated, unconverted men who have been spoiling the work of God. The Lord has no use whatever for men who are not wholly consecrated to His service.—Ibid., p. 207. (Italics supplied.)

If, then, with some nine hundred workers we have to employ those not of our faith, could we be justified to think of an expansion?

**The Sanitarium Church**

In planning expansion we should certainly plan for a house of worship for the sanitarium workers. Here we are confronted with another problem. If all the workers will have "the love of the truth" in their hearts, then they will not forsake the assembling of themselves together "as the manner of some is" (Heb. 10:25). They must have a church, a bigger church. This is another serious step. The Lord gave a great deal of counsel concerning it. He says:

The plan of gathering together in large numbers, to compose a large church, has contracted their [God's people] influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel.—Testimonies, vol. 2, p. 633.

Many of the members of our large churches are doing comparatively nothing. . . . Trees that are planted too thickly do not flourish. . . . It is not the purpose of God that His people should colonize or settle together in large communities.—Ibid., vol. 8, p. 244. (Italics supplied.)

Let those who have lived so long in places where there are large churches of believers go out into the harvest field to sow and reap for the Master. . . . Bringing so many believers together in one place tends to encourage evil surmising and evil-speaking. Many become absorbed in looking and listening for evil.—Ibid., p. 83.

Here then is another danger. Those who do not have "the love of the truth" should not be employed. But the employment of only those who are "fully devoted" to the cause will bring "so many believers together in one place," and thus their spiritual growth will be endangered. The other alternative would be to follow the Lord's counsel who said, "Let these institutions be small, and let there be more of them" (Medical Ministry, p. 323). For, "Thus saith the Lord: 'Buildings will give character to My work only when those who erect them follow My instruction in regard to the establishment of institutions.'"—Testimonies, vol. 7, p. 101. (Italics supplied.) Did not the Lord tell us, "Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor"?—Ibid., p. 100. Our work is indeed of a different nature.

**Concepts to Guard Against**

Surprising as it may be, it is easy for us, as a people, to be in danger of being led astray, at least in our thinking, when it comes to matters that have to do with work that entails doing good to others. We should guard against thinking that we are commanded to do every kind of good work that has to be done, whether it be uplift work, care for the orphans, or care for the sick. The Lord did not instruct us to have a monopoly on all such good deeds.

When it comes to taking care of orphans, for example, it is one thing to take care of those orphans that are "among us," and it is a totally different thing to think that we are to do every possible thing to provide for every orphan that we can possibly reach. This work, though good in itself, has not been given to us. The Lord wants other denominations to support that kind of work. We have been given a different work that is to occupy the major portion of our energies. The counsel is:

Let the people of the world be aroused, let the denominational churches be canvassed by men who feel the necessity that something be done in behalf of the poor and orphans. In every church there are those who fear God. Let these be appealed to, for to them God has given this work.—Ibid., vol. 6, p. 286. (Italics supplied.)

Taking care of every orphan that we could possibly reach, and we are here only citing an example, is good work but it is not necessarily our work. Similarly, providing for every kind of sick person is certainly good work but not necessarily our work. God did not assign us this task, good as it may be. "The purpose of our health institutions is not first and foremost to be that of hospitals."—Medical Ministry, p. 27.

Our purpose is not merely to help people physically but to help them accept Christ. . . . The conduct of each worker is to tell on the side of right. We have a warning message to bear to the world.—Counsels on Health, p. 343.

One of our late brothers stated it well when he said, "God did not assign us the

(Continued on page 41)
**FEEDBACK**

**DEAR BRETHREN:**

I am deeply burdened with the growing problem of seeing trouble in the marriage relations of some of our beloved ministers. I know of many true incidents of misery and breakups that have and are plaguing our ministers today. Knowing the strain and sacred responsibility of bringing lost souls to a life-saving relationship with their God these days, I am concerned that many of our ministers are not enjoying the perfect peace of mind they should in order to do well their work for God. Satan is sparing no one.

