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THE MINISTRY
the voice of the seventh-day adventist ministry
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MARCH, 1972
THROUGH the prophecies of God’s Word and the messages directed especially to this people, Seventh-day Adventists have come to an understanding of the nature of the last events of this world’s history and their relation to them. In these events and through the church God will bring a final decisive message to all the nations, after which He will close the judgment in heaven, and will send Jesus to execute that judgment upon the earth’s inhabitants, and take His rightful place as King of kings and Lord of lords.

Great and momentous events are these and we tremble to think of their significance to the movement in which we play a part. How much God depends upon us to do our part as He closes out the controversy that has raged almost from the beginning of this world’s history between the government of God and the pretensions of the cunning usurper.

Jesus came to make possible our redemption, to meet the just claims of God’s law, and to offer through His free grace reconciliation to God and an inheritance of eternal life in the new earth.

But the story doesn’t close with the cross and the resurrection. It leaps forward to the culmination of God’s plan, when Jesus will have come personally to take control of this world in its last desperate struggles against Satan’s power, to seal the saints for eternity and to put an end to sin. Before these climactic events run their course, God’s plan involves the preaching of the last message of mercy to the world, offering His salvation, and leading souls to find shelter in His love from the wrath that will follow.

Are We the People?

Can it be that we are all that we represent ourselves to the world to be; that we stand at the very center of the outworking of God’s purposes; that we are the ones who understand and interpret to the world the mind of God as revealed in the Scriptures; that we know just where we stand in the flow of time; and that we are God’s witness to this last generation? If this is so, then we are under God’s constant judgment if we do not exert every power and make every possible preparation to do our part faithfully and promptly.

Wrote the servant of the Lord with a burning pen:

The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.—The Great Controversy, pp. 609, 610.

Fearful is the issue to which the world is to be brought.—Ibid., p. 604.

The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed.—Testimonies, vol. 6, p. 19.
It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection.

We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains.—Ibid., p. 14.

Outline of Last Events

In his valuable little book Preparation for the Final Crisis, Prof. Fernando Chaij shows in a diagram the closing events, starting with our time and extending to the
second advent of Christ and the beginning of the millennium, but not necessarily shown in chronological succession. He lists them as:

2. The sealing.
3. The latter rain.
4. The loud cry, ending God's work.
5. The shaking.
6. The early time of trouble.
7. The end of probation.
8. The time of trouble; seven last plagues.
10. The millennium.

As we study these events we shall focus our attention on numbers three and four above, the latter rain and the loud cry. But these must be seen in the context of all the events that come into the experience of the church and the world in the unfolding of the scroll of the future.

A Reform Movement

What is this reform movement that is called for in the church? What is the situation that cries for reform? On what points is reform to take place?

The prophetic picture is clear: The church is Laodicea, and Laodicea is "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Said Ellen White:

The church is now as a vast hospital, filled with the spiritually sick.

Concerning the lukewarmness of the Laodiceans she wrote:

They profess to love the truth, yet are deficient in Christian fervor and devotion. They dare not give
up wholly and run the risk of the unbeliever, yet they are unwilling to die to self and follow out closely the principles of their faith. . . .

They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests; but they hold aloof and are ready to leave their posts when their worldly personal interests demand it. The internal work of grace is wanting in their hearts.—Testimonies, vol. 4, pp. 87, 88.

The malady that afflicts this body shows four manifestations:
1. Deficient in Christian fervor and devotion.
2. Unwilling to die to self.
3. Do not engage thoroughly and heartily in the work of God.
4. The internal work of grace is wanting in their hearts.

Laodicea’s Greatest Danger

Perhaps Laodicea’s greatest fault and most present danger lie in her habit of dallying the time away and neglecting the opportunity to change her thought patterns and the trend of her life. Laodicea knows the truth, is quite well versed in the doctrine, has the prophecies to stimulate her, and in her heart recognizes that a change must come. But to all this she says, “Later, when God takes direct control will be the time.” In so thinking, she condemns herself to sink lower into the morass of self-stupefaction while the crisis of the ages hangs on the horizon.

I was shown God’s people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves.—Ibid., vol. 1, p. 261.

To the idlers in the Lord’s vineyard the Laodicean message is sent.—The SDA Bible Commentary, Ellen G. White Comments, on Rev. 3:14, p. 961.

Reforms Will Come

This reformatory movement will become a reality. There will be those watching souls who receive the counsel of the True Witness, who set about to reform their lives and prepare for the promised blessing. It will be as were the days of Joshua when the people were summoned to prepare for the conquest of Canaan and the call rang out in the camp from the Lord’s appointed leader: “Sanctify yourselves: for to morrow the Lord will do wonders among you” (Joshua 3:5).

I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God’s call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light bearing, for action.—Testimonies to Ministers, p. 515.
"The third angel’s message will go forth, not in whispered tones, but with a loud voice."

makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God’s part of the work.—Christian Service, p. 260.

As the Spirit is poured out, the human instrument will receive less attention and the method of the presentation of the message will be less significant than the message itself.

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man’s authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent, with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God’s own channels.—Selected Messages, book 2, pp. 58, 59.

Pentecost and 1844

At two periods of the church’s history special manifestations of the work of the Holy Spirit were seen:

1. At Pentecost, after the ascension of Christ to heaven, at the time of His enthronement there, the outpouring promised by Christ was received in full measure. Under the power of this experience the disciples began to preach boldly.

But after Christ’s ascension His enthronement in His mediatorial kingdom was signalized by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given. Christ’s witnesses proclaimed the power of the risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ. They now saw Him exalted to be “a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

—Christ’s Object Lessons, p. 120.

Dramatic was the result of this Spirit-filled witnessing in that pagan world.

The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth His praises.—Evangelism, p. 698.

Pentecost is a preview of what may come to pass in the experience of the church in the immediate present and future.

When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.—Ibid., pp. 697, 698.

2. In the proclaiming of the Advent message of 1844, especially in the midnight cry of the summer and early autumn of that year, we have another revelation of what may take place under divine endowment, and this record is penned by one who personally lived through that experience and was at its very nerve center.

The message, “Behold, the Bridegroom cometh!” was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning, . . .

At that time there was faith that brought answers to prayer—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer, felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart as His blessing was bestowed in rich measure upon the faithful, believing ones.—The Great Controversy, pp. 402, 403.

The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel’s message will go forth, not in whispered tones, but with a loud voice.—Testimonies, vol. 5, p. 252.

Several questions will be raised: If this rich endowment of the Holy Spirit is what we need as Adventists, if the gift is so basic in the life of Christians, if it is the needful experience in finishing the work, why don’t we know more about it and why don’t we have it?

Is it because of a disquieting sense of unreadiness in our own lives for so complete a commitment of life?

Is it because we have held it away, due to a fear that we will be looked upon as fanatics, and we want to be thought of as normal, balanced people? Was Paul or Peter, or for that matter, Jesus, regarded as a “balanced” man?

Is it because we Adventists are too busy, too involved with plans, traveling, writing, and organizing, when we ought to be more concerned with spiritual preparation?

(To be continued)
Do's and Don'ts

O. E. TORKELSON
Principal, Cedar Lake Academy, Michigan

A PRINCIPAL isn’t always sure that he is looking forward to a Week of Prayer. Sometimes a minister is recommended to conduct a series of religious meetings by a faculty member, a board member, or by the conference president. After the principal lets the coming Week of Prayer speaker be known, he hears many statements—some are comments and some are warnings. “He did all right at Fair Haven Academy.” “He is so serious he’ll put the students to sleep.” “He’ll do fine if he doesn’t bring his wife along.” “You’ll have fun.” “I’d advise you to have the conference president caution him about his talk on love.”

Every academy campus has a personality. Every academy campus has a changing personality. Every academy campus has traditions, even traditions about Weeks of Prayer. The incoming minister should inquire about the prayer bands, about dormitory counseling hours, about the ordinance service, and about the special music. I would advise the Week of Prayer speaker to try to be on the campus at intervals weeks or months before the series of meetings begins. He should talk not only to the principal and faculty but also to the students.

Get the Feel of the Campus

How disappointed I was when a guest speaker came for a series of meetings and approached the students on the subject of the remnant church prophetess as though the students really didn’t believe in Sister White! Too often a speaker approaches the
students as though they are down on religion. I cringe when he scolds the students for sins that are not even a problem in that particular academy. How I like a Week of Prayer speaker to come early enough to get the feel of the campus. I encourage every speaker to inquire about the tone of the campus. The principal hesitates to tell the guest what to talk about, but he would be most willing to suggest some topics that have been overused or misused. A principal sometimes even would like to ask the preacher to emphasize a solution to a campus problem.

The preliminaries are over; the speaker is on the job. The students are there two hundred strong; the song service is over. The students hate to be taken away from a football game or even a study period. They figure they have plenty of religion in worship talks, sermons, and Bible classes. Now what is the newcomer going to prove? What new thing does he have up his sleeve?

O Week of Prayer speaker, you had better not get tired. You had better not be out to the academy just to get away from the pressures. You have an audience! And they want something to listen to.

Have Something to Say

Academy students can tell whether you have anything to say. I assure you, they'll listen if you have something to say. They don't want pictures or slides about your trip to the Holy Land. They don't want to hear about your air flight. You don't need to take time to convince them that you were once a great quarterback or a hot-rod fan. You don't need to explain to them about your ability to understand teen-agers or tell them how much you enjoy your own teen-agers.

You may wonder what to speak on. Academy students want to hear a preacher speak on any subject on which he has a real conviction. Young people cannot be fooled on sincerity. Sincerity is the first prerequisite toward the presentation of a good speech. Students may disagree with the speaker, but they respect a person who believes in what he says. Youth are eager to listen to a speaker who has a message, not just a talk.

Watch Your Language

Watch your language, preacher. The youth may use their slang and jargon, but they don't give extra respect to the preacher who thinks he'll gain the favor of students by splashing in "cool" phrases here and there. Just recently a minister was speaking at an academy youth meeting about a widow who had had difficulty in saving money to send her son to an academy. He introduced the incident by saying, "There was this gal who was saving money for her son's education." Soon the same preacher said to the teen-agers, "I don't know what these guys would do," turning to his colleague preachers sitting behind him. The young people may smile and think the speaker is clever; but they don't size him up as a man of God with a burden for souls. They size up the situation for what it is—a bid for popularity.

A preacher should use words that are simple, well chosen, and dignified, and that build strength in the message and do not attract to the cuteness, sharpness, or greatness of the speaker.
Check Those Illustrations

There is another don't I would like to mention. I have heard a few Week of Prayer speakers try to win the favor of the students by using many illustrations from the sports pages. A speaker can approach a student body as if all the students understood the background of every baseball player on the Dodgers team. We as a denomination try to encourage the students to take sports from a recreational, physical, and social interest; but when our preachers talk to them as if they know all the details about football, hockey, or the world series, it seems they are condoning that which our textbooks do not condone. Our organization is injured by doctrines teaching one thing and preachers preaching another!

How I dislike having a minister—especially a minister speaking to youth—refer to his foolish, youthful escapades. I have heard them laugh in the pulpit over their academy pranks. Even if there is no laughter, some students take courage that they, too, can have their fling and come back to the church and God after they taste what the world is all about. Don't speak of your sins unless the Holy Spirit urges you to; and I hope then it would be with hesitancy and shame. We ordinarily say nothing about anything we are ashamed of. Surely you can find third-person illustrations, or refer to your own as a third-person situation.

