Needed—apostolic power for present-day preaching
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MY HEART has been greatly cheered by the soul-winning reports coming in from all parts of the world. Our accessions by baptism and profession of faith increased from 125,000 in 1965 to 140,000 in 1967. Trans-Africa leads the world divisions with 31,057 additions in 1967. South America is in second place with 25,607. North America reported 23,000 in 1965, faltered a bit in 1966 with 21,000, but made a good comeback in 1967 with 23,476, which places it nearly even with Inter-America for third place among the world divisions. The other world divisions have also been blessed of God in their renewed evangelistic thrust. We appreciate what all our leaders have done to ignite the fires of evangelism around the world. During the months ahead we must undertake the greatest soul-winning advance this church has ever experienced. I have no doubt that our pastors, evangelists, teachers, medical workers, and, in fact, every category of worker in the church, will join in making this achievement possible under God's blessing.

Let us preach the truth, sing the truth, write the truth, and live the truth. Let our voices be heard over the radio, on the television, in the press, behind the public pulpit, and in the living rooms of America. Let us saturate the airwaves, fill the tabernacles, crowd the tents, overflow the churches, throughout all the great continents of earth.

I could scarcely believe my eyes, but as I looked again I was assured it was true—43,292 persons were dropped from the remnant church during 1967 either for apostasy or because they were missing. Think of it—this number is larger than the Central European, Southern Asia, China, Russia, or Middle East divisions. We lost more members in twelve months than we have members in 58 of our unions around the world. How sad—to lose a whole union or a whole division in just one short year!

Why did this large number leave us? Some became discouraged because no one in the church seemed to care for them. Some reported the pastor seldom, if ever, visited them. Some dropped out because they were never truly converted. Some followed Demas—love of the world prevailed over love for God. Some just didn't care any more—apathy, boredom, or whatever you wish to call it.

What are we as workers and leaders going to do about this appalling situation? Are we
going to sit idly by while these souls go their heedless way without stretching forth a hand, exerting an effort to do something for them? Of course not. Soul conservation is as much a part of evangelism as soul conquest!

At the last Autumn Council a fine plan, presented by the Ministerial Association, was adopted. You will be hearing more and more about it—CONCERN. This is not a campaign, this is an earnest effort that should be supported by every worker and every member in the church. It envisions contacting every backslider in our area with prepared materials, with prepared hearts, seeking to warm them up and bring them back. If you don’t receive your materials for this fine program soon, contact your conference ministerial secretary or your conference president. They will be able to help you. Brethren, we simply must do something for the backsliders about us. If we do our part, the Lord, by His good Spirit, will help us. This is truly evangelism.

But before the evangelistic outreach, whether it be for new interests or for backsliders, there must be the evangelists’ inreach. Before God can do great things for the public through us, He must do something real and wonderful for the evangelist in us! As workers and leaders in God’s cause we can hope to lead this church into true revival, reformation, and evangelism only as you and I are in the vanguard of this mighty movement Godward! We can never expect our people to be what we have not yet become in Christ Jesus! The revival, the reformation, must begin in your heart and mine!

These are days that challenge, not our dynamic methods, but our godly example. People are longing for preachers who live their sermons as well as speak them. Those with whom we come in contact need to see our message as much as they need to hear it. You and I must be the third angel’s message in verity, as well as proclaim it! There must be no credibility gap between us as ministers and those whom God has called us to serve.

Brethren, having made our own calling and election sure, let us move forward in confidence—forward in a mighty evangelistic advance, forward to the kingdom, leading a mighty host of witnesses with us. Let us storm the bastions of the evil one. Let us sweep through the towns, let us invade the inner cities. Let us take our precious message of reconciliation into the homes and into the hearts of millions of men and women, young and old, around the world during the next two years. And, as I have said before, let us not forget those who once worshiped with us—they must play an important role in our evangelistic planning.

Fellow leaders, fifty-five of your brethren in the General Conference are with you in this great evangelism thrust. We lay no claim to the talents of the Detamores, the Colthearts, the Cooks, the Spanglers, the Clevelands, the Kents, the Montanas, the Sitompuls, the Wrights, and a host of others whom the Lord has endowed with special evangelistic talent, but we love the same Lord and the same message. We are all working toward the same goal—a finished work and a coming King—and we want to be in the thick of the battle with you. We will do our best—pray for us! Let us all move forward together!

You and I have God’s last-day message. Preach it! Sing it! Write it! Live it! God bless you!

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**STAND FIRM**

**LOUISE C. KLEUSER**

Stand firm, ye men of God,
In homeland or afar,
His blessed truth draws common tie
No matter where we are!

Stand firm, His holy law
Proclaim with Spirit’s power,
And gather in the precious flock,
For ’tis the judgment hour!

Stand firm, lest ye be swayed;
Our Sou’reign has the field.
Ten thousand foes on ev’ry hand
Now beckon us to yield!

Stand firm, the truth won’t fail,
Her conquest now is sure;
Stand as a mighty brotherhood,
And to the end endure!
Preacher’s Progress

My Fortunate

INTERNSHIP

For Those Who Don’t Know

What It Is All About

RON RUNYAN

THE kind of start a man gets in the ministry usually sets the pace and attitudes for his future work. I am convinced that my own internship under the direction of two well-qualified pastor-evangelists proved to be an inestimable blessing. My advisers knew where they were going, for their great burden was to win souls for Christ.

Cutting Lawns and Washing Cars

Fortunately, I was not among those who had to act the part of a servant and run errands for my superior’s wife or cut his lawn and wash his car! I have heard stories of such occurrences, and I suppose some of them are true. Too often we use interns rather than train them.

It is my personal conviction that it is time for this church to assign interns to only a select group of overseers—men who have their heads put on straight and know where they are headed and what the real goal of the church is. It’s time for men such as these to sit down with their under-under-shepherds and lay it on the line by letting them know that their whole purpose and goal in life is to advance the cause of Christ in terms of winning souls. It’s past time for our administrators to bring in the unproductive ministers and advise these men, good Christian men of course, to perhaps seek some other line of work rather than to take sacred tithe money and end year after year with a zero under their baptismal record. It is time to let these men know that the ministry is not a profession, but a calling of God to do a specific task, which is none other than to preach and baptize.

Fortunately, my internship years were spent not only in a regular church program but in two major evangelistic campaigns. During these meetings I began to grasp the value of a soul. I began to sense that the church existed for one reason only—not for business, not for piling up wealth, not for erecting super-duper buildings, not for dashing around the world without a message—it existed for the spreading of the gospel of Jesus Christ.

I often pondered the aim and goal of Paul as found in Philippians 3:8, “That I may win Christ.” What does it mean to win Christ? Of course, it means salvation. But no man can receive salvation for himself without carrying an immense burden for the salvation of others.

What Would Christ Say?

If Christ were to stand before us today and tell us the great burden of His heart, what do you think it would be? Do you think He would discuss the need of more modern equipment in our offices and institutions? Would it be to make sure that the denomination is financially solvent? Would the wage scale be the great burden of His heart? Do you think He would discuss the necessity of our aiming for some administrative or departmental post? Would God put at the top of His discussion list sustenation funds, better housing, automobile allowances, recreation, et cetera? Certainly

THE MINISTRY
our Lord is interested in all these things I have mentioned. But wouldn’t Christ cry out:

"Don’t you understand, I died to redeem you? I lived on earth to sanctify you! I plead with you to lay aside your selfish motives! Forget the pursuit of pleasures! Stop talking politics! Let all the necessary business of the church be strictly secondary to the one giant purpose of rushing to every nation, kindred, and tongue the glorious news that I am alive, I am investigating the record books of men, I am coming soon! Don’t you understand that when I come only those who have developed a Godlike character will go to heaven? All the scaffolding will be cleared away. Your main concern is to be ready and get others ready for My return!"

Production of Dandelions

As an intern I learned by watching the example of my trainers that the prostitution of our powers to obviously needless, unnecessary, or unworthy aims is the saddest thing that could happen to us. For the church to miss the goal of soul winning is like setting elephants to work threading needles. To use my powers in anything less than the promulgation of the gospel is as ridiculous as harnessing giant bolts of lightning to heat a cup of water. Men don’t spend millions in irrigation of some desert area for the production of dandelions!

I learned during those two precious years of internship that the tragedy of tragedies is to see ministers use their God-given powers for some side line, or merely to cultivate their intellects, or to pile up degrees, or to gratify some earthly desire while ignoring, bypassing, and even ridiculing the aim of all aims—the baptizing of men and women into the body of Christ.

5:00 A.M. and Lunch Skips

I wouldn’t trade my internship experience for any amount of theory, philosophy, or money! My experienced under-shepherds took me with them in visiting interested and disinterested souls. I observed their tact and carefulness, gained by years of experience, in answering Bible questions and getting decisions publicly and privately. We worked long hours together to win one soul for Christ. My internship came during the second world war years, and more than once we were out on the firing line at 5:00 A.M. seeking some who had just gotten off a night shift. It wasn’t unusual to skip lunch and work through until the evening meeting.

Oh, how the Holy Spirit worked! Jewelry disappeared! Eating habits were changed! Sabbath victories were gained! The waters of the baptismal pool were continually troubled as week after week souls were buried with Christ. In fact, I was in the work several years before I discovered that the church, to some minds, existed for something else besides soul winning! I began to find out that there were men who had been drawing salary for a year or even two years but who never brought a soul to Christ. This came as a shocking revelation to me. I began to observe man after man bogged down with some tremendous scheme that was going to flood the church with souls—but somehow the scheme never seemed to work.

When I headed up my own district for the first time, my desk was daily loaded with mimeographed missives that came all too often from armchair strategists. This puzzled me. I became confused over the fantastic multitude of demands on my time for everything except soul winning. For a couple of years I was a disillusioned young minister, and more than once I contemplated dropping out of the ministry. If it had not been for my good wife, who constantly stood by me and encouraged me to stay by God’s work, I think I would have taken the tragic step of seeking some other type of work.

Dilemma Resolved

I finally resolved my dilemma by virtually ignoring the great majority of so-called important things and took up the task of constantly evangelizing the areas where the conference sent me. I ate and slept and drank one thing only—evangelism! No, I didn’t amass any gigantic records such as Detamore, Richards, and Vandeman did and do. But the Lord blessed my efforts, and never a year went by without two or three score people joining the church. All of these didn’t come from church school baptisms either, but were mainly the “cold turkey” kind!

Breeding of Mosquitoes

I have finally come to this conclusion, that the minister who really makes an impact in life is the man of one Book and one aim. This kind of man sees through the eyeglasses of soul winning only! Sure, people will call you a fanatic, but never mind. It’s only fanatics that get things done. Christ

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was a fanatic. Paul was a fanatic. The apostle John was a fanatic, and certainly John the Baptist was one. But it’s better to be a fanatic and get what you aim at than to be so broad that you become like a stream that thinly spreads itself over miles of mud until finally there is no movement, no current—just stagnation, death, and a place for the breeding of mosquitoes.

If you want to bore a hole, you inevitably use an object with a sharp point. You never pick out an instrument as blunt as a camel’s foot for drilling purposes. The swimmer who desires to be an expert high diver never spreads out his legs and arms and slaps the water broadside! He gets his body into a rocket shape and pierces the pool with the least resistance possible. Men never design a swift-moving airplane with a bulky, bulgy, blunt nose. It’s the needlepoint nose that stabs the sky and breaks the sound barrier. Women don’t sew by using clothespins for needles. The wedge formation the Roman soldiers used with such devastating force against their barbarian foes is a lesson for the church today. Hitler’s fast-pointed Blitzkrieg maneuvers almost won him a world. Our church is in need of advancing by concentrating, compacting, decompartmentalizing, uniting, thus giving point and determination to our one purpose—the winning of souls.

Up With Nehemiahs—Down With Sanballats

We need more Nehemiahs, who will reject the party invitations of Sanballat and Geshem (see Neh. 6:2-3). That great man’s response was, “I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?” (Neh. 6:3, R.S.V.).

We need more Pauls to cry out, “This one thing I do” (Phil. 3:13). Couple with this statement that magnificent motto found in Galatians 2:20, “I am crucified with Christ.” When a preacher goes to the cross with Christ you can be sure of one thing—he is going to win souls. There is no other way to live free from sin, free from distractions, except the way of crucifying self.

Come Down From the Cross

The true minister of the gospel remains in a crucified position. It is not a pleasing position, and at times produces unutterable pain and anguish. Standing below the crosses of the true minister of the gospel is a heartless mob of jeering tempters constantly screaming, “If you are a son of God come down from the cross. Come down and participate in a few harmless activities—let your soul-winning work go for a while.

“Come down from the cross and take it easy. Why punish yourself by holding meetings and visiting night after night? It’s so much easier to sit with your family by the fireside. Come on down and take a desk job. Clock your days, count your hours, and when your eight are up go home like a normal man and forget the needs of the world.

“If you’re a son of God, come down and don’t be so dogmatic about preaching the Advent message. Rather express your intellectual doubts about the investigative judgment, Creation week, the church standards, and the Spirit of Prophecy. Get yourself involved in discussion groups. Work on the image of the church by developing programs that will make for good public relations. Forget these peculiar doctrines, such as the Second Coming, the 2300 days, and the Sabbath.

“Come on down from the cross and take care of the family while your wife goes out and works to make a few extra dollars so you can buy some of that new furniture. Come on down and read everything possible you can get your hands on. Keep up with every bit of news. Be a companion set to your TV. Spend time with anything but soul winning. Pursue every course of good activity, just so you don’t get men and women ready for heaven. Get yourself involved with clubs, committees, community projects, entertainment, visiting on your own terms—not God’s terms—sight-seeing, world travel. Come on down and seek men’s advice and not God’s. Forget praying, forget your Bible study, forget your preaching. Forget your house-to-house work. Forget what the Advent Movement is all about.”

I cannot thank the men enough who led me during those plastic years of internship. You see, they tried to teach me how to go to the cross with Christ. They were good teachers, for I watched them hang on the cross along with the Master!

There is no limit to the amount of good a man can do if he doesn’t care who gets the credit.

A Christian is a living sermon whether or not he preaches a word.

Conscience is a safe guide only when God is the guide of the conscience.
New Idea Breaches Walls in NEW YORK CITY

DON HAWLEY
Communications Secretary, Greater New York Conference

In making the visit, Pastor Kenneth Harding introduced himself as a representative of George Vandeman and the It Is Written telecast. Mrs. Johnson responded warmly and volunteered how much she enjoyed the program. Yes, she had received the book Destination Life, but there were still some points concerning the state of man in death that were not clear. A concise twenty-minute Bible study on this vital subject followed, and the visit was closed with prayer.

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Just an ordinary Christian visit? Not quite. You see, Pastor Harding and Mrs. Johnson have never actually met. Everything outlined above took place over the telephone. A new evangelistic technique is being developed in New York City that might prove to be effective in certain other parts of the country.

It isn’t that workers in the New York City area are lazy. They know that nothing can really take the place of a face-to-face visit, and they make as many such contacts as possible. But with many interests in our nation’s largest city, such a visit is not possible. People are apt to be living on the twenty-third floor of a high-rise apartment building, and they pay good money to have a uniformed doorman on the first floor to keep everyone out.
This posed a real problem until someone recalled that one individual had already breached every wall in the city—the telephone man. And he had left behind him a trail of copper wire that a skilled and consecrated evangelist might utilize. The big question, of course, was whether city dwellers who don’t like to answer the doorbell would be any happier about answering the telephone. Now after more than a thousand calls we are ready to report that they are.