We do not say the husband is never at fault, but I urge you to seek God’s wisdom and then write a good strong article or perhaps an open letter to ministers’ wives. This is badly needed. There is much selfishness manifested on the part of some ministers’ wives, and they need exhortation.

Many of our ministers are downright miserable because of unbelievable un-Christianlike behavior and lack of concern for their burdens by their wives. Most of the ministers “hold it all in and go on the best they can” for the sake of the cause. I am sorry to see this trend and that is why I am appealing to you to do something that may help.

Sincerely,
A Sister in Christ

**DEAR EDITOR:**

My heart has been fired as I read the “Call to Commitment” in the January issue of *THE MINISTRY* magazine. I choose to respond and give all that I can to this commitment. We see so much dedication to many questionable programs in the world. Can I not be more committed to an unquestionable cause? By God’s grace, Yes!

With the fervor and zeal of Heaven I shall press forward the urgent truths for this hour in my three little churches. They may be little, but by God’s grace and power they shall not stay this way. I covet your prayers.

Your fellow servant,
TERRY McCOMB

**DEAR EDITOR:**

I do not know who Ron Runyon is but I was thrilled at the article which you printed in the February issue of *THE MINISTRY* from his pen. This is an article long overdue. I do hope that each of our ministers and youth leaders will take this thing seriously and save our youth for the kingdom.

We need to return to a program of educating our youth to the joys of working for Christ. Thanks a million for this article. It gave me something to think about—and by God’s help to put into practice.

RODNEY E. DALE

**DEAR EDITOR:**

I thought you would be interested in the evangelistic meetings being presented in Oslo by Elder T. S. Valen, who was eighty years old about a week after his campaign began. I understand that he won thirty-five souls for Christ in 1967.

This is a challenge to young men and to those who choose to retire before they are ninety years!

BRUCE M. WICKwire
Secretary, Publishing Dept.
Northern European Division

**DEAR EDITOR:**

I just opened the latest *MINISTRY* and my eye fell on page 58 and the article “Preacher’s Progress,” by Ron Runyon. I couldn’t agree more with the content of his article. I believe that the SDA ministry as a whole is guilty of the indictment that he mentions. And I might add it isn’t limited to the preachers among us. We are all afflicted with the same malady and I am speaking for myself as well. This article should be required reading for all of us not just the ministers.

C. E. RANDOLPH, M.D.

**DEAR EDITOR:**

Since reading the “Call to Commitment” in the January issue of *THE MINISTRY* and joining with my fellow ministers in dedication to its call, I have resolved that this must be more than just another response to greater soul-winning endeavor.

We all—this preacher among them—have been “at ease in Zion” too long. We have not been ordered to assume this posture by our Commander, but rather to manifest zeal, effort, and sacrifice in proportion to the infinite value of our goal—lighting the world with the glory of God’s judgment-hour message!

I want to gain heaven, and I want my people with me there, along with many other precious souls. Pray for us that we will get this call for revival and reformation off the pages of record, and into the hearts of all our people who need it so desperately for their own spirituality and for the finishing of God’s work on the earth.

Your fellow worker,
R. E. DuBose, Pastor

**DEAR EDITOR:**

I think the February issue of *THE MINISTRY* is one of the finest of recent issues. It was well balanced in articles and in the treatment of each subject.

I was especially impressed with the editorial entitled “Rare Steaks,” which I consider most timely and most important in the face of the facts which were set forth. With the protein foods made available by our food factories there is little reason for any Seventh-day Adventist to continue the use of flesh foods.

Sincerely,
D. S. WEINBERG, Pastor

THE MINISTRY
ANY efficient business operation keeps records. When a new man takes over he does not have to start from scratch, but builds on that which his predecessors have accomplished. In the ministry there are basically two essential types of records that need to be kept. One is a file of the church membership and the other a file of prospective members. When a uniform card is used throughout a conference, a worker transferring from one church to another can begin immediately to work intelligently with the records left by his predecessor. He does not need to set up a new filing system, because the one already set up is the same as that to which he is accustomed. The work of transcribing records from one system to another is eliminated.