Talk Against Sin

Preachers are using far too little emphasis, lately, on the sinfulness and ugliness of sin. I know we need to hear of the love of Jesus; but we are failing to tell our youth that Jesus loves so much that He hates sin with a perfect hatred. Youth are telling themselves and one another (and they have gotten it from their elders) that it is what is in the heart that counts, and not what is on the outside. Students are trying to convince themselves that God loves the sinner and He will overlook the rock music, the short skirts, the coffee and slang. We need Week of Prayer speakers who will call sin by its right name. Our academy youth are almost convinced that being a Christian is easy, and all is simple if they will only be baptized or say they believe. Are we going to quit telling our youth to give up the world and be a separate people with a strange message?

I have heard a few Week of Prayer speakers tell me that they do not want the students to become too emotional. “We don't want a lot of tears,” they say. I have felt like replying, “Try it, Pastor, try it. I dare you to get them in tears.” How I long to hear a preacher who brings tears to the eyes of the youth as they hear of the love of Jesus or the shamefulness of their sins. We need tears of joy and tears of sorrow in our academies. Try it, preacher, just try to get the youth to be involved to the extent that they cry. Never do this for emotion's sake; but preach so that tears are a natural result.

Pastors, use songs during the Week of Prayer that soften the heart and subdue the spirit. Why get the students clapping their hands and stomping their feet on some song that is elementary in thought and unrefined in action? A person finds songs to express the depth of his experience with God. Let's give the students credit for finding a more elevated experience and more elevated way to express their love for God than the “banging around” that some Week of Prayer songs come to.

Call for Decision

Pastors, have you ever made an altar call by saying, “Now, with your heads bowed and your eyes closed, who will put up his hand for God?” Youth don't go for a bashful approach to accepting the challenge of living for Jesus. Ask the youth to stand right up or come to the altar.

I have heard good ministers say that they will never, never go to an academy for another Week of Prayer. I realize the minister has had a rough situation. The largest problem, I believe, is that the students have had to sit through too many meetings when the speaker was unprepared for the specific occasion and unprepared to give a message from God with convincing force.

I want to thank the ministers for taking time from their busy schedules to come and talk to our academy students. The youth need someone other than the regular staff from time to time, and I realize I cannot expect all ministers to be able to see the situation as it appears to an academy principal. But let me assure you that I appreciate very much the concern and help that the different ones of you bring to students on our campuses.

Oh, preacher, preach! Yes, preach to these students and they'll listen!
THIS year, 1972, has been declared by the church as MISSION '72, with the purpose of an all-out thrust for soul winning such as we have never before witnessed. Hours and hours of preparation have gone into the approaches and materials now being used. The signal has been sounded and the great army of God in North America is on the offensive.

It would be difficult for us to believe that MISSION '72 just coincidentally comes in the same year as the century of Adventist education, 1872-1972. Divine inspiration tells us much about the role that education must play in our church. The fact that our education program must continue to be a top priority of our church is attested to by our growth in North America, which has been chiefly biologic.

Seventh-day Adventist education has made some real strides during this past century, but truly not enough for us to attempt to rest on our laurels. When we know that some half of our youth are not attending our schools, are not being exposed to the blessings of Adventist education, are not, in many instances, being made aware of what this church offers in its educational program throughout North America, then we must realize that our task is far from complete.

As we preach, as we evangelize, what stress or what emphasis are we putting on the role of Adventist education? Do new believers have to wait months before they learn there is such a thing as an Adventist school? Is the concept of Adventist education brought into the evangelistic series as an important facet of church belief? Or do some feel there is more drama, more color, in portraying the beasts in prophecy, or in individual conjecture on the "king of the North," the 144,000, et cetera?

As we move along with MISSION '72, may we keep in mind the real significance of the year 1972 and where there have been "sins of omission" may they be forgiven by acts of commission in what is really the heart of the church—Seventh-day Adventist Christian education!
ON AT LEAST two occasions the General Conference has taken official action recommending that human relations workshops be held throughout North America in an effort to improve relationships between black and white members of our church. It may be of interest to some readers of THE MINISTRY that these recommendations have been specific enough to recommend that in conducting such workshops, consideration be given to working with the model workshop program initiated here at Andrews.

It is not our purpose in this brief report to discuss the Andrews program in depth and in detail. But we would like to make information and help available to those interested. We are at present acting as a clearing house for anything attempted with human relations and would welcome information or material from anyone doing anything about human relations in our denomination. We are also prepared to mount demonstration programs or to conduct workshops at any workers' meeting or in any local area with the provision that application for our services be made through denominational channels, and provided the persons responsible for the work in that area are willing to have us come. It should be remembered, too, that we are carrying on a continuing program on this campus. More than twelve official workshops were carried out the past year. Those interested may write to us and obtain information about how to participate in one of the on-campus experiences.

A Rewarding Experience

Thus far workshops have been held with ministers, educators, laymen, and student participants. All have been described by the participants as helpful, useful, and enjoyable. At least two workshops have been held at the request of laymen's groups interested in the problem. All of them have been reported extensively through reports distributed to the participants, the organizations that sponsored them, and to certain key officials in the General Conference. We have files containing comments by participants and by our denominational administrators at the local, the union, and the General Conference levels commending the program and encouraging us to develop and extend it. We mention these facts only so that one will not get the usual impression that "mimeographed" reports usually represent some radical or offshoot movement outside of official denominational knowledge or consent.

Thus far nearly all of those who have participated have come to us from various organizations in the Lake Union, although we have had participation to a limited extent from the Atlantic, Columbia, and Southern unions, and at least once from the Central Union. Occasionally an alumnus of the workshop program gets transferred to another area. From those that...
PHOTOS BY HEWLETT
have written to us we know we have isolated individuals in nearly every major region in the North American Division.

Planning Factors

Let us now take a look at some of the basic assumptions on which the workshop program was begun and some of the methods used. First of all, we began with the assumption that a problem does exist in our church between members of different races. It is apparent at the local church level and it is apparent in the organizational structure. Second, that it is not getting any better, but it is apparently worsening. Third, that some attempt should be made to improve conditions if we can. Fourth, that anything attempted would have to be of such a nature that it would be compatible with our Adventist principles. And finally, that one ought not to try to do anything that could not be supported and approved by the church as represented in its organizational and administrative structure.

After looking at the nature of the problem as it exists in society and in our church, it was decided that the most likely effective place to begin would be to design something that would serve to bring representative individuals from various levels of our church together. They must come from both races and they must come together in some type of situation where all status differences would be wiped out for the period of the program at least. An environmental situation would have to be developed and maintained that would tend to establish a climate in which there would be freedom to communicate, to discuss, and to examine the total problem in its various aspects. Encouragement was given to listen carefully, ask questions, try to understand and accept the ideas of other people, or at least to accept the person without regard to whether one wished to endorse what he was saying.

Toward True Brotherhood

The objective just stated was realized to a greater extent than envisioned in the planning stage. It was seen that in a workshop environment it was possible for men to come together, laying aside their differences in culture and background. They developed confidence and trust in one another, and a totally new concept of fellowship and the dimensions of brotherhood emerged. We were able to weld ourselves into a biracial working community to accomplish the basic goals set forth in the workshop program. They have stated again and again, “We feel that we can discuss these problems freely and fully with our fellow members, and we feel that problem would be greatly reduced if not actually solved if all our brothers and sisters in our churches could share this same type of workshop experience that we have had together.” Many of our black brethren, especially, say that for the first time in their lives they have learned to know what it is like for brethren of both races to work together, play together, worship together, and to love and respect one another while doing so. They report that the experience has given them a hope that they never expected to realize. The white brethren in turn say that for the first time they have learned to understand how the black man feels, the kinds of problems he has had to face and how much alike both races really are as human beings. Both races pledge themselves to the task of the church and to the ideal of achieving true brotherhood, which will include all men regardless of the kindred, tongue, or people he happens to come from.

The Small-Group Process

In looking about for methods to use, it was decided to employ small-group dynamics and small-group processes, because they are the most powerful thus far developed to set up communication processes and to integrate people of various backgrounds into a set of working relationships. Again and again participants remark on how surprised they are to learn that they can work in groups without losing any of their own individuality. They stumble across the fact that they can use group processes and group relationships to meet complex problem situations that they could never have solved on their own. In effect the members in the workshop generate their own dynamics, and any changes that occur are those that are desired and supported by each individual in the community.

Nothing strange or unusual occurs during the group processes, except that sometimes individuals get some new insights into themselves and their motives. The workshop always has a strong spiritual overtone because the participants are basically people with Christian ideals and prac-
velop almost from the first session. No bizarre, antisocial behavior occurs.

One needs to think in opposite terms from that which one usually reads about sensitivity sessions and encounter groups if he would properly understand what a human relations workshop is like. What happens is exactly like what would happen in any normal situation if people developed close and genuine friendships with one another. The only difference is that workshop methods and techniques speed up the process so that it would take many months, perhaps several years, for friendships to develop at the pace they grow in a workshop situation. Yet the pace is never more rapid than the individuals can sustain, because in the final analysis they regulate the pace themselves and movement occurs to the extent that they become involved with one another.

Perhaps a good way to close this report would be to select a few statements by some of those who participated in the workshop that illustrate the kind of things that can happen, and how participants feel about the experience.

I go away from here with a sense of urgency, not to create tensions, but to lead the people who are under my charge to a more meaningful purpose; that is, to gain entrance to the kingdom of heaven together with all of their brothers and sisters regardless of their color. (A black minister.)

I would like to say that I came to this workshop with apprehensions. I did not know what to expect. No one told me what we were going to do here. But I must say that I benefited. I think I am a better Christian from having enjoyed this association. I have lived closer to my white brother than I have ever before in the history of my life. (A black minister.)

The workshop has been a tremendous experience for me. It has really increased my optimism about the future of race relations in the SDA Church. (A black minister.)

This has been the most productive meeting that has ever been held in our denomination. (A white minister.)

The insights I have personally received have been gratifying. I have known that animosities existed but never realized that they exist among Adventists as they do. . . . In evaluating the workshop I do believe that it is an excellent opportunity. . . . It might be done on every level of the denominational organization. (A white minister.)

I have felt here maturity as evidenced by each man's reaction to the problem. We will go away willing to project what we have learned, unafraid, dedicated. I am glad that I have had the privilege of this fine fellowship. . . . We have been unified by a program that was designed to bring us together and then to communicate what we have learned to the congregations we serve. (A black minister.)

This has truly been a rewarding experience and I have enjoyed it very much. . . . I'm going to take some of these things back with me to my fellow church members—try to share them. I'm just going to keep on working and praying. (A black laywoman.)

I'm not kidding. I really wasn't going to come because I thought I had things to do back home. . . . I'm really eager to go back home now and get something started, be tactful about it, but try with the Lord's help to help people do some quick, clear thinking. (A white layman.)

I think this weekend has been beautiful. . . . I liked it because I knew right off the bat that people were going to be honest with one another. . . . I feel sure this is going to help us when we get back to our churches and try to inspire them to feel the way that we do. I feel that if we can go back to our churches with the attitudes we have developed here, it cannot help but change them. (A black laywoman.)

I want to say that the impact of this workshop didn't really hit me until I left you folk yesterday. Yesterday afternoon I went to a group that I've been with since early June. There was such a difference of atmosphere. I realized how much communication can mean. It really hit me. Barriers have broken down. (A black educator, female.)

I wish everyone could feel as good as we do. There's hope for the future. There are some who will say, They don't know what they are talking about. I wish everyone could feel as good as we do, that we could set up one giant workshop to produce what those of us who are here have experienced, so that it could be felt all over the world. In two or three weeks we could have this thing solved. (A white educator, male.)

