BORN AGAIN!

DURING this festive season of the year when the Christian world harks back to that day when the Son of God came wrapped in swaddling clothes, lying in a manger, it is well that we give careful attention to the words of this same Jesus, when He said, "Ye must be born again."
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THE MINISTRY
Born Again!

(Continued from cover page)

The birth of Jesus as the manger child, His sinless life, His death and resurrection, all give assurance that man can become a “brand new person” (2 Cor. 5:17, Taylor)* in Him.

This new birth that Jesus called for and that He so graciously provides is the experience of conversion. Conversion is essential to salvation. It is a basic condition for membership in the family of God. It is a must for all who would gain eternal life.

These words are so trite. We speak them so casually. It is so easy for them to roll from our tongues. But is it only lip service that we give? Do we really understand the great and desperate need for genuine conversion? Have we actually experienced the changes that it brings to the life? Are we thoroughly enjoying the benefits of this personal relationship with our Lord?

Kenneth W. Linsley, lieutenant colonel in the United States Air Force, declares that the basic questions human beings want most to have answered today are: "Does God really intervene to change men's lives? Is Christian conversion a reality? Can something really happen to a man that transforms his life?" —Christianity Today, April 12, 1968.

These are questions that obviously demand an answer by experience. Words alone will not do. To proclaim and define and explain are all essential, and should be done with clarity and simplicity, but this alone is not enough. The disheartened, disillusioned, impatient "now" generation demands more than this. They have listened for years to the claims of Christianity and have been so little in practice. Now their challenge is "Show me! If God is alive and if surrender to the Lordship of Christ really makes a difference, where is the evidence in your life?" —Christianity Today, April 12, 1968.

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Because practice hasn't measured up with preachments, the church of today, and particularly the ministry, is in trouble. Whether we like to admit it or not, the prestige of the ministry has plummeted to a new low. According to a survey of 2,000 Americans conducted by Lou Harris and Associates, clergymen are down in public esteem and confidence to a rating below that of doctors, bankers, scientists, military leaders, educators, corporation heads, psychiatrists, and even local retailers. In fact, the ministry ran a scant one per cent ahead of Congressmen and Federal Government leaders.

This must be due partly to the fact that when it comes to discussing such elementary subjects as the new birth, many clergymen have little or nothing to say. They see no great significance in the words "Ye must be born again." Others may know the theory of it and be able to explain it but are woefully lacking in the experience.

It is of this sham and hypocrisy that the younger generation is particularly tired. We see many evidences of this on our own academy and college campuses. If these young people are to be reached they must have evidence—visible, living evidence—of what changes can take place when a life is surrendered wholly to Jesus Christ.

This challenge comes with particular force to us, the ministers, teachers, and other leaders of the Seventh-day Adventist Church. God is looking to us for this kind of testimony to what He can do. This is the kind of demonstration to which we should be committed. None other will win the following that is needed, particularly among the youth who must constitute the leadership of the church of tomorrow. This demonstration will not be accompanied with placards and marching bands and news-hungry photographers, but it must be the real thing, the natural, visible, radiant response to a genuine inner experience. With the apostle Paul, we must be able to say, "For me to live is Christ." Only such a whole-souled, thoroughgoing, noncompromising witness can offer a challenge to our present materialistic, secularistic society. In an age when everything must be proved in the laboratory or test tube, only the living witness of the miracle-working power of God to alter lives will catch a hearing.

Above everything else this is what the youth of our own church are asking for. They have been fooled and disappointed too often. They dislike spiritual schizophrenia. Now they demand that the words we speak be backed up by example. We must take to heart the words of Paul, "The kingdom of God is not just talking; it is living by God's power" (1 Cor. 4:20, Taylor).*

The greatest challenge of our church today is that of saving our own youth. The most effective contribution we can per-
sonally make toward the realization of this objective is not in the better sermons we may preach and the better counsel we may give, but in the better lives we may live.

As we pass through another Christmas season and by song and word review the story of Bethlehem, let us take a new fresh look at the words of Jesus to Nicodemus, spoken that moonlit night in old Jerusalem, when He said, "Ye must be born again." 

I was puzzled when a professor said, "Put Christ into your messages as you preach on Daniel 2 and Revelation 13, the Second Coming, the sleep of the dead, and heaven." I heard young preachers and older ones reply, "I've got to change my messages, I must preach Christ. I don't know how I can take these doctrinal sermons in my evangelistic series and preach Christ, but I am determined to do it."

Please tell me, how can a man preach the Sabbath and not preach Christ? He is the Lord of it. It was Christ who made it. How can we put Christ into the Sabbath? He is already there.

How can a man preach the sanctuary and not preach Christ? He is the high priest, the lamb, the consuming fire, the bread on the table, the light of the candles, the coals on the altar, the Shekinah glory, the covering, the door, the way into the Holiest of all. How could we put Christ into the sanctuary? He is already there, and it would take a lot of remodeling to leave Him out.

How can a man put Christ into the Spirit of prophecy? Don't you know that the Spirit of prophecy is "the testimony of Jesus" (Rev. 19:10)? He is the Spirit of prophecy.

What about the destruction of the wicked? Is Christ associated with that doctrine? Jesus said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ meets men in the broad way and says, "Why will ye die?" (Jer. 27:13). "Turn ye, turn ye from your evil ways" and live (Eze. 33:11). 

Put Christ in Revelation 13 and Daniel 2? Why He is already there as the "Lamb slain from the foundation of the world," and "who is a rock save our God?" (Ps. 18:31). "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). Christ does not need to be put into these chapters, He is already there. Let us not leave Him out.

What about health reform? Is Christ in the doctrine of healthful living? He is the very heart of it. He declares, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). Why? "That thy way may be known upon earth, thy saving health among all nations" (Ps. 67:2). "See," says Moses, "my God has commanded me to teach you the laws and customs that you are to ob-

CHRIST AT THE HEART

Orris J. Mills

Minister, Southern New England Conference

*The texts in this article credited to Taylor are from Living Letters, the Paraphrased Epistles, by Kenneth N. Taylor. Copyright 1962 by Tyndale House, Publishers.
serve. Keep them and they will demonstrate to the people your wisdom and understanding. When they come to know of all these laws they will exclaim, 'No other people is as wise and prudent as this great nation.' Listen to these ordinances, be true to them and observe them, and God will keep all sickness far from you; He will not afflict you with those evil plagues of Egypt" (see Deut. 4:5, 6; 7:12, 15). Please do not take health reform away from the teachings of Jesus, and leave Him not out of this blessed doctrine.

**Leave Christ in the Message**

No one can preach the truth and not preach Christ, for He said, "I am the way, the truth, and the life." Christ need not be put into the message, He is already there. It is not by using the word Christ that we preach Christ. Said Jesus, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (verse 21).

Allow no man to turn you from the doctrines of the third angel's message to preach a meaningless "doctrine of Christ." Remember Ellen G. White wrote: "It [justification by faith] is the third angel's message in verity."—In *Review and Herald*, April 1, 1890, p. 193. The third angel's message, "the everlasting gospel," contains all the doctrines of the Bible, covering the whole man, from the mental (educational) reform of "fear God," through the physical (health) reform of "give glory to him," to the spiritual (Sabbath) reform of "worship him that made heaven, and earth." It includes the fall of Babylon and the warning against receiving the mark of the beast, all in the framework of the cleansing of the sanctuary, for "the hour of his judgment is come."

**Christ in the Heart**

There is only one way a Seventh-day Adventist preacher can leave Christ out of his message and that is to leave Him out of his heart. It is possible for two men to preach the same sermon and one preach Christ and one leave Him out, for Christ is like a fragrant perfume sealed in its container. Until the vessel is broken it can give no blessing.

I am not suggesting that sermon content makes no difference. Every growing preacher will testify that his sermons have grown with his growth. Rare the preacher, filled with the grace of God, who can look back through his early sermon files and find a sermon prepared then ready to be preached now. Preaching is not preparing sermons and presenting them to an audience. It is preparing a preacher and delivering him to the people. In that growth of spirit that accompanies the years there will be a growth in content, expression, organization, in Christ. Change our sermons, yes. Our doctrines, never!

Satan would want us to downgrade the glorious doctrines of this great message as irrelevant and lifeless. He knows that every converted Seventh-day Adventist never knew Christ fully until he met Him in this message.

**Not Hollow Shells**

May we not make its doctrines hollow shells because Christ has not been formed within us the hope of glory. He stands at the door and knocks. Will we let Him in? "He has oft been there before"; ever since the last of the signs outlined by Jesus in Matthew 24 was fulfilled. He "is near, even at the doors" (Matt. 24:33). Is this why Ellen G. White could write, "We have preached the law, until we are as dry as the hills of Gilboa"?—*Review and Herald*, March 11, 1890. Surely it would take a feat of surgery, open heart at that, to preach the law without Christ, for Jesus Himself said, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). May we no longer wound the heart of Jesus by tearing the law from His heart.

If we have been guilty of leaving Jesus out of the doctrines of the remnant church because we have kept Him out of our heart, may we repent speedily that He may come in. He says, "Behold, I stand at the door, and knock" (Rev. 3:20).

Let us let Him in that the earth may be "lightened with his glory" and heaven be split asunder with the triumphant call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."
Tainted Workers

Stanley L. Folkenberg
President, Colombia-Venezuela Union Mission

The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time."—Testimonies, vol. 3, p. 252. Thus the servant of the Lord applies to us the last of the messages to the seven churches of Revelation 3:15-19. Since the Lord gives no messages unless we need them, and we could well be lost unless we heed them, let us study His picture of our church today.

He says we are full of "works." When it comes to good works, well organized, we get high marks in the religious world. But the Lord goes on to say we are spiritually "lukewarm" and oblivious to this state of affairs. We are actively spinning our wheels, yet not going anywhere in our spiritual growth. We are comfortably warm, smug in the fact that we have the truth at this moment in history when the truth must "have us." Is it not time to stop looking at ourselves in comfortable satisfaction, and take a good hard look at God's picture of us? We think we are "rich," "need nothing," but He says we are "wretched, . . . and blind, and naked" —and He ought to know.

We ministers are busy! We can preach the doctrines with clarity and strength. But what of the flesh to clothe this doctrinal skeleton? "We are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice."—Ibid., p. 253. It is here that we are lukewarm. Yet the solution is clear, and simply stated: "Buy of me . . ." I shall not dwell so much on the "gold," that gold of faith and love in a world of doubt, hate, and lawlessness. Neither will I spend much time on the "white raiment," His robe of righteousness to cover our nakedness. But let us consider that third purchase, that "eyesalve."

Seers

"This eyesalve is the true spiritual discernment that is so wanting among us."—The SDA Bible Commentary, Ellen G. White Comments, on Rev. 3:18, p. 965. The big question is, Do we ministers today really see? In this time of preparation do our sermons lead our people to see their need of revival and reformation? Do we really see that the proof of our ministry will show in the spiritual growth of our hearers? If not, our ministry is wanting, and the Lord has something definite to say to us! If I "harbor pride, self-esteem, love for the supremacy, . . . murmuring, discontent, . . . evil-speaking, lying, deception," I have not Christ abiding in my heart (Testimonies to Ministers, p. 441).

This insidious, blinding, granddaddy of all sins is pride. Ellen G. White specifically warns ministers of its danger. I won't be disfellowshipped for it—now, but my name will be erased from the books above—then! Is it any wonder she continues, "You may have good intentions, good impulses, can speak the truth understandingly, but you are not fit for the kingdom of heaven."—Ibid. (Italics supplied.) Yet, I am blind to my own condition at the very time I am called upon to prepare a people for translation. No wonder God is nauseated!

What Must I See?

The signs of the end in the world around are so clear and numerous that we need not discuss them at this time. But
what of the signs within the church? Not only is this church the “object of His supreme regard,” but it is also the object of Satan’s most insidious attacks. His wrath has been long known to the Bible student. It is here, within, that we face our greatest danger. Yet it is here, within, that we have a most fascinating sign of the end.

The remnant are to be commandment keepers. We teach that through an indwelling Christ there is power to take a law-breaking sinner and transform him into a law-keeping saint. Hence the emphasis on the commandments, which clearly define sin. Were this all, we could be accepted into several other Sabbath-keeping communions. But there is a second basic characteristic of the remnant that makes the evil one even more angry. They are those who also “hold fast [adhere] to the testimony of Jesus” (Rev. 12:17, Weymouth).

Since it is “eyesalve”—clearer spiritual discernment—that we need, and since the “testimony of Jesus . . . the spirit of prophecy” (Rev. 19:10) is a gift given to the remnant for this purpose, no wonder the evil one is making war on it! It is here that he seems to unleash his most vicious yet insidious attacks. Of this we were warned.

**The very last deception** of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.—Selected Messages, book 1, p. 48.

This gift, one of the characteristics to be found in “the remnant,” has in a large measure made us as a church what we are today. It is because of this that this movement is more than just another church. It came upon the scene at a precise time, with a specific message, for the world—judgment time “has come.”

Some years ago when I was holding meetings in a large city in up-State New York, the past general president of the Seventh Day Baptists was among those who attended. We became good friends. One day this good man said to me, “Brother Folkenberg, I have often wondered why it is that you people who received the Sabbath truth from us have grown to girdle the globe, while we who were strong at that time have slowly diminished in numbers.”

I answered that we were good friends, and that since my answer might offend him, I would prefer not to answer. He insisted, so I said, “You have been with me through this series of prophetic lectures. In the twelfth chapter of Revelation, you will remember, we found that His church in the last days would have not one but two outstanding characteristics. Not only will its members be a commandment-keeping people but they will be guided by the prophetic gift. This movement came into being at a specific time to give a special message. To guide and direct us in this endeavor, God raised up this prophetic gift in our midst, as He said He would. It is this direction that has brought us to the place we are today. You good folk did not accept such guidance. Our history records that in direct proportion to the way we listened and followed, there was growth and progress.”