Recognizing the need for standard forms on which to keep these vital records, the committee on evangelism of the Oregon Conference has adopted for use within the conference a church Family Record Card and an Interest Information Card. Both cards are printed on 6 by 8 card stock. Different-colored stock is used to distinguish one card from the other. The cards are scored for folding to make a double 4 by 6 card for pastors who prefer a card file to a notebook. They are also punched for a standard size 5½- by 8¾-three-ring binder for those who prefer the notebook method.

A card is made out for every prospect that comes to the pastor's attention. This would include relatives of church members, guests who visit the regular services of the church, funeral contacts, literature evangelist contacts, those who have at-
tended past evangelistic services, et cetera. These names provide fruitful ground for friendship team visits, invitations to evangelistic services, and a place on the "friends of the church" mailing list to be notified of special events on the church calendar.

With the implementation of this simple system there should never be a time when a new man assumes a pastorate without inheriting the name of a single prospective member from his predecessor.

The Church Family Record provides an incoming pastor with a profile of each church member, which enables him to become acquainted with the needs and potentials of his flock in a minimum of time. He will know who have recently become members, and to these he will give his first attention. The use of this file will help to make the transition from one pastor to another as smooth as possible.

This system is not cumbersome. It does not add work but it does add efficiency. The records kept in heaven by angels will determine who is saved and who is lost. In another sense it might also be said that the records kept or neglected by pastors here on earth will in some cases be a deciding factor as to who is saved and who is lost. Names are souls—a sacred trust. Guard them well.

### Genesis and Science Notes

Notes on the articles on "Genesis and Science" which were run in the February, March, and April issues of The Ministry.

**February, page 22, column 2, lines 5, 6.**—"The actual decrease experienced (Suess effect) was only 1-3 per cent and probably averaged a strong 1 per cent."

**February, page 27, column 2, paragraph 1.**—Recently published data reveals that since 1964 radiocarbon in the biosphere has been returning to its pre-1962 level. (Tauber, 1967; Stenberg and Olson, 1967.) Failure of the radiocarbon level to increase beyond approximately two-fold may be due to unexpectedly rapid absorption by the ocean.

**March, page 35, column 1, line 3.**—"The Ukraine" should follow "Middle East." (Vogel and Waterbolk, 1967.)

**References:**

**Corrections:**
- March, page 34, column 1, line 8.—Dr. Laszlo Vertes not Laszlo.
- March, page 35, column 1, line 5.—"based on the information." not "that information."
- March, page 46, 4th line from bottom.—"Not the relatively small amount" rather than "not relatively the small amount."

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."—Christ's Object Lessons, p. 342.
Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.

To train the members otherwise might be a long process. However, I have been in a few churches where they have cut strips of scrap carpeting or other types of batting used in building construction, and used this in the receptacles. It is amazing how the dropping of songbooks is hardly ever noticed following this procedure.

Bible Tapes Available
The American Bible Society has tapes of the New Testament in either the Revised Standard Version or the Good News for Modern Man, Today’s English Version, at a very special price. The eight reels that make up the set are only $19.20, or $2.40 per reel. This is the 7-inch reel at 3/4 speed.

Discarded Visual Aids Needed
A letter from one of our workers in the Far East says: “I wonder if you can tell me where I can get old film slides that are not used any more by our workers in the U.S., or films or color slides which can be bought cheaply. If you are able to help me in this please send them to my address and label them ‘Used Pictures, or Discarded Visual Aids, No Value.’ This will help to avoid paying the heavy duty that is required on imported goods.

“I am thinking of making my own Audio-Visual Aids in the Iban language. I have learned to speak in that dialect. Old scenery slides from every part of the world would be welcome as well, because these can be a help in gathering crowds. Many are prejudiced against us but these pictures help to melt their prejudice away.

