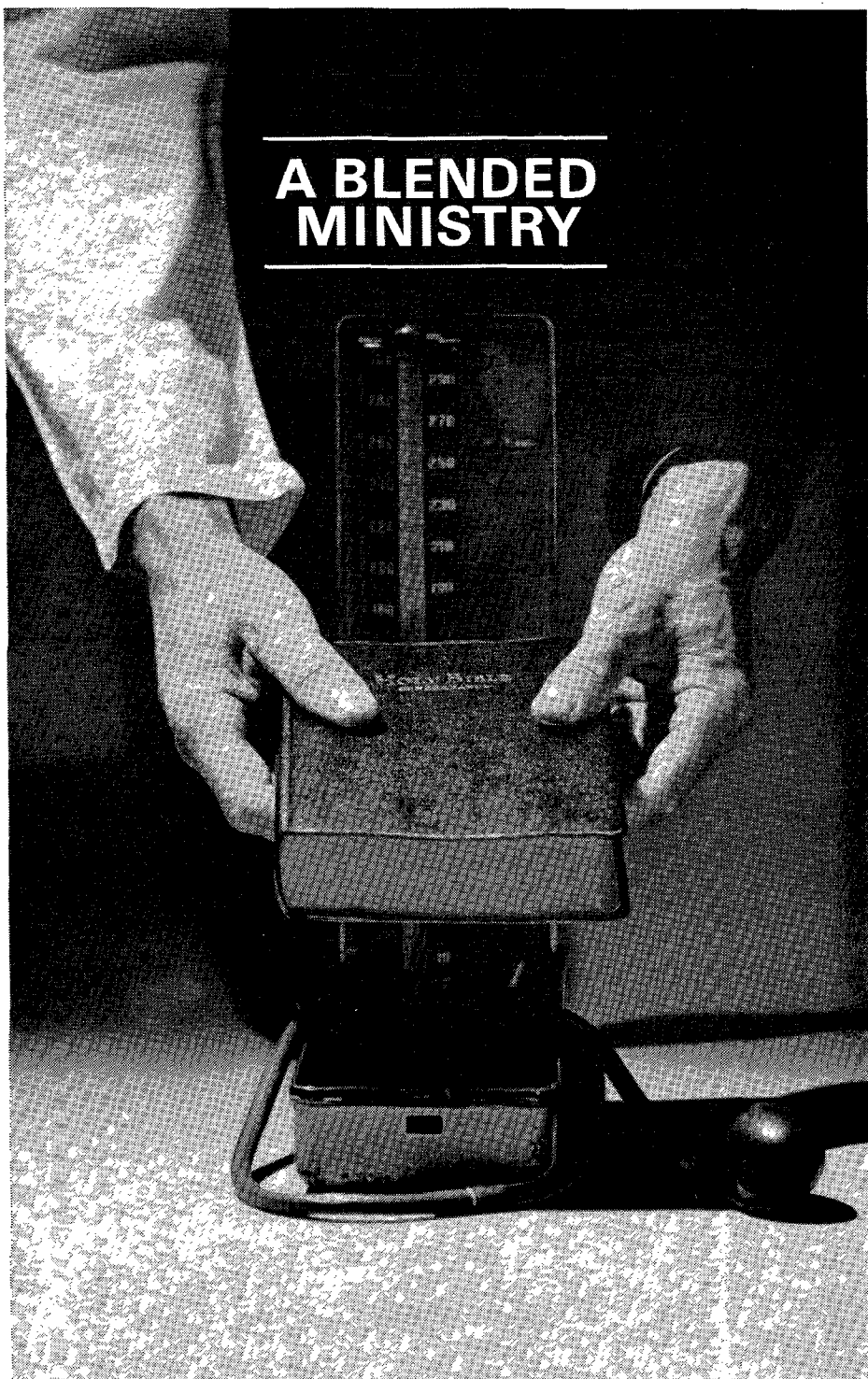


SEPTEMBER '70

A BLENDED MINISTRY



THE MINISTRY

the voice of the
adventist ministry

THE MINISTRY

Volume XLIII No. 9

THE VOICE OF THE ADVENTIST MINISTRY

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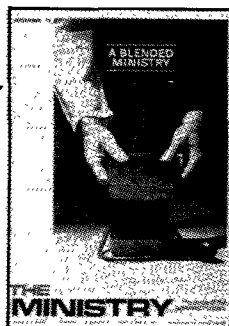
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SEPTEMBER 1970

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*The Editor in Imagination Interviews
Ellen G. White on the Subject of*

A *Blended Ministry*

Mrs. White, the attention of the world today seems to be focusing more and more on healthful living. Do you believe we should capitalize on this fact?

"No subject which is presented to the inhabitants of our cities should command so large an interest as that which concerns physical health."¹

Do you think our health message can be used as a tool for evangelism?

"I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."²

Why do you call it an "entering wedge" and just how is a man elevated spiritually by placing emphasis upon healthful living?

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body."³

Of course, you understand that prejudice is strong against our faith and sometimes we are known as health faddists. How strongly do you favor a health approach for breaking down prejudice?

"When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I knew that only by this work can the prejudice which exists in the world against our faith be broken down."⁴

Could you clarify this point further?

"Doors that have been closed to him who merely preaches the gospel, will be opened to the intelligent medical missionary. God reaches hearts through the relief of physical suffering."⁵

So you think it is easier to reach a person spiritually through his physical needs?

"In affliction, many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings, may touch the heart."⁶

What about using a health approach in those areas where Adventism is unknown, such as a dark county?

"In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing to the people they meet.

"For thirty years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable, become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest."

Are you saying a health approach not only prepares the soil for gospel seed planting but is effective in reaping a harvest?

"When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped."

What relationship should medical missionary work have to the three angels' messages?

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body."

But don't you think that our modern system of medical treatment is sufficient for the human race today and that in these last days our entire time should be occupied in preaching spiritual themes only?

"The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."

But, Mrs. White, we ministers are so busy in our program. How can we be expected to learn all about the body and its

functions? We need help. What do you suggest?

"So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel cannot spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall

The medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body.—Counsels on Health, p. 513.

labor in connection with those who preach the word. The medical missionary work is to be bound up with the gospel ministry."

Your answer amazes me! Do you mean medical personnel should be out working side by side with the ministers in teaching truth?

"If our physicians and our ministers can work together in the presentation of truth to the people, more can be reached than could be influenced by the minister laboring alone."

"There is much work to be done, and ministers and doctors are to work in perfect union."

"The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony."

But don't you think that the greatest work our doctors can do is to earn plenty of money in their private practice and then help the church financially? We are always in desperate need for funds.