He looked at me for a time, then quietly said, almost to himself, “Could this be the reason why?” May I quickly add, The answer is a resounding Yes! This is “eyesalve.” We desperately need more, not less of it. “Very adroitly some have been working to make of none effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny any such thing.”—Special Testimonies, Series B. No. 7, p. 31.

The prophetic gift has kept us from many a grave mistake during the formative years of this denomination. It gave us the genius of our organization. It has warned and admonished as some have risen within with insidious doctrine which some would accept as truth. And attacks upon this gift today are one of the last deceptions of Satan. I must see these for what they are, attacks upon God’s last church.

**Head Start**

It has given us a head start in the areas in which we have been called to labor, whether it was scientific, diet, treatment of the sick, yes, even research. In the field of education it is a blueprint for the harmonious development of the whole man. It made us first. It made us the head. As the educational world conjectured, surmised, and proposed theories subject to change as new minds came on the scene, we had a foundation of true education, sound and unchangeable. We remain at the head as long as we build here. An example would be the discovery of the
causative factors in cancer. We knew that a germ or virus was involved in this complicated malady long before scientists of the world discovered this phenomena. We had a head start, a springboard, but did we believe it enough to begin research at that point? Here is real "eyesalve" in a world that is blind and groping.

Today calls for preachers anointed with this heavenly salve who will see the insidious changes that are creeping in and will fight this subtle disbelief. The church today is in peril. It needs "red tainted" preachers—whose teaching is tainted with the red books.

Our colleges and educational institutions need "red tainted" teachers, who have found that these red books are even more relevant now than ever before. We need "red tainted" scientists who see in the red books a springboard that gives them a head start in scientific investigation. So it has been in the field of nutrition, healthful living, psychology, and education. So it will be in the problems of the age of the earth and evolution. Let us come of age, buy again the gold of faith in these messages, and apply this eyesalve. Let us not be satisfied with the dross of the modern education that is subject to constant change as each new theory is advanced and discarded. Let us "adhere to the testimony" even when it would appear that God's revelations are not relevant today. Relevant is a word glibly spoken by the scientific world around. Yet what is truly relevant is that this world is entering its last death throes.

The time has come to let the Holy Spirit make this fact relevant in our ministry. Nothing can take its place. No Spirit—no power! And this is the selfsame Spirit that inspired the servant of the Lord to give us council relevant to this very hour. Since our point of reference is the soon return of our Lord, I ask you, is your preaching truly relevant to the needs of sinful man? If it is, reformation will be seen in the lives of ourselves and our members. No longer will ours be a lukewarm church, but one on fire for God. The spirit of the mission field will grip us all. This can never be a reality when we ignore or doubt the testimonies of Jesus. His remnant are those that "adhere" to them. I repeat, "The very last deception of Satan will be . . . to unsettle the confidence of God's remnant people in the true testimony." Not only is this another sign of the times, but it is a warning to be accepted. It is a solemn responsibility to be a worker in the cause of God. Do we measure up?

Nothing for the Public?

HERBERT FORD
Public Relations Secretary, Pacific Union Conference

THE man wouldn't say anything. Just kept saying he was only going to talk to 'our own people,' whoever they are. Too bad, he could probably have said something that might have helped your church with the people of this city. Seemed like a real friendly fellow."

What a sermon that newspaperman was preaching to Seventh-day Adventist ministers, and particularly leaders of our faith! He had come to a giant meeting, which drew more than twelve thousand Seventh-day Adventists. He was expecting to get a few sentences of quotations from the message one of our church leaders would be presenting. His editor had assigned him to do a major story on the meeting, and the story would surely be incomplete without some representative quotations from the speaker's talk. Unfortunately, the reporter did not have time to wait for an hour before the speaker would talk and then an additional thirty minutes through the talk to see if he could possibly glean something from it. So as is common at many large gatherings of all religious faiths, he met with the speaker for a few moments before the meeting was to begin to ask for quotes. "Sorry, I'm only going to talk to our own people," he had been told. "I'm sure there wouldn't be anything for the public in it."

How sad. Here was an opportunity to talk to an audience of 250,000 (the paper's circulation). But the speaker was talking only "to our own people."

Surely God must be disappointed when we bypass such signal opportunities to speak for Him. He must weep over us as He did over Jerusalem. For those 250,000

(Continued on page 15)
One of the most pleasant scenic surprises of my life was my recent visit to Iceland. Somewhere, someway, somehow, I got the idea that Iceland and the Sahara Desert were similar, not in climate but in barrenness and loneliness. It is true that Iceland’s population of about 200,000 doesn’t overcrowd this forty-thousand-square-mile island planted between Norway and Greenland. But the variety of impressive scenery was exhilarating.

Large areas of now hard, cold, molten lava splashed violently over the island’s surface project a picture of past powerful volcanic action. The explosions of hot masses of lava have plastered rocks and sediment broadside on the landscape. It looks as if a couple of evil angels had had a giant mud fight using fistfuls of molten rock. This overcoat of hardened lava is mysteriously exotic. Dabbed in the midst of this former fiery background are glacier lakes overflowing with pure ice-cold water. Fantastically deep, jagged crevices bordering these lakes cradle crystal-clear water scores of feet deep.

Term “Geyser” Invented Here

It is here the word “geyser” was coined for the first time. Areas of hot springs and geysers are sprinkled profusely over the island. Massive sparkling white glaciers can be seen on clear days from almost any point. From my guest quarters at our secondary school I could see the newly formed island of Surtsey (see G. H. Coffin’s article “The Fiery Birth of an Island,” May, 1968). Truly, Iceland is a geological paradise, especially for the Bible-believing creationist.

Yet all is not lava beds and glaciers. R. J. Burgess, publishing secretary, kindly transported me through miles of lush countryside carpeted with fields and farms. Cows and sheep far outnumber the population. Lovely clean farmhouses occupied by some of the friendliest people in the world made the landscape invitingly picturesque.

Strange, but true, the average temperature of much of Iceland is higher than Boston or Chicago. Although it doesn’t get so cold, neither does it get so warm. Thus, a rather chilly atmosphere persists on a year-round basis. The ceaseless blowing of the winds never lets you forget that Christ used this element as a symbol of the Holy Spirit.

Thermal Vein Drilling

Reykjavik, the name of Iceland’s capital, which means Bay of Smoke, is really a smog-free area. Steam belching from hot springs gave the city its name. Today the majority of homes are heated by harnessed hot water, warmed to a temperature of 170 degrees F. by boiling underground furnaces. Drilling for a thermal vein in Iceland is about as common as drilling for oil in Texas. Our school recently had their prayers answered
Reg Burgess, publishing secretary, exhibits future heating element for Iceland Secondary School.

when a powerful steam source was tapped at a depth exceeding 3,500 feet. Engineers and government officials had little hope of finding steam on our school property, which, by the way, is our largest school as far as acreage is concerned. It is measured by miles, not by acres, and no one could give me the mile measurements!

Farmers noticed that near the school’s main buildings the winter snows seemed to melt more rapidly than in other places. Although geologists were a bit skeptical, the government agreed to drill. Today a geyser of steam exceeding all expectations spews out of the four-inch pipe day and night. Pipes are now being connected to all buildings to utilize the steam for heating purposes. The big problem now is to find the funds to pay the $25,000-plus drilling bill from the government.

Our Icelandic leaders are already dreaming of the day when sufficient funds will be available to build large greenhouses for crop-growing purposes on a year-round basis. It is claimed that greenhouse construction investments pay off in a year or two. I visited one greenhouse named Eden, which grew all types of vegetables, plus grapes, oranges, and bananas. Free heat of such a quantity as we have at our school presents us with a definite opportunity to secure needed income.

Evangelism Our Greatest Need

My main work was instructing at a combined laymen’s-workers’ meeting held at our Iceland Secondary School. The new conference president, S. B. Johansen, and family arrived during our week of meetings. The main working force is at our school. Only two ministers are in the field. In spite of Iceland’s small population, I sensed a great opportunity for evangelism. We are confident that under the capable leadership of Pastor Johansen steps will be taken to evangelize every town and village in this unique country. The greatest need we have in Iceland is not money or men, but evangelism. If this is put first, everything else will automatically increase. A new day is ahead. Let us remember this precious area of God’s harvest field in our prayers.

My last Sunday in Iceland found me going Ingathering with the president, Svein Johansen. It was a stormy, rainy day, but Ingathering, like the mail, stops not for storm, fire, flood, or what have you. Sigurdur Bjarnason, lay activities secretary, thoroughly organized the campaign for this field day. Fifty people took part, result-
These men are responsible for winning and holding souls for Christ in Poland.

ing in the solicitation of more than one thousand dollars. House-to-house solicitation yields, on an average, from one to two dollars a home. This, I believe, is a world record. The main reason for such large donations is twofold. Use is made of the solicitor's card, whereby names are signed and donations are recorded. This, plus the generosity of Icelanders, makes Ingathering a pleasure.

Britain

A one-day meeting of the South England Conference workers was conducted in the New Gallery Center. Conference president E. H. Foster, is a man unopposed to new ideas and methods. At this meeting Pastor John Coltheart, division Ministerial Association secretary, introduced a number of men who are preparing for public meetings. Some of these men were launching out for the first time. We salute their faith and vision. It was my privilege to have part in the opening exercises of Newbold College for the 1968-1969 school year. G. L. Caviness, president, reported that two hundred-plus students representing twenty-five nationalities were in attendance. A high spiritual tone is maintained at Newbold, and the number of those preparing for denominational service is significant.

British Union Conference president B. E. Seton, recently held a special three-day committee meeting on evangelism. Our work in Britain faces tremendous problems, but we believe God is leading. The future looks bright. We are confident that soul winning will be placed at the top of the list of all activities, where it rightly belongs.

Poland

The capsheaf of my Northern European Division tour was my visit to Poland. Few countries in Europe have a grimmer history of suffering and trial than Poland. Past oppression was not an uncommon experience for our believers, but today the picture has changed. An atmosphere of religious freedom has made it possible for our church to be one of the most, if not the most, aggressive Protestant denomination. Seventy-five workers of the Polish Union met in our centrally located Warsaw church for a week of intensive study of the Bible and evangelistic methods.

Pastor Duncan Eva, division president, spoke on the need of the power of the Holy Spirit. The presence of God was felt in a most definite way. Pastor Coltheart's instructions on conducting a successful evangelistic campaign challenged the thinking of our men. A number of Polish workers presented
messages on various Bible doctrines. A spirit of unity prevailed. The closing service found the men coming forward to rededicate their hearts and lives to the proclamation of this message. Melted hearts, moist cheeks, and clasped hands were signs of the deep movings of the Spirit upon us. We knew that this exact scene could never be repeated on earth. But our hope of meeting one another in the kingdom was made radiantly bright by the promises of God’s Word. Our work in Poland is growing. The government’s attitude toward the place and work of Seventh-day Adventists in their country is favorable. The union president, Pastor S. Dabrowski, and the union secretary and editor of our publications, Z. Lyko, have contributed much to encourage this excellent relationship with the government. Adventists have nothing to hide, and the government is fully aware of our aims and motives. This is as it should be.

Our membership in Poland is nearing the four-thousand mark. There is no problem in conducting public meetings in our own churches. In Warsaw we have had the privilege of using a large church of another Protestant denomination. It is hoped that the day will soon come when we can hire public halls for the presentation of our message.

Twenty Tons of Paper

Our publishing work is forging rapidly ahead under most unusual circumstances. We prepare our own material, but government presses print our books and magazines! Our modern up-to-date *Signs of the Times* magazine has a ten-thousand-copy circulation. During one of our meetings a loud racket intermittently interrupted the service. When we found out what it was, none complained. Twenty tons of good quality paper was being unloaded at our union office. This gift from the Northern European Division makes possible the publishing of more books in the Polish language, including *The Great Controversy*. It is a noteworthy fact that more Spirit of Prophecy books (the number exceeds a dozen) are translated into Polish than into any other language in this division. The amazing thing is that these books are printed on government presses. We salute our Polish leaders and ministers for their vision and aggressiveness.

It is remarkable the recovery this country has made after such a devastating experience during World War II. For instance, Warsaw was 80 per cent destroyed during that holocaust. Today the restoration of this city with not only new but ultramodern buildings came as an amazing surprise to me. I met no beggars, no hippies, and no peddlers of smut. I didn’t see a single photograph or picture at newsstands or bookshops that were of a pornographic nature. No vile motion picture advertisements were seen. The people gave evidence of being well fed and clothed.

Political systems may differ, but one thing is sure, I walked through the streets of the giant city of Warsaw with no fear of being harassed. One restless night I finally arose at 3 A.M. and asked the desk clerk if it would be quite safe for me to walk through their
lovely parks. A puzzled look accompanied his answer of "Certainly, why not?" It was a moonlight night and a stroll through the tree-lined parks to the Vistula River was an unforgettable experience. There came to my mind with fresh force the thought that Adventists can and should cooperate with any government that permits God's church to teach and baptize without fear of restraint or interference. We deeply appreciate the attitude of the Polish Government toward religious freedom. It should not be kept a secret that the Polish Seventh-day Adventist Church today is operating under far more favorable circumstances than ever before. In this country today all churches are on an equal footing.