‘By the Lord’s help I am planning to hold one evangelistic meeting in every village every month. I am sorry there are only twelve months in the year.—Sammy Lee, P.O. Box 41, Kuching, Sarawak.”

The German MINISTRY
The Central European Division produces an excellent little magazine called Aller Diener. It uses much of the material from THE MINISTRY and takes other helpful ministerial hints from its local journals. These have real point. For the first quarter of 1968 we noted an emphasis on local evangelism, trying out some American methods—adapting plans presented at the 1967 Autumn Council. Suggestions for the minister’s personal life—his prayer and Bible study habits—had true appeal. It has a good spiritual tone.

Noise in the Sanctuary
Last Sabbath while visiting the church I noticed that after the last hymn had been sung, and just prior to the benediction, there was the noise of songbooks being dropped into the songbook receptacles. This happens in many churches.

Making the Right Arm
Part of the Message
(Continued from page 17)
Physically Fit?” et cetera. The handbill has pictures with action, cropped artistically to depict the subject. On the front is the picture of my wife and me, with the cropping outlining the two of us. I hold a model heart, pointing to the coronary arteries, and my wife holds a plate of food. After identification of both of us, the picture carries the caption, “The Hubbards discuss the relationship between diet and heart disease during one of the Living Faith Lectures.” Inside is a man clutching his chest in a heart attack. Also I am pictured tasting one of my wife’s samples, and our two children holding a Bible. On the back a plate shows me making a black light drawing, a photo cropped like a package of cigarettes shows me pointing to a cancerous lung, and finally there is a picture of the Worthington and Loma Linda foods in a large display.

These same pictures are well received by newspapers when presenting a news release, thus conveying the message of the church through news media. Adventists are now in a unique position to proclaim a full message to the world, including the principles of right living.

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God Calls for a Higher Standard

MINISTERS in this great cause have a grave responsibility upon their shoulders. They are entrusted with a holy work, which should be carried out with meticulous precision. If we are to be what God expects us to be, we must be men of prayer, men of action, men of the Book, and men of good example. God expects the very best of His ministers.

I have been increasingly alarmed at how little confidence many people have in our ministers because of the low standards of some. They have failed to raise the banner high and their ministry has dropped to the level of the commonplace. In plain counsel Ellen G. White states:

“What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. ‘Without Me,’ says Christ, ‘ye can do nothing.’ The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, all are condemned by the word of God, and are entirely out of place in the sacred desk.”—Testimonies to Ministers, p. 142.

“Our ministers need a transformation of character. They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christlike. Such a minister will pray. He will weep between the porch and the altar, crying in soul anguish for the Lord’s presence to be with him; else he cannot stand before the people, with all heaven looking upon him, and the angel’s pen taking note of his words, his deportment, and his spirit.”—Ibid., p. 143.

What kind of conversation characterizes an average pastoral visit today? Are comforting words spoken? How do you feel when you leave the one visited? Is there a sense of satisfaction? I believe too little visiting is done today, and when it is done, it is far from the ideal. How little we realize the struggles that go on in some homes. The heartaches—yes, in many Seventh-day Adventist homes! It is the duty of each pastor to visit each of his parishioners as often as possible even when there are no problems. He will save himself from problems that might come otherwise. The trouble with too many of us is that we tend to get involved with the nonessentials. Too much working on the roof of the church instead of with the hearts of the members. A short call at any home will bring rich rewards if done in the proper way. A word of cheer, a brief sincere prayer, a small counsel here, a suggestion there, and a smile as you go. Along this line of thought we again read:

“There are souls who are starving for sympathy, starving for the bread of life; but they have no confidence to make known their great need. Those who bear the responsibilities in connection with the work of God should understand that they are under the most solemn obligation to help these souls; and they would be prepared to help them, if they themselves had retained the soft, subduing influence of the love of Christ. Do these poor souls, ready to die, look to them for help? No; they did this until they could have no hope of help from this quarter. They see not a hand stretched out to save.”—Ibid., p. 353.