"I am concerned because so many things engage the minds of our physicians which keep them from the work that God would have them do as evangelists. . . . [They should] present the importance of present truth from the physician's standpoint. The Lord has declared that the educated physician will find entrance in our cities where other men cannot. Teach the message of

health reform. This will have an influence with the people."¹⁵

"One thing I know, the greatest work of our physicians is to get access to the people of the world in the right way. There is a world perishing in sin, and who will take up the work in our cities? The greatest physician is the one who walks in the footsteps of Jesus Christ."¹⁶

May I back up a moment? Just how serious are you about preachers and other soul winners having a knowledge of health principles to the extent of teaching it to others?

"Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."¹⁷

Could you define for us more pointedly the work of the minister as teacher of health principles?

"Ministers especially should become intelligent on this question. As shepherds of the flock, they will be held accountable for willing ignorance and disregard of nature's laws. Let them find out what constitutes true hygienic reform, and teach its principles, both by precept, and by a quiet, consistent example. They should not ignore their duty in this matter, not be turned aside because some may call them extremists. At conventions, institutes, and other large and important meetings, instruction should be given upon health and temperance. Bring into service all the talent at command, and follow up the work with publications on the subject. 'Educate, educate, educate,' should be the watchword."¹⁸

Can you give us any other reasons why ministers should be deeply interested in promoting a health program?

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . .

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."¹⁹

Do you think we should have a conference representative who fosters this type of work?

"The medical missionary work is to be closely connected with the work of preaching. Men should be appointed to do this work who have shown themselves trustworthy, who are true to principle. In every conference one man should be set apart to have the oversight."²⁰

Sometimes we joke about our health message and I've heard some ridicule the concepts God has given us through you regarding health principles. How do you feel about this?

"Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds of the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest."²¹

What do you think the future holds for our medical missionary work?

"We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."²²

Let me express appreciation to you for giving us such valuable insights of a work we should have taken up long ago. We hope to see a change of emphasis in our movement regarding the use of our health message as an evangelistic entering wedge.

J. R. S.

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- ¹ *Temperance*, p. 196.
- ² *Counsels on Health*, p. 535.
- ³ *Ibid.*, p. 505.
- ⁴ *Ibid.*, p. 532.
- ⁵ *Medical Ministry*, p. 246.
- ⁶ *Counsels on Health*, p. 503.
- ⁷ *Medical Ministry*, p. 239.
- ⁸ *Ibid.*, p. 240.
- ⁹ *Counsels on Health*, p. 513.
- ¹⁰ *Medical Ministry*, p. 259.
- ¹¹ *Ibid.*, p. 240.
- ¹² *Medical Ministry*, p. 263.
- ¹³ *Testimonies*, vol. 6, p. 233.
- ¹⁴ *Ibid.*, vol. 7, p. 111.
- ¹⁵ *Medical Ministry*, pp. 241, 242.
- ¹⁶ *Counsels on Health*, p. 544.
- ¹⁷ *The Ministry of Healing*, p. 147.
- ¹⁸ *Temperance*, p. 169.
- ¹⁹ *Counsels on Health*, p. 533.
- ²⁰ *Evangelism*, pp. 521, 522.
- ²¹ *Counsels on Health*, pp. 505, 506.
- ²² *Medical Ministry*, p. 317.



When the “Right Arm” Was Used in Davao City

(Please read the editor's interview with
Ellen G. White before reading this story.)

HAVE you ever watched twentieth century divine healers pack the crowds in? Seeing the masses jam tents and halls almost causes a covetous spirit to possess me. True, the antics and general confusion present at most of these healing sessions are rather distasteful and at times sacrilegious. Yet, the eager crowds in attendance always intrigue me.

I used to dream of an Adventist divine healing program. One operated in a dignified fashion yet appealing in nature. But how could it be done? Quite by accident—providential accident—Dr. Wilbur Nelson, Dr. and Mrs. L. H. Loneragan, R. C. Williams, and I found ourselves together in Davao City, Philippines. This self-pro-

claimed “biggest city in the world” was an ideal center to put into practice some concepts the Lord gave to this church scores of years ago.

The evangelistic team was seeking to make discoveries in soul-winning techniques as it sought to follow more closely the Divine Blueprint of evangelism. The only intent of this story is to inspire you with the trustworthiness of God's commands and promises—especially those related to using the “right arm” to open doors.

As a starting point let's note the powerful influence of a doctor over his patients. I know of no group of human beings who carry more weight with people than medical practitioners. Imagine a man scribbling

a few hieroglyphic-like words on a small sheet of paper and then signing his name at the bottom. He hands this note to another person who in turn delivers it to a drugstore in exchange for a bottle of pills. With unquestioning obedience the person goes home and swallows the pills for better or for worse. Or take others who, with fear mingled with confidence, submit to the surgeon's knife. The point is, when a man is sick—and most are—he will place unbounded confidence in those he believes can help him. This is a basic reason why God has told us that medical missionary work is to play the part of “the right hand . . . to open doors through which the body may find entrance.”—*Medical Ministry*, p. 238.

Of course, every soul winner uses certain health principles in his work, such as teaching people to quit smoking, using spirits, and eating swine's flesh! But there are at least two great weaknesses in our traditional use of “the right hand.”

1. We don't use the hand as a door opener. All too often we start using the hand after we have smashed down the door by brute body force. It is far easier and logical to use the hand to turn the doorknob and then let the body enter in a genteel, courteous manner.
2. If and when the hand is used it generally is deformed. Some of the fingers are missing. A survey of Adventists today would probably reveal that health reform is equated with the non-use of tobacco, alcoholic beverages, pork, and possibly tea and coffee.

Instruction regarding a balanced diet, dangers of common drugs such as headache pills, sleeping pills, tranquilizers, and pep pills; the perils of overeating, the evil of wrong food combinations and eating between meals, the results of excessive amounts of sugar in various forms, the need of exercise, the hazards of overwork, the benefits of proper breathing and proper posture, the detrimental effects of condiments of all sorts—we could add much more to the list—but this is sufficient to show that there is much more to our health message than is generally taught in public evangelistic meetings. The sad fact is that the “right arm” is in a deformed and withered condition due to misuse or disuse.

With my interview with Ellen G. White as a background let me continue with the

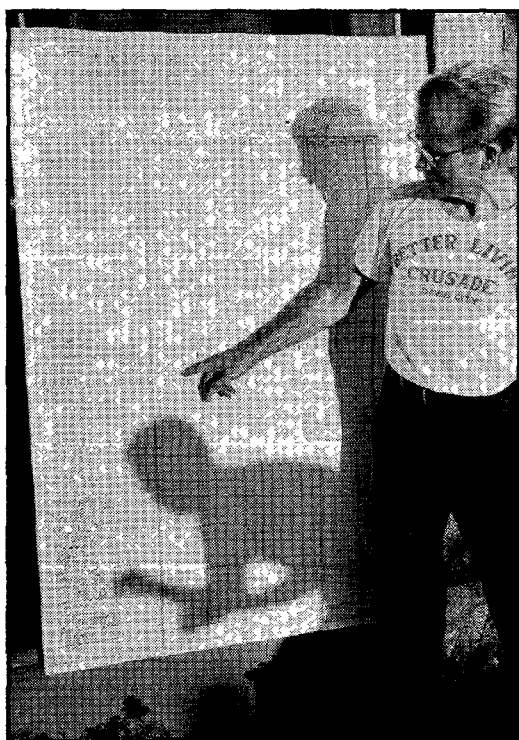
Davao story. Our first work was to present the health approach concept to the 28 members of our evangelistic field school team. Representatives from all three Philippine unions were on the team, with the major representation from the South Philippine Union. We were grateful for the cooperation of all the unions in supplying us men and means to conduct this experiment. Pastors C. S. Rosco, L. E. Montana, and C. A. Galang joined our overseas group as leaders in this experiment.