Visit With Polish Ambassador

On my return home, Pastors Ralph Watts, Duncan Eva, and I had a forty-five-minute audience with Poland's ambassador to the United States, Dr. Jerzy Michalowski. The purpose of this visit was to express our appreciation for his government's attitude toward religious freedom and the Seventh-day Adventist Church. The ambassador's warmth and friendliness made it clear that Adventists were respected and appreciated in Poland.

The Most Disturbing Experience of My Life

The most disturbing experience of my life resulted from a visit to the ill-famed Auschwitz concentration camp near Cracow. We have read about it, seen pictures of it, but nothing shocks the mind so much as to actually visit this monument of man's inhumanity to man. It is a horrible testimony to what can happen when men are totally devoid of the Spirit of God.

As I stood within the massive prison yards guarded by a double fence of barbed wire, which at one time was charged with high voltage; walked past the ruins of giant ovens where untold thousands of people went up in smoke; saw tons of women's hair, piles of suitcases, shaving brushes, spectacles, crutches and braces, and other personal belongings, somehow, like the blood of Abel crying out, I could hear the screams and cries of those who were being put out of existence. My mind did not long dwell on the time when this all took place. Rather it turned to the future, when the whole world will violently seek to exterminate the people of God. Persecution will again be revived in its cruelest forms. Can a man maintain his faith in God under these circumstances? Can a man still believe that God is love when he suffers innocently? It all depends whether a man is willing to look at the cross of Christ and compare this with the ugly character of Satan and realize that the enemy of all souls is responsible for motivating the people of all races and nationalities through the centuries to cruelly persecute the innocent.

In that final day of earth's history, which is undoubtedly much closer than any of us dream, it is my prayer that not one of us in this movement will ever be found on Satan's side. To once know this truth and then reject it strips a man of the sustaining, restraining Spirit of God.

Conclusion

As I take a backward glance at my six weeks' tour of Northern Europe, I repeat that God has done much for our church, but much remains to be done. It is my firm conviction that the leadership of the Northern European Division are determined that every avenue of soul winning will take first place in their thinking and actions.

J. R. S.

FEEDBACK

Dear Editor:
I have looked over the very attractive guide that you have prepared for ministerial interns. This guide certainly fills a need in our ranks.

WM. C. Hatch

Dear Editor:
This booklet [So You're an Intern] will fill a real need.

C. E. Bradford

Dear Editor:
I am thrilled with the new book So You're an Intern. It is excellent!

I would like to order seventy-five (75) copies. We are having a workers' retreat, August 19-22, at Blue Mountain Academy, and I want them not only for the interns and the minister-supervisors, but I believe that all of our ministers would benefit from this booklet.

You surely have done an excellent job in preparing this volume.

O. D. Wright

DECEMBER, 1968
THE conventional wisdom of Christendom today holds that both the churches and the world at large would reap large dividends from a union of denominations. This has become an article of faith. Its devotees are nearly as convinced of the axiomatic character of their principle as are the defenders of home and motherhood. If all Christians would enter into one organization, the argument runs, the church's mission on earth would be accomplished faster and better.

To speak critically of this fundamental article in the modern creed makes one about as popular as does the violation of quarantine for the man broken out with smallpox. Still, there are good and prophetic reasons for putting popular ecumenism under the X-ray of common sense. Valid conclusions are not the result of calling the roll; they are the result of the careful analysis of premises.

A change of organization is prudent if and only if the present one has shown itself unsatisfactory. Human affairs are much too sticky and complicated to make tinkering with institutions an allowable sport for no higher end than merely to see what will happen. If an organization is working well the wise man leaves it alone.

The crusade for organic union of Christian denominations is based on the premise that the present plurality of sects is unsatisfactory. People who work for the union of churches obviously believe that the new entities (or entity) that might result from their schemes would be stronger, more efficient, and more in harmony with the will of Christ. Like all assumptions, this one is open to question.

Jet Fighters for Shooting Down Mosquitoes

Disunion can indeed be a prime cause of underachievement as it was, say, among the governments of East and West Africa until recently when they began to undertake joint projects. Mergers between railroads and chemical firms can put more money into the hands of stockholders, there is no question about that.

The success of a remedy in one situation, however, should not lead us to assume blindly that it will succeed in another; the disease may be different in the second case. Schemes for using jet fighters to shoot down mosquitoes or insect repellent to shield from nuclear attack would not commend themselves to the sensible man.

No one in touch with reality would deny that the churches as they are fall far short of what they should be. Nevertheless, it is still possible to insist that the present situation fails to indicate any urgent need for scrambling all the ecclesiastical shells, yokes, and whites into some giant but unpalatable church omelet.

Church union can only cure ecclesiastical malaise if disunion has been one of its necessary causes. But this causal connection is the basic proposition that remains to be demonstrated.

It is far more likely that the weaknesses of some of our churches are the result of substituting fuzzy platitudes for gospel ser-
mons, of engaging in secular power-grabbing instead of works of mercy, of compromise with unbelief rather than making a genuine search for truth.

Denominational union will not remove any of these symptoms of spiritual nerve failure. Indeed, it may aggravate them.

**Strength in Plurality**

Not only is there no evidence that denominational separatism is the prime cause of the ills of Christendom, it is quite conceivable that this condition of spiritual individualism and plurality may be one of the few factors that tend toward strength in the present situation.

Union is not always the solution to organizational troubles. We will not solve the problems of a pair of disintegrating families by moving them into the same household. We will probably only complicate matters and hasten the collapse of both. Marrying one another is not going to keep a pair of oldsters who are in precarious health from tottering into the grave; it will probably hasten their death.

Not all denominations are in the same state of health today. Some students of ecumenics have noted that the weak ones usually favor movements toward union while the stronger ones are not so enthusiastic. This is not necessarily due to smugness on the part of the latter. A strong organization does not help the weaker ones by becoming weak itself.

This leads us to ask: Do the churches that result from denominational mergers really accomplish more in line with their Christian aims than they would have accomplished apart?

**Victims of the Tabular Column**

But let us not fall victim to the fallacy of the tabular column. We would expect to be given a list of figures by the advocate of a railroad merger, but whatever a church is, it is not primarily a business. This does not mean that numbers are of no importance in church life and growth, but it does mean that they are far from the sine qua non of a true Christian church. God, at least, has not begun to despise the day of small things.

Protestants have usually followed Calvin in saying that the tests of a true Christian church are whether the gospel is truly preached and whether the sacraments are rightly administered within its fellowship. Would uniting today’s churches help a given denomination to better achieve these objectives?

“Yes,” the conciliar ecumenist replies, “because: (1) the members of the formerly separate movements could now direct their energies toward preaching a common faith rather than toward hurling polemics at one another, and (2) the sharing of traditions could help to enrich the understanding of both with respect to God’s grace and the channels through which He may elect to pour it out.”

These things could happen, of course, but this is not the same as saying that they would. On the other hand, experience has shown it to be equally possible that: (1) the preachers in the hybrid movement might for the sake of internal organizational harmony trim their messages so they become even more nugatory, and (2) the eradication of harmless sectarian idiosyncrasies might result in a pastiche so bland that it will call forth the loyalty of none but the most platonic few.

These tragic developments are such likely results of large-scale mergers that lively denominations feel they have more to lose than to gain from them.

**Cooperation Instead of Merger**

Instead of merger, then, why not try cooperation and mutual respect among all groups? Instead of organic union, why not try spiritual communion around a common Holy Book? Instead of erasing denominational lines, why not make stimulating friendships that span them?

The loyalty of Christians is far too precious to be risked on any dubious experiment with a more collectivist polity.

**Nothing for the Public?**

*(Continued from page 8)*

souls represented by that newspaper’s circulation are to God as precious as our very own; as worthy of hearing the gospel story as we ever were.

Whenever news personnel ask us to speak, let us speak, asking God to give us wisdom proportionate to the importance of the situation. For if we do not speak, we leave a vacuum for the truth that will most certainly be filled by the sinister forces of evil.
VISITATION—
the Lifeline
of Evangelism

KENNETH J. MITTLEIDER
Ministerial Association Secretary
North Pacific Union

WORKING with Andrews University and Walla Walla College in planning for our 1967 field school, we decided that a small town should be chosen, as the evangelistic team wanted to give every student all the benefits possible from visiting with an experienced worker.

Sandpoint, Idaho, was chosen for three reasons: One, we have two excellent Seventh-day Adventist physicians there who are well established in the community. Two, it was a small city—population under 5,000. Three, Sandpoint is a summer resort area.

Andrews University sent us ten students, Walla Walla College eight students, and the Alaska Mission sent two district pastors.

Leading out in the campaign was the pastor of the Sandpoint church, William Ward. The Upper Columbia Conference evangelist John Klim served as coordinator, and Lorie Purdy, singing evangelist, led the music. We had a surprise visit from Pastor J. R. Hoffman, then ministerial secretary of the Atlantic Union, from whose experience everyone profited.

It was planned that the students work in teams and that the experienced ministers would rotate in visiting with the students.
Our goal: To visit everyone in the entire community.

Mapping the Territory
The organization: Maps were obtained and the city and surrounding area divided into eleven sections. Each team of students was assigned to one of these sections.

As is true in all field schools, the mornings from nine to twelve were spent in class periods. The students chose to visit from twelve noon until 2:30 P.M. when they came together for a joint dinner. This enabled the wives of the students to attend the classes, giving them ample time to prepare the meal afterward. The experienced men divided themselves among the students. Services began on Saturday night, and Sunday the visitation started.

Making the Call
It was good for us to have the privilege of knocking on doors where we had no previous information about the inhabitants. A simple format was followed. Prior to the campaign, handbills had been bulk mailed, and at each home we displayed a handbill, asking whether they had received one in the mail. If they showed recognition at the sight of the handbill, we asked whether they had been able to attend the meetings being held in the junior high school auditorium.

It was interesting to see the response. Word had spread across the city from those who had attended, so we were received very favorably. I'm also sure that our physicians were to a large extent responsible for the good feeling the community had for Seventh-day Adventists.

The following questions were asked at each home in the community:
1. Had they received a handbill?
2. Had they been able to attend?
3. If they had not been able to attend, would they be able to attend that night or the following night?
4. What church were they reared in and were they active in their church?
5. How long had they lived in the community?

If they seemed to be a strong spiritual family, we would request a word of prayer before we left, sometimes asking them to pray.

A careful list was kept of those not at home, and the team members called back as many as six times in order to make sure that everyone in the community was visited.

A baptism held just two weeks before the campaign included all of the previous interests and the children. Therefore, we could make a good trial run on what could be accomplished from this door-to-door visitation.

The Results
Because it was a small community, experienced workers were enabled to make visits with the student teams at least three and in some cases six different periods during the campaign. The students, in turn, were able to profit from the experience of each man; moreover, because of their strong visitation program the nightly attendance was held at nearly a hundred non-Adventists. Everyone in this community was given an opportunity to know the message, and we left the city knowing that each one had been personally invited to re-examine his spiritual condition. The result: At the conclusion of the campaign forty-six people—forty-four of these adults—took their stand.

A Boy Contact
Two illustrations will serve to show what happens when a community is worked with this type of visitation. One of the teams made up of one student from each of the schools passed by one of the Protestant churches where a twelve-year-old boy was mowing the lawn. They stepped over to him, placed a hand on his shoulder, and invited him to the meetings. They asked him virtually the same questions as previously listed.

The boy was so thrilled with the attention shown him that he promised to be at the meeting that night. After he had attended three meetings, this team wanted to visit also with his parents. Calling at his home, they discovered that he was living with his grandparents. The grandfather was an invalid, confined to a wheel chair. Both were urged to attend the meetings with their grandson, and transportation was offered to the meeting place, where no stairs were involved. On the last night of the series, grandmother, grandfather, and grandson all took a stand.

Also living in the community was the boy's mother, although she had not attended any of the series, because of her alcoholic husband. In fact, it was because of him that the boy stayed with his grandparents during the summer. Bubbling over with enthusiasm, son and grandparents...
urged her to come to the question-answer Bible classes the last five nights of the series. She attended, and at the end of the five nights requested baptism with her family. Extensive work was done with this mother so she could join the church with the other members of her family. The boy lost his job mowing the lawn for his former church. He has since taken a paper route and in this way is paying his church school tuition.

One of our fine physicians has these people as his patients. Since the series he has studied a full course of Bible lessons with them. They have brought in friends as well. Only time will tell what will be fully accomplished because these two young men took time to speak to a lonely boy. This experience reminds us of the Spirit of Prophecy admonition that people are won through love, not through arguments.

A Young Couple Change Their Mind

Another one of our teams, two men from the university, called at the home of a younger family and were told by the man of the house that they had attended the opening meeting but, disagreeing with something that was said, would not be present again. He had been listening to a radio minister he explained, was convinced of his message, and had requested (just prior to our series) that a delegate be sent to him so that he might be baptized. He had stopped smoking just three months ahead of the campaign. A brakeman on the railroad, he had lived in that same community all his life. He had studied geology for two and a half years in college. The wife, a college graduate in the field of education, was still smoking.

Our students would not argue with this family, but with all the kindness and love they knew how to give, urged them to hear the whole message before they drew any final conclusions. To their delight the family came again two nights later and then began attending regularly, developing a very keen interest in the message. On the last night of the series they took their stand. Since that time both husband and wife have been baptized and are a real asset to the church.

And what did the series do for the church? Since the series' conclusion, one of the lay members telephoned me saying, "Before the field school, our Dorcas Society and many of the activities of our church were nearly dead, but now since the field school our new members take their cars and go round the area to gather up new and old members alike and take them to Dorcas and other activities of the church. Our church has now come alive!

I am determined that any field school I hold in the future will be held in a small area like this so we can give personal help and experience to each of our students. In addition we can fully work the community.