It may be of some interest to our readers to know that this last statement was made by an academy principal who was born, reared, and educated in the South. The above statements have not been quoted in their entirety because of the limitations of space. Nor have we deliberately tried to select the comments that were most favorable to the program. What we have tried to do is to abstract a few words of comment from various workshop evaluations as they were made by participants. We believe that they are representative of the general tone of what people have reported out of their workshop experience. We know that the program is practical and that it is effective. We now call upon our brothers in the ministry of this church to give us their ideas of how it can be expanded to meet the needs of a wider portion of our church.
How to Put Life in Your Prayer Meetings

JOHN D. RHODES
Ministerial Secretary
Southeastern California Conference

PRAYER meeting attendance at the Long Beach Seventh-day Adventist church was running about average with most other large churches I had heard of. On some occasions we were fortunate in having as many as 10 per cent of our membership present. I had tried to increase attendance in many ways. I had spent much time in discussing last-day events, a favorite attendance getter. I had covered most of the Spirit of Prophecy books. The material, I thought, was adequate. What was the matter with our attendance?

John Osborn, union Ministerial secretary, had conducted classes in Biblical preaching. It occurred to me that maybe the people were just as hungry at prayer meeting as they had been on Sabbath morning for pure expository study of the Word of God.

It Doubled the Attendance

It was not particularly a new thing for me to go through some specific book of the Bible, but the approach I had used before was different. I think I would describe the difference as from academic theology to applied theology. After several months of the latter kind of Biblical study the attendance more than doubled and held up consistently. Many who had never come to prayer

EDITORIAL NOTE: At the time of this writing Pastor Rhodes was pastor of the Long Beach, California, church.

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meeting before began to attend weekly. We added one extra to the midweek service. This was a premeeting on human relations held in another room. This class was conducted by a gifted layman in this field. I wondered if this might be the cause of our added attendance, but while this was an asset, to be sure, many did not come until seven-forty when his class ended. The transition from his class to the midweek Bible study was made by coming to our prayer chapel for a couple of songs. The song service was always brief but lively. Sometimes someone at this point might bring an appropriate appeal song, one that seemed to fit the theme of the evening.

My Method

We began by using the short books of the Bible—Jude, Obadiah, the prison Epistles, and others. In each case I gave a historical background of the book. As I got into the study I tried to make the verses of the Bible fit the contemporary setting of our day. I sort of recasted the Word into a modern mold.

One of our most enthusiastic studies was in the book of Job. As I described Job's terrible plight I think we all itched and suffered pain along with him. The nagging wife, the so-called friends, were not too unlike some we have today. Sometimes in the presentation I had my associate join me in a dialog about the book. The informal discussion invited audience participation and dialog along with us. At the close of our meetings people said, "You make the book live," or "Now we're acquainted with Job [or with Philemon and Onesimus, or Paul]," depending on the particular book under consideration. I give God the credit for this, for He blessed my initiative to study deeply for the meeting. I usually spent six to eight hours in study for this period of prayerful study. At the end of such a period of prayerful study the gems of truth began to sparkle.

For Job I bought the book, *Living Patiently*, by J. Allen Blair, Lozeaux Publishers. I also referred to Clovis Chapel's *Sermons from Job*, Abingdon. These, with the Spirit of Prophecy and *The SDA Bible Commentary* books, gave me good background material.

Studying the Psalms

Recently we studied the Psalms, and delved into the nature of Hebrew poetry. I bought Spurgeon's commentaries in the two-volume edition on the Psalms. We bought for the people the ten-cent edition of the Psalms in Today's English from the American Bible Society. For New Testament books, we had *Living Letters* paperback editions in the pews. We encouraged many to buy *The New English Bible* by securing paperback copies for those who wanted them.

I used few notes, but used a Bible that I could mark up without concern. With a felt pen I highlighted the portions of Scripture that seemed to jump out and grab me in my private study. I wrote in comments in the margin with a fine pen. Sometimes I marked in cross references, drew in arrows to other verses that gave explanations, etc. With Bible in hand I could look people in the eye and talk with them and not at them.

I recommend this plan to each of you. Begin a series of studies on books of the Bible. Let the Bible speak for this day. Apply its messages to our current needs. Promises in the Psalms and in Job became contemporary in our study. Some of us shared the same doubts as did those so long ago in Bible times. It is good to know that we are not alone. If God could love such sinful, doubting people of the past, and even had the grace to lay before us their weaknesses, surely He could love each of us too.

The Prayer Session

I also worked to make the prayer portion of the service more meaningful. I had the elders present stand, then would say, "Brother _______, you take the area at the rear corner of the room," defining the number of rows. Then I would assign other men to other sections of the room and quickly divide the entire group into prayer bands of eight to ten persons. Each individual was given the opportunity to pray. When finally the last one had prayed, I would then lead the audience in the Lord's Prayer.

We were out promptly at eight-thirty, and I was at the door to shake hands as the happy people went home.

I will guarantee that if you follow the above approach the Bible will become a new book. You will get excited about it and so will your members. Consequently, you will make the prayer meeting service really LIVE!
BIBLE INSTRUCTORS
—DOES THE CHURCH NEED THEM?

An Interview With H. M. S. Richards, Sr.

Dorothy Womack arranged for this interview in which she asked Pastor Richards to explain the method used years ago in acquiring Bible workers for large evangelistic meetings. We believe his response to be interesting and provocative, and are pleased to pass it on to our readers.

DOROTHY WOMACK
Bible Instructor

Pastor Richards, I know that you had Bible instructors with your large evangelistic campaigns when you were a young evangelist. Did the conferences have budgets for hiring them?

In Ottawa, Canada, Pastor F. W. Stray, president of that union (and it was a small union), came up to help me hold meetings. We rented the Regent Theatre, right in the center of town. It was to be a city-wide effort in the capital of Canada. We were in the middle of the great depression, and of course the conference had very little money. He and I were practically the only workers. There were no Bible instructors in the conference, not even a president, as he resigned his office to preach and save a salary. But we knew we had to have Bible instructors in spite of the fact that we had no budget to hire them.

How did you solve your problem?

We devised this plan: We decided to prepare our own Bible instructors. We rented a building next to the Adventist church. We had just a little church there, but the building we rented was quite a large building, two stories, and we turned it into a dormitory for Bible instructors. We put a notice in the union paper about the coming meetings, and explained that we wanted to train some women to be Bible instructors. We asked for women to come who felt they would like to be in Bible work either as regular Bible instructors under conference pay or as volunteers. We told them we would give them three months’ training, and those that responded in a way that we felt was sufficient would be employed as far as possible. We didn’t make any promises we couldn’t fulfill.

What kind of a response did you get?

I forget just how many came, but I believe there must have been about thirty women. Some were unmarried young women just out of high school, some were married women—older ones who came with their husbands—and some were widows.

What kind of daily program did you plan for these women?

The women would attend the meetings every night learning all they could, and we would do our part in the meetings to show
"I believe the reason we don't have more harvest these days from many meetings is because we do not have consecrated women working as Bible instructors, Bible teachers who can get into homes and meet the people."
them what to do. During the early mornings, of course, they had their own work to do. We had a house mother and father, a good Christian couple that we hired, but the cooking and cleaning were done by the women. Then from nine o’clock on we held classes. There were several classes, one of which was on how to give Bible studies, and practical training was given. They were asked to make up outlines, and there was required reading. So the mornings were spent in training them in theoretical truths as well as practical aid in giving Bible studies. Then the afternoons were spent in visiting and handing out advertisements for the meetings. We sent them out two and two so they could encourage and help each other. Then they began to hold Bible studies themselves.

When the meetings were over did you have any well-trained Bible instructors who were hired as regular employees?

Well, when that series of meetings was over along toward the fall, we had from those thirty people seven or eight good Bible instructors. I can see some of the women now, faithful in God’s work, people who were wonderful helpers in evangelistic campaigns. The various conferences in the unions were happy to hire them. Several more, because they enjoyed it so, were willing to work as volunteers for temporary periods during meetings held where they were living. Some, if we would pay their transportation, would come and work with us.

Pastor Richards, we have volunteer service organizations in our hospitals and in other agencies. Do you think something of this nature could be developed in our church organization?

I think we have a great reservoir of help who would be volunteers if we would work on it. At the Voice of Prophecy right now we have one good-sized room full of volunteer workers—both men and women. We have a woman, one of our hired workers, who is in charge of them and she has developed a tremendous thing. They have done thousands of dollars’ worth of work for us in the past few months. We believe that with proper organization, and as we study it and work it out with the workers, they can do half of our work. The money that we save would be utilized for radio time and for other things we need so badly.

Could this volunteer help include those in retirement?

It is wonderful the number of willing workers we have, and the potential that is available in those who are having more and more retirement time and don’t know what to do with themselves. The work does them good and they enjoy it.

Usually we think of Bible instructors as single individuals. Do you feel that many of our married women could make a real contribution in this area of Bible instructors’ work?

I really believe, with all said and done, that the most productive Bible instructors are those who have had quite a bit of experience in life. I like a Bible instructor who knows what life is all about—if possible, someone who has been married and has had children so that there’s a family contact there; so that when she goes to visit people she knows how to act, how to talk, and how to counsel in a good, sensible way. Many of these very fine workers we trained in Ottawa were older women who had been married. Some of them were widows who had a contribution to make to God’s cause.

What about women who have special training in other categories of work?

In this first experience in Ottawa to which I have referred, there were two outstanding young women—one was a nurse, and she has given her whole life to Bible work. She is now retired in the Columbia Union. She married after she left us in Ottawa, but she kept on with her work.

Do you think it is an absolute necessity for a Bible instructor to have a college course?

I could tell you about several very fine workers who did not have college courses in Bible work; they didn’t have the privilege, but they were ready to work. Instead of saying we have no Bible instructors and that we can get no Bible instructors, we could produce these practical workers, and they are the best kind in the world. We need to expand our Bible instructor forces immediately. They are among the most valuable workers in our church.

THE MINISTRY 21
Prayer Power for MISSION '72

ORLEY M. BERG

When you receive this issue of The Ministry, the MISSION '72 evangelistic meetings will be about to begin. The big question is, What more can you do to help make them a success? You will, of course, give the meetings the support of your own faithful attendance, even if other important matters may need to be postponed. Then you will invite others with last-minute visits and telephone calls, going out of your way if need be to bring them to the meetings. As an elder, you may have some very special assignments in connection with the meetings. You, in fact, may be the speaker.

But all attempted preparations for success will be futile unless the most important element is made use of—prayer power. All else devoid of prayer is but beating the air. Prayer takes precedence. It tops the list of priorities. Prayer will give direction as plans are laid and executed. Prayer will give guidance to the homes of prospective candidates for the message and the kingdom. Prayer will lead members of the community to respond to the advertising that comes their way. It will give power to the preaching. It will counteract Satan's divergent and obstructive tactics so often evident when a special work of the Lord is planned.

It will bring souls to repentance and to an acceptance of Christ and the message.

A Necessity, Not an Option

Prayer is the foundation of every aspect of the work to be done. This is a simple, indisputable fact. Prayer is not an option, but an absolute necessity. No prayer, no power; little prayer, little power; much prayer, much power. To enter the MISSION '72 evangelistic meetings without an earnest call to special prayer is like starting on a long trip in a shiny new automobile without gasoline in the tank.

Many churches are planning an all-night prayer meeting to precede the opening night. How about your church? Some of our most successful evangelists would never think of beginning a series of meetings without such a plan. Remember—much prayer, much power!

Encourage even those who may be confined to their homes because of illness with the assurance that through prayer they can play an important part toward the success of the meetings.