Do Baptismal Goals Pressure You to Lower Your Standards?

Among the many things a pastor is called to do is to have a baptismal goal. Goals are good. They are something to measure accomplishments by, but let us not forget that quality should come first. What good is it to reach the baptismal goal for 1967 and then have more than half of the new members slide back into the world within weeks after baptism? Think about it. Altogether too much emphasis has been placed on numbers and too little regard as to quality and preparation. It is shocking to hear some reports come in of such instances. Here are two:

R. C. BOTTSFORD
Departmental Secretary, Bahia Sergipe Mission, Brazil

THE MINISTRY
Here in the U.S. in a small town a certain pastor held a series of meetings in one of his churches. After the close he saw few results. This made him nervous. He called on some who had attended a few meetings and one man particularly. This man still had the tobacco problem. He chewed. But said the pastor, “My dear brother, it takes time to weed these things out. Come now, you have given your heart to Christ and He will help you to overcome this later. How about next Sabbath?” And the case of a young woman who still worked on Sabbath and promised to stop that as soon as possible, she also was hastily placed in the baptismal tank. Needless to say, although their names are still on the conference books, they don’t attend church. They continue as they were! And so do many others who are hurriedly baptized without knowing a thing about such subjects as Spirit of Prophecy, tithing, or in some cases the unclean meats. I had one woman once ask me if I liked my broiled shrimp with or without mayonnaise! She had been baptized six months before. And I could tell of homosexuals and prostitutes who have been baptized without due precaution. They are still in the business, but they were included in the final count of the yearly baptismal goal, just for numbers’ sake!

It is high time to correct this trend before it leads to disaster. As things stand there are too many apostasies already. Why add to the list? I appeal to our vast army of able young and old ministers in this marvelous work of God. Let us halt this needless waste of souls. Let us pray much. Let us visit much. Let us give our heart to God daily. If we walk hand in hand with God in spiritual contact, we need not worry about goals. He will give us the stamina it takes to search the souls out and will help us to find the sincere ones who will be noble and strong members in His cause. God wants quality souls, not erratic and fictitious figures on paper who have gone back to the world.

Must Prayer Be Read to Be Rote?

(Continued from page 33)

with Christ will be promoted by Him to positions of trust. The servant who does the best he can for his master, is committed to familiar intercourse with one whose commands he loves to obey. In the faithful discharge of duty we may become one with Christ; for those who are obeying God’s commands may speak to Him freely. The one who talks most familiarly with His divine Leader has the most exalted conception of His greatness, and is the most obedient to His commands.”—The SDA Bible Commentary, Ellen G. White Comments, on Dan. 2:18, p. 1168.

Another problem is the tone of the voice. Much is conveyed by this. We have all heard of “preacher tone,” and some of us are far too familiar with it. When preacher tone comes through in prayer, it immediately takes the prayer out of the realm of reality and true worship and places it in the realm of sacrilege. It is unnatural and anti-intellectual, for no one would talk with another normally in so thoughtless a manner.

A third problem is that of relevance. One gets the feeling that as a people we are far too general in our Christian experience. We ask blessings on anything and everything, but we do not get down to brass tacks about the business at hand. Many of my students mentioned this. Prayer should be for the immediate situation, for specific needs.

As an experiment, may I suggest writing our prayers out for a season. This experience helps to make us think of the words we use. We can no longer merely think toward God; we are forced to talk with Him, and to think of what we are saying.

The great need is the ability to be able to speak to God with ease, with freedom, and with effectiveness, and to teach others to do likewise. Until we are doing these two things we are failing in our ministry and in our own Christian experience.

Should We Enlarge Our Sanitariums and Hospitals?

(Continued from page 35)

task of providing every kind of hospital facility for every kind of sick person in the country.”—F. D. Nichol, in Review and Herald, Jan. 30, 1964, p. 2.

It is vital then to guard against being subtly led to go contrary to God’s divine counsel (with reference to the size of our institutions) because of the fact that we are endeavoring to do a good work—a work that may not be our assignment in the first place.