Methodists Hire Folk Music Team in Bid to Bridge Generation Gap

A Washington, D.C., folk-music team, known as Dust and Ashes, will be employed by the United Methodist Board of Evangelism in a move to bridge the generation gap. The agency has agreed to make the team available to local churches, youth and student gatherings, and college and seminary campuses at a modest fee to help defray program costs.

Catholic Educational Unit Reports 14,886 Enrollment Drop in Three Years

Enrollment in Roman Catholic elementary and secondary schools has dropped 14,886 in the past three years, the National Catholic Educational Association has reported. The decrease in the number of students, according to a survey completed by the NCEA Research Office, is due to a greater number of school closings. The research unit's special study showed that in the past three years 207 grade and high schools opened, while 637 similar Roman Catholic institutions closed.

Fund Established to Assist Priests Facing Suspension

Organization of a trust and an appeal fund to help maintain and retrain Roman Catholic priests who have had to give up their vocations because of opposition to the Pope's birth control encyclical was announced in London. The fund will be administered by the trust, which will be registered later, in conformity with British law, with the Charity Commissioners. The announcement named four trustees—Norman St. John-Stevas, Member of Parliament, writer and broadcaster; Dr. Anthony Boyle, lecturer in law at King's College, London; and Anthony Spencer, all of whom are Roman Catholics; and Baroness Asquith of Yarnbury, a Protestant. Mr. Spencer is a lecturer in sociology at the Roman Catholic College of Education in the West End of London. A statement from the trustees said, "We know of at least 11 priests under censure or suspension to one degree or another, and more than 80 priests have sent to us written statements of their disagreement with the encyclical. Many of these have still to decide whether they can remain in the priesthood, and we fear that many of them will resign or be suspended."

R. N. S.
Nightly Double Sessions in Quito, Ecuador

A recent letter from Pastor Arturo Schmidt, associate Ministerial Association secretary of the South American Division, indicates a tremendous interest in our truth being exhibited in Quito. Pastor Schmidt writes:

"The tent is beautiful and has a capacity of 1,400 people, seated. By the third night it was too small, and it became necessary to have two sessions. We are having two sessions seven nights a week. On Sabbath and Sunday we have an attendance of more than 3,000 people, and on week nights around 2,500 plus. About 800 people have attended every single meeting thus far.

"The interest manifested is wonderful, and the cooperation of our churches is magnificent. When I presented the plan of 'The Bible Speaks' it was received with applause.

"We also have a radio program with a powerful radio station that gives us one hour daily. My work has, consequently, increased with this broadcast every day at eleven o'clock in the morning and two meetings each night, but I believe that we are warning this city and we will have hundreds of baptisms."

The pictures show some of the audience and the tent in which the meetings were held. J. R. S."
Using and Reporting EVANGELISTIC FUNDS

EDWARD DORSEY
Secretary-Treasurer, Allegheny East Conference

TAKING hold courageously of the work that needs to be done and putting the heart into it, makes the work a pleasure and brings success."—Evangelism, p. 645.

Let us take a candid look at the underlying principle of these words of counsel in relation to “Carefulness in Using and Reporting Evangelistic Funds.”

Begin in the Right Way

After you have received all or a portion of your conference appropriation, you should immediately open a special checking account in the name of your crusade. Deposit all income from the conference or nightly offerings with this account. Pay all workers and helpers by check when the amount to be paid exceeds five dollars. Pay all other expenses by check and request a marked, stamped, or signed-paid receipt for each check written.

There may be times when the writing of a check for a small amount will not be convenient. In this case, a petty cash fund, established at the time you open your special checking account will be useful. The amount of this fund may vary according to the size of your effort. I would suggest a minimum of $25 and a maximum of $100. Whenever funds are disbursed from petty cash, be sure that properly signed vouchers are used to replace the cash given. These vouchers should be carefully filed so that they will always be available to verify your petty cash balance. Hold to this plan and push it forward firmly. You may have someone assigned to help you. Do not permit them to deviate from your plan.

A Well-matured Plan

Do everything according to a well-matured plan, and with system. Establish a special file for holding all returned checks and receipts as well as vouchers. File them in numerical order or according to date. Observe to see that all charges and balances are correct. Remember that the funds you are handling are sacred. Don’t, through carelessness, misappropriate one penny of this money, and you will sleep well at night.

Reporting to the Conference

It has been suggested by our union auditors that your conference appropriation be sent to you periodically during your campaign as it is needed. They have also suggested that before a second portion of your appropriation is sent to you, all receipts and vouchers for your first allotment should be received by the conference treasurer. This is a good plan, especially in large efforts lasting for a period of eight weeks or more. Remember that all funds appropriated to you are charged to your personal account until such time as valid receipts are received and credited to your account. The sooner the charge against you is liquidated the better you will rest.

When in Doubt, Don’t

If you are not sure of what you should or should not purchase with evangelistic monies, don’t buy until you are sure. A safe guideline to follow is this: Any equipment or supplies for evangelism, if they are to be owned by you, cannot be purchased with evangelistic funds. You have been granted a yearly equipment allowance for this purpose. If items such as record players, tape recorders, organs, pianos, public-address systems, film projectors, filmstrips, et cetera, are needed and are purchased with evangelistic funds, the same become the property of your conference. In this case, after the use of this equipment, it must be turned in to the conference for proper registration at the close of your effort, or you must receive permission for continued use in church evangelism from your conference officers. In either case, all equipment of this kind must be recorded at your conference office. When not in active use, this equipment must be turned in to the conference.
Proper Use of Evangelistic Expense Report Forms

1. Print or type, don't write.
2. List all receipts in numerical order.
3. Send duplicate deposit slips showing all deposits of conference funds and nightly offerings.
4. Send all cancelled checks and receipts.
5. If possible, add up all columns with an adding machine and send the tape with your report.
6. Double check all balances for accuracy.
7. Send your report to the conference by registered mail.
8. Send your final report to the conference office no later than the second week after the close of your effort.

Take Hold Courageously of the Work

The results of taking hold courageously of the work that needs to be done makes all of your efforts a pleasure and brings success. Evangelism is a godly business that will pay big dividends if it is started in the right way. Getting a good start financially is important. Maintaining that good beginning, and pushing it forward according to a well-matured plan will fortify your conscience against any related guilt and will contribute to a more powerful ministry.

A Formula for True Unity

J. L. Shuler
Bible Lecturer, Loma Linda, California

One of the outstanding trends in the religious world is the earnest endeavors of churchmen to bring the various religious bodies together for presenting a united Christian witness to the entire world. This objective of itself is certainly commendable. The Lord Jesus prayed that all His followers might be one, even as He and the Father are one, that people everywhere might be led to believe in Christ.

It is our purpose to show that the Lord's Prayer, if understood and followed in all its Scriptural implications and outreach, could be one of the means for bringing all of the Lord's people together. The Lord's prayer for unity among the Lord's people.

Do all these various religious bodies believe in following the Lord's Prayer? They most certainly do. Then here is a common platform on which we could stand together.

We shall confine our presentation to these two expressions from this prayer. "Thy kingdom come." "Thy will be done." Multiplied thousands pray these words every Sunday. Is it possible that they pray these words every week for a lifetime and do not know what they are praying for? In speaking of the Samaritans who believed in God, Jesus said, "Ye worship ye know not what" (John 4:22).

"Thy Kingdom Come"

Let us therefore search for a true understanding from the Scriptures of these two expressions from the Lord's Prayer. When we pray, "Thy kingdom come," what are we praying for? When will God's kingdom come, so that His will shall be obeyed by all the people in the earth, even as it is now obeyed by all the angels in heaven? How will this be brought about? What is God doing to bring this to pass? The Bible furnishes clear answers to these questions.

The Bible shows that there are two phases, or stages, to the kingdom of God. A present kingdom of grace—God's arrangement for saving believers from sin by His grace. A future kingdom of glory, where those who have obeyed Jesus Christ will have sinless, immortal, incorruptible bodies, and will reign eternally with Christ in the New Jerusalem and the coming new perfect earth of God's plan. God's kingdom of glory is inseparably connected with Christ's first advent, His crucifixion, resurrection, ascension, and priestly intercession in heaven. God's kingdom of glory
is inseparably connected with Christ’s second advent and the events that follow. Thus these two phases of the kingdom of God blend in perfect harmony for the accomplishment of God’s eternal purpose.

From the time sin entered by the disobedience of Adam and Eve, God has been calling people into His kingdom of grace, to prepare them to live forever in His coming kingdom of glory. God justifies, or accounts righteous, every believer by imputing to him Christ’s perfect righteousness. Then He sanctifies him, by imparting Christ’s righteousness to him day by day to keep him from sin. This impartation of righteousness is identical with having Christ in the heart.

When we receive Christ as our personal Saviour, and permit Him to abide in us day by day, we are in the kingdom of grace. Thus Paul speaks of believers’ having been translated into the kingdom of Christ (Col. 1:13). Thus we can already be in the kingdom of God as we pray for God’s kingdom to come. We can have the kingdom of God within us and yet rightfully pray, “Thy kingdom come.” This sounds mysterious and even unreasonable. But it is all clear when we keep in mind the two phases of the kingdom—the present kingdom of grace, the future kingdom of glory.

The Second Advent

In harmony with this, Matthew 25:31 declares that “when the Son of man shall come in his glory . . . , then shall he sit upon the throne of his glory.” In 2 Timothy 4:1 we are shown that the inauguration of Christ’s kingdom is at His appearing at His second advent. This is the time when He appears as King of kings (Rev. 19:11-16).

At the present time the Lord Jesus is performing His priestly intercession in the heavenly sanctuary as our mediator, intercessor, high priest, and advocate. In this intercession He is able to save to the uttermost all who come unto God by Him. Soon He will finish His intercessory work. Then He will make His second advent to this earth according to His promise in John 14:3. He will gather all His faithful followers from this earth to His capital city, the New Jerusalem in heaven. This will be done by resurrecting all who have fallen asleep in Him, and by the translation of the righteous living at this last day.

Those who are living in disobedience when He comes will be slain. Thus it is written: “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground” (Jer. 25:33).

Revelation 20 speaks of the one thousand years that follows after the gathering of the righteous and the slaying of the living disobedient when Christ appears the second time. It shows how at the end of this millennial period all the disobedient of all generations will be raised in the second resurrection. They will be punished with everlasting destruction. Then God will reconstruct this earth into a new perfect earth entirely free from sin and sinners, with the New Jerusalem its glorious capital. This new earth and New Jerusalem will be the everlasting kingdom of Christ. Then the prayer “Thy kingdom come” will be fully answered. The will of God will then be done in earth as it is in heaven. But this will not be the case, and it cannot be, until the new earth is prepared of God.

Thus it is that when we pray, “Thy kingdom come,” we are praying for Christ to come and put an end to the long cruel reign of death and sin. We are praying for Christ to make this earth new, as the eternal abode of the saved.

It means of a truth that when we pray, “Thy kingdom come,” we are placing special stress on the second coming of Christ. The Standard Dictionary in defining the word adventist, when spelled with a small “a” and used in a general sense, says it is “one who lays special stress on the second coming of Christ.” So from this angle everyone who believes in the Lord’s Prayer with its real scriptural implications is an adventist.

Commandment Keeping

Consider now what is involved in praying, “Thy will be done.” The entire Bible is a revelation of the will of God. But in a special sense the Ten Commandments, as interpreted by the life and teachings of Jesus Christ, are a summary of God’s will. Romans 3:18 shows that a person may know God’s will, when he is instructed out of His law. The doing of God’s will is equated with having His law within one’s heart (Ps. 40:8).
No one of himself can ever keep the Ten Commandments. But Christ will keep them in every soul who permits Christ to live in him constantly. God gives the surrendered soul a new heart with the principles of the Decalogue traced thereon, so he can obey His commandments (Eze. 11:19, 20). Thus the righteousness of the law is fulfilled in those who walk not after the flesh, but after the Spirit (Rom. 8:3, 4).

What, then, is involved in praying, "Thy will be done"? It means that we want our life to be in subjection now to the divine will. It means that we are looking to Christ to take away our sinful heart and give us, in real conversion, a new heart, with His law written thereupon. It means that we will meet the conditions upon which Christ will abide in our renewed heart. Then Christ will keep the commandments in us.

When we pray, "Thy will be done," we are praying, "Lord, make me to respect every form of lawful authority, to be kind and loving, pure, honest, truthful, and content according to the second table of Thy commandments." It means, "Lord, help me to make Thee supreme in my life, to worship only Thee, to be reverent, and keep the seventh day, as spelled out in the first table of Thy law." It is evident that when one follows through on "Thy will be done" he will be a keeper of the seventh day, according to God's commandments.

A Common Basis for Unity

Thus it is that one who practices the truth involved in "Thy kingdom come" and "Thy will be done" will be an adventist and a keeper of the seventh day along with Jesus, the apostles, and the early Christians. These two truths of the Advent and the Sabbath could be a common bond in this commonly accepted Lord's Prayer for bringing all of the Lord's people together.

Scripture prophecy does assure us that before the end all the Lord's people will

(Continued on page 33)

E. E. Cleveland Authors Books

A few months ago there came forth from the pen of E. E. Cleveland, associate secretary of the Ministerial Association, an inspiring, challenging book entitled *Mine Eyes Have Seen*. This 126-page volume is an excellent example of the blending of our precious doctrinal truths with great lessons on practical godliness. Our ministry will read it with exceptional interest. Also, it is a book that we can pass on to others, both within and without the church, with great profit. Many of the lessons are drawn from Elder Cleveland's rich background of many years of experience in public evangelistic work. It represents a fresh and unique approach to timeless truths, written in such a way as to make the reader want to keep on reading until he has finished the last page.