How God Answered Prayer

R. A. Torrey, in his excellent volume The Power of Prayer and the Prayer of

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Power, tells of this experience that came to Dwight L. Moody. It was after the great Chicago fire and Mr. Moody went to England for a rest. He did not intend to preach, but to listen to some of the great preachers of England and have his own soul refreshed. However, he accepted an invitation to preach in a Congregational church in the north of London. Sunday morning as he preached he had great difficulty. He seemed to have no power or liberty. It seemed “like pulling a heavy train up a steep grade.” He regretted having accepted the invitation. Then he recalled that he had agreed to preach again that night. He sought release from the evening appointment, but to no avail.

But as he began to preach that night “it seemed as if the powers of an unseen world had fallen upon that audience.” At the close of the sermon he was led to make a call. Five hundred arose, indicating their acceptance of Christ. He thought there must have been a misunderstanding as to the nature of the call. It was for the unconverted who wished to accept Christ as a personal Saviour. He announced an after-meeting for those who really wished to accept Christ. They streamed in and the Lord worked marvelously.

The next day Moody had to go to Ireland, but he announced that the following evening the pastor would be speaking and urged those who meant business to return. In Ireland, Moody received a telegram stating that there were more people out on Monday night than the previous evening and that “a revival has broken out in our church and you must come back and help me.” Moody returned from Dublin and held a series of meetings that added hundreds of people to the churches of north London. This led to an invitation that later took him all over England for the great work that stirred the whole world.

What had made the great change? Behind the scenes some earnest prayers had been offered. There were two sisters who were members of that Congregational church, one of whom was bedridden. When the other sister returned from church that Sunday morning and made known that D. L. Moody had been their speaker, the invalid sister was greatly stirred. “What, Mr. Moody, of Chicago!” She had heard of his work in America and had been praying that God would send him to London and to her church. “If I had only known,” she declared, “I would have eaten no breakfast, I would have spent the whole morning in fasting and prayer.” Then she continued, “Now, sister, go out, lock the door, do not let anyone come to see me. Do not let them send me any dinner. I am going to spend the whole afternoon and evening in fasting and prayer.” And so she prayed, and God heard and wonderfully blessed.

We Must Ask

As we launch the MISSION '72 meetings we cannot take for granted the presence and power of the Holy Spirit. Mrs. White states:

The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life.—Testimonies to Ministers, p. 509.

As leaders of the church, do we take these words seriously? Do we really believe them? If not, then all our plans and labors might just as well be put to rest, for without prayer and the Holy Spirit all is empty and meaningless. But if our hearts respond and we are prepared to enter into this experience of earnest seeking after God and His power, then the results we seek are sure to follow.

As leaders in our churches, let us sound the call to prayer. If we really believe that time is running out, if we really sense the urgency of the hour in which we live, and if we in faith accept the many promises of power through prayer, then surely now is the time to pray as we have never prayed before.

MISSION '72 will then be all that God wants it to be. The work will soon be finished. The long anticipated day of our Lord's return will be at hand.

My prayer: Dear Lord, make me above all else a man of prayer. Help me to look more constantly to Thee. Guide me in all that I do. Then bless our church, especially MISSION '72. Bring to our entire congregation the deep spirit of earnest prayer and seeking after Thee for power. God forbid that we should enter upon this important soul-winning endeavor in our own strength. And as we pray, give us faith to claim the promise. In Jesus' name. Amen.
THE idea of a totally different television approach by the church in Australia was born from urgent necessity about five years ago. It was—and still is—almost impossible to buy prime or semiprime time on any of Australia's major stations. We had seen excellent results from Faith for Today and It Is Written in those areas where the telecasts had been given reasonably good time slots, but increased competition made it extremely difficult to obtain the necessary time slots in all areas.

At the time this article was written Roy C. Naden was director of the Advent Radio Television Production in Australia.
We shared our dilemma with our advertising agents, and after some months of study and discussion had the growing conviction that a new emerging concept just might be the answer. There were two major reasons for the nature of the new ideas: first, without budget provision for television production, expenditure would have to be minimal. That suggested a short, high-impact approach, something shorter than anything we had formerly envisaged. Second, a very short capsule-type episode just might be accepted by stations for prime or semi-prime time airing. We settled tentatively on a five-minute program.

**An Idea Comes Alive**

Everyone we spoke to assured us that no television station would accept a five-minute episode. But on contacting stations across the nation 60 per cent said they would consider such an approach if the program was good enough. That suggested a short, high-impact approach, something shorter than anything we had formerly envisaged. Second, a very short capsule-type episode just might be accepted by stations for prime or semi-prime time airing. We settled tentatively on a five-minute program.

who, through his hard-hitting documentaries had already made for himself a high reputation. We talked to him, indicating that we wished to portray life as it is, giving the Bible’s answer to life’s problems. The title of the series was to be Focus on Living, and the cost per five-minute episode, $400. That we hoped for production at such a low cost caused him considerable amusement! But he was challenged by the idea and finally agreed to cooperate, at least for a while.

The initial films, though hurriedly put together and lacking in many respects when first released, turned an Australian city upside-down. The response was unprecedented. We achieved maximum impact through two exposures daily, seven days a week, for six weeks. And the majority responding to the offers were under thirty years of age. (One particularly interesting sidelight was that although a highly successful evangelistic campaign had been conducted in that city that year, not one of those who responded to Focus on Living had been contacted through the evangelistic campaign. We were contacting an entirely different audience.) We knew God was leading and blessing, and we pressed on into the production of a complete series.

**The Bible’s Answer**

But to produce an approach that would bring a response from thousands of young people and young marrieds, was one thing. To follow up that response with something as modern in format, illustration, and language as the telecast, was another. We spent the next two years working on the materials and new telecasts, and believe we now have that follow-up in a series of brochures called The Bible’s Answer. In a Focus on Living series these brochures are delivered to the home by both ministers and laymen, and the completion rate is a phenomenal 90 per cent!

The following brief reports from men deeply involved in a current program—the first full-scale exposure since the
initial pilot approaches—we believe will be inspirational reading. Thousands of people, 70 per cent of them under thirty, have said, "Come into my home and give me the Bible’s answer to my questions." Focus on Living is another tool entrusted to us by God to communicate His good news in time’s last hour.

The Evangelist’s Viewpoint

ATHOL H. TOLHURST
Evangelist
Australasian Division

A flour mill produces flour only so long as the rollers are supplied with grain. A stream of cool, clear water flows to the lowlands only as showers fall on the higher slopes. Likewise, evangelism is successful and productive only as long as the membership of God’s church continues to sow the seeds of truth in the lives of neighbors and friends.

Focus on Living has, in my experience for two consecutive years, coordinated the lay activity of the churches in my area with my public evangelistic thrust. Focus on Living has given our lay workers a program by which they can feed the rollers in the flour mill of God’s gospel work.

Look in on a Focus contact in the city of Adelaide, South Australia, in 1970.

Janet, a teen-age girl, is watching the television screen in the lounge room of her home. The evening movie has just concluded, when quite dramatically her attention is captured by Focus on Living. As Roy Naden, producer and speaker of the program, offers The Bible’s Answer study guides, she telephones immediately. Two or three days later she is surprised but pleased when the first brochure is delivered, and the Bible study plan explained. She begins a course that will completely change her life and the lives of other members of her family.

Lay Involvement

What she did not know at the time was that her visitor, Mr. Carter, was well trained as a layman for this important contact work. This year in the city of Perth, Western Australia, in preparation for public evangelism I have been conducting weekly training classes for lay workers in my churches. I wanted my lay members to be involved, and more important, successful.

Back to South Australia. Janet responded favorably when invited to attend our evangelistic meetings. There followed Bible studies in her home, and in due course, a decision for the truth. Her baptism was a cause for joy to many—the evangelist, the lay visitor, and Pastor Naden. Janet’s sister, Sharon, was also baptized, and other members of the family are interested in our message.

Success stories such as Janet’s and Sharon’s can be told again and again where there is cooperation and coordination between the telecast, the dedi-
cated lay worker, and the public evangelistic outreach.

The Public Meetings

I feel it is important that the public evangelistic meetings should begin soon after the Focus on Living telecasts have started. To wait until the Focus students have completed The Bible’s Answer course is too late for maximum results. Obviously we should cultivate the interest while the interest is fresh. This is what we have done in Perth. I am conducting evangelistic programs in two Perth suburban areas, and we have begun within six weeks of the first Focus telecast. Besides inviting all Focus contacts, we have advertised widely to the general public.

Here are the facts. Of my total audience, there are 160 families who have requested printed copies of my public lectures. Forty of these are Focus on Living contacts. I think this is wonderful, for these forty names represent forty homes that already have an Adventist friend in their lay visitor; forty homes that already admire the Adventist Church for its top-line television program, Focus on Living; forty homes that have already, for weeks, been studying the Adventist message—and still want more!

For these reasons I consider these forty homes (representing 150 persons or more) to be among the best of our contacts. The Focus program, together with the lay worker, has done effective groundwork. And with the continued ministry of the Holy Spirit we expect to see many of these dear people such as Janet and Sharon soon take their stand for the truth of Christ.

The Coordinator’s Viewpoint

The Focus on Living program naturally divides itself into three areas:

1. Preparation for the commencement of the telecast.
2. Processing of requests.
3. Follow-up.

Planning and preparation. It is absolutely imperative to success that our own members be fully informed about the total program. In Perth we arranged a combined meeting for all of our church members and placed in their hands in a printed form all the details of the Focus on Living concept from beginning to end. Some four hundred visitors indicated their willingness to become involved. The training classes began about four weeks prior to the telecast. This meant classes were continuing as the visitors made their first and subsequent contacts.

At the combined meeting opportunity was also given to the members to sponsor the cost of gift Bibles that would
be given away. As a result, two thousand Bibles were sponsored by our members.

Training for answering the telephone, although it involves only a few, is vital. These people need to be fully informed of the total ramifications of the program so that they can intelligently answer any questions.

One of the telephonists tells of a call from a young person whose voice sounded very youthful. In the telecast Pastor Naden clearly states that the offer is only for those sixteen years of age and over. Our telephonist in good humor asked the caller how old she was. The reply came back, "Twenty-three." When questioned further, she said she was seventeen years of age and her sister was twenty-three years of age. Still a little disbelieving, the telephonist pressed again only to hear the little lass gasping, "All right, I'm fifteen and a half, and I'm not going any lower!" We sent her the brochures.

Very late one evening an older man telephoned and asked whether he could receive any guarantee that if he gave his name and address and received the brochures, he would not become a Seventh-day Adventist. He mentioned that he had been a staunch Church of England supporter for thirty years and had no intention of becoming a Seventh-day Adventist, but he realized that it was highly probable that he might become an Adventist if he received The Bible's Answer brochures. He was assured by our telephonist that all care would be taken to honor his request, but no responsibility could be accepted for the final results! After a brief pause he said, "Send the brochures now; the sooner the better." And as the subsequent weeks passed his fears certainly proved to be well-founded.

Just prior to the commencement of the program one hundred thousand colorful brochures, displaying all the covers of The Bible's Answer series, were mailed. A coupon for application was attached. Not only did this advertise the telecast and the Bible course, but prompted the memories of many who later saw the episodes but either couldn't or didn't try to get through on the telephone. In all, five hundred people sent in the coupon and received the course in this way. In addition, 2,058 telephone calls were received and responded to.

**Procedures during the program.** Each name was processed promptly, and at the end of the twelve lessons of The Bible's Answer, The Bible Says course was introduced, providing excellent follow-up and continuous Bible study.