After studying the health approach concepts from the Spirit of Prophecy writings, our entire team embarked on a strong program of healthful living. Sore muscles and a few aching backs testified to the need of a balanced physical fitness plan. Jogging, balanced diet, proper rest, and all that goes with God's health plan for man was faithfully adhered to.

The meetings were held in a tabernacle erected near the center of the city. We named it the Better Living Center. This attractive auditorium was packed night after night, with an average of 1,000 people in attendance. Perhaps the most unique feature of the program was an attempt to weld the physical and spiritual talks together. Pastor Wilbur Nelson, assisted by Dr. and Mrs. Lonergan, representing Loma Linda School of Public Health, carried the health part of the program. We aimed to build bridges between the physical and the spiritual. Sometimes we would start the meeting with the spiritual theme first, and then the health part would come in, and finally the service would climax with the spiritual. Sometimes an exchange of this nature was made more than once during a service. We had no set pattern.

This attempt to integrate our talks was rather easy with some subjects but difficult with others. In some instances we felt it worked so well that the audience had difficulty recognizing where one theme ended and the other began. The health part was not tacked on to the program as a separate entity. The object was to present a balanced picture of the happiness achieved with the proper blending of the mental, physical, spiritual, and social faculties of man. As the weeks went by, the convictions of the entire team grew deeper as to the effectiveness of this combined program.

Our advertising was a simple handbill stressing the advantages of a balanced life. We made positive promises to those who



THOMAS DUNBEBIN, ARTIST

Dr. Lonergan checks the runners' chart to see if the team is improving on their jogging time!

would attend and follow the instruction. Promises were made of greater security, freedom from fear, a new experience derived from healthful living, and even financial savings. These practical promises were coupled with those dealing with the spiritual side of life such as a knowledge of future events and an interpretation of world happenings. We stressed life at its best and the joy of living!

Visual aids played a prominent part, and those who know Mrs. Lonergan know that we had some very interesting and attractive visual aids. One night she presented the various types of vegetables she had bought at the market that day. Everyone was surprised at the numerous kinds of vegetables available in that area, most of them quite inexpensive.

We made it a point to teach the people how to use what they had. There was no fanatical promoting of foods or diets that were out of reach of the people. Furthermore, we were careful not to take anything away from the people without putting something in its place that they could easily use.

A detailed summary of bridges built between the gospel of health and the gospel of salvation will appear in a later issue.

EDITOR





The ladies led by Mrs. S. L. Llaguno (center), Home and School leader, South Philippine Union, show the benefits of proper diet, at the morning cooking schools.

The Lonergans and Wilbur Nelson show murder straight from the cigarette's mouth.

Mrs. Lonergan, with C. S. Rosco translating, talks about Pedro and his stomach.

Nine thousand students from several colleges and universities heard Wilbur Nelson and others of the team talk about healthful living.

We ran for our lives every morning at five-thirty!



During the sixth week of meetings we began cooking schools. These were held during the morning. We felt that it would have been better to have started the cooking schools during the second or third week of meetings. We ran no cooking school or cooking demonstration in connection with the night meetings. In a mixed multitude there are those who are not interested in the cooking aspect but are still intrigued with the health talks. Those most interested in cooking schools, usually the ladies, will come out to a morning cooking school. In a society where many women work, Sunday morning cooking schools could prove to be advantageous.

The health section at the beginning of the meetings took approximately 60 per cent of the time while 40 per cent was given to the spiritual side. As the meetings progressed, the time allotted for spiritual things increased while that of health decreased. We attempted to make the meetings short and to the point. Even with translation, the average meeting lasted an hour and a half, which included all special features, musical numbers, et cetera.



Front row (left to right): W. K. Nelson, chairman, Department of Health Education, LLU School of Public Health; L. E. Montana, Ministerial Association secretary, Central Philippine Union; J. R. Spangler, MINISTRY magazine editor. Back row: C. A. Galang, radio-TV secretary, North Philippine Union; Dr. and Mrs. L. H. Lonergan, School of Public Health, LLU; R. C. Williams, Ministerial Association secretary, Far Eastern Division; C. S. Rosco, Ministerial Association secretary, South Philippine Union.

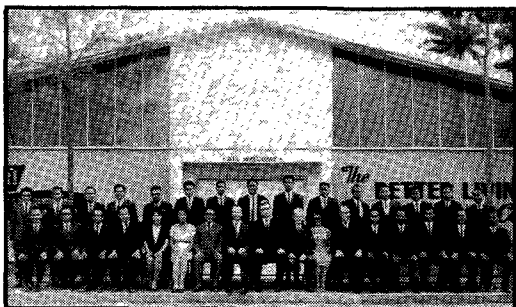
The entire team visited from eight to twelve in the mornings and in the afternoon a period of two hours was allotted to class-work. Loma Linda University gave credit to those taking courses in health evangelism. The major portion of the teaching program was carried by Dr. and Mrs. Lonergan. Wilbur Nelson and I divided our time on subjects pertinent to soul winning.

We found in our visitation program a deep interest in the health program but not to the exclusion of Bible doctrines. Many questions were asked dealing with the physical nature, but the philosophy of a balanced life, which included the spiritual, was never lost sight of nor did it ever take second place! In fact, the health aspect was deeply spiritualized.

Questions involving health were always directed to Dr. Lonergan, who in turn would counsel with the interested person either in the home or after the night meeting. Today we have a number of people rejoicing in our church whose interest was captured through this approach. Several cases of strong prejudice that was broken down through this method could be cited. The people knew that we were there to

(Continued on page 39)

Three hundred fifty-five souls were baptized into Christ through the Better Living Center program. Practical demonstrations kept the program alive. To present a total message for the total man thirty-two soul winners combined their efforts.



Why Does the SDA Church Operate a *School of Public Health?*

LEO VAN DOLSON

School of Public Health, Loma Linda University

THE major health problem in our world today is the disease of sin with its resultant effects on the physical, mental, and spiritual natures. The classic World Health Organization's definition of health is that "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." This definition needs to be taken one step further in order to be fully meaningful and complete. The spiritual nature and its well-being need to be included. Seventh-day Adventists have been attempting to do this in our worldwide ministry to the physical,

mental, social, and spiritual needs of all with whom we come in contact. There is always a danger of concentrating on any one aspect of this program to the exclusion of the others. But every effort to heal the imbalance brought about by sin is in reality part of genuine medical missionary work. The servant of the Lord has stated: "We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world."—*Counsels on Health*, p. 528.