Roy Thurmon, coordinator for the metropolitan evangelistic program, invited several Andrews University students to participate in this interesting experiment. Under the supervision of Pastors Vandeman and Thurmon, the seminarians had come to New York City to study methods of evangelizing large cities. They entered into the venture with the customary enthusiasm of youth but were hardly prepared for the warm and rewarding experiences that followed. Some remarks overheard were:

“I have already prayed with fifteen people over the telephone today.”

“I just had one of the most thrilling contacts of my entire life.”

“I’ve had a few doors slammed in my face, but not a single person has slammed the receiver down.”

“The lady I just visited with desires baptism.”

Kenneth Harding, associate metropolitan coordinator, reports that probably no more than 3 per cent of those contacted indicate any resentment at having been called. And many request that the one telephoning make a personal visit as soon as opportunity permits. Telephone visits run from five minutes to half an hour or more, and a large percentage are happy to have the caller offer prayer.

**Special Techniques Needed**

Telephone visitation presents a special challenge. The one making the call must be discerning enough to gather from the person’s voice alone information that would ordinarily be indicated by appearance, surroundings, dress, gestures, eye contact, facial expressions, et cetera.

One of our men asked a woman if she was a Christian, to which she replied, “Well, no, you see I am Jewish.” A good visit followed, and the woman’s voice betrayed the tears that were on her cheeks. She was happy to allow our worker to pray, and in Christ’s name. The very next day she telephoned for more help, and a few days later she sent money to assist with the program.

This type of ministry is not easy. It takes a great deal of concentration, and puts the one calling under a certain amount of strain. Experience has proved that about five hours a day in two sessions, is all that should be attempted. The remainder of the day can often be spent by telephone during the day while men are best contacted at night.

Those doing the calling do not introduce themselves, at least at the beginning. Their name would have little meaning. Instead they mention they are calling on behalf of George Vandeman and the It Is Written telecast. They then listen intently for the first reaction on the part of the one on the other end of the line. If there is a certain coolness, then the call is carefully terminated after a friendly remark or two. If there is a warm response, then the degree of interest is ascertained and heightened. Studies on certain points of doctrine are commonplace.

**Training Manual Available**

Careful training is essential for this specialized type of ministry. A mimeographed manual has been prepared, spelling out the techniques thus far developed. This may be secured from the It Is Written office at the General Conference headquarters.

One Roman Catholic who was contacted by telephone explained that she was in trouble with her church because she had married a Protestant. She was also very ill. After receiving encouragement she exclaimed, “You know, I think I’ve found a friend.”

She further pointed out that she never missed an It Is Written telecast. When asked if she had ever thought of becoming a Seventh-day Adventist, she replied, “Yes, I have, but do you know my problem? I’m so sick much of the time I’m afraid I couldn’t get all my work done on the preparation day and then I would be late for the Sabbath.” You may be certain that our worker was eager to help her with that particular problem.

May we stress again that there is no real substitute for personal visitation. But where that is an impossibility, those copper wires the telephone man has left behind may lead straight to a heart that is waiting to be reached for Christ.
THE new morality we hear so much about today is really not very new. In fact it was this very concept that turned the course of ancient Israel from an experience of unparalleled victory and blessing to one of defeat and shame.

The last great act of Moses before his death was to gather all of Israel together on the plains of Moab, where he reviewed before them the conditions upon which their success as individuals and as a nation would depend. The words were delivered in three great addresses which make up the book of Deuteronomy.

The conditions were clearly stated: “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God” (Deut. 28: 1, 2).

These words were repeated again and again. Notice, “And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them” (verse 13).

The message was plain. Obey God’s commandments. Follow His instructions. Do His will as revealed through inspiration, and receive His blessing.

The results of disobedience were also graphically portrayed. Verse 15 begins with the contrasting little word “but.” “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.”

The alternatives were clear. And they were repeated again and again. Obey and live. Disobey and perish. Obedience would bring blessing. Disobedience would bring a curse.

Not many weeks later, after Israel’s victories at Jericho and Ai, Joshua, their new commander in chief, gathered all of Israel to Shechem. There before the slopes of Gerizim and Ebal these conditions to God’s blessings and their success were solemnly re-emphasized. And the record that follows is one of obedience and faith.

Because of their obedience, God did bless them with unparalleled success. The pages of Joshua give the story of their thrilling victories in conquest. Little wonder that the book of Joshua has been called “the Acts of the Old Testament.” “And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel” (Joshua 10:42).

Thirty years after Shechem, Joshua, knowing he was soon to die, called Israel to a return convocation. Again, before the slopes of the twin mountains hallowed in memory, the history of God’s dealings with Israel was rehearsed and the conditions for continued blessing repeated. “And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey” (chap. 24:24). A standing covenant was made, marked by a memorial stone to serve as a constant reminder to them and their children of the terms of blessing and prosperity and their vow of fidelity.

And the Word declares, “And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the
works of the Lord, that he had done for Israel” (verse 31).

Turning to the record of Judges, we find this same heartening report repeated: “And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel” (chap 2:7).

But sadly the story now changes. We see God's people turning aside from the old paths and sinking deeper and deeper into sin. As a result Israel is brought under one

(Continued on page 37)

K. J. Mittleider
Sunny Liu

Kudos for North Pacific Union Conference

W. J. HACKETT, president of the North Pacific Union, reveals that public evangelism is going to play a more important role than ever before in their territory. At the last union session a membership of fifty thousand was set to be reached by 1971. This would mean a net increase in the union of more than one thousand each year. Although this has never been accomplished in the past, our leaders felt that world conditions demanded extraordinary action.

To realize this goal, each conference is endeavoring to enlarge its evangelistic personnel by developing local evangelistic teams. The union conference committee caught the vision and asked the union to expand its evangelistic potential by adding up to four full-time union evangelists to the present Ministerial Association staff. Three men have already been selected for this special work. This is an unprecedented move for any union in North America.

Those who have been added to the staff are Pastors J. Reynolds Hoffman, George Knowles, and H. R. Turner. Pastor K. J. Mittleider, ministerial association secretary, assisted by Pastor Sunny Liu, has been in the union for some time. Pastor Knowles is going to London for one year and will be joining the union upon his return. Pastor Turner's major work will be that of assisting Pastor Mittleider in the Ministerial Association as a coordinator of evangelism. He will organize the churches in preparation for evangelistic meetings. Pastor Hoffman will join the staff as a full-time evangelist. Each of these men is a specialist in his field, and has had years of experience. Surely this will give tremendous strength to the entire union evangelistic program. We salute the North Pacific Union and its leadership for its tremendous vision.

J. R. S.
Part I

Dangers of Existentialism

EDWARD HEPPENSTALL
Professor, Loma Linda University
La Sierra Campus

THE perils to be found in Christian existentialism are neither obvious nor easily discerned. On the contrary, existentialism's claim to relevancy and involvement of the whole of man's existence in truth offers much to be desired.

The word "existentialism" is an extension of the word "existence." The crucial issues which face modern man require that he discover the true nature of his existence. For centuries the approach in philosophy has reduced the world of persons, including God and man, to mere objects of thought, concepts set forth in the categories of language. The result has been the application of man's rational powers to control and direct life on the horizontal plane economically, politically, scientifically, religiously. The consequence is the dehumanization of the individual. The Christian religion has been emptied of its vital meaning and its relevancy to life. This is due largely to the church's concern with and search for rational certainty, rather than with living truth. Because religious truth has become objectivised, man has been separated from God.

There is much truth to this critical observation by existentialism. The church has long operated principally in the context of ideas and doctrines, giving priority to formal utterances by church and school. It is possible to answer many questions about religion and life without dealing with the main issue: That of being personally involved in the whole of one's being. A rational philosophy of religion can be a substitute for the real thing. In the juggling of words and ideas, it is possible to reduce God to an idea. The effort to formulate a creed can get man nowhere. The God that people claim to believe in may become to them no more than an intellectual abstraction. This is the great tragedy of philosophy according to existentialism.

Existentialism is a revolt against the attempt to get at the meaning of life through ideas. The assertion is that God cannot be made an object of human thought without distorting the truth about God. To deal with truth as an object to be grasped by the logic of mind and language is to lose the vertical relationship with God; that to believe reality is something to be known rather than lived is an illusion, denying to man the true nature of Christian meaning and existence. Man thereby becomes the captive of rational categories rather than experiencing freedom through a personal relation with God.

Existentialism is a philosophy which shatters all rational security. It condemns all claims to truth which avoid or abdicate personal involvement. To interpret the Christian religion in terms of ideas and doctrines is to distort the truth and make participation in it impossible.

How does truth become relevant? Existentialism aims to answer that question. What is at stake is the very nature of man's being. The reality of truth is experienced when man faces decisions that constitute in essence a matter of life and death. Existentialism is a philosophy of crisis, where man is driven to vital decisions, thus penetrating to the inner meaning of life, facing up to the crises and anxieties that confront one's very existence.

The contrast is between being a participant and being a spectator. One may state his belief objectively about the nature of man, that he is mortal, subject to death. He can write that statement down, put it in doctrinal form, argue it as the basis of his own logical conclusions about man, all this without being involved. But let the doctor
declare a man a victim of terminal cancer. He is now involved in death itself. Death is no longer a theory to be discussed. It is now part of man's very existence. Consequently, truth must fail if it stops short of securing the involvement of the whole man.

What Is Truth?

The crucial problem in existentialism centers in the question of how to arrive at truth. Soren Kierkegaard, the Danish philosopher, regarded as the father of Christian existentialism, wrote that "truth is subjectivity."

Here is such a definition of truth: an objective UNCERTAINTY held fast in an appropriation-process of the most passionate inwardness is the truth, the highest truth attainable for an existing individual. . . . Truth is precisely the venture which chooses an OBJECTIVE UNCERTAINTY. . . . The paradoxical character of truth is its UNCERTAINTY: This UNCERTAINTY is an expression for the passionate inwardness, and this passion is precisely the truth. ¹

According to this, man discovers truth not by the certainty of objective knowledge but only by personal decision, a "passionate inwardness." Man's involvement comes first. Truth depends for its validity upon man. Truth comes from within, not from without. Man's decision creates out of itself what is existentially true. The rational consistency of Biblical content as doctrine is not essential in order to know the truth. Truth is not objectively given in the Bible so that it is eternally true. The Word of truth has never been given once for all. Truth is always contemporaneous. Only the Word today, existentially, can be the Word of God. The same word tomorrow could be demonic once the encounter and the involvement with God is lost.

The crucial question is: At what point are men actually confronted with truth; at the point of knowledge or at the point of decision? At the point where the objective truth of Scripture is brought to bear upon the mind, or at the point of personal involvement through an act of decision? What is the basis of a right decision? At what point is a man able to tell whether or not he has made the right passionate commitment? If a Biblical concept or doctrine is not truth until man becomes involved by personal commitment, then what is it? Is the falsity or the truth of the idea or doctrine no longer relevant to the intrinsic meaning of truth itself?

The objectivity of the truth of Scripture, fixed by the very nature of divine revelation and inspiration, is incompatible with this subjective approach. Existentialism is unwilling to be bound by the normative character of the Word of God. Is the truth of Scripture autonomous? Existentialism denies this. What is prior, says traditional Christianity, is the knowledge of and from God, not the decisions of men. The latter is tested by the former. Truth stands apart from man's decision. It possesses a pre-established harmony with the God of the Bible and His Son Jesus Christ. Consequently, belief on a knowledge basis is essential to and prior to personal involvement in truth. It can be depended upon regardless of man's participation in it.

To believe that the source of truth can be found in the human situation, that the decision of man rather than in the movement of God toward man through the apostles and prophets, is perilous in the extreme. God alone is responsible for the gift of truth. God nowhere leaves sinful man to grope around within himself for the norm or the experience of truth. Existentialism shatters faith in objective truth, moral absolutes, and eternal principles revealed in the Holy Scriptures.

The traditional Christian position states that belief in the Bible as the revealed Word of God is, first, a statement, not about human existence in a contemporary situation, but an objective knowledge of truth given by God existing in and of itself. Granted that existentialism has a point in warning against abstract intellectualism. Undoubtedly, the vital importance of deciding for truth cannot be overestimated; but how shall man know that what he decides for is in reality the truth? In Scripture, the principles of truth, morality, God, and man, are fixed for what He has done, is doing, and what He will do, and what He requires men to believe and do. This is the given knowledge content of truth. He addresses man personally and calls for an intelligent personal response, an involvement in harmony with the knowledge given and present to the mind. True involvement requires obedience to that which is objectively given. The knowledge of Biblical truth involves more than mere thinking. It requires the bringing of man's whole life into captivity to and harmony with the revealed truths of God's Word. Subjectivism can lead only to a moral

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Evangelistic Public Relations

HOWARD B. WEEKS
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EDITORIAL NOTE: An overseas reader writes that while prestruck him so forcefully that he felt it would be well for parts of it to be reprinted in THE MINISTRY. In presenting this material we are honoring his request and concurring with his sentiments. We would also urge study of the entire chapter.

Can Evangelism Hurt the Church?

If public evangelism is so conducted as to confirm and contribute to public esteem of the church, it will succeed. If it detracts from that esteem it will fail, for it will be undermining the very foundation upon which it must rest. Whether or not we like it, an acceptable public image of the church behind the evangelism is the sine qua non for evangelistic achievement today among the great uncommitted mass of people.

A series of public meetings usually creates a larger impact on a community than any other effort the church exerts. There is a larger volume of advertising in the newspapers and on the radio and television than at any other time. Perhaps there are even billboards, and always handbills, direct-mail campaigns. Everyone is made aware of the church’s existence. Sometimes this promotional material actually hurts the church among the majority of people in a town, even though it may succeed in filling an auditorium. If it does create the wrong image of the church, if it conveys the impression of an unlettered group still in the sawdust and canvas days of the frontier, it will surely erect barriers of prejudice hard to surmount in future years. This is a fearful price to pay for an evangelistic audience.

On the other hand, evangelistic promotion can actually contribute to the over-all objectives of the church, even among those who do not attend the meetings, if it creates positive, constructive impressions.

Evangelistic promotion hurts when it is crudely prepared or, most often, when it is emotionally overwrought, when it is reaching too hard for an arousing, sensational effect. “River of Blood 200 Miles Long!” “Three Angels Flying Over Hicksville!” “Cancel All Other Engagements! The Whole Town Has Been Waiting to Hear...” Phrases like these suggest to thoughtful people that whoever is putting out such advertising must be somewhat detached from real life, intoxicated perhaps with a feeling of importance.

To anyone who has ever had responsibility for the success of a series of meetings, this emotional supercharging of the advertising is at least understandable, if not forgivable. A great deal has usually been invested. Moreover, the personal reputation of the speaker as an evangelist is at stake. We just must have a large opening-night crowd. Everything depends upon it. An opening night is a bit like flying the Atlantic Ocean—nothing but a complete success will do. Thus keyed up, we inject personal anxiety into the advertising copy. But the reading audience, unaware of the reason for our apprehension, is not in a position to appreciate or understand the vibrations he receives, and may well be turned against the sponsoring organization. We tend to shun those who seem to be emotionally disturbed.