**Follow-up and reaping program.** The key to the successful reaping of the interests engendered during the program is to begin a public evangelistic program at the earliest possible opportunity, while the interest is still high. Here in Perth, Pastor Tolhurst fitted into the Focus program in a very meaningful way. The evangelistic meetings were opened soon after the telecast. This had the twofold advantage of the visitor having regular home contact with the interest, while the evangelist confirmed the points of truth in public meetings.
We further ascertained that it is absolutely essential that the persons being visited be invited either to our church or to the regular evangelistic meetings. People find it very easy in the environment of their own home to turn down the overtures of a visitor to accept present truth.

We have discovered in Perth that the Focus on Living program combines the efforts of our laymen, ministers, and evangelists in a remarkable way. At present, only eight weeks after the opening of the Focus on Living program, our visitors report that some sixty people are now attending our churches as a direct result of the Focus program.

The Focus on Living concept is a most exciting tool that has been entrusted to the church, and a wonderful avenue being used to hasten the proclamation of the three angels’ messages.

Selling “Focus on Living”

Selling religious programs to television stations is not a simple matter. Station management, generally, think of church programs as poorly produced with a limited audience appeal. However, in presenting Focus on Living, which has a fast moving, nonreligious approach, and vividly portrays the communities’ problems, we have received an immediate acceptance. Our films dealing with such themes as suicide, morals, the generation gap, and marriage, get the interest of management instantly.

Stations are amazed at the response to these five-minute episodes.

**Time slots.** Our approach has been to saturate, then terminate, contracts. We have found excellent results by running twice daily, afternoon and evening, five days a week for six weeks—that is, if the response can be coped with! Often we have found it necessary to terminate a contract after three or four weeks because of the tremendous volume of re-
quests for The Bible's Answer course.

**Costs.** These vary greatly, but generally come in the vicinity of $2,500 to $3,250 for a 52-exposure city program scheduled as above. By negotiating direct with management we have often obtained the agency discount of 10 per cent, the volume discount of 2 per cent, and on occasions a church discount of 17 per cent. Naturally, country stations are cheaper.

One station fully sponsored a series of Focus on Living! Many channels sponsor half the series—that is, the daytime exposures.

Focus on Living has proved itself a most salable religious product with ready station management acceptance. It also provides a most economical means for a response from those vitally interested in studying the Bible.

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**The President's Point of View**

The problem and appeal of city evangelism is well expressed by Tom Woodrum in his poem, "Cities."

Cities are more than steel and stone,
Or humming wheels and towers adrone,
Cities are full of children crying,
Cities are full of people dying.

Cities are men for whom Christ cried,
Cities are souls for whom He died.

The concentrated population of the city so corrupted by ways of the world places a burden of concern and responsibility on my heart.

Ellen White says: "As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration."—_Evangelism_, p. 30.

Perth, Western Australia, the astronauts' "city of lights," has its share of the modern rash of sinful spiritual darkness that during recent years has frustrated the efforts of our public evangelists. But this year we are finding that our new TV approach, Focus on Living, together with public evangelism and lay-
men support, is really pulling the switches and giving a fresh flood of light throughout this rapidly growing metropolitan area.

The four weeks’ showing of these fast-moving, five-minute programs, produced by Pastor Roy Naden, really caught the attention and stirred the convictions of the masses in the city of Perth. H. Halliday, our conference Radio-TV secretary and secretary-treasurer, efficiently and enthusiastically coordinated the whole campaign. From the time that it first flashed on the screens at a late lunch hour on Monday, April 19, it has created the greatest impact of any program thus far aired by our church, and brought a response of over 3,000 requests for the attractive Bible's Answer brochures and other materials.

Workers’ response. One of the most cheering features of this program has been the good spirit and enthusiasm that has been evident among our workers even while being overworked. Take for example one of our retired workers, Pastor G. I. Wilson, who currently is visiting eighty persons, and has several attending church and others showing a good interest. His enthusiasm is boundless. I constantly hear such statements as, "This is wonderful, brother," "Terrific," "Let’s have it again next year."

One young worker visited a Roman Catholic woman who was a regular attendant at a ladies’ Bible group. She needed help with a talk she was to give, so our brother kindly provided her with eight or ten pages of material. Another of the group heard about this and made a request for his help. She also received material. Then the fat was in the fire, for another woman of the group—perhaps more conscientious in her own faith—reported to the priest what was going on. But he calmly informed her that he knew all about it, and it was quite in order. Another woman from the group has since requested help on some difficult Bible texts, and one has attended our communion service. Visitors’ classes have proved a wonderful blessing in the metropolitan churches, providing fellowship and close association of ministry and laymen. Currently we have some 250 visitors in Perth churches maintaining regular visits with Focus on Living interests.

As a result I have had reports from seven churches of interested persons now attending church, and several of them have already asked for baptism.

A special night of prayer organized in the early part of this Focus on Living series proved a wonderful source of strength and inspiration to our people. It was very well received and supported.

Combining with public evangelism. A strong feature of our current program is the tie-in with the public preaching of our evangelist, Pastor Athol Tolhurst. Many Focus on Living interests are attending his programs. This will be a vital key in achieving the best possible results from the names that we have in hand.

The president’s involvement. A president’s work can be rather onerous without some personal work, so I felt constrained to follow some names myself. This has been quite an inspiration. It is good to be “with it” in this practical way. I am also currently assisting one or two lay folks with Bible studies.

A businessman with whom we meet is occupied night and day with his business involvements, but we are making good progress with him.

Another businessman has invited me into his office each week, and advises his staff that he is not available until after our Bible study is concluded. There are many such cases of people who are sensing a need of something more lasting than their business interests.

Perth, the quiet riverside beauty spot, is rapidly becoming a concrete jungle with a forest of cranes. But today there are a good number of people with their faces lighted up going from door to door determined to rescue some souls from the destruction that will finally consume our world. The hope of these brands plucked from the burning is sufficient to cheer any conference or union president’s heart.

THE MINISTRY 31
A Shepherdess Feature Conducted by Dollis M. Pierson

A Triumvirate—
Christ, the Minister,
and the Minister’s Wife

MOLLY K. RANKIN
Principal’s Wife, Kabuifa Adventist College, New Guinea

WHEN I was in Holland some years ago I was intrigued to see young courting couples riding along side by side, each on a separate bicycle, but arm in arm—one hand on the outside handle bar and the other around each other’s shoulders. Somehow it reminded me of the happy ministerial husband-and-wife team.

I like to picture the ministerial couple walking along life’s road together with Christ in the center—the husband holding one of His hands and the wife holding the other. The picture should not be an unbalanced one of Christ holding the husband’s hand, and the husband in turn leading the wife. We each need our own personal contact with Christ to gain strength in our own lives. Each has a role to play in God’s work. Each has a sphere all his own. The wonderful part of it all is that we are working together for the same goal.

Happy in Our Own Sphere

“‘My wife used to say to me, ‘You’ll never get anywhere if you let people push you around like that.’”

We were sitting at the airport waiting for the plane to Australia, and the three of us laughed heartily at the remark because the man who made it is one of the leaders of our work today. His wife, a bright, vivacious middle-aged woman, is obviously proud of her husband’s achievements. Although I laughed, I couldn’t help but wonder how many young wives have made this same remark to their husbands. When we are first married many of us feel that we can organize our husbands much better than they can organize themselves. Particularly does this seem to be true when the man of our choice is the quiet, unassuming type.

Certainly we want the very best for our husbands. We want other people to see them as the fine men we know them to be, but God knows all about our husbands, and about us too. And so do the brethren. This fact was brought home to me once at Avondale College when my husband and I, in our mid-thirties, with our three small sons, went back to college. One day while I was shopping in the village one of the division men whom I had met just once before, came up, shook my hand, and said, “Hello, Molly, how are you? Are you enjoying being a student’s wife?” He then introduced me to his wife, with details of our history since we had joined the church two years previously. It was a surprise to learn that anyone outside our immediate circle of friends at the college knew anything about us.

It Can Be Difficult

Sometimes it can be difficult for the girl who is vivacious, enthusiastic, energetic, who is blessed with good ideas and organizing ability, not to try to push her husband. I heard a girl once say, “My husband makes me so cross. I used to be a secretary in the conference office, yet when I introduce him to the men in the office he hardly speaks. He doesn’t try to impress them.” However, in spite of his reticence, this man has made a mark for himself in the work. Husbands have to mature in their own way. No matter how competent she is, the “little lady” is just the worker’s wife. I do not mean that she is subordinate or inferior; in fact, the senior workers I have met who are leaders in their departments all seem to have energetic, enthusiastic partners who are definite personalities in their own right. Yet the husband is the worker. He is the one whom the conference employs. He must take the responsibility for his mistakes or the credit for his achievements no matter how hard his wife works in the background.

A wife can very frequently help her husband by quietly pointing out things he has
said or done that could, perhaps, be said or
done in a different way, but she is wrong
to try to alter his whole personality. People
like and admire our husbands for what
they are, and not what we might like to
make of them.

To help work his way through college
and support the boys and me, my husband
worked as a truck driver and called on
many elderly folks to deliver their groceries.
At the same time I visited some of these
people and enrolled them in the Take His
Word Bible course. Week after week I went
to see these dear souls. When graduation
was approaching I called on each of them
for the last time. I was amused to note
that in each case they almost ignored my
little farewell speech and said, “I’m going
to miss your husband calling with the groc-
cery order. He is always so quiet and un-
derstanding and listens to my problems, and is
such a help to me.”

Frequently, too, as a minister’s wife you
have to sit at the telephone and listen to
some church member telling you just what
a dear man your husband is. He may have
rushed out that very morning leaving used
razor blades on the bathroom window sill
and books scattered over the lounge, or
blamed you for misplacing notes he had al-
ready put in his brief case. You can only
agree with your tongue in your cheek—but
agree you must! Never must a church mem-
ber suspect that your husband is anything
but perfect all of the time.

Those Times of Stress and Extra Work

Work can be all absorbing for the young
worker, particularly when he is holding an
evangelistic crusade. The wife sees him at
mealt ime and then often an hour late.
When he is home he is so absorbed in pre-
paring lectures, or fixing hall bookings, or
checking work from the printers that the
only word he has for the wife is “Good-by,
darling, I don’t know when I’ll be back.
I’ll try to be home for lunch.”

A wife’s attitude is so very important. She
can react in two ways. She can complain
bitterly about never seeing her husband and
about having no home life and about being
neglected, or she can enter into the task
with all of her husband’s enthusiasm. Evan-
gelistic work can be so exciting! All of
the family can take part with even the small
children helping to fold circulars.

Have you ever taken reservations for a
first night of an evangelistic series? It is

We each need our own personal contact with Christ to gain strength in our own lives.
absolutely thrilling to rush to the telephone and write down one more name on the list. When the meetings begin the whole family arrives early and everyone has his job. When my little daughter was a baby I used to sit in the car and feed her, then wheel her carriage up the stairs where she slept right through the meetings. The three boys would help to move the chairs, or label the Bibles, or do some odd job. Later we had to get a baby-sitter, but the boys hardly missed a meeting.

A Matter of Attitude

I'm not saying it is an easy life, or that you don't get tired, or even that you don't feel sorry for yourself and neglected. But isn't it better to accept the fact that this is the situation only while the pressure is on, and enter into the program with enthusiasm? This attitude will inspire your children with the fun and adventure of the Lord's work, and bring encouragement to your husband.

The early days of ministerial work are such fun. There is much to learn, and so many experiences to be shared—so much wisdom to be gained. It is a time of togetherness, with jokes shared and mutual encouragement. The picture changes somewhat when your husband is called to administrative work. The bond between you is just as close, if not closer than in earlier days. There are still times of laughter. There is much to learn—each day brings new mistakes, new lessons, and a new experience gained. Of necessity your husband must tell you less of the intimate details of his work.