The Loma Linda University School of

Members of the fall, 1969, health education class. Standing in front of blackboard (left to right) Bill Newcomb, Dr. Mervyn Hardinge, Joyce Hopp, Dr. Wilbur Nelson, Sherwin Goerlitz, and Pastor Leo Van Dolson, all members of the School of Public Health faculty and staff.



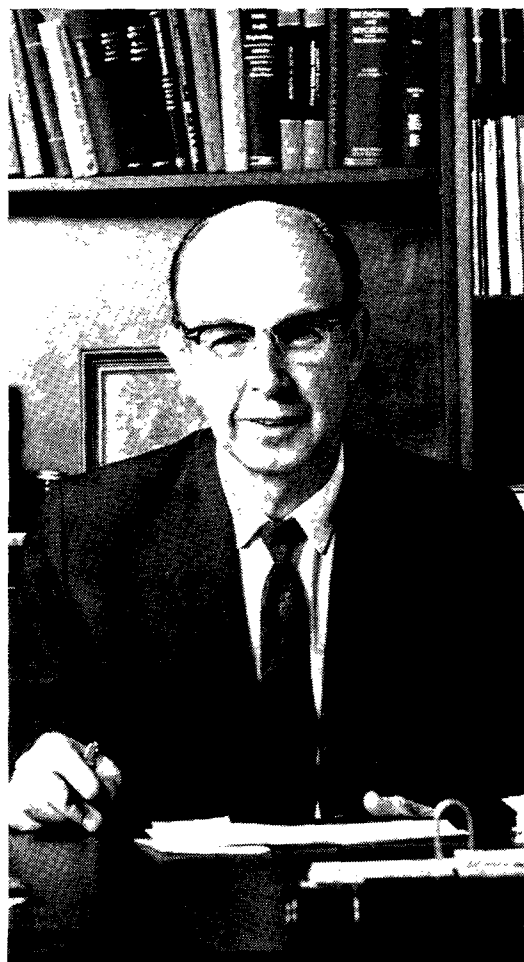
Public Health in striving to accomplish this God-appointed task has become one of the fifteen fully accredited Schools of Public Health in the United States. The first graduate degrees in public health were offered at Loma Linda in 1961. By 1963 these included: health education, tropical public health, and public health nutrition. In 1967 the School of Public Health was formed and the program was granted accreditation by the American Public Health Association.

Since July of 1968, eight departments have made up the school. These are: public health practice, environmental health, epidemiology, biostatistics, nutrition, health education, health media, and tropical health. Three degrees are offered: the Master of Public Health, the Master of Science

in Public Health, and the Master of Science. The latter is given through the Graduate School.

Whereas every phase of the school's program is designed to train students for denominational as well as community service, the Department of Health Education offers the minister or health professional who wishes to develop skills in health evangelism a curriculum in church health education. This program is not only designed to prepare the worker in the basic skills expected of the health educator, but prepares him to lead his church in community health services, to apply techniques of group dynamics, and to utilize effective communication methods in cooperation with various public and private health agencies.

Dr. Mervyn Hardinge, dedicated dean of the School of Public Health.



Scope of the Program

To provide these skills, the School of Public Health makes available its own resources and also utilizes the extensive resources of the university in religion, behavioral sciences, and the health sciences. The scope of the Church Health Education program includes group leadership, community organization, program planning, evaluation for health behavior change, nutrition, alcohol and narcotics education, and home health care.

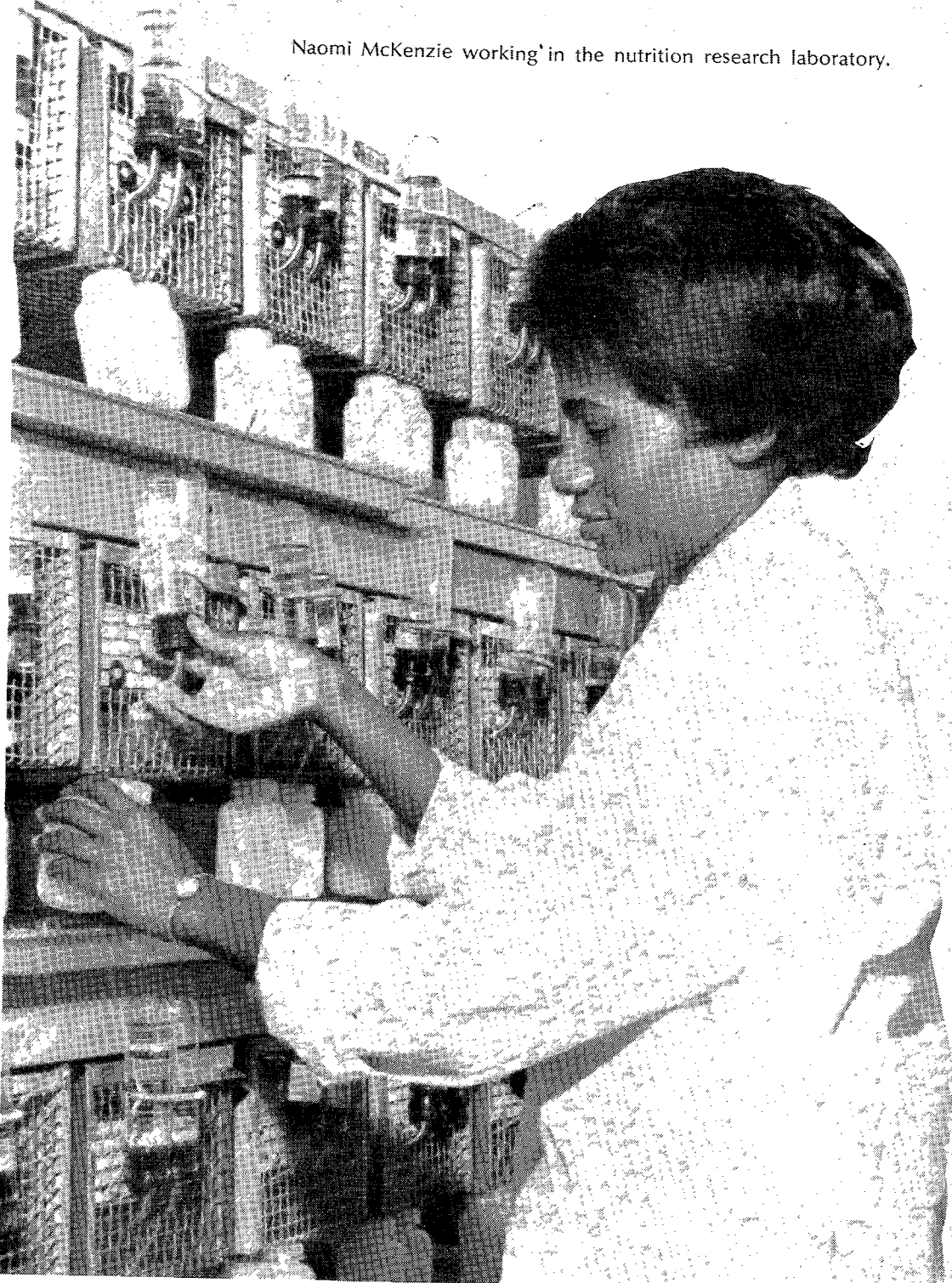
Electives may be chosen from a variety of areas: Christian medical missions, tropical health, maternal and child health, family planning, mental health, physical fitness, human ecology, and statistics.