Evangelistic Advertising in Perspective

One reason these problems arise is that in evangelistic activity we depend for our success too much upon the power of advertising. True, all too often everything does depend on it, for nothing else has been done previously in the community to create an appeal. We should realize more fully that it is not the power of advertising that determines the success of church evangelism. It is the church’s basic relationship in the community. Where knowledge of the church and confidence in it do not exist, our advertising efforts will avail little ex-

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Does Adventist Theology NEED changing?

ELLEN G. WHITE

At the turn of the century we passed through one of the greatest crises in our history as the highly respected and much loved medical superintendent of the Battle Creek Sanitarium, and the natural leader of our medical work, Dr. John Harvey Kellogg, became entangled in pantheistic philosophy, which soon began to permeate some of his talks and articles. Some of our ministers readily joined him in his views. Following the Battle Creek Sanitarium fire, which destroyed the main structure and the hospital, arrangements were made for Dr. Kellogg, still carrying responsibilities and still trusted, to write a popular medical book, which would be widely sold by Seventh-day Adventists as one means of raising money to aid in rebuilding the institution. Although he agreed that it should be strictly medical, the book Living Temple was permeated with pantheistic teachings. The power of God manifested in nature was confused with the personality of God. For a time, not a few Seventh-day Adventists were swept off their feet by this "new light."

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.

I have been instructed by the heavenly messenger that some of the reasoning in the book Living Temple is unsound, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is nothing but speculation in regard to the personality of God and where His presence is. No one on this earth has a right to speculate on this question. The more fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul.

One and another come to me, asking me to explain the positions taken in Living Temple. I reply, "They are unexplainable." The sentiments expressed do not give a true knowledge of God. All through the book are passages of Scripture. These scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled.

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a...
false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.

A View of Approaching Danger

About the time that Living Temple was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith. A copy of Living Temple was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.

In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching." This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true.

Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in Living Temple in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.

I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.

Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen

Perhaps there is present truth in the challenging question asked by the Lord's messenger during a time of spiritual peril—"WHERE ARE THE WATCHMEN THAT OUGHT TO BE STANDING ON THE WALLS OF ZION?"
the timbers supporting this platform. Then I heard a voice saying, “Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.”

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the past fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?

I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met.

An Iceberg! “Meet It”

Shortly before I sent out the testimonies regarding the efforts of the enemy to under-

mine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, “Iceberg just ahead!” There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, “Meet it!” There was not a moment’s hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, “Meet it!” I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, “Meet it!”

That night I was up at one o’clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in power of the Holy Spirit, would be maintained.

The Firm Foundation of Our Faith

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again
and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ. His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, “Father Andrews, the Lord Jesus maketh thee whole.” He was healed instantly. He got up, and walked about the room, praising God, and saying, “I never saw it on this wise before. Angels of God are in this room.” The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel’s hand was laid upon my head. From that time to this I have been able to understand the Word of God.

What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, “Meet it!” . . . I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.

We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to cloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

Evangelistic Public Relations

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cept among that type of person always interested in some new religious manifestation.

Evangelism and evangelistic promotion set correctly in the over-all public relations context has no need for hyperemotional advertising. Advertising is used, not as the sole means of success, merely as one means. In fact, the advertising contributes to the total public relations picture, fulfilling with dignity its primary functions.

One of these functions is to establish the meetings as a public event. Unadvertised meetings are more or less private affairs. Advertised meetings are public—something to which members may more readily invite their friends. Advertising, then, helps to draw into focus all the forces that will lead people to join your own members at an evangelistic session. With this advertising objective clearly in mind the evangelist has no need for turning emotional handsprings. —Pages 236, 237.
IN THE New Testament we find numerous examples of illustrations of spiritual truth based upon the sanctuary and its service. These illuminating references must have had a particular appeal to the early Christians of Hebrew background, based as they were upon the structure that was at the center of their religious and community life. The apostle Paul was especially inclined to use these illustrations in teaching spiritual truth so as to make the lesson understandable and impressive. Following are several of these New Testament illustrations based on the sanctuary, and they are listed with the realization that the list may be only partial.

1. Washing is used as a symbol of spiritual cleansing, as in Titus 3:5, 6, and this concept is doubtless carried over from the services of the tabernacle, where there were numerous washings of clothing, of the body, and of parts of the sacrifices.

2. Sprinkling of the heart “from an evil conscience” (Heb. 10:22) carries the thought of making oneself clean and also of dedication, as in the ancient service when Moses set aside Aaron and his sons by sprinkling them and their garments with oil and blood (Lev. 8:30).

3. In drawing out spiritual lessons from the nature of salt (Mark 9:49, 50), Jesus was speaking of a substance that was used to season the offerings at the tabernacle. In Leviticus 2:13 it is called “the salt of the covenant of thy God.”

4. Those who overcome at last are likened to a pillar in the innermost sanctuary of the heavenly temple, where they can constantly be in the presence of God (Rev. 3:12).

5. A barrier held the Gentiles at a distance in the precincts of the Temple; but in Christ the barrier that separated them from the provisions of the covenant is broken down and they enjoy the peace of the provisions of the gospel (Eph. 2:14).

6. Christians are the sweet aroma of Christ to God, a reminder of the incense in the tabernacle service which was cast upon the live coals and ascended upward in a cloud (2 Cor. 2:15, 16).

7. The lesson of the sacrifice of the sanctuary service is woven into various passages in a variety of settings (Phil. 2:17; 4:18; 1 Peter 2:5; Heb. 13:15). In the passage in Romans 12:1 Paul speaks of the dedicated Christian body as a holy and acceptable offering placed in loving devotion upon a spiritual altar as a living sacrifice to God.

8. In the Hebrew nation the priestly office was a supreme example of the appointment of men for service of God, to be his ministers, to present offerings and sacrifices for the purification of sinners. In the Christian era all the believers are said to
share the blessedness of a priesthood in a royal kingdom whose king is Christ. They present offerings to God, their own prayer and praise, and they have direct access to Him without an earthly mediator (1 Peter 2:5, 9; Rev. 1:6; 5:10; 20:6). They also minister the things of salvation to all the nations (Isa. 61:6).

9. The sanctuary in the desert, and later the Temple in Jerusalem, was to be the dwelling place of God among His people. Likewise God dwells within the life of the individual Christian, the body being His temple, through the Holy Spirit (1 Cor. 6:19; 2 Cor. 6:16). The body, His temple, should therefore be kept free from defilement.

10. The church is the whole body of the saints, joined together, and collectively, as a temple, is the dwelling place of God in the Spirit. (Eph. 2:21, 22; 1 Cor. 3:16, 17).

**Personality Cannot Be Fragmented**

So much for a group of illustrations of spiritual truth drawn from the sanctuary and its services. In their application to Christian life they are appropriate and dynamic. But like all illustrations they have their limitations—they are applied mainly to the teaching of one central truth. In the case of the last two, where the Temple is used as a symbol to teach that the Holy Spirit dwells within the believers individually and collectively and that the dwelling should be kept holy, and undefiled, and entire, the application is very clear.

To use this simple illustration of the sanctuary so as to develop from it a new and strange concept of the plan of salvation is an uncertain procedure at best. To compare the human personality to the sanctuary so that the personality is fragmented into several parts corresponding to the areas of the sanctuary and to parcel out the saving work of Christ so that the individual is saved by stages, does violence to the illustration of the apostle Paul. The human personality is one and will remain so. The whole man is saved by repentance and forgiveness through faith in Christ and by the appropriation of His righteousness by faith.

To suggest as some have that the method or work of salvation in the human life has changed from one era to another, corresponding to the work of Christ in heaven before and after 1844, is not taught by Paul nor by anyone else in the Scriptures nor in the Spirit of Prophecy. Especially unacceptable is the suggestion that in Daniel 8:14 the cleansing of the sanctuary describes the work of cleansing to be accomplished by faith in Christ in the human life.

**What Is Going On Now?**

What is going on in the heavenly sanctuary now? Cases are being reviewed in the judgment. The faithful are justified as regards God's broken law. Names are retained in the book of life. At the end comes the sealing of those who are saved, the blotting out of their sins from the record. Christ comes out of the Most Holy Place and last of all, lays the blame for sin upon the head of Satan. These are the great juridical acts of God taking place in the heavenly sanctuary, not in the soul temple. Ellen G. White pointedly said: "I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister."—*A Word to the Little Flock*, p. 12.

What is going on at the same time in the life of the believer? Repentance for sin, confession, acceptance of the perfect sacrifice of Christ, living by faith, growth in Christian experience, refreshing of the Holy Spirit, labor for others. These acts take place in human experience by God's power.

The Lord's messenger, Ellen G. White, received her first vision late in 1844 and was continually bringing instruction and guidance received through visions as late as March 3, 1915, a period stretching more than seventy years. If the nature of the work of salvation in the life of the believer was to change in 1844, corresponding to the change in Christ's ministry when He entered the Most Holy Place of the heavenly sanctuary, Mrs. White failed to make it clear. The means of salvation and the result of salvation before 1844, after 1844, and always have ever been the same: "When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Jesus Christ."—*Selected Messages*, book 2, p. 32.

No clearer, no more ancient, and no more modern statement of the way of salvation is needed than that.
As a boy I spent many long, hard days working in the harvest fields of western Alberta. Even now, after more years than I care to admit, scores of sights, smells, and feelings return in a nostalgic wave:

- The fragrance of freshly mown hay and its prickly feel through work shirts and levis, for we usually slept in haylofts;
- Groping with blistered hands for cold, stiff boots in the pre-dawn darkness into which to gingerly squeeze blistered feet;
- Finding and harnessing horses at the crack of dawn and noticing that man and beast left tracks in the frost-covered grass;
- The aroma of breakfast, providing motivation for accomplishing prebreakfast tasks with haste;
- The food—mountains of it. Cooks for threshing crews were the best in the world and worked harder than anyone else on the crew.

I think of rugged Chuck Henner, spike pitcher, who could feed that hungry threshing machine hour after hour with hardly a moment's break.

The upset racks because of an unexpected rut.

The feel of cool water on hot lips and parched throats.

Eventually day's end. Unhitching the teams, the best meal of the day, and after the exchange of a few yarns and perhaps the tired singing of a few ballads, thankful collapse back into the hay.

So the crisp harvest days were spent under blue Alberta skies. Everyone worked hard, hoping that the last bundle in the last field would be threshed before the snows came.

Then came the marvelous combine. I'll never forget the first time I pulled a sixteen-footer across the field and watched the grain flowing into a waiting truck. This was a life of luxury and ease indeed.

The Care of the Crop

Occasionally we harvested fields in which over half of what we cut was weeds, where drought had reduced the yield to the place it hardly paid the costs of harvesting, where pests had made the grain practically worthless, or where hail had beaten it into the ground.

Very early in life I formed some rather conclusive opinions about harvest. Where sufficient good seed had been planted, where there had been adequate fertilizer, enough moisture, where weeds and pests had been controlled and hail did not happen at harvesttime, a good yield could be depended on.

True, there were certain corners of fields along bush rows or ditches where occasionally volunteer crops would grow on their own, but to have depended completely upon such volunteer crops would have been disastrous for the farmer.

Against the background of this brief autobiographical segment I would like to propose a parable.

A Parable

A certain pastor was given a city as his field. It was a beautiful city filled with precious souls. He knew that in the fall a great evangelist was coming to help him with the work of harvest.

Now this pastor had many pressing matters that occupied his attention, so during

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I. What inspiration says baptism is.
   A. "Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the Divine Name, 'the Lord our Righteousness.' Jeremiah 23:6."—Testimony Treasures, vol. 2, p. 389. (Italics supplied.)
   B. "Baptism is a most solemn renunciation of the world." Ibid.
   C. Baptism is the ordinance uniting the individual member to Christ's body—the church (Gal. 3:27).
   D. Baptism is the new birth.
   E. Baptism is a command of God.
      "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).
      To prepare people to enter a spiritual kingdom, give up the world, experience a new birth, and behave according to the standard of God's law requires skill, tact, love, patience, and near-perfect timing—all of this, plus the power of the Holy Spirit.

II. The problem.
   "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism."—Testimonies, vol. 6, p. 95.
   "There is need of a more thorough preparation on the part of candidates."—Ibid., p. 91.

III. The process of preparing candidates for baptism.
   A. Vital points of doctrine must be taught.
      1. "The minister of Christ is not to present to the people only those truths that are most pleasing, while he withholds others that may cause them pain."—

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Preparation for BAPTISM and Follow-up

L. G. COX
Pastor, Berean Church, Baltimore

2. Some subjects should be taught and understood before baptism. "Let the truths that are the foundation of our faith be kept before the people."—Counsels to Writers and Editors, p. 29.
   "No line of truth that has made Seventh-day Adventist people what they are is to be weakened."—Testimonies, vol. 6, p. 17.
3. The following are subjects that cannot wait: Repentance and conversion, the second coming of Christ, the Sabbath and related studies, health reform and dress reform, systematic giving, the gift of prophecy, church organization and discipline.
4. The following are examples of subjects important but not imperative—before baptism: the early and the latter rain, the ministry of the glory cloud, the fanaticism of 1844, the paradox of divine purpose, the sinister coalition, and the work of the little horn.

B. The time factor.
1. There is danger in delay (Matt. 25:10; 2 Cor. 6:2; Rev. 22:11). What is the effect of baptism on the rest of the family (Rom. 14:7, 12).
2. Life is uncertain.—"Take no thought . . ."
Every person is already partly dead.
Mortality tables of insurance companies do not support extended time for studies.
Death is as close as the nearest button in an enemy rocket system.

C. Time needed for preparation.
1. These are the A. B. C.'s before baptism: "All have sinned, and come short of the glory of God";
"Behold the Lamb of God";
"Come unto me."
Time is needed for prospects both to learn and to unlearn.
Time is needed, not just for group meetings involving candidates, but for personal contact, to allow direct attention to individual problems. Time is needed to arrest improper dress trends and teach dress standards.

2. Dress—"One of the points on which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. . . . The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in dress."—Testimonies, vol. 6, p. 96.
"Some have had a burden in regard to the wearing of the marriage ring. . . . We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true."—Testimonies to Ministers, pp. 180, 181.

3. Separation from the world—"Separation from the friendship and spirit of the world is needful for us if we would be united to the Lord and abide in Him. . . . There can be no union between light and darkness. God intends that His people be a peculiar people, separate from the world, and be living examples of holiness."—Testimonies, vol. 2, p. 689.

4. Conversion—"It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ. . . . When he understands these things, his former life appears disgusting and hateful. . . . He renounces his former pleasures. He has a new mind, new affections, new interest, new will: his sorrows, and desires, and love are all new."—Ibid., vol. 2, p. 294.

D. More time is needed for preparation.
Time is needed for prospects not just to learn but unlearn.
Classes enjoy the advantage of group dynamics—but there are no substitutes for individual attention to personal problems involved in the life of the prospect.
Birth, even among triplets, is an individual experience. Time must be allowed for the study of each individual. "To every thing there is a season and a time to every purpose under the heaven" (Eccl. 3:1).