The man in the administrative job often sits on endless committees, deals with many personalities, and finds his work so exhausting and demanding that when he comes home he doesn't want to talk about it, but wishes to relax and enjoy his home and forget about his problems if possible. The wife's role is still very important. She alone knows when he is struggling with a real problem. It is vital now for her to encourage him and be cheerful and relaxed.

Entertaining Those Visiting Workers

The administrator's wife usually has to entertain many visitors both expected and unexpected. At times she may have to try to look pleasant and at ease under the most trying circumstances. Just recently we had some meetings on our college campus. Many men came from around the field and overseas. Our particular guests were to arrive on Thursday. I had each day planned so as to be organized in my preparations. Monday I would get the transit houses ready for the men who were to use them. Tuesday and Wednesday I would make up beds and bake for my guests.

Early Monday morning we went to the airport to say farewell to a family leaving for Australia. Planes are always late in New Guinea so it was noon when we reached home and were handed a telegram saying that our guests were arriving that day! The cable read: "Please meet and accommodate." No time of arrival was given. They could arrive at any moment!

A sergeant in the army had nothing on me at that moment! I was issuing orders at the top of my voice. Young men from the school were running around swapping beds from one house to the next; brooms were being wielded in all directions; notes were sent up to the college gardens ordering vegetables for supper.

One field worker who had arrived ahead of time on an earlier flight of the mission plane said, "What can I do?" "Wash the dishes," was the curt reply. My husband said, "What will we have for lunch?" "Dunno. Get what you can find." Baked beans on toast is his "panic" specialty, so that's what we had.

After our house was shipshape and I felt a little more relaxed (and so did the rest of the family!), I still had two other houses to sweep and beds to make, so off I went. I had just finished one and was walking down the road to the other when I heard a car coming. I looked up and saw my husband all smiles with our two General Conference guests. I whipped off my apron, smiled and attempted to look completely relaxed and appear as if I had been waiting all day for them. I tried to pretend that my hair was always like that and my nose was always shining.

It was worth the two hours' panic because we enjoyed every minute of that visit and when our guests left it was as if a light had gone out. We felt flat after so much laughter and good conversation.

Yes, the role of the worker's wife is the most rewarding of all. Full of joy and fulfillment, sometimes sorrow and heartache, but always the awareness that Christ is there walking hand in hand with both of you.
From the time that the Adventist believers gained a new view of the meaning of the cleansing of the sanctuary with the insight of Hiram Edson on October 23, 1844, the sanctuary and its meanings have held a prominent place in Adventist thinking. In a survey of the historical development of the doctrine of the sanctuary it is apparent that there have been different areas of stress at different times. And Seventh-day Adventists can say rather gratefully that they have made a considerable contribution to theology in their understanding of the meaning of the sanctuary and the priestly work of Christ.

In a study of the sanctuary the aspect of the blotting out of sins is an important part of the subject of righteousness by faith, even though this aspect was not emphasized during the early history of sanctuary interpretation. In fact, the blotting out of sins does not really come into prominence until we get to a more intense proclamation of the doctrine of righteousness by faith as proclaimed about 1888. Accordingly, as this article is concerned with a historical study of the blotting out of sins, more emphasis will be placed in the messages of A. T. Jones and E. J. Waggoner. And following this, a brief comparison will be made with the writings of Robert D. Brinsmead, who turns to these two authors in particular for...
support of his message. I think that study of Jones and Waggoner is worthy in that Ellen G. White highly endorsed the 1888 messages of these men:

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . This is the message that God commanded to be given to the world.¹

Historical Survey

In our review of the understanding that Seventh-day Adventists have had relative to the blotting out of sins, we must first consider the contributions of O. R. L. Crosier. He states:

And now we feel safe in stating, that there is no Scripture authority for calling anything else the Sanctuary under the Gospel dispensation, but the place of Christ's ministry in the heavens, from the time of His ascension to the Father till His second coming.²

In the Day-Star Extra of 1846, he states that the sins of the believers on the Day of Pentecost were not yet blotted out and therefore they had not yet received the atonement which remained to be done when "the times of refreshing shall come," and man shall be made free from sin. "Then in the heavenly Sanctuary our High Priest with His own blood makes the atonement and we are forgiven." This is the work of the Day of Atonement.³ From this brief notation it is evident that Crosier did not have a concept of the believer as the sanctuary to be cleansed.

Uriah Smith, one of the prominent religious writers in our past history, wrote considerably on the subject of the sanctuary. It must be admitted that his concern was more that of proving the 2300 days and the work of Christ as our High Priest in heaven, where He makes atonement for man's sins. To Uriah Smith, Christ only offered a sacrifice on the cross, and his arguments in the pages of the Review and Herald continually support this view.⁴ He was deeply concerned that any other interpretation would lead to universalism and the doctrine of predestination. But he does go deeper and deals with the blotting out of sins.

And our sins may be blotted out. Yes, the wrinkles on our garments, the stains upon our raiment, the eating leprosy upon our hands, and the hidden canker of our hearts, which we have no power to remove, and in ourselves no hope of redemption from,—this may all be removed. And this blotting out, contrary to all analogy, does not leave a deeper stain. Our sins are not blotted out by being covered with something of a darker dye; but the foul traces of sin, and that which blots them out, pass off together, and the record is left without a blemish or a stain."⁵

This he connects with repentance.

"Repent ye therefore." We may now do this. We are not absolutely fixed in the gallling habits of sin; we may break from them.⁶

The glorious restitution is one of his unalterable purposes. What belongs to us? Repent and [be] converted. Repent and be converted. This is our part. This is our duty.⁷

In another place where Uriah Smith is considering the cleansing of the sanctuary, he states that the work in the heavenly sanctuary "pertains to individuals; and as Christ's atonement reaches each individual case, that case is decided; for when a person's sins are atoned for and put away, he is forever saved."⁸ Apparently, conversion and the righteousness of Christ were effective to complete overcoming of sin for Uriah Smith.

Another writer, R. F. Cottrell, wrote on the sanctuary in 1863 and concluded "that the sanctuary in heaven is the grand center of the Christian system, as the earthly was of the typical," and he adds that the subject of the heavenly sanctuary "is the center and citadel of present truth."⁹ About twenty-two years later he wrote expressing the same thought as that of Uriah Smith: "The victim was slain on Calvary; but the atonement must be made by the priest; and Christ was not a priest till He ascended to heaven."¹⁰ From his articles, there seems to be no consideration concerning the blotting out of sins. But his concern is that the sanctuary where atonement is made is in heaven.

In 1865, J. N. Loughborough wrote on the Day of Atonement, and it appears that there was still some question about the value of working for the unconverted. He makes a lengthy argument from the fact that not only past sins but sins committed on the Day of Atonement were taken care of on the same day. Therefore, the unconverted should be worked for. He expresses urgency to be ready in view of the work of Christ soon to be drawn to a close and the cases of all will then be decided. Then he says:
Let us, then, be active and thorough in the work of making confession of all our wrongs, and render to God those sacrifices which are meet, that the atoning blood of Christ may avail for us, our sins all be blotted out, and we with joy go up to meet our coming King.11

It seems that the problem of instantaneous perfection or of having a special work done for the sinner in order to prepare him for heaven is not just a problem of this present age but it was giving the church trouble back in 1879. D. T. Bourdeau writes:

Though the doctrine of instantaneous sanctification is being received by many in this age, and occupies a prominent place in most modern revivals, yet I cannot forbear expressing the conviction, and offering the proofs, that it is anti-scriptural and is one of the most dangerous errors that the human mind can embrace.

God sanctifies men in furnishing them the means of sanctification, and in helping them to use these means.

It is not His plan to sanctify men entirely in one instant, though He can every moment sanctify them in proportion as they will cooperate with Him in this progressive work.

Growth in nature is not instantaneous. Self-examination is a very important duty in the work of sanctification. By it we discover our sins, that we may overcome them.

Those who are the farthest advanced in sanctification are the last ones to boast of it. The precious blood of Christ also cleanses those walking in the way of sanctification from those sins of ignorance that they have had no opportunity to see and directly repent of, and should they die without a knowledge of these sins, the righteousness of Christ would be imputed to them, and they would be accounted holy, Christ being unto them sanctification as well as justification, with reference to these sins, as well as with reference to those of which they have repented.12

To Bourdeau it was apparent that sanctification is a process where God purposely acts in behalf of man. As he states, God is the source and means of sanctification, but man is definitely aware of the process. With sins of ignorance, which to him are sins not known of by the believer because of insufficient light, they are to be repented of and overcome when they are made known to the person. It is interesting to note the dangers of instantaneous sanctification, and it appears that he is using the terms interchangeably. (To be continued)

REFERENCES

1 Ellen G. White, Testimonies to Ministers, pp. 91, 92.
5 ——, "Times of Refreshing," ibid., April 19, 1870, p. 140.
6 ——, ibid.
7 Ibid.
14 Ibid., pp. 53, 54.
15 Ibid., p. 54.
ONE facet of administration that is missing in nine out of ten hospitals is Medical Administration—the supervision, coordination, and evaluation of patient care. This quotation is taken from an article entitled "How the Medical Director Can Help Improve Patient Care," by Kenneth Babcock, M.D., director of the Joint Commission on Accreditation of Hospitals from 1954-1964. It points out how this responsibility, covered by a volunteer chief of staff, becomes the province of a physician chosen by the staff who, because of a busy practice, usually has little time to devote to this critical area of concern for the quality of medical care.

This article was written in 1965 and since that time the need for such an individual on the administrative level is becoming recognized by more and more medical institutions. In Maine, three or four hospitals have appointed medical directors. Maine Medical Center, the largest hospital in the State, recently appointed such an individual because, as they state, "We feel that the time has come when proper direction and coordination of the professional activities can no longer be done adequately by an elected staff president, serving voluntarily on a part time basis." The bulletin that announced the physician chosen stated, "In general ______ will serve in the role of
coordinator, catalyst, educator, expediter, liaison officer, and, not infrequently, the conscience of the Maine Medical Center Medical Staff. Could this be considered an insignificant assignment?

Smaller hospitals also see the need. Augusta General Hospital, with 150 beds, and Thayer Hospital, a progressive hospital with 100 beds, in Waterville, Maine, have recently appointed a physician to a similar position on the administrative staff.

Thus the Director of Medical Services becomes the coordinating individual between the Medical Staff, the Administrative Staff and the Board of Trustees. One can readily see that his duties are primarily those of influencing the activities of all three groups without dictating policy. The person in such a job must be flexible enough to arbitrate the differences of opinions occurring so often in hospitals.

Need Is Recognized

As one studies the growing literature on this subject one is impressed with the fact that hospitals are becoming increasingly aware of the need of one individual—a physician—who, as a member of the administrative team, is concerned with the over-all delivery and quality of medical care—which is the primary reason for the hospital’s existence. The relegation of this to voluntary, constantly changing chiefs of...
staff elected for one or two years does not give the continuity this important facet of hospital care demands.

As a representative of the administration and board of trustees, the medical director fulfills his role as "coordinator, catalyst, educator, expeditor, liaison officer," and he must be able to do this in the capacity of a motivator, because this is the crucial area of possible conflict. Some staffs have been willing to accept the medical director as the permanent chief of staff. In other institutions he is the director of medical services and is an active member of the staff and ex-officio member of all staff committees, excepting the nominating committee of the medical staff. If he is going to function effectively this is the minimum responsibility that he can be granted, otherwise he will be ineffective with no opportunity to influence, coordinate, or motivate.

Medical Director in SDA Hospital?