To meet domestic and international demand for expertise in communications, the Department of Health Media offers opportunity for church health educators to prepare video tapes, slides, motion pictures, and other audio-visual materials useful in health education.

Summer participation in an appropriate church-related health program is required of every student. The School of Public Health cooperates with the Theological Seminary of Andrews University in offering field courses in health ministry at various centers. There are also opportunities for observation and experience in the effective health education activities of public health agencies, voluntary health agencies, and medical institutions.

Students who anticipate foreign mission service have opportunity during the period of residence at Loma Linda to participate

Naomi McKenzie working in the nutrition research laboratory.



in the annual Mission Orientation Program. Offered during this intensive spring session are courses in cultural anthropology, linguistics, tropical hygiene, population programs, and Christian medical missions.

The place of public health in the church is one which is far more than the standard usage of the term "public health professional" envisions. Christ Himself set the pattern for the distinctive health ministry to which the School of Public Health at Loma Linda University is committed. Community and church health leaders are being developed at Loma Linda for service throughout the world and now we are only able to see in faint outline what may result from our modest beginnings:

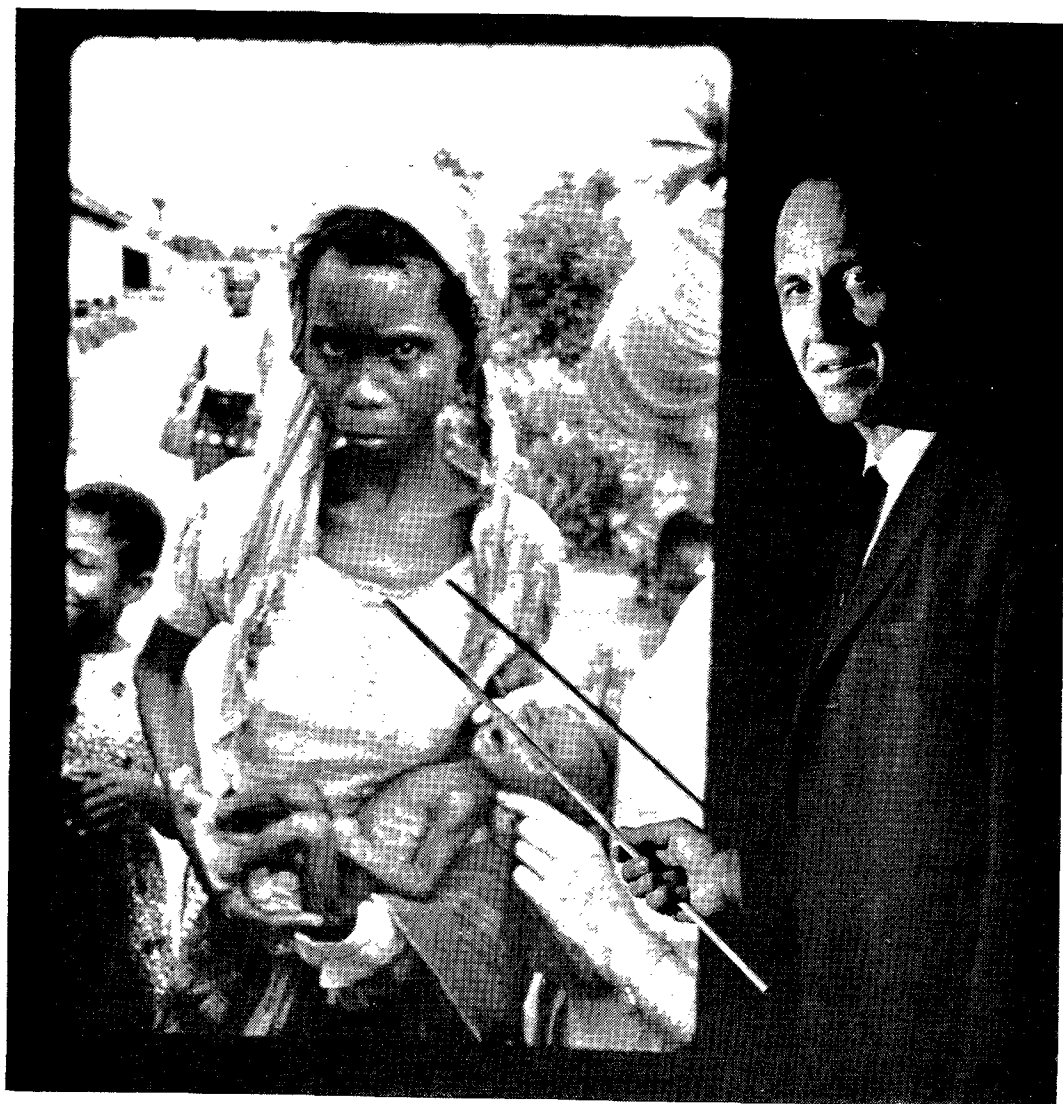
"The breadth of gospel medical mission-

ary work is not understood. . . . Our field is the world; our work the proclamation of the truths which Christ came to our world to proclaim."—*Ibid.*, p. 509.

The world field has a right to expect of the School of Public Health a professional excellence sanctified by a dedication to unselfish and unprejudiced service, and a determination, through creative concepts of curriculum and teaching with a sense of world mission in mind, to help train and inspire Seventh-day Adventist workers and laymen in last-day ministry to the physical, mental, social, and spiritual needs of a world desperately searching for a better way. This expectation is the challenge which we anticipate meeting through the grace and help and wisdom of the One who established this school for this purpose.

Faculty and staff of the Department of Health Media at the SPH, LLU. Back row (left to right): Stephen Lehman, Sherwin Goerlitz, Carol Spaulding, Elwyn Spaulding. Front row (left to right): Shorey Melsted, Wilburn McClintock, Joyce McClintock, Dorothy Cox, Patty Gould, and David Young.





Dr. P. William Dysinger, assistant dean for academic affairs of the School of Public Health, lecturing from a slide taken during a recent short-term overseas appointment sponsored jointly by the SDA Church and the International Red Cross.

Should *Ministers* Be Involved in *Health Ministry*?