E. Be anxious to baptize them, but don't rush it.
Know the satisfaction that springs from a well deeper than the pool of statistics—the satisfaction of sharing Paul's conviction: "I have not shunned to declare unto you all the counsel of God." It takes time to declare it all, but that time represents one of the best investments of SDA pastors and evangelists.
Someone has said, "The minister's conscience must always be clearer than the baptismal water."
There is never a poor time to instruct human beings along the lines of truth—the finest time is before baptism. Because before baptism prospects are: (a) eager and motivated by the divine passion of the first love; (b) making spiritual and social adjustments; (c) in the most practical position to study the privileges and responsibilities of church membership.

F. Undue haste in baptism produces church babies prematurely born.
This haste necessitates incubator
only a small amount of seed was used. No funds were available for the purchase of fertilizer. As the weeks passed, the pastor had a nagging concern about the sparse crop, but he did notice that here and there small patches of grain were springing up, and he had confidence in the miracle-working ability of the great evangelist. So he disregarded the nagging concern.

While he was busy here and there, attending important committee meetings and playing golf, he became vaguely aware that certain pests had invaded his church—criticism, faultfinding, secret sins, love of pleasure, and carelessness. He knew that he should combat these pests, but didn’t have time right then, and anyway, when the great evangelist came he would straighten out the church. Evangelism is good for the church members too, you know, he told his troubled board. He didn’t realize that these pests were spreading to the small patches of grain until he noticed certain heads of grain turning black and bending to the ground.

It dawned on the pastor one day that a period of drought had set in. He decided that one Sabbath soon he should prepare a sermon that would water the thirsty ground with the Holy Spirit’s latter rain, but since there were a few more chapters in his psychology book on which he had not yet preached, he decided to postpone the latter rain.

One day on the sixteenth green he was shocked by a reference his companion made regarding the date. Surely the summer couldn’t be almost ended! Almost harvest-time!

He rushed home and prepared a sermon intended to arouse the church. With much shouting and desk pounding, he chastised the members for not doing more to prepare for the great evangelistic campaign. He then spent the next few days rushing around to the small patches of grain that still survived and chastened them with cold depre-dations for not having made better progress and growth. He desperately attempted to beat them into a speedier preparation for harvest. When the hail of his visit was over, even more heads were broken and good grain beaten into the ground.

And then the great evangelist came. He advertised extensively, preached and prayed his heart out. A few came, and a few were converted, but the results were very disappointing and the pastor went about criticizing the evangelist and declaring that the days of evangelism were past.

Key to Greater Success

Perhaps I should apologize for discussing some obvious matters. But I do not apologize, for my years in the ministry have demonstrated that all too often we overlook the obvious. We respond with enthusiasm to the appeal of some new gimmick or some “guaranteed” novelty approach. We desperately need to search for new and more effective methods, but must not leave the other undone.

How often have you as an evangelist gone to a city where there has been little or no preparation, where the church was not ready and perhaps was even opposed to the crusade?

May I present some specific suggestions from my own experience and the experience of others which if followed I believe would result in much greater evangelistic success. It takes greater effort and more money to conduct an unsuccessful effort. Nothing succeeds like success. I wish that the time could come when we would seldom conduct an evangelistic campaign in an unprepared area. I well realize that there are instances where a work has been raised up in a brand-new location where there had been practically no groundwork done, but I believe this is the exception rather than the rule. My father, during homesteading days in Alberta, was able to raise good crops by merely scratching the surface of that rich, virgin land. No fertilizer was required, and there were few if any pests. But those days have long since passed.

Record Keeping

I am amazed and mystified by our denominational adeptness in the field of statistics. We can provide records accurate to the last penny and the most recent baptism. I am pleased to read of the number baptized from the Voice of Prophecy, Faith for Today, colporteurs, Ingathering contacts, and MV Weeks of Prayer. I have concluded that no baptisms result from pastoral work or evangelism, for the total already far ex-
WHY
POWER?

THEODORE CARCICH
Vice-President, General Conference

"Ye shall receive power" (Acts 1:8).

ON NOVEMBER 9, 1965, at 5:28 P.M. to be exact, the whole of the Northeast United States, involving 30 million people, was plunged into darkness. Electric lights flickered and went out, elevators stopped between floors, subways screeched to a halt, and television and radio went dead. What happened?

Cables, switches, tubes, and buttons were there and in good working order—but power was missing. Electricity, an invisible power, was not flowing through the wires, and all the visible machinery ground to a halt. That memorable night man dramatically discovered that his ingenious gadgets were useless without this power.

The church, likewise, with all its organization is just so much apparatus without the power of the Holy Spirit. Individual church members with all their abilities, native and acquired, can accomplish nothing for God without the power of the Holy Spirit. Minds cannot be turned toward God, new areas cannot be entered, sin cannot be resisted or overcome, nor can the individual develop the Christian virtues without the presence and aid of the Holy Spirit. Herein lies the cause of either victory or defeat for the corporate church and its individual members, young and old.

Reaching Goals Without God

Today the church is faced by a paganism that is spewing its venom into the contemporary culture. Everywhere the church is being challenged by a political atheism that promises to reach the gospel goals without God. In the meantime, respect for law and order is waning, violence and crime rise to new heights, even in "model" cities, and civil society seems to be falling apart.

In the midst of all this, spokesmen for nominal Christianity continue their glib chatter about salvaging the world through ecumenism, social action, and a new global order based on the brotherhood of man. This illusion of world progress, propped by empty symbols like the United Nations and amazing scientific discoveries that lend themselves as readily to evil as to good, is about to collapse under the arms race that has well-nigh bankrupted the nations.

Against this ominous background the Seventh-day Adventist Church has been charged to complete its gospel commission. The commission is clearly outlined, as are the necessary methods, institutions, and finances for its implementation. Our danger is not in the lack of methods, institutions, finances, but in thinking that the necessary gospel machinery can operate effectively without divine power.

Thirty Index Pages

Coming to the point, just how seriously do we as leaders, conference and institutional administrators, pastors and church members, consider the ministry of the Holy Spirit in our lives? Have we thought of this lately, if at all, and what it would mean in
our personal lives, homes, and churches? Lest the answer to these questions be found difficult to arrive at, let me point out that the Index to the Writings of Ellen G. White contains thirty pages devoted to the work and ministry of the Holy Spirit.

Since the reception of this heavenly gift brings all other blessings in its train, how much time do we spend in seeking and praying for the divine gift? The relative emphasis we place on machinery, as contrasted with God's power, is demonstrated by the priority we give to one over the other.

Certainly, both are important, and both have their place. But after all is said and done, keep in mind that church machinery without divine power is just useless apparatus, benefiting neither God nor man.

Now comes the difficult aspect of this question. Here is where a preacher loses his listeners and a writer his readers. Dealing with this subject generally is soothing, dealing with it specifically and personally is disturbing.

As an example, what is our real dependence when we are asked to speak, sing, or assume some responsibility in the church? Do we rely on our natural abilities alone? Do we feel secure because we have done this so many times in the past? Or do we depend on the Holy Spirit to possess our mental and physical faculties for the occasion to the honor and glory of God?

Ecclesiastical Strings

And what about our place of labor? Do we maneuver, pull ecclesiastical strings, and button-hole delegates to assure ourselves or others of a preferred church or position? "Of course," comes the usual retort to this probing question, "the Spirit directed Paul to Macedonia and Philip into the desert, but after all, this is the twentieth century and God impresses committees in such decisions."

Very true, God does impress duly appointed church committees, but we should leave it to the Holy Spirit to do the impressing and not some finely spun arrangement of friends, circumstances, and astute deals. In all such decisions God's way is the best way, even though we may not understand at the moment.

Conclusively, what is Christianity? Is it an overwhelming and incontrovertible concept of God expressed in philosophic and intellectualistic terms? Far from it!

Reducing it to the least common denominator, Christianity is God's possession of human life. What else can we deduct from the following words of our Lord: "Except a man be born of water and of the Spirit, he cannot enter into the king-
dom of God” (John 3:5). And, at another time, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; . . . for he dwelleth with you, and shall be in you” (chap. 14:16, 17). And again, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (verse 23).

Does this make up our experience? Is the indwelling Spirit of God energizing our physical, mental, and spiritual faculties? Are there areas of your life and mine which we readily submit to God’s control and other areas which we seal off with a sign reading: “Private. Keep out. I can manage this myself!”

Our better sense tells us that God does not divide His sovereignty with others. If we are His, He will not share the possession with someone else, or anything else. To the degree that God is refused control over some seemingly insignificant part of the life, to that same extent He is refused control over the entire life.

All of us have lived long enough and read the Bible enough to understand some of the chief hindrances to the Spirit’s possession of a person. These hindrances could be listed in the following order:

1. Unconfessed and unforsaken sin.
2. Reluctance to obey a clear scriptural command.
3. And indifferent and careless attitude toward the means of spiritual grace—worship, prayer, Bible study, communion, stewardship, and service.
4. Bitter feelings and alienation between members in the home, church, or community.

Face up to it, such things shut off the power of God. Whereas we are intended to be bright lights, these hindrances make us powerless, shorted, and burned out lamps. Do we really want to light up? Do we seriously desire apostolic power?

**Picking Peter Apart**

Consider the disciples in the upper room on the day of Pentecost. How much would the Spirit have empowered the early church to win three thousand in one day if the others were picking Peter apart for his rough appearance and lack of finesse?

At this crucial time, can you imagine John whispering to James: “I am not sure that Peter has what it takes to make an impression on this cultured city. His Galilean accent will betray his lack of education. We need someone who is alert and relevant to the times.”

And James replying: “You know, John, I was thinking the same thing myself! Why not prepare and circulate a list of grievances among the brethren? The best way to improve the situation is to get the members stirred up and arguing over the problem.”

Make no mistake about it, John and James felt that way about Peter at one time. However, they got rid of that feeling and attitude. God could not release His power until they did so. The scripture states that “they were all with one accord in one place” (Acts 2:1). And in time, Peter, James, and John became strong pillars in the early church, loved and respected by one another.

The power of the early church did not stem from brilliant and clever organizers, or witty and scintillating speakers. Nothing happened in terms of reaching the masses of the day until the Holy Spirit empowered the church’s simple program and its available participants. When this took place, the power-filled disciples stormed city after city until they planted the banner of Christ in Caesar’s palace in Rome.

**Cluttered Doorways**

Likewise, we personally need to clean house and remove the clutter barring the Saviour’s entrance into our hearts. Christ wants to enter, but we must open the door. “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20).

Commenting on the foregoing scripture, Ellen G. White says: “I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in.”—Testimonies, vol. 1, p. 143.

Let us admit it—the power will come when we decide that some things in our lives will have to change. With the decision comes the power to make the change.

The indwelling Spirit of God then imparts to us the life and nature of Christ.
By enabling us to pray effectively, He produces His fruit in our lives—love, joy, peace, longsuffering, gentleness, goodness, meekness, and faith.

Finally, He imparts spiritual gifts so that we may effectively witness and proclaim God's truth in a manner best understood by our contemporaries.

Let us open the door and welcome Him in.

Preparation of the City for Evangelism

(Continued from page 25)

ceeds the total baptisms for the year. As I say, I am impressed with our ability to carefully count the ninety-nine safe in the fold and stunned by our apparent inability to keep any records of those outside the fold who desperately need saving.

If a vacuum cleaner salesman spent all his time counting and cataloging those to whom he had already made a sale, revisiting and socializing with them, his resources might speedily be reduced to the emptiness of a vacuum. He makes his sales, gets his references for new customers, and concentrates his major energies and record keeping in this direction. Our carelessness in keeping careful records of interests I believe is shameful.

Seldom have I come to a church where there has been kept a careful up-to-date complete record of interested persons. I find them scratched here and there on various scraps of paper, old envelopes, old letters, or assorted report blanks. Inevitably they haven't been visited. Obviously the record of the ones that have been visited has been destroyed. Mission accomplished; no more need for a record.

Standardized Interest Forms

In the Houston area we have standardized our methods of record keeping. Evangelists shouldn't need to compile a new list of interests when they arrive in a field. Not only should it already be compiled but by then much work should have been done.

I wish we could formulate a standard system of record keeping and guard it as carefully, or more carefully, than we do our membership records. Perhaps we should have a clerk of interests who sends in a quarterly report with some method to guarantee that this list is maintained. This is the life line of any soul-winning program.

It should be simple and should be used. I really believe that just this on a national basis would double our results.

How to Use Interest List in Preparation for Evangelism:

1. All interests receive our missionary journal.
2. We use a regular literature mail-out program.
3. They are contacted regarding the Gift Bible Plan.
4. An attempt is made to enroll them in a Bible course.
5. I attempt to make at least one brief visit to every interest so that I will have a personal knowledge of the situation.
6. From time to time, invitations are sent to all on the list, inviting them to special programs sponsored by the church. Many come.
7. Finally, when the invitations to an evangelistic campaign are sent, I usually take the time to write a note by hand to each one. Writing hundreds of such notes takes time, but I feel it is well worth the time and effort. Often at the meeting the note will be mentioned.

A certain pastor was given a city as his field. It was a beautiful city filled with precious souls. He knew that in the fall a great evangelist was coming to help him with the harvest.

Now this pastor had many pressing matters that occupied his attention, but during the time of seed sowing he planted much seed. As the weeks passed the crop was carefully cared for; water was supplied; the crop was protected from pests and disease. It grew thick and lush, and finally the time of harvest arrived. The great evangelist came; he advertised extensively, preached and prayed his heart out. Many came; many were converted. The results were thrilling, and the pastor went about praising God, rejoicing in the success of the evangelistic campaign, and declaring that the greatest days of evangelism are just ahead.

Ambition—It is by attempting to reach the top at a single leap that so much misery is caused in the world. —Cobbett.

Hope is the anchor of the soul, the stimulus to action, and the incentive to achievement.
The purpose of this compilation is not to settle anybody's problem for him. Each Adventist must make up his own mind after individual consideration of the problem in the light of his own study of the Bible and the Spirit of Prophecy instruction. The purpose of this compilation is merely to point out certain references and make a few suggestions that might be helpful in applying the statements to present-day situations. The statements referred to in this compilation should all be studied carefully in their full context. There are many other pertinent statements in the various Ellen G. White documents; this compilation will aid mainly the beginner.

Becoming an Adventist may mean revision of opinions: "We are not to compromise principle by yielding to the opinions and prejudices which we may have encouraged before we united with God's commandment-keeping people."—Gospel Workers, p. 392.

The Adventist point of view should be founded on the teachings of the Bible and the instruction from the Spirit of Prophecy; the Adventist point of view in regard to public affairs must be molded by our understanding of prophecy and by our philosophy of history.

The guiding principle for the Adventist in public affairs: "The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers that would identify us with them, is forbidden by the Word."—Ibid., p. 394.

In his attitude to and possible participation in public affairs, the Adventist must ever remain fully and intelligently independent, always fully an Adventist. He needs also to be well educated in the Adventist way of life.

One purpose of Adventist education: "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry."—Education, p. 262.

One legitimate purpose in life may be participation in certain public affairs: "Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations."—Fundamentals of Education, p. 82.

Holding public office not always necessarily corrupting: "The case of Daniel has a lesson for us. It reveals the fact that a businessman is not necessarily a sharp, policy man. He can be instructed by God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration... There is need of businessmen who will weave the grand principles of truth into all their transactions. And their talents should be perfected by most thorough study and training."—Christ's Object Lessons, p. 350. (See page 286, and Education, page 51, which speak about Joseph.)