Now we are pleased to announce a second volume by the same author. It is the daily devotional book for the year 1969. The title, *Come Unto Me*, breathes the warmth of the spirit that pours forth from every page. Replete with many illustrations and a personal philosophy grounded firmly in the divine Word, and written in the characteristic style of the author, it is a devotional book that will be read with unusual interest and reward by young and old alike. It can do much to help mold the lives of our people during the challenging year ahead.

We commend to our ministry and laity these two practical and helpful aids to victorious Christian living, *Mine Eyes Have Seen* and *Come Unto Me*. Published by the Review and Herald Publishing Association, they are available through your Book and Bible House.
TODAY the Christian church is under fire. Voices from within and from without are demanding change. They insist that today’s church is stale and irrelevant. The old-time religion is only for the curiosity shop. They say the church is obsolete and that there is little evidence of any impressive changes. Its orientation is toward the past, whereas the new generation is interested in the “now.”

What these critics want is not a refurbished Christianity but an entirely new Christianity. They cry out against a synthetic concoction tailored for youth but insist on a dynamic new structure of thought and faith.

All this has led to a drop in church attendance that, according to all indications, is due to plummet sharply during the next few years. This would be following the pattern of Europe. There, in the great citadel of the Reformation, scarcely more than 5 per cent of the population go to church, and of these only a very few are of the younger generation.

Those who profess to read the handwriting on the wall see the more radical young people dropping out and the church as a whole becoming little more than the preserve of kindly old bigots. At the same time, praise is heaped upon these “imaginative” theologians who raise their voices in protest and at the same time remain within the church. They are the bold and challenging pastors who are not afraid to develop new programs or to “tell it like it is.” This, it is declared, is a good sign. These tend to be the newsmakers. Unfortunately, however, in their opinion these are all too few. Most pastors choose to remain silent. They prefer not to rock the boat.

In a revolutionary generation, when change is everywhere, when to protest is to be “with it,” and when God is said to be dead, it is little wonder that the church should be in for its share of ferment. It is caught up in an atmosphere of turbulence, turmoil, and tempest that decries the individual who speaks a word in its defense.

Our great concern is how this spirit of the times may be related to or affect our own church. Is our church obsolete, geared only to the past? Does it look backward instead of forward? Is it failing to deliver a message to the “now” generation?

Those who are in the know say that to raise the question is to address ourselves to a timely issue and one that should give serious concern.

Whether the charges are justified, whether the church needs a complete overhaul or a replacement with a “dynamic new structure,” as one writer puts it, revolves upon one basic question. That ques-
tion has to do with authority and its role. In fact, the whole many-sided revolution now taking place in our culture rests on a changed attitude toward authority. This is true in both the civil and the religious world.

One common denominator we find as we read through the many speeches, sermons, books, articles, and what have you, that laud the daring revolutionists is that all of them are for doing away with “all fixed patterns or flat truths or precise beliefs,” as one popular writer expresses it.

This brings us to the crux of the matter. Howard Carson Blake, in an article commenting on Bishop John Robinson’s book Honest to God, says, “The central conception of Christian ethics that runs through all the various expressions of the ‘new morality’ is a complete rejection of any divine sanction for any specific law, rule, or regulation.”—Christianity Today, March 27, 1964.

A Concept Foreign to Us

This concept is utterly foreign to the Seventh-day Adventist Church. Were it ever to be accepted, the very foundations of our structure would be torn away. It is in this very area of belief that our church has made a distinct contribution, insisting as it does on the divine inspiration of Holy Writ and the binding claims of God’s holy law of ten commandments.

In the article just referred to, Dr. Blake, pastor of the First Presbyterian church of Weslaco, Texas, says significantly, “A good many modern theologians have been deeply impressed with the contrast between law and grace and have tried to reconstruct all of Christian ethics in terms of grace, without any law. In one form or another they end up with some variation on the theme that the only test for any action is whether or not it is inspired by love.” And we might add, love often spelled l-u-s-t.

The ancient church, the nation of Israel, was to hold up a standard of righteousness before the people. That is also our work. And the standards we are to uphold have come to us through divine revelation. They are based on eternal principles that are always relevant. Furthermore, these principles have been re-emphasized in these last days through the restoration of the gift of prophecy in the person of Ellen G. White.

The moment we begin to doubt the authority of the Scriptures or to question the relevancy of the messages of the servant of the Lord to the remnant church, that moment we open the way for these subtleties of Satan that have invaded the popular churches.

The church we serve rests on divine authority. This is in striking contrast to the “new morality,” which says that nothing of itself can be labeled as wrong. Every per-
son, it declares, is to be his own judge as to whether a course of action is right or not. There is no absolute authority. The proponents of this philosophy make forceful statements about love and freedom and justice. They emphasize Christ's concern for people and their needs. But they fail to see that the people's ultimate good and true love and freedom and justice can only be found when the life is brought into harmony with the very principles of God's government as revealed through inspiration.

The answer to the question of right or wrong is not to be found in the query, "Is it meaningful?" but rather, "What does God say about it?" "How does it line up with divine counsel?" "What does the Spirit of Prophecy declare?" My heart is carnal, my personal judgment is faulty. I am not as wise as God. I need counsel and instruction from another. And today we need the words of heavenly wisdom more than any people has ever needed them, for today Satan is using all the accumulated cunning, craft, and cleverness of the ages to deceive, divide, and conquer.

We would not quell the voice of honest dissent or muffle constructive criticism or retard the challenge to progress to new ideas, methods, procedures. But we raise a voice of warning against those expressions that cast doubt upon the divine inspiration of the Scriptures and the Spirit of Prophecy. These are the great and only bulwark we have against that which would detour our church from its true mission. As we hear voices everywhere clamoring for change, we must agree that some changes are needed. However, the greatest change must be a change to the counsels we have been given and not away from them. We need to go backward as well as forward. And in going backward to the Source of all wisdom we shall find that the instruction therein given is far more up to date than the most recently published works and far more relevant to the solving of today's complex problems.

Not Outdated

Ellen G. White addressed herself to the timeliness of her messages many times. Notice these words: "Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days." Then follows the warning: "Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken."—Selected Messages, book 1, p. 41.

Concerning these snares we read: "Satan is...constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.... Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—Ibid., p. 48.

Again we read, "There will be a hatred kindled against the testimonies, which is satanic. The workings of Satan will be to unsettle the faith of the churches in them."—Ibid.

The message and mission of the Seventh-day Adventist Church today is what it has always been. It is very true that times have changed. It is also true that we must keep up with the times. We must know how to meet this generation where they are. To secure this end there must be increased communication, more dialog, lest we answer only questions that are never asked. But in seeking to communicate and upgrade the church, let it never be at the expense of betraying or compromising our allegiance to this principle of authority. Let us never forget where the fount of wisdom is to be found. We can never afford to substitute human values or judgments or philosophies for the unerring counsels of the Lord.

The "new morality" proclaimers question whether the church of today will survive and whether it matters. As for the Seventh-day Adventist Church, it matters very much whether it survives. God is depending upon it to complete its God-given task. But whether it survives and the extent to which it fulfills its mission will depend upon its basic adherence to the divine counsels that must govern its actions.

The words spoken to ancient Israel are indeed relevant now: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). The Ministry
Church “Bill of Rights” Draft
Submitted to Catholic Bishops

A “Bill of Rights” for the church has been advanced by an interdisciplinary and, to a limited extent, ecumenical forum to ensure that individuals are afforded their rights in church policy. The document, “Towards a Declaration of Christian Freedoms,” has been forwarded to the U.S. Conference of Catholic Bishops.

Drafters of the manifesto stopped short of saying they expected total adoptions of its provisions, but expressed the hope that in the U.S. and in Rome careful scrutiny will be afforded it.

The document was described by its authors as “a representative, scholarly, ecumenical and interdisciplinary” approach to Christian freedoms. It was viewed as the “only deliberate, purposeful attempt to go into the problem in depth,” to date.

The drafters said the statement was written within the tradition exemplified by Vatican II pronouncements, the United Nations Universal Declaration of Human Rights, and the Bill of Rights of the U.S. Constitution.

Meeting under the auspices of the Canon Law Society of America and the Catholic University of America, it listed 12 points in guaranteeing religious freedoms within the framework of the church, embracing not only rights to dissent but freedoms in ministry and fulfilling the ministry of the church.

The first “right to freedom” called for the right to search for truth, “without fear of administrative sanctions.”

Related to this was the second—the right to freedom in expressing personal beliefs and opinions as they appear to the individual, including freedom of communication and publication.

“In particular, we affirm the right of competent persons to express dissent from doctrines that are taught authoritatively but not infallibly.” The statement placed “special significance” on these rights for persons working in the scholarly community, “where freedom of discovery and expression are clearest safeguards of truth.”

A third freedom would afford individuals access to objective information, “in particular about the internal and external operations of the Church.”

The right to develop the unique potentialities and personal traits proper to the individual “without fear of repression by the Christian community or Church authorities” was listed as a fourth right.

The fifth calls for the right to work out one’s salvation “in response to the unique challenges offered by the age and society in which the Christian lives.

We recognize the great diversity in human cultures and are firmly opposed to any attempt to define Christian values solely in terms of any one cultural system.”

The sixth freedom declares the right of persons employed by or engaged by the church to conditions of work “consonant with human dignity, as well as their right to professional practices comparable to those in the society at large.”

A seventh right called for freedom of assembly and association—for instance, participation in societies outside the church.

An eighth proviso states: “All members of the Church have the right to participate, according to their gift from the Spirit, in the teaching, government, and sanctification of the Church.”

A ninth extends these rights to all regardless of ethnic race, sex, linguistic, social, or political persuasion within the church.

The tenth states that all members of the church “have a right to effective remedies for the redress of grievances and the vindication of their rights.”

The eleventh proviso calls for fair and impartial procedure with an opportunity for submission to boards of mediation and arbitration, so one of the parties doesn’t suffer disadvantage.

The final provision states:

“In all procedures, administrative, or judicial in which penalties may be imposed, the accused shall not be deprived of any right, office, or communion with the church except by due process of law; said due process shall include, but not be limited to, the right not to be a witness against one’s self; the right to a speedy and public trial; the right to be informed in advance of the specific charge against him; the right to confront the witnesses against him; the right to have the assistance of experts and of counsel for his defense; and a right of appeal.”

Father James A. Coriden, canon-law coordinator of the symposium and a professor at Catholic University’s School of Theology, explained that the idea for “a basic constitutive law or a common and fundamental code” was suggested by Pope Paul in 1965.

The idea was further developed before being presented to the Synod of Bishops in Rome in 1967, where it was approved for further elaboration, Father Coriden said.

The sessions which were closed to the press and general public, discussed a variety of topics on church law, theology, and instances of “disregard of personal rights in the Church today.”—R.S.S.
Influence
and
Interns

RON RUNYAN

MAN Y a young intern may seem to be overflowing with poise and self-confidence. Some even have a “know it all” attitude, usually stemming from their recent Seminary training. But underneath this cocky, fearless, spirited coat of whitewash there usually is a most impressionable, easily influenced heart-mind.

I count myself as one of these. I didn’t have to go to the Seminary to achieve this state of mental smugness. Back in my day a college course did the trick. But the main point is, the average intern’s spongelike avenues of the soul soak up older ministers’ words and actions down to the last spirtle. This fact is especially true when it comes to young ministers being influenced by conference leaders. When the president or a departmental man came to my three-church district, the only difference between Abraham’s experience and mine when it comes to entertaining angels is that I knew beforehand angels were coming to my district! There was no trouble getting out of bed Sabbath morning when we expected to meet the president at church just before Sabbath school started. What exciting memories I have of those nerve-wracking moments as an intern in the presence of a president!

I suppose today’s respect is of an inferior quality, but the pedestals are still around and interns are still putting conference leaders and older experienced men on them.

When the Bottle Was Kicked

One of my close intern buddies had a tiny but illustrative experience. He was associated with a top-ranking pastor whose office was in the church. This particular morning my friend Bill walked in to have a conference with his superior. This particular pastor was fond of cola drinks, and hearing the intern approaching and knowing the general attitude toward caffeinated beverages, he quickly hid the evidence under the desk. Bill entered, marched up to the desk, and just as he reached out to shake hands his foot simultaneously collided with the unseen bottle.

The next sound was the gurgling of liquid evidence which slowly seeped into view. Then began the gurgling of explanations from a red-faced pastor. This time it was the headache story—“No worse than aspirin, you know!”

My friend’s confidence in this preacher began to seep away. Some exclaim, “Oh, such a silly little thing!” Perhaps so, but when will we older ministers learn that an immature, inexperienced intern cannot be blamed for being shaken over even so-called small points. A better lesson to learn is to realize the importance of walking circumspectly even though there may be some things lawful but not expedient.

I am conscious of the fact that an episode of this magnitude today would be virtually unnoticed, but the point is, most interns are influenced positively or negatively by the actions of their elder brethren.

The Cult of the High Calibered

Graduates enter the field with enthusiasm and high expectations. They have a right to expect that they will be associated with high-calibered men whose high standards of living are an example to the flock.

Recently a young worker from a small
conference submitted a short manuscript for THE MINISTRY. Since the writer requested that he remain anonymous, the editors turned his document over to me. His subject, so similar to mine, causes me to take the liberty of combining his appeal with mine. What a thought—a writer quoting an anonymous writer!

He wrote, "I am just a young intern, still learning about the work which has become almost second nature to you. When you preach you probably aren't too concerned about planting your feet firmly on the floor, breathing deeply, and acting calm. And when you walk into a workers' meeting you probably don't feel that everyone is staring at you. These problems are still very real to me, because I'm new and a bit uncomfortable.