WILBUR K. NELSON

School of Public Health, Loma Linda University

WERE a pen of inspiration to outline a program for ministerial effectiveness during this new decade, what would be written? What great issues that challenge the ministry today would merit prophetic comment? Social problems of seemingly

overwhelming complexity cry for solutions that show a fresh and innovative concern for total human needs. Yet counsel from the Spirit of Prophecy, written more than sixty years ago, offers the minister in the seventies a solution system that appears to

have been designed by a contemporary specialist. With great clarity and insight the book *The Ministry of Healing* traces the very social, physical, mental, and moral ills that are demanding such widespread attention today. The minister with a concern for meeting the total human needs of church and community will find included in this book direction for achieving the following:

1. A personal program of health maintenance or renewal that will provide the endurance essential for meeting the stresses of contemporary society.

2. How to meet the major social issues of the seventies, including problems of the inner city, drug abuse, and moral decay.

3. A church program of community outreach with popular appeal and soul-winning potential.

4. An evangelistic ministry patterned after the ministry of Jesus Christ with His emphasis on total health restoration.

Titles on today's newsstands shout contemporary concern with health-related issues. There is strong popular interest in

such topics as diet, exercise, smoking, drug use, physical fitness, and weight control. These topics, which dominate the mass media, have been identified and discussed in detail. Social ills have been diagnosed and hopefully effective solutions and treatments prescribed. Yet the experts must still face the perplexing dilemma of a population that is demanding longer life and better health while pursuing a pattern of self-destruction. The basic and seemingly insoluble question for which the gospel alone offers solution is: Where can motivation for personal behavior change be found?

The informed Seventh-day Adventist minister should speak with authority on this question. He understands both theologically and physiologically the essential unity of body, mind, and spirit in human nature. He knows that the power of God alone through faith in Jesus Christ can provide the strength of will for permanent behavior change. Thus, through an understanding of healthful living and the rela-



Dr. Richard Walden, LLU School of Public Health's assistant dean congratulates student at graduation reception. Staff Member Bill Newcomb looks on.



Dr. R. O. West, chairman, Department of Epidemiology, LLU School of Public Health, teaching a class.

tionship of the laws of physical life to spiritual and mental health, the minister is prepared to reach the needs of the seventies.

Perhaps an honest submission to the following self-test will assist us in determining if we are effectively prepared by education and experience to provide such a ministry as has been described.

1. Does health education form an effective component of my ministry and church program?

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.—*The Ministry of Healing*, p. 147.

2. Am I able to teach health principles?

Gospel workers should be able also to give instruction in the principles of healthful living.—*Ibid.*, p. 146.

3. Have I personally studied and faithfully followed God's laws of life?

It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them.—*Ibid.*, p. 128.

4. Do I have a practical understanding of physiology which I effectively present in evangelism?

All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all.—*Ibid.*

5. Has the balance of Christ's health evangelism approach been followed in my ministry?

Christ's method alone will give true success in reaching the people.—*Ibid.*, p. 143.

In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced.—*Ibid.*, p. 144.

In the work of the gospel, teaching and healing are never to be separated.—*Ibid.*, p. 141.

6. Have I prepared myself to minister to the sick?

All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease.—*Ibid.*, p. 146.

7. Am I able to effectively use natural science to lead minds to Bible truth?

Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed.—*Ibid.*, p. 147. [Note that then they "will come to regard their duties and obligations from an altogether different point of view."—*Ibid.*]

Most of us are faced with the need for supplementing the ministerial education of formal degree requirements if we are to work after the pattern of Christ. Today courses are available, materials may be obtained, and opportunities in training for health evangelism may be utilized.

In *The Ministry of Healing*, *Medical Ministry*, *Counsels on Diet and Foods*, *Counsels on Health*, and other Spirit of Prophecy writings, a comprehensive guide to health ministry is available. Articles in health journals, selected books on health, and formal classwork in nutrition, physiology, and health education are available to prepare the minister for the service that the seventies demand. With a personal commitment to balanced healthful living the minister is able to give a winning testimony for total health to his congregation and his community.

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

Earmarks of a Mature Minister

IRMA ROLLER HADLEY

Pastor's Wife, Kansas City, Missouri

SELDOM had I found more perfect looking bananas when doing the weekly shopping, and now as we gathered for Sabbath breakfast the three fifths of us who are banana lovers anticipated this favorite item with a great deal of eagerness. But our enjoyment was to be short lived. When the peelings were turned back one bite was enough! Inside, those bananas were hard and green—too unripe to be palatable. What a disappointment!

Unfortunately, people and bananas are vulnerable to similar shortcomings, the only difference being that biological immaturity in bananas is not nearly as disastrous as psychological immaturity in people, particularly when the people are workers in God's cause. The lack of being full grown emotionally, and thereby stunted in character, can easily transform one who appears finely groomed in ecclesiastical black into a shattering failure in performance and service.

The Grasshopper!

Over the years we have observed that there are certain telltale earmarks of a mature minister that make him genuine through and through. These characteristics make him both valuable and delightful to the work of God.

One of the first things a mature minister is not is a grasshopper! The grass does not look greener on the other side of the fence and he is not forever hopping across to better pastures. We once knew of a worker who had moved to nine different districts in eleven years! While that may be an extreme example of grasshopping, too-frequent moving can be a great deterrent to progress in the churches.

The mature worker knows that the work is not easy anywhere on the face of the earth. That ideal district where there aren't any problem people, financial worries, or other pastoral harassments does not exist, and he knows this full well. He doesn't waste precious time discontentedly daydreaming about such a Utopia. He doesn't complain that the brethren have given him the most difficult field in the conference. He knows that every post of duty has its own unique perplexities and his chief concern is not to seek a new post but with the help of Heaven seek to strengthen his present one. If it takes geographic relocation to extricate the worker from his difficulties, almost certainly the difficulty lies with the worker and not with the location!

Playing Full Time Is for Children

It is a requisite that a worker who wishes to qualify as mature be willing to spend and be spent. Playing full time is for children. The gospel ministry was never intended to be a recreation. Ministers in other communions may operate as corporate executives keeping a few short office hours with a secretary to screen and ward off all but the most persistent callers. They may avoid both telephone and people by spending a great deal of time on the golf course or at the lake. They may disdain menial tasks and leave distasteful and bothersome chores to an understudy, but the Adventist ministry must never degenerate to such a state, and the mature worker is determined to see that it does not. He is willing to work long hours and endure

great personal inconvenience in order to adequately shepherd all the people.

"Don't call me on Sunday—that's the day I spend with my wife," a suave city pastor announced to his congregation. "And please don't try to get me on Thursday evenings; that's when we go shopping. I visit St. Luke's Hospital on Tuesday, Community on Wednesday, and Memorial on Thursday, so if someone is hospitalized and needs a visit, please call me on the appropriate days." Unless a man has a mature dedication for the work, he may do as this pastor did and place self above others.

"Visiting the members and hearing their ills depresses me," a young worker complained. "I just can't stand to have the people close in on me with their demands." What he really was saying was that he was yet too selfishly immature to have learned concern and compassion for other people.