The Ellen G. White term "businessman" does not mean merely merchant, but administrator, executive, man of affairs, organizer, et cetera. Another characteristic term of hers is "policy man"—someone guided by opportunism, seeking the immediate advantage, passing the buck, avoiding sticking his neck out. The two terms occur often in her writings.
Political organization was a part of the divinely appointed system of education in Israel: "What an industrial school was that in the wilderness, having for its instructors Christ and His angels! . . . From the outset of the journey from Egypt, lessons had been given for their training and discipline. Even before they left Egypt a temporary organization had been effected, and the people were arranged in companies, under appointed leaders. At Sinai the arrangements for organization were completed. The order so strikingly displayed in all the works of God was manifest in the Hebrew economy. God was the center of authority and government. Moses, as His representative, was to administer the laws in His name. Then came the council of seventy, then the priests and the princes, under these 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens' (Num. 11:16, 17; Deut. 1:15), and, lastly, officers appointed for special duties. The camp was arranged in exact order, the tabernacle, the abiding place of God, in the midst, and around it the tents of the priests and the Levites. Outside of these each tribe encamped beside its own standard. Thoroughgoing sanitary regulations were enforced. . . . The education of the Israelites included all their habits of life."—Education, pp. 37, 38.

Law, economics among the subjects taught: "In appointing the inheritance of His people, it was God's purpose to teach them, and through them the people of after generations, correct principles concerning the ownership of the land. . . . A further provision for education was the suspension of agricultural labor every seventh year. . . . Thus was given opportunity for . . . study."—Ibid., p. 43.

Schools of the prophets designed to educate political leaders: "These schools were intended . . . to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered it with men qualified to act in the fear of God as promoters of the prosperity of the nation by furnishing people of after generations, correct principles concerning the ownership of the land. . . . A further provision for education was the suspension of agricultural labor every seventh year. . . . Thus was given opportunity for . . . study."—Ibid., pp. 47, 48.

The conclusion would not be warranted that it is God's design to promote His kingdom today by His servants seeking public office; the statements indicate, however, that God's people cannot fully ignore the public aspects of life. Adventist education must pay some attention to public affairs.

Adventist education must be in realistic contact with present-day life: "Upon their graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and the theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared. . . . The world is robbed of the service it might have received; and God is robbed."—Ibid., p. 265.

Adventists should study contemporary affairs rather than only past history: "Instead of burdening their memories with an array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom, they rarely give a thought, let them study all lands in the light of missionary effort, and become acquainted with the peoples and their needs."—Ibid., p. 269.

Study of world sociology: "To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools."—Ibid.

The truly Christian outlook is international, rather than provincial: "Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements."—Testimonies, vol. 9, pp. 190, 191.

Dignified national symbols not abnoxious to Ellen G. White: "An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated."—Historical Sketches, p. 207. (About a public meeting in the capital of Norway, 1886.)

While Ellen G. White's statements stress the need for an international outlook on the part of the individual Adventist, she also stresses the Christian's duty to render respect and reasonable service to his own nation. The Adventist will always be an alert, loyal, willing, and intelligent citizen of the country to which he belongs. The Adventist will recognize the claims even of Caesar so long as they do not limit freedom of religious activity or impede the free exercise of the dictates of the individual conscience.

Personal study of government and its relation to religion essential: "The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere . . . The banner of truth and religious liberty . . . has in this last conflict been committed to us . . . . And we can appreciate these truths only as we search them out by personal study."—Testimonies, vol. 6, p. 402.

Study of international relations by Adventists essential: "There is a study . . . that is not to be condemned . . . Today we are to consider the dealings of God with the nations of the earth. We are to understand the progress of events in the mar-

(Continued on page 41)
EARLY in 1940 it was the happy privilege of the writer to be able to attend an early morning Seminary class on “The Teachings of Jesus.” Among the many benefits of the course was its daily inspiration of gems of thought which could be brought afresh to my psychiatric patients. One morning a middle-aged woman who was found reading The Desire of Ages volunteered her thoughts. “I can understand Christ and about His love, but how could God His Father be so cruel as to let His Son go through such suffering?” That morning the teacher had asked the question in class, “Who suffered the most, the Father or the Son?” As I repeated this to the patient she said, “Oh, I see.” Shortly thereafter she requested Bible studies and eventually became a Sabbathkeeper, to her a sign of fundamentalism, giving glory to her Maker as well as Redeemer.

To the Christian psychiatrist the above question brings a deeper insight into the realities of true religion. The mutual suffering of the Father and the Son furnished the very core of the subject of the atonement. It was not purely a matter of appeasement except for principle, and this is not readily understood by some. Dr. Mowrer, for example, shows little understanding of this subject in his otherwise insightful book The Crisis in Psychiatry and Religion. It became a matter of bringing the human and the divine family into one. “At-one-ment” means just that. Of all Christian workers the psychiatrist needs a clarity of perception in
these thoughts which should transcend common thinking, placing the trifles of daily life in continuous subjection to these high thoughts, balancing the more material values. "A new horizon of understanding will result from vicissitudes of varied sorts in one's life experience. It becomes a joy to have a share in the sufferings of the Father and the Son, for it falls upon one's conscience that all innocent suffering is inseparably linked with the same mystery of God's suffering and all suffering can thus become definitely contributory to a stronger, saner mind if viewed in the light of the Atonement." 2

"Written Meditation"

The psychiatrist whose rounded-out life experiences include a genuine conversion, identifying with the humility and compassion of the Saviour of the world, descending to stoop down to the needy and suffering, will not be likely to hesitate to accept the challenge of any type of personality problem. The mood may be usually complicated and a thorough understanding may require much study and research on the part of the therapist. This should be the motivation for continued study and could be a guiding principle for pastors and ancillary mental health workers, each fitting into his or her place according to the capacity for service. It should not be merely a matter of intellectual curiosity. Dr. Tournier has witnessed to a continued practice of "written meditation," as that attentive listening to what God is saying to us in order to conduct our personal lives in accordance with His purpose. "This attitude of being open to divine inspiration and of practical obedience belongs, of course, to the whole Christian tradition. Illuminated by the Bible, it is within the reach of every man, and consequently of every doctor desirous of experiencing it in his personal life and in his work. This means that unlike psychosomatic medicine, the medicine of the person is not a specialty. It does not require so much emphasis in scientific psychological training which many doctors cannot acquire as a certain inner maturity in the doctor himself, as the result of laying himself open to the action of grace. That is why Dr. Paul Plattertner wrote that the medicine of a person concerns first of all the person of the doctor himself. It is, therefore, a matter of a spirit which can animate any doctor, a deeper relationship which he establishes with each one of his patients and so far as he becomes himself more fully a person, and insofar as his patients become also more fully persons through coming into contact with him."

A Gethsemane Experience

Admittedly, only through the grace of our Lord and Saviour can we as fellow laborers with Him keep our vision clear and our goals undimmed by the many attractions, if not the many temptations, everywhere about us. If a Gethsemane experience should come, it is not that a heavenly Father has been rejecting, but that we can ultimately perhaps better harmonize with the Trinity. Under the guidance of the Holy Spirit a new aspect is acquired which can end any negative experiences. In this more curative aspect, despair turns to joy, would-be consternation to peace and confidence. With Christ we can look upon the person, from the human standpoint a hopeless individual, as a potential candidate for the kingdom. Yet only through an active faith can this be done, and we can thus acclaim Christ's power to heal much as the crowd did in His day on earth when they exclaimed, "He hath done all things well." 4

The enabling experiences through the knowledge and indwelling of these redemptive forces thus render the psychiatric worker competent to develop capacities particularly needed to meet the frustrations of his work or practice as well as of his own admitted shortcomings. He can better deal with the defrauding or disdaining social path, the parsimonious compulsive, or the leechlike demands of the hysterics. He is prepared to handle the varied abuses or insults of the psychotic, the critical attitudes of the uninformed, and innumerable other interpersonal problems of a knotty nature. He can say freely, meaningfully, "They know not what they do." Almost superhuman wisdom may be required in order to be reasonably impersonal without lacking Christian sympathy. Becoming "all things to all men," as the apostle Paul phrased it, becomes workable without compromise or yielding of principle. However, being "all things to all men" calls for a consistency such as Paul exemplified. He contended with the apostle Peter on the subject and could tell his followers to follow him as he had followed Christ. We read in Selected Messages: "While we cannot claim perfection of the flesh, we may have Christian perfection of the soul. . . . The conscience can be freed from condemnation." 5

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There is nothing in the attitudes or the suggestions of the Christian therapist, therefore, that should make light of goals toward perfection. These give the main reason for the counsel given us years ago:

**Healing the Mind**

"The work of the Christian physician does not end with healing the maladies of the body; his efforts should extend to the diseases of the mind, to the saving of the soul. It may not be his duty, unless asked, to present any theoretical points of truth; but he may point his patients to Christ. The lessons of the divine Teacher are ever appropriate. . . ."

"Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces. Remorse for sin sometimes undermines the constitution, and unbalances the mind. There are erroneous doctrines also, as that of an eternally burning hell and the endless torment of the wicked, that, by giving exaggerated and distorted views of the character of God, have produced the same result upon sensitive minds. Infidels have made the most of these unfortunate cases, attributing insanity to religion; but this is a gross libel, and one which they will not be pleased to meet by and by. The religion of Christ, so far from being the cause of insanity, is one of its most effectual remedies; for it is a potent soother of the nerves.

"The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace, he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God, he will be able to help the diseased, distracted mind. He will be able to point his patients to Christ, and teach them to carry all their cares and perplexities to the great Burden Bearer."

It was in the humility of profound experience that Paul expressed his "pleasure in infirmities, and reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Thus he was able to declare after a keen disappointment: "And lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me. My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." He ended this letter to the Corinthians, to whom he gave the above, with the thought, "For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection."

The apostle Jude made an even stronger point of the enabling power of Christ when in his benediction at the close of his Epistle, he prayed: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." A Christian psychiatrist, while comprehending the deep yearnings of the heart, himself embracing the same goal, will ever be tolerant of the faults of others, yet like Christ he will not encourage the wrong-doer. "Neither do I condemn you. Go, sin no more." This does not give countenance to the degree of permissiveness so prevalent in modern psychiatric practice. The weight of influence on the side of wrong has to be counterbalanced by a wise and consistent course possible only through the grace of a redeeming and all-powerful Saviour.

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4 Mark 7:37.

5 Book 2, p. 32.

6 *Counsels on Health*, pp. 323-325.

7 2 Cor. 12:10, 7-9; 13:9.

8 Jude 24, 25.

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Carry the cross patiently, and with perfect submission; and in the end it shall carry you.—*Thomas à Kempis*.

When you stop to think, don't forget to start again.

Practicing the golden rule is not a sacrifice, it is an investment.

Ambition never gets anywhere until it forms a partnership with work.

An atheist is the fellow who shakes his fist and defies the God he claims doesn’t exist.

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

Bible Land Pictures Introduced

With this issue of The Ministry we are pleased to introduce the newest in evangelistic aids to be offered by the Ministerial Association. We refer to the pictures, "Through the Bible and Bible Lands." For a very reasonable price you can have one of the finest sets of Bible land pictures available anywhere.

The set of nine studies covers the history of Israel from the time of Abraham to the return from the Captivity. They may be used very effectively as a special feature to attract hearers to your meetings.

You may either use the professionally recorded tapes packed with interesting archeological, geographical, and historical information, or do your own narration, using the 75-page syllabus as a guide.

Bible teachers in our church schools, academies, and colleges will find the illustrated studies especially helpful in their classes.

In the filmstrip form, the entire set, including tapes and syllabus, is only $49.50. If you prefer 2 by 2 slides, the price is $89.50. A special children's tape geared to the intermediate level is also available. The price of the tapes is $16.75 if ordered separately. Order through your Book and Bible House.

Looking Ahead—

Time slips by. Soon another year will be upon us. The alert pastor will already have the general plans for the new year well in mind. These would include a skeleton preaching schedule, a general outline of subjects for the midweek services, and ideas for the evangelistic program, including public meetings. Special days, services, and events will be taken note of and the social and fellowship program of the church will not be overlooked.

In planning for both the Sabbath sermons and the prayer meetings, it is well to keep in mind that a special series of messages on a vital subject, ordinarily not over three or four sermons if for the Sabbath service, will help to stimulate both interest and attendance, that is if they are well planned and properly announced. They should be promoted well in advance through the church bulletin, church newsletter, and verbal communications.

To assure good support, the planning should be done through the church board and appropriate committees.

Challenging plans made well in advance will not only stimulate greater interest and support for the general church program but will serve to eliminate many tensions, frustrations, and ulcers.

Plan early for 1969. Make bigger and better plans. Be much in prayer and in counsel with the key officers of the church. Keep the lines of communication open so that all members will feel a vital part of the program.

We would suggest that the election of officers for the new year be made a matter of special concern, then meet with the new officers as early as possible for a general discussion of the year's program. Develop a team spirit that will engender enthusiasm and support for the greatest soul-building and soul-winning program the church has known. Through it all make revival and evangelism the keynote. This must continue to be the point of emphasis until the work is finished.

Orley Berg

FEEDBACK

DEAR EDITOR:

There is a practice I have observed in many churches both in the States and overseas which is always somewhat distracting to me. I refer to the elder who says, "Let us kneel for prayer," and then stands at the pulpit and offers the prayer while the congregation kneels. In my opinion this is ridiculous. If a congregation can afford to install a public address system in the church, surely they can afford an extra microphone which will permit the one who prays to kneel with the congregation! If not, I believe the one who prays should get on his knees anyway and lift up his voice and both he and the congregation will get the blessing.

Perhaps mention of this in The Ministry would help to remedy an awkward situation which seems altogether too prevalent.

James G. Fulfer

DEAR EDITOR:

Again let me congratulate you on The Ministry magazine and the work that you are doing with it, in particular the article "Ministerial Moonlighting," by Ron Runyan. This is the first time that I have ever seen anything very meaningful in print on the subject. It is true we have written articles of a general nature on the subject, but this man is talking about things that have actually happened, and will keep on happening. I suppose, until the time of trouble comes upon us.

R. E. Finney, Jr.
Women Bible Instructors
NEEDED TODAY

(Concluded)

ROBERT L. BOOTHBY
Ministerial Association Secretary, Lansing, Michigan

HOW then can we have more trained Bible instructors to give their full time to this weighty branch of God's service? Our women Bible teachers are fast vanishing. How can we turn the tide? How can we reverse the trend? How can we fulfill anew the counsel that has come to us from the Lord to make a much larger use of women in personal evangelism? Fortunately, we have been given a divine solution to this problem. We shall examine the remedies that are outlined in the Spirit of Prophecy writings.

Recognize the Service They Render

First, perhaps there needs to be a new awakening on the part of pastors and conference administrators to sense the large contributions our dedicated and qualified sisters can render to soul-winning endeavors in these last days. We believe that some meditation on the statements coming to us from the servant of God which we have already examined makes clear that these women can do a work to reach many souls more effectively than can the men. We believe God has clearly revealed that there should be many more full-time salaried women Bible instructors to reach the unsaved women.

It has been my good fortune to have associated with me in my years of evangelism many earnest and well-qualified women Bible teachers. I hold them in great admiration and in very high esteem. I have witnessed them preparing many splendid converts for baptism and for church membership. I have seen them carry on a personal ministry in the homes of the great and the humble, in the homes of the middle class, the poor, and the wealthy. It is my conviction that no successful Bible instructor is a financial burden to a conference, but a monetary asset. She will soon bring in enough tithe from new converts to pay her salary and expenses.