"But I'm learning fast. I have been here more than a year now and have seen the church calendar slip through its cycle: evangelism, Ingathering, periodical campaigns, camp meeting, junior camps, etc. And sometimes I get discouraged.

"Oh, it's not that the work is too strenuous, or that I mind moving every three months, or the late nights, or the visiting, or the Ingathering. When we're young we're ambitious and optimistic—most of the time. We have great plans for God's work and high ideals for God's workers. But sometimes we get depressed.

"Not because the conference committee won't increase our housing allowance, or because the General Conference won't revert more funds to the local church, or because our great ideas for progress are shunned. We're out to convert the world and we're on fire. We're ready to run to the corners of the earth with the message, but often we're slowed to a crawl. Sometimes because of you. And then depression almost gives way to indignation.

"Like last night, for example. One of our junior division teachers wears a wedding ring. He has been a member of the church just four years. I went to his home and explained why American Adventists don't usually wear them and asked if the juniors he taught could be expected to understand why he could wear a gold ring and they couldn't wear one they bought for a dime. He looked at me and demanded, 'Why didn't anyone have the intestinal fortitude to tell me about this before?' And I'd like to ask you,...

"Then two days ago I was talking with a young fellow who is thinking about going back to school to take theology. He asked me how 'calls' are handled. I explained. But then he got frank and queried, 'Why is there so much politicking among some ministers for certain positions?' Would you like to explain?

"And the man who recently asked me what the Adventist stand was on divorce. After my answer he told me about one of our churches in a large city where he knew several couples who had simply gotten tired of living with each other so divorced and remarried. 'They were never dealt with and they still belong to your church,' he went on. 'Why?' Would you like to tell him that some pastors cherish human acceptance above heavenly principle?

"Decision time was approaching in a recent evangelistic series and a nonmember husband was attending regularly. The evangelist was visiting the home and the decision for baptism was almost made. He read and understood that 'now is the day of salvation.' But before the important meeting arrived, one of you stopped by to see him and advised, 'Don't make any rash decisions.' He never came back.

"I could go on and on and on,... But perhaps enough is said. We need your help. Being far from perfect ourselves, we want to develop into real crusaders for Christ. We want to learn. But aren't there better methods of teaching?" From a young intern.

Enough said!

Effectual Prayer

It is not the arithmetic of our prayers, how many they are;
Nor the rhetoric of our prayers, how eloquent they may be;
Nor the geometry of our prayers, how long they may be;
Nor the logic of our prayers, how argumentative they may be;
Nor the method of our prayers, how orderly they may be;
It is the fervency of spirit which availeth much.

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

LAY ACTIVITIES OFFICE AND CHURCH LIBRARY

When building a new church, it is well to keep in mind the advantages of an attractive, functional lay activities office and church library. The pictures in the next column show how this feature was incorporated into the First church of Memphis, Tennessee. This convenient arrangement is not only very helpful in adding emphasis to the lay work of the church but is exceptionally well adapted to the public evangelistic meetings that may be held, giving opportunity to promote our good books. The shelves are very convenient also for storing the Bibles used in the Bible Marking Plan.

As the pictures indicate, there is a full-length counter behind which is the service area, with shelves against the back wall. Folding doors enclose the entire area when not in use.

INCREASE ATTENDANCE WITH BOOKS

Our good truth-filled books provide the very best gifts to be used in building and holding the evangelistic audience. And books related to the messages they hear have a natural appeal to those who come.

These can be offered in a variety of ways. Melvin Sickler, pastor of the Hyattsville church in the Washington, D.C., area, is presently conducting a series of Sunday and Wednesday night studies on the book of Revelation. The attendance has been encouraging. It is believed that his use of books as attendance awards is a contributing factor. This is his plan:

Each person receives a card on which to place his name and address. The card is surrounded with numbers. Each night of attendance the bearer of the card has a number punched. An extra punch is given for each person he may bring who is there for the first time.

In the foyer is a lovely display of our books. Some of these are given free after four punches. Some require six punches. Others, still more expensive, require as many as eight punches. The person is free to select the books of his choice.

In this manner these good books are kept before those attending, and as they are read, the messages they hear from the pulpit are strongly supplemented. Notice the wise counsel of Ellen G. White in this regard:

"The discourses given in the desk would be far more effective if reading matter were circulated, educating the hearers in the doctrines of the Bible."
—Evangelism, p. 159.

The narthex, showing position of lay activities office in First church of Memphis. Below, a closer view of the office showing folding door, counter, and rear book shelves.
“Though the minister may faithfully present the message, the people are not able to retain it all. The printed page is therefore essential. ... Papers and books are the Lord’s means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone.”—Ibid., p. 161.

And finally, notice this promise:

“The Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word. The same ministry of angels attends the books that contain the truth as attends the work of the ministry.”—Ibid., pp. 161, 162.

One further reason for the use of books to augment the spoken word is that the interested person’s knowledge of the message will progress while reading, even though he may not be able to attend all the meetings. A greater and more effective use of our literature is sure to result in larger baptisms.

It is a fearful thing to minister in sacred things when the heart and hands are not holy. To be a co-worker with Christ involves fearful responsibilities; to stand as His representative is no small matter. The fearful realities of the judgment will test every man’s work. The apostle said, ‘We preach not ourselves, but Christ Jesus the Lord’; ‘for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.’ The sufficiency of the apostle was not in himself, but in the gracious influence of the Spirit of Christ, which filled his soul and brought every thought into subjection to the obedience of Christ. The power of truth attending the word preached will be a savor of life unto life or of death unto death. Ministers are required to be living examples of the mind and spirit of Christ, living epistles, known and read of all men. I tremble when I consider that there are some ministers, even among Seventh-day Adventists, who are not sanctified by the truths which they preach. Nothing less than the quick and powerful Spirit of God working in the hearts of His messengers to give the knowledge of the glory of God, can gain for them the victory.

“Brother B’s preaching has not been marked by the sanction of God’s Spirit. He can talk fluently and make a point plain, but his preaching has lacked spirituality. His appeals have not touched the heart with a new tenderness. There has been an array of words, but the hearts of his hearers have not been quickened and melted with a sense of a Saviour’s love. Sinners have not been convicted and drawn to Christ by a sense that ‘Jesus of Nazareth passeth by.’ Sinners should have, a clear impression given them of the nearness and willingness of Christ to give them present salvation. A Saviour should be presented before the people, while the heart of the speaker should be subdued and imbued with His Spirit. The very tones of the voice, the look, the words, should possess an irresistible power to move hearts and control minds. Jesus should be found in the heart of the minister. If Jesus is in the words and in the tones of the voice, if they are mellow with His tender love, it will prove a blessing of more value than all the riches, pleasures, and glories of the earth; for such blessings will not come and go without accomplishing a work. Convictions will be deepened, impressions will be made, and the question will be raised: ‘What shall I do to be saved?’”—Testimonies, vol. 3, pp. 31, 32.

* Words to a minister employed in an SDA institution.

ASPIRATION—God has never ceased to be the one true aim of all right human aspirations.

Faith and works are like the light and the heat of a candle; they cannot be separated.

—BEAUMONT

December, 1968
A LTHOUGH it had rained the night before, the pavement seemed safe for normal travel as I headed to my second Sabbath morning service. Only a light fog blanketing the countryside reminded one of the moisture lingering on the ground.

Cresting a small rise in the road, the car suddenly hit an oil slick, veered across the oncoming lane, and, as was later reported by a concerned witness, crashed rearward into a large oak stationed nearby.

The shocking image of the onrushing tree was immediately replaced with the blurry face of the surgeon as he finished stitching the various scalp lacerations. Following another lapse of consciousness, I awoke in Room 204, bed B, just as the nurse began taking my blood pressure.

The Tables Turned

We frequently talk of empathy—putting yourself in the place of the patient—but it seemed that this was taking my work just a little too seriously. Now I was the patient and church members the visitors.

Yet, accepting my fate as inevitable, I reluctantly began adjusting to the situation and determined to learn what could be learned in the next few days. What follows is being written on hospital stationery the night before my dismissal. It is my candid answer to the question “What can be done to make the hospital a means of evangelism?”

A Captive Audience

Although the fact is quite obvious now, this writer had no idea of how captive a group of patients in the nearby hospital really is. But stop a minute and put yourself in our slippers. What do you find?

That’s right! We are completely at your mercy. We’re going nowhere in particular and have all day to get there. We are bored, lying in that same uncomfortable bed day after day. And, except for the critical or unconscious, we all long for company, even a clergyman of another faith.

Moreover, as in perhaps no other time in our lives, our normal defenses are down (especially in view of the gowns they provide nowadays). There is no front door to hide behind, no rough exterior to get in the way.

We are, in all honesty, an evangelistic audience quite comparable to what might be drawn through expensive advertising and thorough handbill coverage, but with many of the handicaps already out of the way.

Yet day by day pastors are so involved in the normal ministerial activities that they unknowingly overlook the evangelistic potential of nonmember hospital visitation. They even make special visits to their own members, and then do little more than shake hands with the patient in the neighboring bed. Perhaps they think to include him in the parting prayer; perhaps not.

Since this is an age of “methods,” it would be unfair to take you this far without making some concrete suggestions regarding methods.

General Visitation. The very same day of admission, a minister of the local Church of Christ (I remembered his name, having visited his church just three weeks earlier) made the rounds on this floor.

His visit was friendly, cordial, and sincere. Although aimed at my room compan-
ion (whom he had visited earlier), he quickly included me in the conversation. Yet, one caution should be interjected at this point. At no time must a minister abuse his unique hospital visiting privileges by preaching or doctrinizing the defenseless patients. This simply is out of order in any hospital situation.

Pastoral visits themselves have one goal: Establishment of rapport. By the very fact that you thought enough to take time to "see how you're coming along," you have demonstrated in the most dramatic method possible that Seventh-day Adventists are friendly, concerned people.

Then have the courtesy, since you are really an uninvited guest in their home-away-from-home, to make your visits brief. A cordial, two-minute visit would be ideal, with five the very limit.

And by all means, don't be afraid to ask whether they would mind if you had a word of prayer before leaving. Having served as a chaplain in one Midwest hospital, I've found that only 1 or 2 per cent of those visited said they'd rather not.

Cordially tell the patients that you enjoyed meeting (or visiting with) them and be on your way with a smile.

Checking the Records

Some last words on visitation: Remember that most hospitals on admittance ask what denomination their patients belong to. Frequently this record is available and can prove quite valuable, especially when searching for the "unchurched" individuals. In most cases these persons will not be visited by any minister, giving you almost total monopoly.

One other item regarding these records: Remember that virtually all hospitals send out notices to ministers whenever their church members are admitted. Therefore, be sure to send a card to each hospital within your district just as soon as you move there (or whenever you change homes within a district), including your new mailing address, telephone number(s), church name, and name of the former minister (so he won't continue receiving the notices long after leaving for his new district).

One might think the last item too insignificant to mention, but the hospitals don't think so. In fact, in one district we received a notice addressed to the former minister of that district and forwarded from his previous district by the post office there. Two ministerial changes had taken place, and the hospital hadn't heard about either one. What kind of service can they provide if we fail at least to do our part?

Over the years one will discover this service to be a rich source for names of former Adventists living within his district, names he may not have gotten by any other means.

Then, of course, be sure to visit these folks as soon as possible. Your concerned visit could become a turning point in their lives, drawing them back into the church. After all, "backsliders," according to Elder Detamore, "are the very finest prospects you can find" (Seeking His Lost Sheep, pp. 16, 17).

(To be continued)

A Formula for True Unity

(Continued from page 23)

be brought together in true unity. They will stand united on that sure, true platform of "the commandments of God, and the faith of Jesus." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

In Revelation 12:17 this same group is called the remnant of God's church. They are from the last generation of mankind—because the next event in the prophecy of Revelation 14, after the calling out of this group to keep the commandments of God and the faith of Jesus, is the second coming of Christ on the cloud (chap. 14:14).

The keeping of the commandments of God and the faith of Jesus is God's gathering call for our day. It will in due time bring all His people together as one, as Jesus prayed. The faith of Jesus in this case certainly includes the stressing of His second advent. The keeping of the commandments includes the hallowing of the seventh day. Thus "Thy will be done," when followed through, will be a formula for true unity.
ONE of the arguments used by Dr. Benjamin Spock on behalf of his “peace” activities was to the effect that he is an expert on how to protect life because he is a prominent baby doctor! Nonsense, you say. But Dr. Spock is not the only person using irrelevant degrees and prestige to bolster his opinions in fields in which he is not an expert. Professors and ministers often seem to fall into this trap.

One professor expresses himself with great conviction about U.S. immigration regulations. He may be dead wrong but still succeeds in confusing students because he has a Ph.D.—in a narrow specialty within the fine arts of medieval Europe. Others want to be regarded as experts in politics, economics, or taxation because of their degrees in theology, English literature, or oriental languages. People generally are ready to listen respectfully when they make statements within their field of specialization, but when they try to present themselves as experts in everything, their credibility suffers even within their fields of real knowledge.

When ministers are experts on cars, politics, real estate, banking, insurance, building construction, architecture, and medicine, their credibility as men of God suffers. “If he is no smarter in religion than he is in architecture . . .” When a minister is called in connection with a threatened divorce, his task is to give spiritual help rather than legal counsel. When called to a sickroom it is again as a man of God. He is expected to pray with or for the sick person and give the consolation of the Scriptures, and he is wise if he leaves medical diagnosis and prognosis to the medical doctor. One does not hire ministers for diagnosis of physical sickness. Neither are physicians hired to settle matters of law, or professors of medieval English literature to advise on how to plan urban renewal.