Another earmark always discernible in the mature minister is unwavering loyalty. This loyalty exhibits itself in many areas. In his own home his fidelity to his own wife and children is unquestionable. In his own pastorate he is loyal to the confidence of his people and to the governing bodies and officers of his church. He possesses a strict loyalty to the organization and authority of the church all the way up and down the line from his own conference to the world field. His loyalty to right principle is fierce.

Loyalty Needed

Among his brethren he shows himself a loyal fellow worker. He never speaks disparagingly of his predecessors in any given place because he is aware that all he will ever accomplish in his present assignment will be built on the foundation laid by those before him, regardless of the flaws in the foundation. The full-grown man will accept this starting point without criticizing the past. He knows that he does not elevate himself by downgrading other workers, but rather emphasizes his own weaknesses when he harps on the shortcomings of other men.

The more mature the worker the more flexible the man. Regardless of the task that is given him he is willing to do the Lord's work whether it is lowly or exalted in the eyes of men. He is well organized but he is not so strapped by schedule that he cannot calmly adjust to emergencies and make sudden revision of his plans

when it is expedient. He is flexible enough to cope with many types of problems, to bend a little here and stretch tall over there. He can defer to the wisdom of his lay and ministerial brethren when necessary, accepting wide counsel on the decisions he must make. Full-grown flexibility makes a man willing to say, "Perhaps I was wrong; this plan did not succeed. Let's roll up our sleeves and try another method."

The truly mature worker does not feel compelled to defend his position. If he is a large man in ability, people will be able to recognize that this is the case without his calling attention to his rank. There was once a conference administrator who was seemingly quite impressed with his own importance. At workers' meetings he seemed unable to refrain from boasting of his position, and by little remarks frequently hinted that due respect be shown him. Once in a meeting that had been announced to be a devotional this particular leader expounded his own accomplishments to the extent that a very young intern shook his head sadly and remarked in disappointment, "What Elder _____ needs is a good dose of humility."

This leader had contracted a swelling of the head that can lead to serious heart trouble. The symptoms are treacherous in that they may be present without the victim's being aware of them until the swelling becomes so acute that statistics begin to go down, and then a frantic fever is sure to rise followed by severe pressure!

Thankfully, this disease is not seen too often in our ranks. The mature worker knows that it is deadly not only to effective leadership at any level but to his own soul's experience as well, and so he daily at the throne of grace pleads for immunity to this plague of vain pride.

The list of earmarks could become as lengthy as the qualities of sanctification itself, but by now you are thinking, This is a column for women but this article is about the men—has it been misplaced? Not at all.

The Disposition of the Wife

The earmarks of maturity we have discussed are concerned with *basic attitudes, the motivating thoughts of the worker*. What has this to do with the wife? Everything! We can scarcely comprehend the in-

fluence the wife has over her husband's attitude and disposition. The disposition of the wife *indelibly* and *inevitably* carbons onto the mental outlook of the husband.

"Satan is ever at work to dishearten and lead astray ministers whom God has chosen to preach the truth. The most effectual way in which he can work is through home influences, through unconsecrated companions. *If he can control their minds*, he can through them the more readily gain access to the husband, who is laboring in word and doctrine to save souls. . . . Satan has had much to do with controlling the labors of the ministers through the influence of selfish, ease-loving companions."—*The Adventist Home*, pp. 355, 356. (Italics supplied.)

It would be folly to attempt to explain this marital phenomenon. God made the first couple. Just exactly how it is that a woman wields such astounding power over the mind of the man who loves her is one of the mysteries of creation. We only know that it is a truth—a most overwhelming one! This very knowledge should cause every wife to tremblingly break her own will in pieces before God and see whether immaturity on her part is destroying the man by whom she stands.

"The wife of a minister of the gospel can be either a most successful helper and a great blessing to her husband or a hindrance to him in his work. *It depends very much on the wife* whether a minister will rise from day to day in his sphere of usefulness, or whether he will sink to the ordinary level."—*Ibid.*, p. 355. (Italics supplied.)

How many times this inspired statement has been proved true! How many times a committee must draw the sad conclusion that Brother ——— would be a fine worker but the trouble is with his wife. If a wife is fretful, unhappy, critical, cynical, quarrelsome with the people, sooner or later her husband settles into a similar sour mold and right there many a man with otherwise great potential stagnates in the scum of thwarted success.

A wife may swing to the other pole and be overly ambitious, too aggressive, jealous, even suspicious. As the husband is nagged on by her divisiveness he gradually sinks into utter frustration, and with this descent his ability to bear responsibility diminishes. Unwittingly the wife has defeated her own selfish purposes.

"The Conference Hired Him . . ."

Then there is the wife who remains detached and aloof from the ministry. "The conference hired him, not me!" a young wife told me emphatically. Such a wife usually develops her own interests, leaving the ministry to be merely by happenstance her husband's employment. This type may become absorbed in fashion, her own career, higher education, social activity, et cetera, but she avoids taking an active part in the church in any way whatever. Try as he may to maintain his own consecration, the husband of such a wife is seriously handicapped by her lack of interest in his calling. Her indifference reduces his effectiveness to only a fraction of what it might have been. The people reason that if his own wife is not concerned with what he is doing, then why should they be?

Perfect maturity in the work of God, indeed in the Christian life at all, involves complete perfection of character. None of us have it in ourselves—this we readily acknowledge—but the apostle Paul says we may "all become full-grown in the Lord—yes, to the point of being filled full with Christ" (Eph. 4:13, *Living Letters, The Paraphrased Epistles*).*

Goodspeed translates this same text as reaching "mature manhood." In succeeding verses Paul delineates what we must do to attain this maturity. "You must adopt a new attitude of mind, and put on the new self which has been created in likeness to God" (Eph. 4:23, Goodspeed).†

Sister friends in the ministry, we need to ponder what "maturity of mind in Jesus" means. All of us need to pray for an understanding of our own nature and the profound influence that is ours over our own husband. We need the Spirit of God to help us be on guard continually and momentarily against the unholy sway Satan would have us wield over the one whose ordination vows we share. In our struggle to gain maturity it is often necessary for us to "adopt a new attitude," and this we must ever be willing to do. It may not always be easy, this maturing process, but it is the Lord's way of making you and your husband completely happy and useful in His service.

* From *Living Letters, The Paraphrased Epistles*, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

† From Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

"He was a good man . . . and much people was added unto the Lord" (Acts 11:24).

GOODNESS— *an Evangelistic Imperative*

THEODORE CARCICH

Vice-President, General Conference

EVANGELISTIC methods do change through the years. For instance, open fields provided a splendid forum for Paul, Whitefield, and Wesley; whereas large halls and tents adequately served men such as Finney, Moody, Richards, Detamore, and Cleveland. Currently, ministers are effectively using communicative media to proclaim the gospel.

Important as they are to evangelism, equipment and methods are not the prime factors in evangelistic success. Over and above all that a minister may acquire by education, training, and conference appropriation there are significant spiritual qualities that he must possess in himself. In particular, goodness and the Holy Spirit are indispensable to anyone who would make and retain disciples for Jesus Christ.