Perhaps it would not be out of place for me to pay my deep ministerial respects to some of these faithful women with whom it has been my privilege to share in soul-winning endeavors. Here are some of them: Miss Louise Kleuser, Miss Mary Walsh, Miss Vinnie Goodner, Miss Mary Saxton, Miss Mary Bierly, Miss Martha Ferree, Mrs. Ada Holly, Mrs. Ethel Hull Davis, Mrs. Lois Mays, Mrs. Giles Roberts, Mrs. June Schmidt, Miss Mary B. Lebedoff, Miss Dorothy Matthews, Mrs. Beatrice Smalley Hubbard, Mrs. Maud Davis Tegler, Miss Celia Green, Miss Laura Morrison, Mrs. Kathryn Brownell, Mrs. Ada LaFrance, Mrs. Madge Robinson Smith, Mrs. Peter Dran, Miss Edith Jenkins, Mrs. Lucille Bailey Johnson, Misses Alma and Aimee DuBois, Mrs. B. Davidson. The list could continue, but there must be a stopping place. All of these will have many precious trophies to present to the Chief Shepherd.

Training Program in Our Colleges

A second way to secure more women Bible instructors is to give more emphasis to the training of such in our colleges and in our Seminary. “Our students are to be educated to become Bible workers, and the Bible teachers can do a most wonderful work if they will themselves learn from the great Teacher... There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will... do personal labor, and who will give clear, definite instruction. It should be the aim of our schools to provide the best instruction and training for Bible workers.”—Evangelism, pp. 474, 475.

No doubt our schools will respond to this counsel if they hear a demand from the field for a revival and strengthening of this phase of the gospel ministry.

Train the Lay Women

A third way to secure more women Bible instructors is for our pastors to seek out from our churches women who have already demonstrated their ability to do
this type of work and who by encourage-
ment would be in a position to enter full
time into this department of the Lord's
work. Ellen G. White suggested that such
should be sought out and that they should
be paid a salary so that they might be
free to give their major time to this worthy
calling. She said: “I wish to create a fund
for the payment of these devoted women
who are the most useful workers in giving
Bible readings. I am also led to say that
we must educate more workers to give
Bible readings.”—Ibid., p. 477. It has been
my fortune to help a few promising women
to become fully engaged in the Lord's serv-
vice, and they are still doing a good work.

Employ the Ministers' Wives

As a fourth method of adding to the
ranks of our thin line of women Bible in-
structors I come back to the ministers’
wives who are presently engaged in worldly
enterprises. Many of these have been well
educated in our colleges and have real
talent. Some of these would be excellent
Bible instructors if they could be encour-
aged to work at a sacrificial wage, to work
for God rather than doing the mundane
things in the working world, to go into
the homes, and by Bible studies and prayer
seek out other women who are looking
wistfully to heaven for the bread of life.
This is in harmony with the following
counsel from the Lord: “When it is pos-
sible, let the minister and his wife go forth
together. The wife can often labor by the
side of her husband, accomplishing a noble
work. She can visit the homes of the people
and help the women in these families in a
way that her husband cannot. . . . And
let none feel that these women, who under-
stand the Word, and who have ability to
teach, should not receive remuneration for
their labors. They should be paid as verily
as their husbands. There is a great work
for women to do in the cause of present
truth. Through the exercise of womanly
tact and a wise use of their knowledge of
Bible truth, they can remove difficulties that
our brethren cannot meet. We need women
workers to labor in connection with their
husbands, and should encourage those who
wish to engage in this line of missionary
effort.”—Ibid., p. 491.

These are crisis days. These are the last
days. What we do to save men and women
must be done quickly. We need to use
every possible means and method. Let us
re-examine the divine counsel that has
been given and raise up a group of women
Bible instructors to do a work that men
cannot do. Let us bring this God-ordained
help to groping, benighted, confused but
searching women who need to be gathered
into the fold of Christ before mercy's door
closes.

New Morality Not So New

(Continued from page 12)

oppressive nation after another. It is a
commentary that makes the heart ache.
Lovingly God raises up deliverers. At times
there are hopeful signs. But these are short-
lived. The course is a steady decline, far
removed from the experiences of Joshua
and the generation following.

The reason for this tragic change in the
history of God’s ancient people is clearly
summed up in eleven fateful words, “Every
man did that which was right in his own
eyes” (chap. 17:6).

There we have the so-called “new”
morality. That is “situational ethics.”

A Warning to Us

“Now these things happened to them
as a warning, but they were written down
for our instruction, upon whom the end of
the ages has come” (1 Cor. 10:11, R.S.V.).

In the pages of sacred history we have the
record of the results of turning aside from
divinely inspired counsel to doing that
which pleases the natural heart.

No people have ever been more fully
instructed by God with the way they are to
live than are Seventh-day Adventists. The
counsel is based on eternal principles. Prin-
ciples which are as relevant today as when
first penned by the prophets, ancient or
modern. Past history can be one of our best
teachers.

As ministers of the Seventh-day Adventist
Church, let us point out the dangers of the
old “new morality” when every man does
what is right in his own eyes. Let us lead
our people as did Joshua of old to a re-
newal of the covenant of obedience. We
do have a guide. We do have wonderful
instruction. This divine counsel is to pre-
pare us to dwell in the heavenly Canaan.
Great promises are held out to us. These
will be fully realized as the conditions are
met. O. M. B.
A Listener

Talks Back

MIRIAM WOOD
Minister's Wife, Maryland

THERE is no class of professional men whom I admire and respect more than ministers. What's more, I like them—in general. I even love one—in particular. Having spent nearly thirty years as his wife, and having been intensely interested in all facets of his work, I am now at the place of being totally unable to imagine any other kind of life for myself. Many ministers are close personal friends of mine; as a matter of fact, a great deal of my social life (what there is of the latter!) is spent in the company of members of this calling. My reason for being so emphatic about my close relationship with, and high regard for, the ministry is that I am about to exercise a certain amount of both forwardness and temerity in mentioning a collection of items rather awkward and unfavorable which I'd like to bring to the attention of this group I like so much.

Categorically, I will state that I do regard the ministry as a calling of the Lord; I don't even plan to get into that realm of the subject, nor into theology, nor exegesis, nor any of the other areas that should be discussed by experts in those fields. My only claim to expertise in the areas I shall mention is that I am a listener. I think I can safely refer to myself as a layman, if we assume that any one who is not a minister is, in that sense, a layman. And my opportunities for listening to sermons are rather large because of regular church attendance and extensive camp meeting trips, which I enjoy tremendously. Listening carefully to sermons is a hobby of mine. I love the daily camp meeting routine, the bells which signal the beginning of the meetings; I won't miss a song service if I can help it. Therefore, I think I can safely term myself, if not an expert in the art of listening, at least an experienced listener.

Surely it cannot be construed as a denial of the power of the Holy Spirit or a lack of faith for a minister to take several good hard looks at habits and mannerisms that have, in my opinion at least, an uncommonly large potential for being annoying to listeners. Here they are, then, in no particular order of importance.

"I Bring You Greetings . . ."

Let's consider the expression "I bring you greetings from . . ." which is the almost invariable approach used by any minister who has recently returned from—well, from any area at a distance of more than 500 miles! That the thought behind the words is good, there's no doubt. That this kind of greeting from Exotica to Humdrum City was once highly titillating is also certain. But in an age characterized by jet planes, Telstar, transoceanic telephones, instant and live TV coverage of war in every corner of the globe, the greeting tends to lose a great deal of its meaning. It always seems to me that the speaker is assuming his listeners to be totally provincial, totally covered-wagon oriented!

I'm not suggesting that members in various parts of the world shouldn't show an interest in their fellow believers separated by oceans and continents. Surely, though, there's a new and more sophisticated way of bringing greetings!
Place Dropping

Closely allied with the "greeting" annoyance is a disagreeable habit I have chosen to call place dropping. The minister rises to his feet, takes a deep breath, and glowingly states that he is *just* back from Tashkent and Samarkand (it is always hoped, by me at least, that he took time to stop at home and change his shirt!). Offhandedly he lets it be known that on this same trip he visited with the Sherpas on the lower slopes of Mount Everest, helicoptered onto Pitcairn for half an hour—and so on. Of course, I am being apocryphal and hyperbolic—and perhaps even a little bit unkind. But the point here is, I think, that many of our ministers do travel; it is part of their work, and it is also a great privilege for them even though it means being away from home.

Let me clarify my objection. I thoroughly believe in reports from overseas, delivered by ministers who have returned from those assignments. When the avowed purpose is an up-to-the-minute run-down on the progress of our work in other countries, and the progress report has been carefully prepared, I am willing to listen at almost any length. But a constant, "contrived" reference to world travels is—well, it is downright immature—isn't it? Professional men who operate on these echelons surely need to develop a proper savoir-faire; they mustn't eternally and forever be Joe Hayseeds from Rattlesnake Gulch, with eyes bulging from the sockets as they view the Pyramids, the Eiffel Tower, or the Parthenon. And I'm tempted to wonder, ever so slightly, if, to the laity, it couldn't sometimes seem that ministers who place drop are doing just a wee bit of boasting!

Top Secret

Not quite so prevalent a mannerism, but sufficiently widespread to disturb me, are the broad hints thrown out by some ministers to indicate that they're in possession of high-level, absolutely top-secret classified information. With lowered voice and impressive solemnity they hint darkly and mysteriously; they deplore their inability to share their vast knowledge, always leaving the impression that if only they were at liberty to reveal everything the entire audience would be shaken to its foundation. Now this may be true—but I doubt it. My feeling is that very seldom is a Seventh-day Adventist minister taken into conferences that include—for a start—President Johnson, General Charles De Gaulle, and policy makers of that sort. Living as I do in the capital city of the United States, and having some rather highly placed government people myself as friends, I just can't be so easily impressed by contrived mystery. And I'm quite sure others share my feeling. If, however, a minister should find himself in the position of actually being on the "inside," surely courtesy would dictate that he remain silent. I've always noticed that people who know don't keep saying that they do!

Rumors

My next feeling of "listening" despair is brought on by ministers who don't take the time to check rumors and to get the facts straight. Truly, I believe it is a serious matter to stand before a group of people and tell them flatly and positively that such and such an event has happened or a certain sum of money has been spent or the General Conference is going to . . . or the teachers at Andrews University are saying . . . ! Because, you see, the majority of our laity believe what they are told by a minister. I'm not suggesting that misinformation is given deliberately, nor do I even entertain such a suspicion. I simply deplore the failure to check carefully. Often a simple telephone call is all that is needed.

Coarseness

And then there's the unforgivable (as far as I'm concerned) tendency toward coarseness that manifests itself in the crunching, repetitive use of such words as sex, rape, homosexual, pregnancy—and all the others of that ilk. *I am not a prude,* never was, hope never to be, but how many times have I sat in cringing, perspiring, paralyzed silence while a minister belabored these Anglo-Saxon expressions! Undoubtedly such topics need to be touched on now and then; but certainly this is the place for a few well-chosen euphemisms! Living in a sex-centered culture as we do, it at times seems to me that some ministers are determined to prove that they're *avant-garde,* that they're modern, that they can speak the language of the times. But why should they feel any necessity of this sort? Recently there appeared in one of the literary magazines to which I subscribe an article by a fairly famous critic, in which he declared himself to be vastly bored by the proliferation of filthy words in modern fiction. He wasn't, he said, shocked. He was just *bored.* And that
describes my emotion when I hear a minister determinedly launch into these areas.

**Those Jokes**

An irritant of top magnitude, it seems to me, is the irresistible urge some ministers have toward broad, unbecoming humor during a sermon. Their ability to remember jokes is truly amazing, and the poor judgment they show in weaving these inappropriate remarks into a spiritual message is even more amazing. I'm all for humor (though I'm not particularly fond of jokes, as such), but humor in the proper place and time. I've actually felt embarrassed for ministers who've been obviously determined to use a joke in the sermon, whether or not it fits the topic. It is cheapening and degrading, and as a listener I don't like it. A minister is not a performer; he must never feel the slightest obligation to entertain his listeners in the current and modern context of this word. His reason for being—his purpose—is so much higher, so much nobler.

**Nothing New and Fresh**

In the area of subject matter for sermons, it is distressing to me, a listener, to feel that the speaker has given little or no thought to the audience for whom his message is intended. That he hasn't becomes obvious when to an almost one hundred per cent Seventh-day Adventist audience he dissects in minutest detail the most familiar Bible stories and incidents. Text by text, line by line, with no new and fresh application, he grinds slowly along, relentlessly reiterating points that his church school, academy, and SDA college-educated congregation have studied from cradle roll days.

I hasten to state that I love the familiar Bible stories, the familiar texts. I would hope that they will continue to be taught to all our children and to all our new believers. But I insist that a Biblically well-informed audience needs slightly different fare. This may call for more study on the part of the minister, which in itself might well be a plus factor!

My courage is failing me at this point as I consider my own effrontery, so I won't mention Spirit of Prophecy quotations which are as familiar as Bible stories (there must be many equally applicable ones seldom used); hackneyed illustrations (the boat, going over the rapids really should have perished long ago); the minister's calling attention to himself and his previous glorious exploits, with only a perfunctory "giving God the glory." Even a lowly listener must manifest discretion.

I'm going to stop here! I stated in the beginning that I had lots of friends who are ministers. I hope, after what I've said, that it's still true!

**Preparation for Baptism and Follow-up**

(Continued from page 24)

facilities lacking in most churches. The prematurely born are not able to endure the drafts occasioned by fast-moving financial programs, to say nothing of the winds agitated by the jet speed of gossiper's tongues.

**G. Children's baptism.**

Parents should do two things: (a) examine the children, and (b) instruct them.

"If you are satisfied that your children understand the meaning of conversion and baptism, and are fully converted, let them be baptized."—Evangelism, pp. 309-311.

**IV. The follow up.**

A. There are seven stakes that anchor souls: (1) Sabbath school and regular church attendance; (2) prayer meeting; (3) Personal visitation and the companion plan; (4) Review and Herald, These Times, and Message Magazine; (5) selected books suggested by pastor; (6) personal involvement in church activity; (7) a consistent prayer life and Bible study.

B. Each new believer must be steadied by his own roots.

"It is not in God's purpose that the church should be sustained by life drawn from the minister. They are to have root in themselves . . . . God holds each soul responsible for following, for himself, the pattern given in the life of Christ and for having a character that is cleansed and sanctified."—Evangelism, p. 343.

C. Points that require frequent review are: health reform, spiritual gifts, systematic benevolence, soul winning, the brevity of time, the second coming of Christ.
THE HOSPITAL'S DEVOTIONAL LIFE

WILLIS C. GRAVES
Chaplain, Hinsdale Sanitarium and Hospital

OUR medical institutions around the world have been established for one main purpose—to further the spread of the gospel message. To carry this idea forward, our stated objective is to heal the whole man—spirit, soul, and body.

The Key Factor

Since the key factor in these institutions is the employee who is in contact with the patient, even before he enters the hospital, until he leaves its doors, the spiritual experience of the employee should be of major concern to the administration. Such is the case at the Hinsdale Sanitarium and Hospital. Continuing efforts are exerted to foster our spiritual heritage, and to magnify the real purpose of our existence.