(To be continued)
A Second Touch, Keith Miller, Word Books, Waco, Texas, 156 pages, $3.00.

If you can read Keith Miller’s A Second Touch and not recognize some of your own experiences and gropings, you either haven’t lived very much or are less than honest with yourself.

Miller’s title is taken from the experience of the blind man, who, after Jesus touched his eyes, required a second touch before he saw clearly (Mark 8:22-25). The author feels that individuals, groups, and whole congregations need a second touch to make them effective for Christ.

This little volume is an intimate, personal testimony by the author and is a challenge to the reader to a candid re-examination of his Christian experience.

I recommend this book to ministers and laymen who think they are pretty effective in their witness and also to those less satisfied with themselves. In short, I believe both “Pharisees” and “publicans” will be benefited by reading it.


If the apostle Paul were on earth today we would all deem it a high spiritual privilege to hear him engage in prayer. It is rather strange that very little has been authors concerning the prayers of the apostles, and particularly those of Paul. Paul was a man of prayer. Praise, devotion, gratitude, and intercession made up his way of life. In fact, we may, through his prayers, gain a more complete understanding of Paul himself, the God whom he served, and the churches with which he worked.

This is the first extensive book of this type I have seen, and I am impressed with its value to the minister who must be much in communion with his God before he is fitted to go forth and speak His name: to bring him into a suitable frame to handle divine things and endue him with power.

This work contains excellent material with which to seed one’s thoughts for the midweek praise and prayer service, such as Paul’s prayers for hope, peace, insight, weaker brothers, concerning tribulation and affliction, of benediction, of gratitude, for understanding, for spiritual apprehension, for inner strength, for Christ-centeredness, for comprehension of God’s love, for fruits of righteousness, for worthy walk, for longsuffering, for preserving grace, for comfort and stability, patience, and for sanctification of the young saints.

Gleanings From Paul is an attempt to capture the essence of the apostle’s concern for his own spiritual progress and an intercession for the churches for which he constantly prayed.

Andrew Fearing

Jerusalem Through the Ages, Charles F. Pfeiffer, Baker Book House, Grand Rapids, Michigan, 94 pages, $1.95.

With the June war of 1967 a new interest has developed in the continuing Middle East crisis. Jerusalem being the focal point of much of the tension, it becomes increasingly necessary for the minister to have a thorough knowledge of the important place this city has played in history.

Jerusalem Through the Ages is packed with historical information, beginning with Abraham’s visit with Melchizedek, then King of Salem (Jerusalem), and continuing through to the 1967 war.

The author reflects his own intimate acquaintance with the Holy City and his thorough knowledge of the archeology of the Holy Land. He has packed an amazing amount of information into these 94 pages.

O. M. Berg

Use the Bible Effectively in Preaching

(Continued from page 12)

attention to the scripture must be given not for the sake of impressing the congregation with your fund of knowledge but to add appreciation and significance to the message the text is designed to convey. In this respect, the speaker must guard against spending so much time talking about the text (historical background, etc.) that little attention is given to the message of the text itself. One is only the means to the end.

When the sermon hour is past, the passages of Scripture used may well have been so impressed upon the minds of the hearers that they will never read the words again without recalling the sermon. And not only will the hearers have received a fuller understanding and appreciation of the scripture used but also of the entire book from which the text was taken. They may also have a new interest in, and appreciation of, the author. All of which will have created a desire in their hearts to learn and study more.

O. M. B.
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Dr. Peale Offers Counsel via Recorded Messages

Dr. Norman Vincent Peale, famed preacher and author of The Power of Positive Thinking, is now offering his personal counseling services by telephone. "Do you feel discouraged, frustrated or blue and need a helpful and inspirational thought for the day?" a flier asks. "Then dial 889-7155 in New York for a 90-second recorded message from Dr. Peale." The new service was inaugurated by Guideposts magazine, a nondenominational inspirational monthly in Carmel, New York, of which Dr. Peale is the editor.