What about the role of medical director in a Seventh-day Adventist hospital? Do similar reasons for the medical director exist? I think the need and the challenge here is even greater than in the average hospital. We like to think that an Adventist hospital has a unique contribution to make to the community in which it is located. We say we minister to the whole man, the physical, the mental and the spiritual—perhaps distinctive, but not necessarily so! Other hospitals—non-SDA—have similar objectives. They have staffs who are excellent scientists; they have chaplains and also conduct health-education programs, and are interested in bettering the health of the community they serve.

But we do like to think that perhaps, as Adventists, we have a different motivation. We want people not only to be healthier and better-adjusted citizens but also we would like to see them become acquainted with a better way of life. Our objective is more than a healthy community—it is to represent Jehovah, and to demonstrate His love to our fellow men. By practice and education we present inspired principles of healthful living that will lead to a better way of life. We desire to minister to their spiritual and physical needs in the framework of scientific excellence.

All of our hospitals are governed by a Board of Trustees who are Seventh-day Adventists. The administrator, a Seventh-day Adventist and the board's principal contact with the hospital, is a qualified businessman who directs the fiscal, personnel, and public relations activities, etc., of the hospital. His contact with the medical staff is usually through the chief of staff and, frequently, a joint conference committee. The chaplain, a Seventh-day Adventist minister, directs the spiritual program of the hospital and sometimes the health-education activities.

The missing link is the Seventh-day Adventist physician, or medical director, a qualified physician who can represent the principles and objectives outlined by the Board of Trustees to his colleagues as an equal and in a responsible fashion. Strangely enough, this physician is missing only in America where we have large hospitals with open staffs, the majority of physicians being non-Seventh-day Adventists. In these institutions we have no real medical head to our medical operation, while in mission areas where we tend to have a closed staff made up of all Seventh-day Adventist physicians we have a medical director.

One could argue that this is reasonable because an open medical staff should be a democratic organization and the chief of staff is concerned principally with seeing that the staff rules and bylaws are maintained. But who represents the administration on the professional level? I believe this is the crux of the problem. The hospital has been called the doctor's workshop, and, with the increasing emphasis on hospital-based medicine, the physician's role as an important person in hospital operation is becoming even more significant. In fact, to get into a hospital, one has to be referred there by a physician and the financial success of a hospital would appear to depend on the number of busy physicians the hospital has on its staff.

Why SDA Physicians in SDA Institutions?

The quality of care in the hospital is determined by the quality of medicine practiced and demanded by these physicians. So, too, will the carrying out of the fundamental principles that should govern the operation of our Seventh-day Adventist medical institutions be influenced by the attitudes of the physicians using the hospital. For example, how does the medical institution present to patients God's care, concern, and love if the physicians are not interested in this concept? Seventh-day Adventists believe health education should
have a prominent place in the hospital program, yet some physicians could care less, and if the chaplain directs the health-education program in the hospital it is hard to convince patients and physicians that these health principles are not religious dogma.

Proper Sabbath observance is difficult because physicians in the area may look at it as another workday and order routine tests, and freely admit and discharge elective cases. Who is to tell the physician these tests aren't necessary at that time, or to keep operating room usage down to bona-fide emergency cases on the Sabbath? A medical director could evaluate these situations and probably judiciously and effectively explain to his colleague the principles involved.

In a time when our existing hospitals are growing and new ones are developing it would seem to me we should take a closer look at our hospital administrative organization. With the proliferation of hospital facilities we are finding that an increasing number of the paramedical personnel are non-Seventh-day Adventists. In some hospitals, a bare handful of key administrative personnel are Seventh-day Adventists with no Seventh-day Adventist physician on the staff or, if he is, he is at best a Seventh-day Adventist medical consultant ex officio.

A Workable Operation

I believe this could be a full-time paid position in the larger hospital, or a part-time, part-pay position in the smaller hospital. With a stipend, the physician could be expected to produce meaningful results and to carry out duties as assigned by the board of trustees. We have seen this program in operation here at Parkview Memorial Hospital for twelve years. We believe it has been one of the factors in the development of a strong, effective, and progressive Seventh-day Adventist hospital, where the basic principles we espouse are effectively carried out.

The duties of the medical director, although covered in principle in the preceding paragraphs, should be outlined by the board of trustees. Dr. Babcock does cover these in his article and they can be summarized as follows:

1. He is the medical coordinator between the board, the administration, and the medical staff of the hospital.

2. He acts as an expeditor to see that the medical staff is organized in harmony with the rules and bylaws; and that it carries out its functions in regard to patient care, records, and routine hospital functions; and he is ex-officio member of all staff committees.

3. He acts as medical consultant to the administrator, who is the chief executive officer of the hospital and will keep abreast of the changes in medical care as they affect the practice of medicine in the hospital.

4. He serves as chairman of the educational committee and actively promotes health education on all levels for the medical and paramedical personnel, as well as for the community.

5. He should be licensed to practice in the State in which he resides and may, at the discretion of the board of trustees, have a limited practice. In doing this he is obligated to avoid any evidence of favoritism.

To Dr. Babcock's list it would seem pertinent to add:

6. He should be a well-trained, loyal Seventh-day Adventist physician who understands and practices the health principles of his church.

7. He should be responsible to the board of trustees to see that the basic principles which make a Seventh-day Adventist hospital distinctive are communicated to the medical staff and paramedical personnel and work closely with this group to see that they are implemented.

With a medical director completing the administrative team it would seem that our Seventh-day Adventist medical institutions will more effectively fill their place as skillful medical centers where patients are not only physically helped, but where they will catch a glimpse of a better way of life. Local physicians, paramedical personnel, many of whom are non-Seventh-day Adventists will also, hopefully, be impressed with this concept.

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1 Kenneth Babcock, M.D., "How the Medical Director Can Help Improve Patient Care," The Modern Hospital, vol. 105, no. 4, October, 1965, pp. 122, 123.
2 Letter to the Medical Staff of the Maine Medical Center, Aug. 11, 1969.
6 Ellen G. White, "God's Design in Our Sanitariums," Testimonies, vol. 6, pp. 219-278.

THE MINISTRY 41
THE Theological Seminary at Andrews University has as its motto “From All the World to All the World.” Students come from all over North America and the world field to receive the instruction and inspiration that Andrews University offers. They go back to their fields with renewed vision and a rededication to finish the task that has been committed to them.

Here at the Seminary and the graduate school is a genuine United Nations. In the halls one can hear many diverse languages but a common bond of unity and fellowship in the message brings us together.

Andrews University is known and loved in all the divisions of the world field. The alumni are found in positions of responsibility both at home and abroad. Our senior colleges are graduating hundreds of young people every year and we are happy for them. What would our movement do without our system of Christian education? With the tremendous expansion in the fields of knowledge, our workers need an added dimension to their baccalaureate training. Our mission fields are calling for workers who are leaders in all departments of our church. Andrews University was established to train such workers. The graduate divisions in this university have a unique function to prepare workers for the world field. This university does not, like many others, have large endowments. It does, however, possess a loyal and faithful constituency that is willing to sacrifice to invest in lives of young people for worldwide service. Investment in Andrews yields large dividends in the more efficient preparation and dedicated service of the young men and women who come for further training.

On Sabbath, April 8, we trust that all will give generously to the Andrews University biennial offering. This money will not be used to erect buildings of bricks and mortar that will soon crumble and decay but to build into the character of the students a likeness to Christ so they may go forth and proclaim with miracle-working power the last message ever to be given to this world. Our one ambition is to hasten that message on its way so that the Master may quickly return.
Dear Editor:

I am writing regarding Richard Utt’s comments that appeared in this column in November. The writer of the letter against which Brother Utt warns, was certainly not recommending that we conserve our lassitude, our failures, our lack of comprehension, our model-T’s, or our buggies.

But not a few of the implements that have come in concealed in the belly of the wooden horse will yet be passed off on a passive church as “relevant methods.” Some of the God-given principles that must be conserved are already under attack! And the world is laughing as it compares our former claim to uniqueness with our present rush to conform, to be “involved,” to force ourselves into the harness so obediently worn by other churches, to be accepted as at least a junior partner in the “intellectual greatness” claimed by those who will soon shape and enforce Sunday laws, et cetera.

They lead us on, but they call us cowards, too.

R. L. Cunningham

Dear Editor:

When I read the center spread of the February, 1971, issue, I thanked God for editors who had the discernment and courage to print it and for the young person who, without condemning, pleaded with us for a testimony we should be giving so clearly that no young person need mistake it. I recognized that letter—not as a blanket indictment of all denominational workers, but as the expression of the most earnest and sincere longing of all human hearts—and especially Adventist youth as I have been closely associated with thousands of them. The world longs to see Jesus in us, and I must confess my greatest inspiration outside of my personal devotions, comes still from others’ witness of what Christ has done for them.

I am ashamed that it took Brother Torkelson’s fatherly editorial spanking (Viewpoint, October, 1971) to prod me into writing.

Without detracting from whatever valid points he may have had, let me say that no amount of paternal stroking is going to convince a young person that sour milk is sweet or moldy bread fresh.

R. W. Taylor’s article, “Tail on the Donkey or Entering Wedge?” in the November, 1971, issue is excellent!

Taylor is right in saying that the mind becomes beclouded by tobacco and alcohol and that the sensibilities will be benumbed, preventing the truth from getting through to the individual.

But why limit the entering wedge to tobacco, alcohol, and drugs? Why not include the entire health message? I feel that specific mention should have been made of the part that intemperate exercise, rest, and eating and drinking play.

Suppose an interested person accepts the health message and practices it as he is learning other truths. Upon attending one of our potlucks, weddings or socials, he observes how our laity and leaders ignore the inspired counsel regarding the indulgence of appetite. What would he think? How long would he continue to study into the message? The time has come for each of us to teach the health reform message by word and by example. When this is done, there will be little problem in teaching the other major truths of God’s final message to the world, and MISSION ’72 will reap in thousands and ten thousands of souls.

A Minister’s Wife

Dear Editor:

More power to the writers who had the nerve to speak out concerning “Be an Evangelist!”

Their philosophy, so aptly put, is not only true so far as a minister’s wife is concerned, but also of a lot of capable women in our denomination who never have a chance to really use their talents because they are women.

Most of the men in our church circles definitely believe that only a man can do some of the work, such as responsibility in the departmental strata of our society, that women have actually been doing for years. The sad truth is that in some of these positions the women have been doing the work and the men have been getting the credit. Why not give the women a chance to demonstrate their abilities without limiting their chances for advancement because they are women? Why don’t we have more women on conference committees, for instance?

A Minister’s Wife

Dear Editor:

There is an “experience much higher, deeper, broader, than many have yet thought of having.”—Ministry of Healing, p. 503. “Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch.”—The Desire of Ages, p. 668. “If we have been following Jesus step by step, we shall have something . . . to tell. . . . This is the witness for which our Lord calls, and for want of which the world [including our young people] is perishing.”—Ibid., p. 340.

Leon Strickland

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LEON STRICKLAND

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Albert J. Patt, M.D.

THE MINISTRY 43
SHARE YOUR SPIRIT OF PROPHECY BOOKS

Some of our overseas ministers who understand English are not in a position to purchase all of the volumes of the Spirit of Prophecy. These workers are dedicated men of God and are eager to learn more of God's will for His people in these latter days. If you have extra volumes of the Spirit of Prophecy writings and are willing to share them with some of these workers, please let the editor know what volumes you have available and we will send you the names and addresses where they should be sent. You can be sure that good use will be made of them.