Two major areas of steady activity are used to help keep before our employee family the responsibility of individual spiritual growth, and the feeling that we are part of a great world family, committed to a task.

One area involves the holding of brief departmental worship periods in forty-four locations each day. The hospital chaplains conduct the worship in each department once each week, by contacting seven to thirteen each day. When the chaplains are not present, the worship period is under the direction of the department head. Three of the nonnursing departments include a hymn in their worship period. Where no hymn is sung, the period lasts a total of five minutes—including a text of Scripture, an illustration and practical application, and a closing prayer.

These devotional periods have served a good purpose, and, we believe, have increased the spiritual tone of the institution. After one of the worship periods recently, one person thought that what was said was so personally applicable to him, and needed at that particular time, that his wife must have tipped off the chaplain ahead of time. At the present time a number of our administrative personnel also conduct the worship period in a number of areas on a regular basis. This is a good morale builder.

Employee Assembly

The second activity is called an employee assembly. Three duplicate programs are held at 7:30, 8:00, and 8:30 A.M. to enable the largest number of employees to attend. These assemblies are held approximately once each month, and usually feature one of our denominational leaders, who emphasizes the spirit of dedication and loyalty, and helps to keep before us the fact that we are part of a great world program, and that our individual contribution is of vital importance. In addition the following spiritual activities are fostered:

On the second Wednesday of each month, at 3:00 p.m., a pastor from the Illinois Conference is the speaker at the spiritual hour, planned especially for the student nurses.

Twice each year a Week of Prayer is conducted, at which time the hospital and church cooperate closely together. During these weeks five separate services a day are conducted—at 7:30, 8:00, and 8:30 A.M. for the employees, at 3:00 p.m. for nursing students and other students in the schools of X-ray and laboratory technology, and at 7:30 p.m. for everyone. The evening meeting is held in the church.

Surely, if the spiritual experience of our employees is on a high plane, the spiritual influence of the institution will be greatly enhanced.

Adventists and Politics

(Continued from page 31)

shaling of the nations for the final conflict of the great controversy. Such study will give broad, comprehensive views of life. It will help us to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression and degradation of one member means loss to all... Few study the working out of His purpose in the rise and fall
of nations."—Counsels to Parents and Teachers, pp. 379, 380.

_International affairs should be comprehended by Adventists:_ "The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations."—Education, p. 179.

"To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are those delineations of the things to come. . . . It is these great truths that old and young need to learn. We need to study the working out of God's purpose in the history of nations."—Ibid., pp. 183, 184.

_Christ's forerunner a student of current affairs:_ "But the life of John was not spent in idleness. . . . He was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events."—Testimonies, vol. 8, pp. 221, 222.

_Adventist women also should take an intelligent interest in public affairs:_ "There are speculations as to woman's rights and duties in regard to voting. Many are in no way disciplined to understand the bearing of important questions. . . . Such women are not prepared to intelligently take a prominent position in political matters. They are mere creatures of fashion and circumstance. Let this order of things be changed."—Ibid., vol. 3, p. 565.

The conclusions might be drawn (1) that it is inappropriate for women (and men) to exercise the "duties in regard to voting" unless they have been "disciplined to understand the bearing of important questions"; (2) that such understanding and intelligence should be acquired.

_(To be continued)_

### Dangers of Existentialism

_(Continued from page 14)_

relativism and an irrationalism without a firm foundation.

When the question of truth is raised in an objective manner, reflection is directed objectively to the truth, as an object to which the knower is related. Reflection is not focused upon the relationship, however, but upon the question of whether it is the truth to which the knower is related. . . . When the question of the truth is raised subjectively, reflection is directed subjectively to the nature of the individual's relationship. . . . THE INDIVIDUAL IS IN THE TRUTH EVEN IF HE SHOULD HAPPEN TO BE THUS RELATED TO WHAT IS NOT TRUE. . . . The paradoxical character of the truth is its objective uncertainty.2

Thus there is no universal truth for all men. The discovery of truth for each man is unrepeatable in anyone else. The truth for one man constitutes no norm for another. The peril here is that man will attach himself to that which is false. Here exists the unbridgeable gulf between existentialism and the traditional Christian religion. For existentialism refuses to be bound by the eternal truths of the revealed Word of God.

The traditional Christian view is that the historical events and doctrinal truth of the Bible have significance for men in every age on the basis that they constitute the eternal and fixed truth of God. A trustworthy approach to the truth is both objective and existential. If men are to discover the truth for heart, mind, and life, harmony between the given Word and the existential experience is essential. When only the latter is required, truth and knowledge have passed over into sheer subjectivism.

If Christian existentialism is to become aware of its responsibility to make truth relevant to life, it must speak with the voice of certainty. But this is the one thing it cannot do, and denies as a possibility.

The paradoxical character of the truth is its objective uncertainty. . . . Without risk there is no faith, and the greater the risk the greater the faith; the more objective security the less inwardness, and the less objective security the more profound the possible inwardness.3

In direct opposition to this, the Christian church says to men everywhere: There is the sure Word of God. No man lives by what appears to be right in his own eyes and in his own experience. God has spoken both in His Son and in His Word. Life in commitment to this Word alone has real meaning and certainty. If the Christian church of today ever does anything to make the Christian religion meaningful, it will occur only by a return to revealed truth as given by God; for a given truth from God alone is sufficient to give birth to spiritual life and to awaken in man an existence that is in harmony with God.

_(To be continued)_

### REFERENCES

2. Ibid.
3. Ibid.

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ABILITY—A pint can't hold a quart. If it holds a pint it is doing all that can be expected of it.  
—Margaret Deland  
The Ministry
BECAUSE of the unique position in which we as ministers’ wives are placed, we fall heir to a great responsibility. The pastor’s wife holds a special place in the minds of the people. She may be twenty or fifty, but she is set apart as having a special, direct line to God’s office.

She must be able to give words of wisdom to all with whom she comes in contact. She should live up to the name Seventh-day Adventist in everything she does. She must be a true servant of God.

I wonder how many girls who marry young ministers stop to think of what their part in his future success may be. Every step the husband takes along the way brings added responsibilities to the busy wife. Even though she may not have the personal contacts that her husband does, what contacts she does have are most important.

Have you ever listened to the people discuss us at camp meetings and other gatherings? Do we realize that even the smallest act or gesture is noticed? (Do we look happy, annoyed, indifferent, or bored? Is our dress appropriate for the occasion? Are

Women in Sacred History—

The Peacemaker

“Would that there were many more like this woman of Israel, who would soothe the irritated feelings, prevent rash impulses, and quell great evils by words of calm and well-directed wisdom.”—Patriarchs and Prophets, p. 667.

What words of commendation! Any woman would be happy to have such words spoken of her. Who was the fortunate woman? In 1 Samuel 25:3 we read: “The name of his wife was Abigail: and she was a woman of good understanding.”

The drama began when Abigail’s surly husband, Nabal, found himself foolishly in trouble with David. Infuriated, David set out to wreak revenge. In a rare display of wisdom and tact Abigail skillfully turned David from his wrathful purpose. Read the story in 1 Samuel, chapter 25.

Ellen G. White writes: “With kind words she sought to soothe his irritated feelings, and she pleaded with him in behalf of her husband. With nothing of ostentation or pride, but full of the wisdom and love of God, Abigail revealed the strength of her devotion to her household.”—Ibid., p. 666.

Today the world and the church need more wives with the spirit of Abigail. You and I can help our husbands immeasurably if by the grace of God we are true Christian peacemakers.
we thoughtful and courteous to everyone?)

A word of appreciation to the overworked camp cook is always timely. Though the bed provided may not be the most comfortable, let us believe that if there is a good bed in the whole place, doubtless we have it and then not complain.

Does it upset you to be asked at the last minute to tell a story or to play the piano or sing, if this is your talent? No doubt it does do just this to some of us. But listen to what we are told by one who had instruction from the Lord: "God's servants are to stand as minutemen, ready for service at a moment's notice. My brethren, from hour to hour opportunities to serve God will open before you. Be ever ready to make the most of them."—Gospel Workers, p. 195.

"With good will doing service, as to the Lord, and not to men" (Eph. 6:7). This is our privilege.

What Is Your Problem?

QUESTION: How can religion be made more acceptable and appealing to a minister's children?

ANSWER: "It sounds almost too simple, yet I think the most convincing argument for religion as far as our children are concerned is a happy home—a happy father and mother. We need to let our children know why we are happy, that the love of Jesus and our confidence in Him make us that way.

Sometimes happiness needs to be cultivated. Some of us just aren't born cheerful, but we can become that way with practice and with God's help.

"Some of my students once brought the importance of happiness very forcefully to my attention. They were talking in a group—I really wasn't supposed to hear—but they were discussing another teacher, when one of them said, 'He seems to be a real Christian, but he never smiles. I don't think he has much to offer me.'

"Even our worships can be happy occasions, geared to fit the age of our children. Short, grateful prayers mean much to children—long, burdensome prayers are chilling. These are best left to pour out to God when we are alone. It will take time and thought to make worships interesting, but it can be done. Would we face eternity without our little ones, knowing that we just did not take the time to do all we could to help them?

"When our boys were small, one of the most rewarding series of worships was when we read the Gospels from the Phillips translation. After reading a full chapter or sometimes more, the boys would chorus, 'More, more!' It read like a story and they loved it. As beautiful as the King James Version is to our ears, to little children it just doesn't say much. But how wonderful it is when our children beg us to read them 'The Old, Old Story.'

"I'm sure some pastors' wives would have something to add on how to spend Sabbaths when Daddy is pastor of a district. I know this becomes a real problem for some. Sabbath can be a long succession of meetings—too grown-up for little ears. Some groan resentful of having to sit quietly in so many meetings, and religion has become synonymous with boredom.

"Let our constant prayer be, 'Lord, help me to let my children know Thee through me.'"

Almost every ministerial mother finds this question a very real one. We will have other answers with further suggestions in the future.

A mother of two sons passed along the above good suggestions in a recent letter.

Apostasy Among College Jews Studied by Sociologists

Three sociologists from Columbia University have found that 25 per cent of Jewish college students in the U.S. reject Judaism by their senior year, but that half of these return to the fold within three years of graduation. Their findings were released in New York by Bertram H. Gold, executive director of the American Jewish Committee, in a report to the committee's sixty-second annual meeting. The report, first large-scale nationwide study ever made of religious defection among college students, was prepared for the Jewish Agency by David Caplovitz, Paul Ritterband, and Fred Sherrow, sociologists at Columbia University's Bureau of Applied Social Research. Their preliminary findings also revealed that religious defections were almost as frequent for Protestants as for Jews, but only about half as frequent for Catholics.

Don't Sacrifice Marian Devotion for Ecumenical Gain, Priest Urges

Devotion to Mary and her place in the redemption should not be minimized for the sake of ecumenical understanding. Father Joseph Manton, C.Ss.R., told the annual convention of the Mariological Society of America. Speaking at the John XXIII Center for Christian Renewal at the University of Dayton, in Dayton, Ohio, the Boston priest told the Marian scholars: "You don't horse trade in a realm as sacred as religion." Urging that Marian dogma be patiently explained, not denied or changed, the prominent Redemptorist orator advised: "A convinced Catholic can say, 'Love me, love my dogma.'" One participant said a major cause for declining devotion was not the fault of the teaching of the church, but the widespread viewpoint of the "modern woman," who wants "neither virginity nor motherhood," as exemplified by Mary. Another took the view that it is a mistake to assume that only Marian devotions have been in decline. Instead of saying, "Why bug me about Mary?" many are asking, "Why pray at all?"

This is a pamphlet of only 21 pages but its insights are excellent and its message steeped in Scripture. This booklet would be welcomed by most of those who experience suffering and sorrow, and the price places it within reach of anyone who is interested. It is worthy of wide circulation.

N. R. Dower

The Empty Pulpit, Clyde Reid, Harper & Row, New York, 122 pages.

As a young church pastor, Author Reid felt that his preaching was doing very little in changing the lives of his people. Later as a seminary field work supervisor he attended many churches with the aim of evaluating the sermon. Says he of this experience: “I saw little difference in the life of the churches as a result of the preaching, and some of the coldest, most unfriendly churches I’ve ever attended have been those with the ‘greatest preachers.’”

All this has led the author to question the sermon as the best way to communicate the good news of salvation today. “The pulpit today is empty,” he says, “in the sense that there is often no message heard, no results seen, and no power felt.” This the author feels is caused by the fact that week after week spiritual ideas are presented without the people having any time to think things through.

There are deeper problems than mere communication, however, and Clyde Reid briefly touches on this. Perhaps his most important observation is the fact that most ministers are preaching a watered-down message at a time when it is popular to be a Christian.

Since the book is a study of communications, the author tries to offer some practical solutions in trying to reach people from the pulpit. He is strongly in favor of the feedback after the sermon. This he feels can bring the all-important two-way communication that is so necessary if the sermon is to gain “acceptance, internalization, and action.”

Aside from the feedback idea as a solution, Mr. Reid feels that the personal testimony of those who have experienced spiritual refreshing should be encouraged. This is interesting when most churches tend to play down the simple, old-time personal testimony.

To the Seventh-day Adventist preacher much of this analysis is not new. Both Evangelism and Gospel Workers have stressed some of these principles. It is encouraging, however, to see a present-day communicator underline these ideas. For it is the lack of these simple personal ways of dealing with people that has made much of present-day preaching mediocre. Perhaps this is one reason why some seek refuge in a church. As the author says: “Since nothing earth shaking is likely to result from a sermon, one can count on the relative safety of going to church.”

Reginald N. Shires


How often do you meet Jehovah’s Witnesses in your work? No doubt quite often, because there are now well over a million people of this faith, and their membership is growing rapidly. Among these good folks there are many who are sincerely searching for truth, but how many have you won?

Pastor E. B. Price, of Australia, has had outstanding success in studying with these people. From this persuasion more than fifty persons are now rejoicing in the Advent message. From his rich background of experience he has written this little book, and in it points out gently yet forcefully the errors in the teaching of Jehovah’s Witnesses and makes plain the truth of God’s Word.

The book is written in a most interesting narrative style, presenting actual interviews, arguments, texts, and reasons. Every worker will want to read and use this book. It is available through your Book and Bible House. W. A. Higgins


The Southern Publishing Association has recently started a project of publishing books especially slanted for clergymen. We plan to publish more on this later. One of their more recent volumes contains the remarks of a man who spent forty-nine years of his life as a singing evangelist, large-city church pastor, evangelist, and conference and division president. Carlyle B. Haynes was one of our most prolific writers. At the time of his death he had published forty-five books. This persuasively written book embodies a series of intimate shop talks with a group of young preachers. His forthright presentations stir up your brain cells, and any minister who is worried about and aware of present trends within our own movement will be unable to refrain from shouting out numerous Amens.

For instance, his comments on our present practices of ordaining men is most significant. “When a man was ordained fifty years ago, he was consecrated to preach the Word of God. It would not...
have been appropriate for him to engage in, or continue to engage in, any other occupation. Today we ordain men to confer honor upon them after they have demonstrated efficiency as treasurers, educators, medical superintendents, business administrators, managers of publishing houses, book salesmen, or departmental leaders. Little inquiry is made into this matter of a divine call. They are not expected to abandon the occupation for which their brethren awarded them the honor of ordination. They are expected to continue in accounting, in business administration, in managing an institution, in education. No one expects them to be preachers and publicly proclaim the gospel to lost sinners. But that was what ordination meant fifty years ago."