Billy Graham Drops Plan for College

Evangelist Billy Graham said in Vero Beach, Florida, that he is shelving his plans for a $50 million university which would have trained evangelists and other religion specialists for service throughout the world. Mr. Graham said that 22 cities had offered property and financial aid for the school, but that at the moment, to become an educator would "be a great diversion from my preaching and worldwide crusade." The worldwide crusade, he said, would be his primary ministry for at least the next ten years. The Billy Graham Evangelistic Association, he confirmed, is considering raising funds to submit a bid for the liner Queen Elizabeth, which would be converted into a Bible study center.

Saturday-Sunday Sabbath Is Studied by Bishops

A poll among Roman Catholic bishops of Canada to determine their reaction to having "Sunday" begin at sundown Saturday for easier Mass attendance is being undertaken. The survey is expected to be completed among the 98 prelates by June. Having the Lord's Day begin at sundown Saturday—paralleling the Jewish Sabbath observances—would be simply a convenience. Catholics would be able to attend Mass Saturday evening or Sunday, thereby fulfilling obligatory Sunday attendance at Mass. It would also prove a convenience for tourists and weekend travelers.

Narcotics Sales to Students Not Difficult to Prove

Tipped that narcotics were being sold to students of George Washington High School, the New York Post assigned reporter Bryna Taubman to check out the story. Passing as a teen-ager, she mingled with students, sat three hours in an auditorium, attended an experimental class in sociology. She had faked registration papers ready if supervisory personnel questioned her presence. No one bothered. Miss Taubman had estimated that it might take a week of her time to prove or disprove the tip. It didn't. She approached girls smoking in a lavatory, asked where she could "get some stuff, pot or hard stuff." They steered her to "any guy with long hair—they all have it." The first boy she approached said, "I usually have some, but I don't right now." He directed her to a neighborhood store. There she was introduced to a boy who was being joshed by another for having been "turned on." His "eyes were half closed . . . [he] spoke in whispers . . . like someone awakened from a deep sleep." Told she wanted to "sniff" heroin, he accepted her money, walked her to a street corner, left her to enter another store. Miss Taubman waited while he conferred with "a man in his twenties," and he soon returned with a "small piece of wax paper, folded several times." It contained heroin. Elapsed time: 4 hours and 27 minutes.

Lord's Day in Contemporary Culture Theme of Session

Plans for a "Consultation on the Lord's Day in Contemporary Culture," to be held October 7-9 in Valley Forge, Pennsylvania, were made in New York. The board of managers of the Lord's Day Alliance decided that the consultation would try to "rediscover the spiritual dynamics possible in a Sunday set aside for worship, renewal, religious education and fellowship."

Baptist Association Permits College to Accept U.S. Aid

The Atlanta Baptist Association voted, 487 to 370, to permit Atlanta Baptist College, now being built in Atlanta, to apply for Federal loans and/or grants for new buildings and purchase of equipment. Such Federal aid, the association emphasized, "shall not limit the freedom of the college in the conduct of the operation in respect to faculty, curriculum or any other matter." The decision—a reversal of the traditional strong Southern Baptist stand on church-state separation marked the first time that an official Georgia Baptist group has agreed to accept Federal funds to help finance a denominational institution. Following the vote, Dr. Dick H. Hall, Jr., announced he was resigning as vice-president in charge of development at Atlanta Baptist College. "I find myself in an untenable position," he explained. "I have supported the principle of separation of church and state through all my ministry. Last night the Atlanta Baptist Association acceded to the wishes of the Board of Trustees,
By a simple turn of the telephone dial, a person or a whole family can listen instantly to proclamations of truth... in God's way and in the spoken words of your own sermons. Telephone evangelism is the new magic that brings home to everyone, at any time of day or night, the paths of righteousness and fulfillment. Hopeful, successful programs such as 'Dial-A-Prayer,' 'Smoker's Dial,' 'Drinker's Dial,' 'Dial the Truth,' 'Dial the Answer,' 'Are You Lonely' and many others have given inspiration through conversation. Perpetually available, to the soul-needy wherever RECORD-O-FONE automatic telephone evangelism systems are employed. Multitudes of people, more than you can ever reach in a year of Sabbaths, await your "Gospel On The Line" through the medium of RECORD-O-FONE. We invite you to hear a personal or group demonstration.