GUEST REGISTRATION

The wide-awake soul-winning pastor will see that all guests to the Sabbath services are made to feel welcome. He will also have a plan by which the names and addresses may be secured for follow-up. A guest book in the foyer with a pleasant hostess to secure the names can be very helpful. In addition to this, the use of a registration certificate or guest card can provide additional information.

The registration certificate may be attached to the church bulletin and perforated so that it can be easily torn off. One side may be for the registration of all members present, and the other side for the registration of guests. The general service of registration, with all participating, can be very effectively accomplished, and prove rewarding in a number of ways.

Many pastors use the guest card. Pictured below is the one designed and used successfully by Pastor John Rhodes, author of Success Secrets for Pastors.

ABOUT BAPTISMAL ROBES

From time to time questions come from the field regarding baptismal robes. If you have any suggestions as to patterns or materials to be used, please send this information along for future publication in Shop Talk. To our knowledge the pattern is usually that of a choir robe, except that the sleeves are not as full and weights are added. Various kinds of material may be used, such as light wool, cotton, or duck. The robes are sometimes white; however, black is more practical for long use, since it is not so easily stained or discolored. Any specific suggestions you may have will be appreciated.

Lutheran, Catholic Theologians Cite “Remarkable” Agreement

A statement showing “a remarkable degree of agreement” in certain areas is being prepared by an international group of Lutheran and Roman Catholic theologians who have concluded a four-year study on “The Gospel and the Church.” The final meeting of the series was held at Malta where the theologians issued a statement which expressed confidence that the Lutheran-Catholic dialogs would move on to another stage. “There was general agreement that the longstanding controversial issue of justification need no longer divide our churches,” the theologians said. They also noted that Lutherans and Roman Catholics confront similar problems.

The Seventh-day Adventist Church has long taught that education extends from birth to life in the new earth and functions in all facets of life. Christian education stands clearly as one with salvation in basis, means, and objectives.

Laid down for all time in the Bible and the writings of Ellen G. White, the principles of church-directed education are to be applied anew in each generation to the practical requirements of the various learning situations in the home, the school, and the church. One of the most recent books with this objective is God's Way in Education by William J. Gilson.

This volume describes the process of genuine education as not merely education about God, but rather education by God—where the Divine Teacher, in the person of the Holy Spirit, Himself goes into action in the Heaven-ordained environments provided.

After defining Christian education, the book goes on to point up God's way in education from Bible times to the Christian era. This leads down to the establishing of Seventh-day Adventist education as the natural heir to a succession of institutions reaching from Eden to the Waldensian, the Celtic Church, August Francke, and Jean Frédéric Oberlin.

The final section analyzes the fundamentals of education as "taught by God" and then applies them to such matters as the Christian teacher, the student, and the curriculum. Of particular interest to the Seventh-day Adventist minister is the highlighting of the special approaches that may be made in child and youth evangelism from the earliest days of infancy through childhood to adolescence. I first heard this blended account of Christian psychology and evangelism in parent instructional gatherings, and I have lasting memories of the deep interest and appreciation engendered.

William J. Gilson first became associated with Seventh-day Adventist education in the second decade of this century. The impress of his well-informed and fundamentally spiritual approach is evidenced at all levels of schooling within the Australasian Division. Besides being entrusted with the leadership of education throughout the whole Australasian field, he has worked as headmaster of both elementary and secondary schools and as educational secretary of the Trans-Commonwealth Union Conference. Among his great achievements under God's blessing has been the transmitting of something of his vision of what it means to work in a calling named after the Master Teacher Himself. We believe that God's Way in Education will be used of God to continue that process.

TREVOR G. LLOYD

Fifty Key Words—The Bible, Julian Charley, John Knox Press, Richmond, Virginia, 1971, 69 pages, $1.65, paperback.

This is an alphabetical listing of fifty key words used in the Bible with their theological meaning. The words run the gamut from adoption to worship. It is thought-producing and thought-provoking. The first word, adoption, for example, stresses the fact that the Hebrew word for father means "protector," emphasizing guardianship rather than parenthood. When God adopts men into His family, they are helpless and undeserving orphans. It is by His gracious choice, not of desert. We become "brothers" of Christ. We are privileged even to share with Christ the family inheritance. Divine adoption transcends any human counterpart.

Approximately one page of cogent material is presented for each word. This would be a fine addition to any preacher's library to help him rediscover the wealth of Biblical ideas.

D. W. HUNTER


The author is one of today's foremost expository preachers. He recently retired from his post in Westminster Chapel, London, England, where he had filled Dr. G. Campbell Morgan's place since 1943. The subtitle of the book reveals the content, "Atonement and Justification." In the first chapter Dr. Jones gives a short synopsis of Romans 1 to 3:20 in order to get to the heart of the Epistle of the Romans. The next sixteen chapters contain a verse-by-verse and often word-by-word exposition of Romans 3:20 to 4:25. Each chapter is actually a Friday night sermon preached to his large congregation in London and is at the same time inspirational and educational. This book is a reading "must" for all who desire to become better acquainted with Paul's theology as expressed in Romans. This is the first volume in a series that will soon be published.

OBEJ JENSEN

THE MINISTRY 45
"Extraordinary" Change in Religion
Found in U.S.S.R. by Anglican

An "extraordinary change" has come about in religion in the Soviet Union since the mid-1960's, a British author and expert in the U.S.S.R. stated in Toronto.

Sir John Lawrence, an Anglican layman and former press attaché for the British Embassy in Moscow, noted that "for the first forty years after the revolution, the only religious people in Russia were uneducated and of simple faith. "The educated had turned against the church," he said, "but now they're becoming interested again. Intellectuals in increasing numbers, especially students, are turning to religion."

New Religions Increase Membership
From 100,000 to 2.5 Million in Decade

Adherents to the new religions of America—Eastern, avant-garde Christian, and indigenous cults—have jumped from 100,000 to 2.5 million in the last ten years, according to a study published in New York. Peter Rowley begins his book called New Gods in America (McKay) with a statistical roundup. He lists Scientology as the largest of the new religions.

In second place he puts Nichiren Shoshu (200,000), known in Japan as Soka Gakkai, meaning Value Creation Society. This sect, Mr. Rowley reports, emphasizes peace and physical activities and involves extensive chanting in services where believers "worship a scroll of paper."

Other groups with more than 100,000 participants discussed by Mr. Rowley include Spiritual Scientists, containing both old and new elements of spiritualism and not organized as a whole. Maharishi is an expression of transcendental meditation taking its name from Maharishi Mahesh Yogi, the Hindu teacher from India. I Ching is a form of "spiritual aid," based on the Chinese Book of Changes. Yoga, a type of Hinduism, offers a variety of systems for meditation. The Black Muslims base their system on the teachings of Elijah Muhammad, who was born in Georgia as Elijah Poole. Baha's,
a syncretistic faith launched in Persia many decades ago, has its headquarters in a suburb of Chicago. Rowley says it has doubled its U.S. membership in the past ten years.

Religious communities of many types and organized hippie religions are also said to have 100,000 members. The author states that satanic cults have five thousand members. He points to the failure of the drug culture and the hippie movement to provide viable alternatives to the "old" religions. Depersonalization in universities or corporations, social turmoil and commercialism, constitute reasons why persons move toward "mysticism, magic, and supernatural theories."

Diocesan Official Cites Growth of Catholic Pentecostal Movement

Father James Vanden Hogen, vice-chancellor of the Green Bay Diocese, sees the Catholic Pentecostal prayer movement developing here as part of a nationwide revival in prayer. "I think it's the working of the Holy Spirit in today's church, really I do," says Father Vanden Hogen, who prays frequently with the Catholic Pentecostals who meet Wednesday evenings at St. Matthew's School.

"We are seeing this revival in different forms across the country: prayer houses, the Jesus movement, the search for God in Eastern religions and meditation, and also the Pentecostal movement," he said. "Among many Catholics this Pentecostal prayer seemingly is taking the place of certain more traditional forms of devotion such as the Rosary, novenas, and benediction," Father Vanden Hogen observed.

Although stressing that these traditional forms are still to be followed, he also said that "Pentecostal prayer is a legitimate substitute... . The essence of prayer is to be able to put oneself in the presence of God. How this is accomplished is immaterial."

Christian Revival Has Effect on Dissent Among Collegians

The current Christian revival among young people is having a marked effect upon student dissent, according to a Harvard medical school psychiatrist. "I have seen the lives of many students changed from completely secular lifestyle to a full commitment to Christ," said Dr. Armand M. Nicholi.

"Some were leaders of the SDS movement that caused the disorder at Harvard and who were forced to leave college." Nicholi said in a paper delivered at an invitational scholars' conference in Chicago that during their time away from school caused the disorder at Harvard and who were still to be followed, he also said that "Pentecostal prayer movement developing here as part of a nationwide revival in prayer. "I think it's the working of the Holy Spirit in today's church, really I do," says Father Vanden Hogen, who prays frequently with the Catholic Pentecostals who meet Wednesday evenings at St. Matthew's School.

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The Ministry 47
BE GOD The supreme purpose of man is to glorify God. This is true of all creation. It may be said, therefore, that all things created are but reflections of His glory. The colorful tint of the flower, the sparkling clarity of the bubbling brook, the sign of the wind, the gentle rustle of green leaves—all whisper of His majesty. All nature is content to let God be God.

But men and angels would disturb this order. Lucifer, set on self-importance, sought to mount the throne of Jehovah. He was not content to reflect God’s glory, and thus glorify God. Self-will and self-assertiveness puts one on a collision course with the Almighty.

Atheism, infidelism, and agnosticism are the old idolatries. Pantheism in a new guise is enjoying a current resurgence. The pollution of the environment is a fact that has alarmed all thinking men. It has now been seriously suggested that nothing short of a new religion can turn man back from the destruction of the environment for monetary gain; and that the “God in nature” theories of pantheism are the solution. May I respectfully suggest that if men will not serve the God of nature they will respect even less a God in nature.

GIVE THE PEOPLE I think I have written on this subject before but it is time to call our attention to it again. Just a few weeks ago I had the opportunity of listening to one of our finest preachers deliver a sermon to a large audience. When he came to his first Bible text he invited the audience to turn to Genesis 1:1. Everything went fine up to this point, but after announcing the text he immediately launched into the reading of it without giving the people a chance to follow him in their own Bibles.

This really discourages a congregation from bringing their Bibles, and if they do bring them there is little point in looking up the texts. The Bible is used little enough these days, and far too many of us are not adept at finding texts. If a generous pause is provided after announcing the text, you will find more and more of your members bringing their Bibles and turning to the texts with you.

Give your people a chance to read the Word of God with you and thus participate in the worship service.

J. R. S.

ASK NOT A recent survey made concerning prayer customs indicates that Christians have taken literally the injunction of our Lord. “And it shall be given.” In one instance the person had prayed a total of 104 prayers in a given month, one hundred of which were “give me” prayers. Now there is no doubting our need as to depth and continuity. But what parent can appreciate a child whose every communicative transmission is a “give me”? How about a “thank You” prayer sometimes? To paraphrase a former President, should we not often ask not what God can do for us; rather ask what we can do for God?

The church is often chided for her multifaceted fallibility. “I get nothing out of the services”; “The church cannot hold its young”; “We need a more challenging philosophy” “Church just isn’t relevant.” Put them all together and you have a fistful of self-centeredness. This spirit is best illustrated by an incident in my life some twenty years ago. I was recruiting some small neighborhood boys for handbell distribution. In former years they had gladly done this free of charge for the church. But in the middle of my sales pitch for free labor, a shrill adolescent voice wise with years was heard enquiring, “What’s in it for me?” As it relates to the church, may we not with profit ask not what the church can do for us; rather ask what we can do for the church?

E. E. C.