As citizens we have both the right and the obligation to keep up on current issues. We also have the right to express our opinions about them. But we have no right to express our personal opinions as if they were presentations of experts from the pulpit or the desk when the more knowledgeable people who listen to us are not in a position to rejoin us. To do so makes us less effective in the fields we really know. Besides, ministers and professors are not infallible. We should avoid acting as if we were.
Many believers, both men and women, have a great desire to hold "forth the word" (Phil. 2:16) to the famishing multitudes. Some realize that they do not have the necessary voice or the delivery to preach in a public meeting. Yet they have found themselves giving out the Word in smaller groups, and even to one-member audiences. They have been so filled with the great truths of Inspiration that they have been unable to keep the priceless knowledge to themselves.

When these sincere persons train themselves to follow a wise plan of teaching, leading from easy-to-be-understood matter to the more difficult and deeper truths, they are Bible instructors, whether or not they are employed by a conference. This is especially so when they learn how to gain from their readers a willing commitment on each subject necessary to an intelligent understanding of present truth.

God’s Word Answers All Problems

We need to search prayerfully for and find texts that answer as many problems as possible. Most people want their personal difficulties resolved before they can have peace of mind to study doctrinal subjects. *God’s Promises Solve My Problems*, by G. A. Coon, is an excellent manual for this phase of Bible work. We should memorize at least two texts for each problem or objection and review them frequently. It will be found profitable to practice using them on Adventist friends. Ask them what answer they would give to a specified objection. When they exhaust their own wisdom, ask them if a certain text (quote or read) would answer it satisfactorily if that were their problem. Thus one finds the weak spots in his textual equipment.

Whether we get names of those who are willing to study the Scriptures from cards turned in for materials at evangelistic meetings, from relatives or friends or church members, from the visitors’ register at Sabbath school, from missionary journal subscription lists or correspondence school students, each name is a sacred trust. As a rule each person will fall into one of the following classes:

Types We Meet

1. The self-satisfied person.
2. Those who are indifferent to the gospel.
3. Agnostics or self-named infidels.
4. Religious persons with no depth of experience.
5. Members of religious bodies that have grave errors in teaching.
6. Those who would like to become Christians but do not know how.

When our Saviour told His followers, “Follow me, and I will make you fishers of men” (Matt. 4:19), they understood and accepted the challenge.

They expected Him to teach them the laws of catching human fish instead of finny ones. They knew that they would have not only to learn where the human fish were, but also to use the variety of bait relished by each kind, and to present it in the most inviting form. They accepted the trust. So must we. A soul winner would do well to learn how to deal in a general way with one type a week, practicing on friends. Experience and prayer will enable one to adjust the method to meet individuals in each class. Typical conversations might go this way:
Using Scriptural Bait

1. Meeting the self-satisfied person.

“I am not worried. I pay my debts, and I’m square with people. I’m just as good as those who go to church.”

“I agree with you [he is surprised to find agreement]. Salvation is the result of good works, but I believe this text will show that it is not our good works that save us. ‘All our righteousnesses [rightdoing] are as filthy rags’ (Isa. 64:6). That doesn’t sound as if our good works add up to much in heaven’s register, does it? Self-interest enters into them too much. The Bible tells of persons who were good, but were far from being ready for heaven. The prodigal’s older brother had always done right. Was his heart right with God; or even with his own father? Judas was intelligent, and had even done a worthy work for the church. Was he ready to go through the pearly gates?

“Your works of paying your debts and treating others by the golden rule need the merits of Jesus to make them acceptable to the Father. Wouldn’t you say we have to be saved in God’s way? Who does the saving, God, or ourselves? We read: ‘For by grace are ye saved through faith; and that not of yourselves: it is the gift of God’” (Eph. 2:8).

(If he acknowledges this, show him the simple plan of salvation.)

2. Interesting the indifferent person.

“Do you like to get a bargain?” (Read John 3:16.) “By believing in Jesus you can have eternal life. You love life, don’t you? Or would you just as soon die now? Eternal life is a thousand times better than one hundred good years in this present world.

“Here is another part of the bargain [read Prov. 23:26]: ‘Give me thine heart’; [and Rom. 6:23]: ‘The gift of God is eternal life through Jesus Christ our Lord.’ We give Him our poor, wayward hearts, and He gives us life through His Son. [Read Rev. 3:20.] He is knocking at the door of your heart now. Will you open it? He will come in, if you mean it.”

(If he see he is yielding to the Holy Spirit in God’s Word, get him to pray.)

3. Conciliating the atheistic, argumentative person.

Ask him some scientific question.

a. “What would you give as scientific proof of this text?” [Read Gen. 2:7.] (Man is composed of the same sixteen elements as earth’s soil, plus some trace ones.)

b. “Most pianos have strings that give about seven and a half octaves of sound, yet pianos are so heavy that it takes several men to move one of them. The human ear contains, in less than one cubic inch, 24,000 cords or nerve filaments of varying lengths capable of detecting twelve octaves of sound. Does this show God’s great power and His scientific genius?”

c. “Why do your tears contain Lysozyme, one of the most effective germ-killing substances known? Because God wants to preserve from infection and harm the eyesight that He has so generously given you. Does that show His love for you? Would you believe that He loves you, even though you have been antagonistic to Him?

“(Read Jeremiah 31:3.) How many persons are ‘thee’? ONE! YOU! What kind of love does He have for you? ‘Everlasting.’ It has never worn out, even when you have scorned Him.”

(If he acknowledges that God must love him, show him the plan of salvation.)

4. Seeking to elevate shallow, religious persons.

Tell him you are glad he enjoys studying God’s Word.

“How much time a day do you spend reading it? Have you found some new and precious message in its pages this past week? Would you say the object of Bible study is to find out God’s will so that we can decide whether we want to do it? or, to find out God’s will that we may gladly do it?

“You will find if you come to hear Evangelist Blank that he gives many Bible texts. Perhaps you will hear some that have thus far escaped your attention. Will you come tomorrow evening and hear him preach on the one who got to see the king?”

5. Helping those with grave errors.

Ignore the errors. Bring to his attention positive heart-warming truths that will stir his soul. Never condemn his church nor its leaders. “The way to dispel darkness is to bring in a flood of light.”

6. Leading those who would sincerely like to be Christians.

Present the simple plan of salvation. Use a few texts bringing out three points:

a. We are sinners and cannot save ourselves (Rom. 3:10).

b. Jesus is our perfect Saviour (Isa. 53:6, emphasize all).

c. Accept Him as your Saviour (John 1:12; Prov. 23:26).

(Continued on page 39)
Sabbaths to Remember

A Shepherdess Feature Conducted by Dollis M. Pierson

CHRISTMAS and the year's end form a special time, a time for giving, for taking stock, for making resolutions. Think back. What were your Sabbaths like this year? Happy? Hectic? Boring? The children sing "Sabbath is a happy day," but for the minister's family it is often the busiest, most tension-filled day of the week. Responsibility for happy Sabbaths descends largely upon the wife, since her husband is especially occupied with his sermon and congregation that day.

With this in mind, why don't you give to your family this Christmas the promise of fifty-two happier and more interesting Sabbaths during the year ahead? Memorable Sabbaths, like holidays, are the result of preparation and planning. Activities must be organized to replace daily play for the children, meals quick, easy, and yet tasty, and schedules designed to minimize pressures. Let's consider some specifics.

Many wives have found that Thursday cleaning is a help. It helps to avoid the Friday afternoon race when potatoes are boiling over, children are flooding the bathroom floor, and you are dashing around with a half-shined shoe in one hand and the vacuum in the other, praying for the sun to stand still. If your housework is already done and your cooking well under way Friday morning, the relaxed pace of the afternoon will set the stage for a truly holy day ahead.

Children enjoy getting ready for Sabbath. Let them help you dust, sweep, lay out their clothes. Stacking a complete outfit of clothes on each child's dresser will save on the nerves Sabbath morning. Friday is also a good time to pack the diaper bag with quiet items for church.

Sundown worship should be extra special. Songs, finger plays, stories, records, and Scripture recitation make worship attractive.

Special food helps to make Sabbath outstanding. Fresh fruit salad and warm cinnamon buns herald every Sabbath for one family I know, and their children never forget its coming. Vary your meals, of course, but keep one or two items exclusively for the Sabbath, things to anticipate.

Last Christmas we were given a candle in a red glass container and used it one Friday night. My four-year-old decided it was the "Sabbath candle," and asked for it again the next week. Since then, at each Sabbath meal we say the fourth commandment in unison and light our candle. It reminds us of the specialness of the day, and even the toddler is remembering key words in the scripture we repeatedly recite.

Sabbath morning rush can be eliminated by rising half an hour earlier than planned. The extra time cushion will save nerves and still get you to church on schedule.

"Take Me Out and Spank Me"

For children Sabbath school is fun. Church, however, is another thing. After an interminably long service, one weary little fellow pleaded desperately, "Mommy, won't you please take me out and spank me?" Anything to escape!

Providing quiet diversion for children during church is one way of keeping Sabbath happy. This, in itself, is not enough, however. It is basic that the child understand what is expected of him, and with a little one it may be necessary to remind him as church starts, "This is God's house, Davy, and we don't talk or cry here. If you do mamma may have to spank you. Now here's something to look at to help you be..."
quiet." This firm but kind approach offers both direction and assistance.

For babies, "finger fiddlers" are good. Little dolls, soft plastic spoons, rubber bands—even ponytail holders—all keep little hands busy and quiet.

Participation in the worship service keeps your interest, but children sometimes miss this because they are not encouraged to participate. You can help your child find the texts in his own illustrated Bible. If you have taught the Lord's Prayer at home, your child will get a real thrill joining in at church, and all can participate in the offering.

Lately I noticed my four-year-old's boredom during singing. Understandable, since she didn't know any of the songs, much less their meanings. So during that week I found out which hymns would be sung the next Sabbath, picked the easier of the two, and taught her the first stanza during worship. What a difference it made! That Sabbath she reached eagerly for the songbook, held it with me, and sang lustily.

If children are singing, praying, giving, and looking up texts during the preliminaries, the lull doesn't really begin until the start of the sermon. Things to do then should be geared to Sabbath and quiet.

A homemade activity book is a favorite with children from one to five. It requires a little time and ingenuity to make, but holds interest unusually well. Pages are of doubled cloth (6" by 7" or so) and have a separate activity on each page. Suggestions are: pocket with zipper to open and close; in pocket cloth flowers with buttonholes in center to fasten onto a row of buttons on next page; cloth fish with sewed-on hooks to hang on a row of eyes; clouds and sheep to snap into sky and onto grass; cloth shoe with eyelets and shoestring for lacing; little purse with zipper top and felt pennies; doll with buttons on front and dresses to snap or button on. Don't be afraid to improvise. Use large snaps, hooks, and buttons for tiny fingers.

If you have a problem with time, Marge Sommerville, originator of Kiddie Felt Products, has a unique felt book plus other creative toys that will occupy your little tot's attention. The address is Route 2, Box 228, Candler, North Carolina 28715.

Other church activities include:
- Bible sticker books
- Plastic snap-together flowers
- Books
- Dot-to-dot books
- Bible stories felt sets
- Tracing book
- Felt circles to string on shoelace
- Animal sewing cards
- Tiny doll, car, animals
- Stencils
- Coloring books
- Pad and pencil
- Sabbath puzzles

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**Women of Sacred History**

**The Maiden Who Forgot Self**

"I belong to the Lord, body and soul," replied Mary; "let it happen as you say" (Luke 1:38, Phillips). With these words a simple peasant girl literally surrendered her all to the Lord. Her selfless reply to God's plan for her life assured this daughter of Nazareth a place in the minds and hearts of men and women so long as time should last.

The angel had just unfolded God's plan for her to the astonished maiden. It was an amazing, even frightening, revelation. In a miraculous manner she was to become the mother of God! Preposterous as it may have sounded, a surrendered Mary responded unhesitatingly, "I belong to the Lord, body and soul, let it happen as you say."

Mary did not pray as so many do, "Lord, please change Your plan for me." Rather, she prayed that peerless prayer, "Thy will be done." In so doing she became the human habitation of Christ, God's only Son.

When you and I find ourselves in God's most challenging place or in most challenging circumstances and can unfallingly say, "I belong to the Lord, body and soul, let it happen as you say," we too will have Christ the Lord enshrined in our hearts—we also will become His dwelling place.


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38 THE MINISTRY
Older children may mark their writing pad each time certain words are mentioned in the sermon, write down the texts given, or remember to retell on the way home their favorite illustration. Whatever devices you use, vary them to offset boredom, keep them only for Sabbath, and church (even with children) can be a happy time.

Sabbath afternoon you are likely to hear, "But what can I do, Mother?" You may be tempted to reply, "PLEASE, just let me read the Review!" But your personal attention Sabbath afternoon can determine your child’s anticipation or dread of the holy day. A few activity suggestions are games, Bible puzzles, walks, family singing, church activities, story records, nature study, and shut-in visitation.

Some have to cope with duplicate church services, morning and afternoon. Most congregations will understand if you stay home from one of these with small children. If you do go to both, however, and must drive between services, a picnic lunch can spark up the occasion. En route tell Bible stories, memorize scripture, count birds on the wires, or play Bible questions. Don’t forget that tiny bodies need exercise and may require a walk around the block between Sabbath school and church at the second service.

A truly joyous Sabbath closes as it begins—with sundown worship. It may be at home, in the car, or by a roadside park. Whichever it is, be sure you mark properly the end of this sacred day.

Heavenly blessings will attend your efforts as you give to your family this Christmas fifty-two Sabbaths to remember.