The dead sometimes tread on the toes of the living. We need it! This booklet stirs your soul. Buy it, read it, reread it—and re-reread it.

J. R. SPANGLER

To Understand Each Other, Paul Tournier, John Knox Press, Richmond, Virginia, 1967, 63 pages, $2.00.

"There are no emotional incompatibilities," noted Swiss physician Paul Tournier advocates, only "lack of complete frankness ... without which there can be no real understanding."

Following the honeymoon, marriage frequently loses "courtship's beautiful curiosity," he observes. "The thirst for discovery and for understanding" dries up—the ideal "transparent window" relationship between a man and his wife "becomes blurred."

"What counts in life isn't so much the facts, but the manner in which we see and interpret them," Dr. Tournier suggests. "He who loves understands, and he who understands loves."

However, "deep sharing is overwhelming, and very rare. . . . A man needs to feel very deeply loved in order to share an intimate secret charged with emotion," but only upon this mutual openness can a couple build a good marriage.

Concluding his masterful treatise under the chapter titled "Complete Understanding Calls for Personal Submission to Jesus Christ," the Swiss doctor challenges, "To find the key to understanding, the secret of living—this is an inner experience, a discovery, a conversion."

When we bring Christ into our understanding "we have come to experience much more than a wonderful marriage; we have come, through each other, to experience God Himself."

This thoroughly readable book should prove an excellent aid toward a better personal understanding of the marriage relationship. To help young people contemplating the establishment of a new home, and those spouses who temporarily have become incompatible with each other, church workers will find in Dr. Tournier's presentation invaluable guidance.

GERTRUDE LOEWEN

The Not-So-Safe Driver

"You drive as you live," says Dr. Robert Turfboer in the January, 1967, Traffic Quarterly, and elementary psychological characteristics often differentiate a not-so-safe driver from a safer one.

What are these unsafe types and the possible meaning of their behavior? Dr. Turfboer classifies them as follows:

<table>
<thead>
<tr>
<th>The Type</th>
<th>The Possible Meaning of Their Behavior</th>
</tr>
</thead>
<tbody>
<tr>
<td>Line hugger</td>
<td>needs guidance, security.</td>
</tr>
<tr>
<td>Line straddler</td>
<td>is ambivalent, indecisive, insecure.</td>
</tr>
<tr>
<td>Unpredictable</td>
<td>has faulty control over his impulses; acts first, thinks later.</td>
</tr>
<tr>
<td>Daydreamer</td>
<td>consciousness lowered (by drugs?).</td>
</tr>
<tr>
<td>Copycat</td>
<td>has dependency needs; is suggestible.</td>
</tr>
<tr>
<td>Impatient one</td>
<td>ambitious; aggressive; leader; egotist.</td>
</tr>
<tr>
<td>Contrary</td>
<td>aggressive; hostile; negativistic.</td>
</tr>
<tr>
<td>Getting old and careless</td>
<td>slow sensory perception; physiological unawareness of danger.</td>
</tr>
<tr>
<td>Exact speed limited</td>
<td>obsessive; compulsive; compliant; rigid; provocative.</td>
</tr>
<tr>
<td>Slowpoke wheel clutcher</td>
<td>inexperienced; scared; anxious.</td>
</tr>
<tr>
<td>Fast female</td>
<td>emancipated; rejects feminine role.</td>
</tr>
<tr>
<td>Left laner</td>
<td>wants to prove to himself that the world is against him; misanthrope.</td>
</tr>
<tr>
<td>Tailgater</td>
<td>likes to come close but panics if he does and becomes aggressive.</td>
</tr>
<tr>
<td>Moron</td>
<td>stupid; fatigued; drugged; apathetic.</td>
</tr>
</tbody>
</table>

Not all persons drive as they live, points out Dr. Turfboer. When this happens, they are acting out unconscious conflicts.

Highway safety will be increased, he says, if criminal drivers, alcoholics, and psychopaths receive psychiatric attention.

46 THE MINISTRY
**Drastic Church Unity Developments Predicted for This Century**

American Protestants may cease to refer to one another as Methodists, Presbyterians, Episcopalians, and other denominational names before the end of this century, according to Methodist Bishop James K. Mathews of Boston. Chairman of the Consultation on Church Union (COCU), Bishop Mathews made this prediction at a press conference during the New England Southern Annual Conference of the United Methodist Church. "I fully expect we shall not conclude this century in the United States without the shape of the churches changing so drastically that you would hardly recognize the church by current standards." He said it is entirely realistic to speak of the day when Protestants will unite together. And "some day," he predicted, "there will be a reconciliation with Roman Catholics."

**Crime Facts**

According to the 1967 report of the National Crime Commission, fifteen-year-olds commit more serious crimes in the United States than any other age group. Sixteen-year-olds are a close second. More than 50 per cent of all burglaries are committed by youths under age 18. The report said about 100,000 children are held in adult jails each year. Attempts to rehabilitate these juvenile delinquents are practically nonexistent.

**Two Epistles of St. Peter Reproduced in Early Text**

The oldest known manuscript text of the two Epistles of St. Peter has been published in Vatican City in a special edition to mark the nineteenth centennial of the saint's martyrdom. A photo-copy edition of the papyrus text known as Codex 8 and also designated by the abbreviated symbol P 72, was presented at a press conference by Augustin Cardinal Bea, secretary of the Vatican Secretariat for Christian Unity. The publication is particularly important, the cardinal said, because some scholars have expressed doubts about the canonicity of the second Epistle. The presence of the second Epistle together with the first in a manuscript of such early date "constitutes valid testimony in favor of its canonicity," Cardinal Bea said.

**Peace Committee Speaks for Pope**

Pope Paul VI has created his own special committee to study the problems of peace. Headed by a veteran Italian Catholic Actionist, lawyer Vittorino Veronese, the able former secretary-general of UNESCO, it bears the title "The Study Committee on the Problems of Peace and the International Community" and operates under the Pontifical Commission on Justice and Peace. The new study group is clearly the Pope's own mouthpiece and its future work with such high backing will deserve close attention. Inherent in its mission is the intention of close cooperation with the World Council of Churches. It is hoped that one of the activities of the group will be to hold in conjunction with the World Council of Churches an international and ecumenical conference on peace along the same lines as the recent meeting on development at Beirut which was jointly organized under the auspices of the World Council of Churches and the Pontifical Commission on Justice and Peace.

**General Disarmament “Indispensable to World Peace,” Pope Paul Says**

Pope Paul has called general disarmament "the indispensable premise" and an "essential" of world peace. Praising the recent approval by the United Nations of the treaty on nonproliferation of nuclear weapons, he expressed hope that it would "prove effective and lead gradually to a general disarmament." "Disarmament," he added, "is the indispensable premise for the establishment of an atmosphere of trust and respect among the nations and an essential for the realization of peace so ardently desired by all."

**UCC, Catholic Publisher Join in Texts for Youth**

Protestant and Roman Catholic youth will be able to use the same textbooks for study of the Bible and Christian teaching as a result of a joint venture by a Protestant denomination and a Catholic book publisher. United Church Press, publishing arm of the United Church of Christ, and Herder and Herder, publisher of Catholic and ecumenical texts, announced the project described as a "great ecumenical breakthrough." The materials consist of six books that deal with basic Christian beliefs, Biblical themes, social issues, and confirmation practices. They were developed by the United Church Press for confirmation classes, and the series is called Confirmation Education Series. Herder and Herder has adapted the books for Catholic use by making technical changes such as substituting "Mass" for "worship service" and "priest" for "minister." Is-
sued under the imprimatur of Bishop Robert F. Joyce of Burlington, Vermont, the books will be called Christian Commitment Series.

Public Use of Christian Motifs Protested to Israeli Cabinet

The Israeli Cabinet is pondering charges by a National Religious Party spokesman that Israel "fostering Christian values." Yitzhak Raphael, a member of the National Religious Party's cabinet, accused the Ministry of Education and Culture of promoting "Christian-oriented programs on the state radio, and to the use of national buildings for Christian concerts." Mr. Raphael pointed to a postage stamp showing the Holy Sepulcher and to a booklet of Christian-oriented programs on the state radio. The ministry, he alleged, "is being used to foster Christian values."

Union Seminary: Only 20 Per Cent of Seniors Plan to Enter the Parish Ministry

Only about 20 per cent of graduating seniors at Union Theological Seminary in New York expect to enter the parish ministry, it was revealed during commencement exercises. The others, according to the president, John C. Bennett, will teach, do further graduate study in a variety of fields, or pursue other endeavors. Dr. Bennett said many of the graduates "will be working under some kind of church auspices even though they are not in the ministry." Expressing disappointment at the relatively small number of leaders the school was sending into local communities, Dr. Bennett continued: "We have done everything we could to confront our students with the possibilities of the parish ministry. I should say that to a certain extent we have failed in this respect."

New Patriarch of Alexandria Supports Ecumenical Movement

Patriarch Nicholas VI, recently elected Greek Orthodox Patriarch of Alexandria and All Africa, said that he supports the Christian unity aspirations of Ecumenical Patriarch Athenagoras, the spiritual leader of Eastern Orthodoxy. In an interview published in the Greek-language daily newspaper Tachydromos, in Alexandria, Patriarch Nicholas said that he plans to appoint a permanent representative to the World Council of Churches.

Egyptian See "Victory" Promise in Reports of Marian Apparitions

Some officials of the Coptic Church saw in Cairo, Egypt, a promise of "victory" for Egypt over Israel in alleged apparitions of the virgin Mary at the Church of the Virgin in Zaitoun, a Cairo suburb. Religious, as well as political, implications were found in the series of apparitions that, some claim, have taken place repeatedly since April 2. Coptic Patriarch Kyrillos VI has issued a statement formally confirming "with full confidence and great joy" the "authenticity" of the apparitions. The apparitions are "an omen of victory," Bishop Samuel, head of social services for the patriarchate, told more than 150 reporters at a press conference. A number of "miraculous cures" have been reported and "verified medically" as resulting from the apparitions, Coptic officials claimed. The patriarchate plans to issue a pamphlet giving details of these cures. Many members of the clergy and thousands of Egyptians, both Christian and Moslem, have seen the apparitions, as well as foreign visitors, officials of the patriarchate said. Bishop Athanasius said that on some occasions the apparition had lasted for more than two hours and that sometimes it was accompanied by other manifestations such as rays, clouds, or rapidly flying doves. The virgin continues to appear from time to time, he said, and crowds of pilgrims wait outside the church for hours hoping to see her. Sometimes, the bishop claimed, she appears among the three domes of the church, at other times inside one of the domes. Sometimes the apparition is full length and at other times only the head and shoulders of the virgin are seen. On one occasion, he said, the virgin was seen kneeling before a cross that stands above the church, blessing the throngs below.

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October, 1968
"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:18).

The two tables of the law reflect the twofold aspects of the character of Christ as it relates to the duty of man. The first four commandments of the law define the way in which man expresses his love to God. The last six commandments provide a channel of expression of man's love for his fellow men. The purpose of the gospel ministry is to reconcile man with his Maker and man with his fellow men. It is the second ministry that we call the "neglected ministry." Twenty-first-century society has had an erosive effect on human sensitivity. This is essentially an age of speed, and whenever human beings get in a hurry there is always the danger that they will trample underfoot some vital human value. Man is busily enthralled with the madness of making machines into men while the machines in turn make men into machines. This accounts for much of the unfeeling manifestations of hardened human attitudes. How else could a young woman die under the bludgeoning blows of an assailant within full view of hundreds of people who would not even call the police, let alone come personally to her help? Or picture twentieth-century man reading his newspaper and glancing at the statistic that cites 169 Marines wounded in last week's fighting, 39 dead, with almost a "ho-hum" attitude. Behind these cold statistics is the deep emotion of personal loss in someone's home, for every man who dies is some mother's son or some sister's brother or some wife's husband or some child's father. But who really cares if it is not his own blood relative? The fact is, our minds have been conditioned en masse to disaster, and there is an almost universal immunity to shock. This is a natural consequence of living with the atom. In times like these there is absolute necessity for a ministry of reconciliation. Somewhere in God's world there must be a voice that will call attention to those necessary sensitivities that govern person-to-person relationships. It is not by accident now that on an elevator, in the presence of women, a man no longer removes his hat. Our carelessness in these matters has reached extreme proportions and reflects itself in increased divorces, international wrangling, and unchristian racial attitudes.

Where are the men to be found who will speak out in times like these for brotherly love? For a restoration of the Biblical sense of the sanctity of marriage, and for the necessity of man loving his fellow man without regard to race, color, or national origin? It is because such men are so few that the problem telescopes the solution. In this age of opportunity, silence is sin. It may not be safe to say what the Bible says these days, but it is certainly sensible. Love for God and for our fellow man is fundamental Christianity. Upon these two hang all the law and the prophets. If you cannot preach this, you cannot preach. E. E. C.

**WHEW!** Horace Greeley once received a letter from a woman saying that her church was in a distressing financial state. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, donkey parties, banquets, womanless weddings, poverty sociables, grab bags, box sociables, and necktie sociables. The writer of the letter wanted to know if Mr. Greeley had some suggestion that could keep the struggling church from disbanding. Mr. Greeley replied: "Why not try religion?"

Various methods of church financing have produced large numbers of apostates. Not everyone earns the same and therefore not everyone can contribute equal amounts. There are also the aged and the little children, not to mention the unemployed. We can therefore thank God for the Biblical system of church support, namely tithing and the free-will offerings system.

In recent years a new aspect of this old Biblical financial principle has made its appearance. Perhaps to call it a new facet is slightly inaccurate, for its principles are rooted in the Bible and the Spirit of Prophecy historically—that is, the stewardship program of the church. This leaves intact the tithing principle but centers the inspiration for free-will offerings in the Christian experience of the giver. This is a form of systematic benevolence, a term not new to Adventist ears. Ministers using this additional emphasis have found many of their church financial problems solved. And this relief has contributed to greater spiritual enjoyment on the part of the practitioner. Advocates of this emphasis are not wrong in suggesting it as a partial key to the revival of the church. When approached from the point of view of one's love for Christ and the church, giving does become a joyful experience, and what if one is giving far above his financial ability, the stewardship principle imbued in the heart reduces the pain. I ought to know, for one day the stewardship brethren knocked on my door. Since then I have climbed a steep hill but I am not out of breath. I'll make it somehow. WHEW! E. E. C.

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The habit of being happy enables one to be freed, or largely freed from the domination of outward conditions.—Robert Louis Stevenson.
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"In The Desire of Ages, Patriarchs and Prophets, . . . [and] The Great Controversy, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people."* 

—E. G. White Letter 229, 1903.

Suggestive Uses:

1. Display prominently in evangelistic services.
2. Have them for sale or loan.
4. Offer as attendance awards.
5. Offer as gifts or on loan to special prospects in need of making their decisions, pointing out the particular portions that would be most helpful for them to read.
6. Be sure they are introduced to and read by all newly baptized members.

*Since these statements refer only to Patriarchs and Prophets, The Desire of Ages, and The Great Controversy, it should be explained that Prophets and Kings, and The Acts of the Apostles did not appear until after the death of Mrs. White.