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opening the door for the use of Federal funds. To be of further use to the college I would be compelled to compromise very deep convictions. This I cannot do.”

Medical Missionary Evangelism via the Telephone

(Continued from page 23)

8. Instruct in dietetic reform. Prepare food in simple, appetizing ways, a nourishing diet without the use of flesh foods. It is better to know how to keep well than how to cure disease.

9. In a special sense the healing of the sick is our work. We should work among the lowly, poor, and oppressed (this can include all classes of people).

10. When people ask questions about our religion, we should be ready with an answer for the hope that is within us. The first fruits from this work are soon to be baptized. About a year and a half ago a man called for the literature that was being offered on Smokers Dial. He mentioned having the flu and was pleased to accept an offer of a hydrotherapy treatment. This he received along with a prayer by a nurse who went with the individual who delivered the literature. He made a ten-dollar donation at that time. He looked over the offer of a free Bible that was included with his literature and called for one. The lessons were delivered at the same time as the Bible. The man became so engrossed with the Bible lessons that he went through all fourteen of them in one week. Later he attended church and also evangelistic meetings in the church. At the present time he and his wife are preparing for baptism.

In Medical Ministry are these words: “In every large city there should be corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained.”—Pages 300, 301.

So far this work in Milwaukee has been done on a volunteer basis. I do believe that a more effective work could be done if these workers were sponsored in some way so that they might be able to spend their full time at this work. Advertising has not been done to any extent because of lack of funds and time. In New York City an excellent pro-

gram is being conducted from a central registry, training and sending out Home Health aides. Medicare legislation provides for such workers. Inquiries have been made, and there is no really concrete program to be followed as yet. The Home Health Aide program is still in the experimental stage.

On page 523 of Evangelism is this statement: “I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening.” Medical Ministry tells us that physicians and ministers are to train workers to do medical missionary work. Now is the time to take advantage of this advice.

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★ R. Allan Anderson on "Worship."

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worship, and furthermore, it is full. This man is intimidated. We must not be bound by old in-
sage. He regards it as a portrayal of divine char-
deed dealing with the issues in the light of Bible truth.
indeed appear as sparkling relics of a bygone age.
COUNTERMANDED

He is alive, energetic, interested in his own mes-
tainly of no concern to sophisticated man.
pertinence to twentieth-century problems and cer-
fan to increase the coverage of an abbreviated
fashionable, often requiring a handkerchief or
holding once religious ritual is a matter of dead
form to which they give weekly attendance either
from fear of hell or for desire for heaven. Neither
debate among the readers of this column. To many
majority numerically, the fact of being on God’s
majority!

By contrast a minister comes to mind whose
rity. Much to be preferred is life with the minority
rather than death with the majority. But on the
side . . . the right side . . . spells supreme secu-
le of Omnipotence. God is always a majority. When
the sound of the last trump shall penetrate
the prison house of the dead, and the righteous
shall come forth with triumph, exclaiming, ‘O death,
where is thy sting? O grave, where is thy victory?’
—standing then with God, with Christ, with the
angels, and with the loyal and true of all ages, the
children of God will be far in the majority.’

To transfer our gaze from this earth to the uni-
verse and sense that as children of God we belong
to the vast family of Heaven, is an encouraging
thought. We are not insignificant! We are in the
majority!

Furthermore, even if we will never be in the
majority numerically, the fact of being on God’s
side . . . the right side . . . spells supreme secu-
rity. Much to be preferred is life with the minority
rather than death with the majority. But on the
Gospel side of the race of life . . . life with the
majority is our reward!

J. R. S.

THE MINISTRY