Reaping Rich Rewards

(Continued from page 36)

Other Outlines

a. The wages of sin is death, but God gives us life through Jesus (Rom. 6:23).

b. Will you believe that Jesus’ hands and feet were nailed to the cross for your sins? and His side pierced for you? (John 20:27).

Will you accept Him as your Lord and your God? (You may need to use John 1:1, 14, 10, 3, in that order to show that He is our Creator.) Get him to kneel and tell the Saviour he does accept Him. The reason there are so many unconverted people in churches today is that no one got them to pray. It is difficult to be a hypocrite in prayer.

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a. 1 Corinthians 15:3, 4. The gospel is that Jesus died and arose again for us. Do you believe it?

b. Hebrews 4:2. Some, when they heard the gospel, did not mix it with faith, and it did them no good.

c. Hebrews 12:2. Continually look to Jesus and He will give you saving faith.

*****

a. Jeremiah 17:9. Would you say this is a true description of your natural heart?

b. Luke 18:13. Can you say this from your heart: “God be merciful to me a sinner”? (If so, read verse 14.)

c. Revelation 3:20. Jesus is waiting at your heart’s door. Will you invite Him in? Kneel and pray, telling Him so. (You may need to help him.) After prayer, read John 1:12. Thank Him that He has come into your heart, and that you have received Him. Upon His infallible Word, you are now a son (daughter) of God.

There must be much earnest prayer each morning that God will lead us to the souls whom we can help and bring to Him. Pray much for the ones you plan to visit, and pray during your conversation with them. It is not our words but the words of God’s living Book that bring them to Christ. Try to get each person to accept Him as his Saviour first. Then he will grasp, accept, and gladly obey the doctrines without murmuring or doubting.

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December, 1968

This book is unique. Written in a colorful style, it ripples with real-life situations. Mrs. Cliff Barrows, wife of the famous song leader in the Billy Graham team, says in her introduction: "In a society that cries out, 'Does anyone here know God?' how refreshing to read these stories of contemporary women who have encountered Christ and have been transformed by His power!" Gladys Hunt, the author, lives in Ann Arbor, Michigan, and has done editorial work for the Inter-Varsity Christian Fellowship. Her lucid pen makes reading a joy.

Here are the accounts of nineteen outstanding women whose life stories are vibrant since finding Jesus Christ as a personal Saviour. They come from all kinds of backgrounds. But while each experience is different, they all have the same wonderful testimony.

As a background for women's talks or prayer meeting introductions, these stories are priceless. Some of these personalities are known to this reviewer, and knowing them I can testify to the radiance of their lives. If you want something to warm other hearts, open up some of these life situations. Tell them what Jesus is doing for others. And here are the people that can make your message appealing. It lives.

Thank you, Mrs. Hunt, for your pulsating volume.

R. ALLAN ANDERSON


Whether we like it or not, our influence surrounds us like an invisible atmosphere and is a decided factor in somebody's crisis to tip the scale upward or downward. Everything we say will be remembered by someone else long after we have forgotten it. We set up a chain of influence. If one man looks up at a building, with or without reason, soon dozens of heads crane skyward. A person reaches for his glass of water during a banquet. Be-for long, several others likewise reach for theirs.

Our words and actions do not end with ourselves but influence others. One man, at the end of his misspent life, exclaimed, "Oh, that my influence could be gathered up and buried with me!" Though our bodies may be interred, no shroud can cover influence. "He being dead yet speaketh." A man's influence may live on for years. The neighbor you grieve may unconsciously pass that hurt on. The friend you help, may without thinking transmit your kindness to someone.

The disciples of old had a tremendous influence upon the world. In three centuries their followers had turned the world upside down and led one tenth of the Roman empire to embrace the Christian faith. So we today, possessing the divine power of the indwelling Christ, may exert significant influence on a sickened world. "You are either an inspiration or a dissuasion, a repellent or a deterrent; you have magnetism to draw others in one direction or another."

Your Influence Is Showing is sprinkled throughout with Scripture references, poems, and true stories, stressing each particular truth presented in the chapters. Many illustrations are of ministers, writers, artists, educators, and people who have achieved in every walk of life. This is a very interesting book with such chapter headings as "You Are Contagious," "You're a Candid Camera," "Do You Provoke People?" "No Island Are You," "Like Father Like Son," "You Never Know," and other similar chapter headings. This work offers a good source of illustrations for talks and sermons on witnessing.

ANDREW FEARING


In this age of flexible morality and spineless Christianity it is refreshing to read this book written by the former schoolmaster of Stonebrook School and coeditor of Christianity Today. It is a collection of essays printed in various journals, most of them as editorials in Christianity Today.

The essays deal with themes that have been the concern of this veteran Christian teacher and forthright Christian citizen, such as education and youth, public affairs and social concern, culture and taste, and the church's task and message. They are characterized by good solid common sense, sound, well-balanced judgment, and an uncommon Christian integrity.

The author emphasizes throughout, the necessity of a Christian witness and a faith fruitful in good works. A vigorous, disciplined, tough, fearless, and rich Christian faith is reflected in these essays.

A rich background, especially in the best of literature and music, is evident throughout, and one of the best chapters is on music in Christian education.

Every Adventist minister and teacher will find this book well worth his time and money.

SAKAE KUBO

THE MINISTRY
Vice-President of Egypt Urges Mobilization of Islam for Battle

Egyptian Vice-President Husain Al Shafai, speaking at an international Moslem meeting in Cairo urged a spiritual, economic, and military mobilization of the Islamic world “in preparation for the supreme, holy battle against our enemy—the enemy of Allah—and those behind our enemy.” He claimed that “Zionist aggression” is still “astride the land of Arabism and Islam.” The vice-president had been delegated by President Gamal Abdel Nasser to substitute for him at the opening ceremonies of the Fourth Conference of Moslem Ulamas (learned men). Attending the meeting were scholars from 34 countries, representing 750 million Moslems throughout the world.

Cardinal Bea: Inter-communion Not Authorized for Protestants, Anglicans

“Protestants and Anglicans may not be received at Holy Communion,” according to a Vatican authority. In a formal statement issued in his capacity as president of the Secretariat for the Promotion of Christian Unity, Augustin Cardinal Bea regretted recent occasions in which Catholics invited or permitted non-Catholics to Communion. “It is not sufficient,” he said in a statement, “that a Christian belonging to one of the confessions mentioned is spiritually well disposed and freely solicits Communion from a Catholic minister. “There are two other conditions to be fulfilled—that the person has towards the Eucharist the same faith professed by the Catholic Church and that he is not able to secure the ministrations of his own confession.” Sources close to Cardinal Bea say that the clarification was deemed necessary because of a growing number of instances in which non-Catholics received Communion at Catholic services.

Almost Half of Priests Polled Oppose Pope's Birth-Control Stand

About half of the Roman Catholic priests who were polled in a nation-wide survey are opposed to Pope Paul's stand on artificial contraception, according to the National Catholic Reporter. In a copyrighted story in its October 9 issue, the national lay-edited weekly said the survey shows that very few priests who had formed opinions on birth control changed them after the issuance (July 29) of the papal encyclical Of Human Life.

Lutheran Youth Magazine to Close Down October 1

Edge, a monthly magazine for Lutheran youth, was discontinued in Minneapolis after a vote of its sponsoring agency, the Joint Youth Publications Council. Publication ended October 10. The Reverend Larry Nelson, of Philadelphia, chairman of the council, said that increasing costs of publication and of initiating and continuing a subscription magazine led to the decision. Current subscribers will be reimbursed, he said.

DECEMBER, 1968
United States Congress on Evangelism Planned for 1969

A spiritual awakening for the nation will be the objective of a United States Congress on Evangelism to be held in Minneapolis, September 8-14, 1969. The congress is expected to bring together 8,000 American religious leaders. Among the speakers will be two of America's best-known religious broadcasters—Evangelist Billy Graham and Dr. Oswald Hoffmann, who are serving as honorary chairman and chairman, respectively, of the congress.

Gallup Investigates Europe's Opinions of God, Heaven, Hell

Most Europeans believe in heaven but not in hell, according to a survey of opinion in ten countries conducted for The Sunday Telegraph by Gallup International. Among the nations surveyed, Sweden showed the least attachment to traditional religious beliefs. Only 17 per cent expressed belief in hell, only 60 per cent in God. At the other extreme, 62 per cent of the Greeks surveyed said they believed in hell and 96 per cent believed in God. In every country surveyed, a majority said that morals are getting worse. Except for Greece, belief in hell was a minority opinion in all the countries surveyed. France had the second-lowest percentage, 22, and Norway the second-highest, 36. . . . The Telegraph, in its copyrighted report, listed the following as the "main conclusions" of the survey:

1. Religious beliefs are declining;
2. Morals have also slumped;
3. Honesty is on the wane;
4. Happiness is becoming increasingly hard to find;
5. Peace of mind is rare;
6. Hardly anybody believes in the devil."

Jesuit Seminary Will Share Space at Episcopal Theological School

Weston College School of Theology, a Jesuit major seminary, will begin its academic year in Cambridge, Massachusetts, by sharing space with the Episcopal Theological School. The move from Weston to Cambridge, the subject of negotiations for the past two years, was announced by Father Robert P. White, S.J., rector-president of Weston, and the Reverend John B. Coburn, dean of the Episcopal Theological School. The two schools will retain their distinct identities and complete autonomy, but will share the library, classroom, and other facilities of the Episcopal Theological School.

Jazz Mass Closes Liturgical Week

A new jazz mass that used the musical idioms of calypso and the "Gospel rock" of Negro Protestant churches closed the 1968 Liturgical Week in Washington, D. C. The mass was composed by Edward V. Bonnemere, a teacher in the New York City public school system and well-known jazz musician. Parts of it had been performed earlier at the Church of St. Thomas the Apostle in New York's Harlem. Mr. Bonnemere is the choir director at the church. A group of more than 20 young people from the church—most of them black—formed the choir for the service, although most of the responses were sung with vigor and enthusiasm by some 4,000 participants in the Liturgical Week.
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WHAT IS OUR MOTIVATION?

Many might be mentioned, but the one that is most vital is set forth by the apostle Paul: “The love of Christ constraineth us.” This in reality is saying, “The love of Christ in our hearts compels us to work above and beyond the call of duty and even beyond the expectation of any other worker in any other capacity.” We must be willing to give, to work, to spend, and to live without regard to personal comfort, safety, or convenience. We must be moved by the love of Christ to work day and night in willing, joyful service for others. We must give ourselves without reservation to advance the work of His kingdom. This must be uppermost in our minds, and every thing else must be of secondary importance. Our concern will not be wages, rewards, recognition, or position. We will not care who gets the credit. We will do our honest best so that we may reveal the love of Christ in everything we do. We will become so committed to Him that our greatest joy and our sense of fulfillment will be found in total involvement with our Lord and His sacred work. This will color our attitude toward people, the world, the church and its activities and goals. The love of Christ constrains us to make full dedication of life, time, talent, and means to the finishing of His glorious work. We thrill at the challenge and gratefully engage in the task.

N. R. D.

HELIOTROPISM

The heads of men today are pivoting, whirling, and turning toward everything under the sun. Like distracted ants, mankind swarms to and fro over our globe engaging mostly in the trivial and unimportant.

In the world of nature, even the flowers exhibit better judgment than most humans. Certain plants, such as the sunflower, through the interesting phenomenon called heliotropism turns and lifts its face toward the rising sun and accurately tracks it across the sky, absorbing its warmth and light right down to the last moments of sunset time. A divine heliotropism on the minister’s part would surely produce results. Clarity of goals, disentanglement from the world, watchdogging our time, are prerequisites for this experience. To set our faces toward the Sun of Righteousness from morning until night demands constant care for the things of the spirit.

Youthful Jesus defined this divine heliotropism by declaring to His perplexed parents, “Wist ye not that I must be about my Father’s business?” (Luke 2:49). What better question could we preachers ask of those who wittingly or unwittingly seek to distract us from our task of witnessing? In the judgment our citation of circumstances or environment for our failure to carry out the gospel commission will be unacceptable excuses. Responsibility for focusing attention on our divine Leader and His commands is ours and ours alone.

J. R. S.

BLOWING

There is a well-known folk song that poses problem after problem and leaves listener and singer just as confused at the end of the lyric as at the beginning, for, having filled one’s mind with a variety of issues, the singer can only assure us that “the answer is blowing in the wind.”

There is a well-known television quiz program entitled “Issues and Answers.” After listening through the years to this highly informative program, my own conclusion is that they pose more issues than answers, and that the guests selected sometimes spend more time evading answers than giving them.

Our world is full of problems, and most of us are aware of them. We need little preaching that will simply tell the world how bad it is without proposing solutions to our delinquency. The great need of the world today is for answers. The often frantic search for satisfaction in forbidden paths is but a pathetic cry of needy souls for “solutions”!

Thank God, the Bible does give answers and the Scriptures hold solutions. You, man of God, do you believe this? Do you believe in your message? Do you believe in your Master? Do you believe in your movement? Then give the world the answers that it seeks. It matters not that they ignore you, or reject you, or persecute you. Give the message you must, and now, or a million souls will rise up at the last judgment and curse you to your face.

E. E. C.

Survey Reports 463 U.S. Priests Left Ministry in Eight-Month Period

At least 463 U.S. Roman Catholic priests resigned from the active ministry in the eight-month period from January 1 to September 1, according to an official survey compiled in New York. The National Association for Pastoral Renewal, which conducted the survey, said that its figures were undoubtedly incomplete and the 463 men whose names were compiled and verified could be considered only a part of the actual, unknown total.

R. N. S.

THE MINISTRY