As an example, consider the apostle Barnabas, through whose ministry "much people was added unto the Lord." Devoid of whatever sophistication existed in his day, Barnabas nevertheless possessed an intrinsic goodness which, under the power of the Holy Spirit, drew men to the Lord.

In the final analysis anything that a modern preacher says, does, or possesses should be evaluated by the same norm—Does it add people to the Lord's church? Does it help to retain people in the church?

The Goodness of Barnabas

Goodness is divine love in action, and Barnabas' goodness did enlarge the church. Far from being a fawning, supine, and sentimental type of piety, the apostle's goodness manifested itself in a practical and helpful manner. Although not as talented as Apollos or brilliant as Paul, this good man nevertheless was both a soul winner and a soul retainer.

Every situation confronting him was a challenge to do something good for people and for the church. When the early church in Jerusalem was confronted with poverty and financial problems, this good man liquidated his holdings and presented the proceeds to the church leaders.

In addition he had the ability to discern the good in others. A proud and selfish man uses people for his personal advantage, but a good man will expend himself in encouraging and advancing others in the cause of Christ. Barnabas excelled in this goodly trait.

He introduced Paul to the skeptical apostles and later recruited him for evangelistic work in Antioch. This bold venture launched the fiery apostle on his aggressive missionary journeys which finally planted the banner of Christ in the very

household of Caesar. All credit to Paul for this mighty achievement, but let us never forget the good man who willingly and knowingly selected an evangelistic helper destined to eclipse his discoverer. Only a good man possesses the necessary grace to train and encourage his successor.

"Son of Consolation"

God always wins people by people. God has no other plan. Recognizing this, Barnabas constantly sought to preserve the manpower of the church. Nicknamed "the son of consolation," he was constantly encouraging people to stay in the church and to work for the church. This type of ministry is very much needed today. There is no virtue in marching people in the front door of the church and then out through the back door. We lose entirely too many people each year. The surest way to enlarge is by saving what we have.

Therefore, when Paul rejected John Mark as a failure, Barnabas accepted the challenge of restoring Mark's faith and confidence and he succeeded. What a tremendous challenge this is to our Sabbath school and Missionary Volunteer leaders, and the heads of our academies and colleges, as well as to the conference leadership entrusted with the training of younger workers. How else can the church expand unless, under the supervision of senior workers, more and more younger workers are crowded into gospel service? Good men become big men when they recognize that young men eventually supplant them in service. This is inevitable. Therefore, good men and big men will always rejoice in a younger worker's progress and success.

Goodness is not sensational. Such gifts as eloquence of speech, singing ability, and outstanding academic honors are much more dazzling. As such, these special talents tend to capture the attention of many to the extent that they forget the basic elements required of a true Christian soul winner. What do we parade before men in our evangelistic work? Are people attracted by our cleverness and up-to-date methods—or because we are good men, "created in Christ Jesus unto good works" (Eph. 2:10)?

Goodness is contagious and good men inspire goodness in others. The plan is simple in that God uses a good man to proclaim His saving grace and thereby equates before hearers the theory and fact

of the gospel. Those who listen not only hear but see the gospel demonstrated before them. Make no mistake about it, when contrasted with abstract theology, men will comprehend demonstrated goodness much quicker. In a very real sense our lives interpret what we preach. Do we exhibit and encourage in others the goodness which the Spirit of Christ alone imparts?

Why press this question?

Quality Converts

Well, let us understand that the ministry of a pastor or evangelist must ultimately be judged in terms of his converts. We and our converts may not be brilliant, richly talented, and renowned. We may never accomplish anything spectacular in the world or the church, but far better for us and for the enlargement of the church of Christ, if we can, through God's indwelling Spirit, possess and practice Biblical goodness. Are the lives of our converts renewed? Has there been an undeniable transformation of character so that instead of serving self and sin they now devote themselves to pleasing God and helping their fellow men?

This pragmatic test is sound, for it has to do not with the number of converts but with their quality. In our zeal to increase numbers let us not sacrifice quality. Whether we add many or few, keep in mind that the divine welcome will be extended only to those who achieve goodness in Christ. If we will, we can someday hear, "Well done, good and faithful servant; . . . enter thou into the joy of thy lord" (Matt. 25:23).

All of us would do well to emulate Barnabas as a good and successful soul winner. In particular, administrators and leaders in God's church should set the example. Far too often we get so busy administering that we forget that the prime qualification is to be a good man in the home, a good man in the church, and a good man in the community. In our rush to meet deadlines and to perform efficiently we forget to be kind, gentle, considerate, sympathetic, and thoughtful. It is entirely possible to be engaged in a good work and yet fail to achieve the goodness that should mark our life, conversation, and relationship to others. Put it down and never forget it—evangelistic success and goodness of life are inseparable.

Who says so? Why, God says so. Read carefully the following:

"It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe."—*Testimonies*, vol. 8, pp. 21, 22.

Then again, read the startling statement in volume 9, page 189: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

Shall we unitedly seek and gain the experience which will help us, like Barnabas, to add "much people unto the Lord"?

"HERE AM I"

GEORGE H. TAGGART

*Circulation Manager, Periodical Department
Review and Herald Publishing Association*

THEN said I, "Here am I; send me" (Isa. 6:8). In a moment of enthusiasm I quoted these words to our ministerial secretary and the next thing I knew I was assigned to a church for a series of meetings. This led to deep heart searching to see if I were really up to it. I am used to preaching; but evangelism—this would be a new experience.

After the first attempt in my first series I was more aware of my deficiencies than

ever, but there were baptisms and I had had a personal experience such as I had not had in a long time. Meeting the people, talking to them directly about our message, making calls and praying for decisions, this was certainly new, but what a blessing! It soon led to a third series.

There is much to be said for this type of personal work. Laymen can hold successful meetings and there is no reason why any worker cannot do it. The church may be small, but what a blessing a series of meetings is to all. The one doing the preaching is the most blessed of all. Luke 1:76 gives us the call, "Thou shalt go before the face of the Lord to prepare his ways." This is a work that all of us must have a part in. There may not be time enough to do all the work of one's own job, but the little bit taken out for a short series of meetings will be more than worth the extra effort.

Briefly stated, the program I am presently following is this. I leave the office as late as five o'clock and arrive at the church, 90 miles away, at six-thirty, an hour before meeting time. There I use the pastor's study, with instructions for him upon his arrival to go ahead with the meeting and permit me to study until seven forty-five. This gives me a full hour for study and I am fresh for the sermon. Since evangelism is not my line of work I need the extra study for each subject. This helps me to know my texts well and makes it easier to present the message with the urgency it deserves.

After the meeting (we close on time at exactly eight forty-five) I drive back to my home, arriving between ten-fifteen and ten-thirty. This is not so late as to upset my usual office work the next morning. Much more could be done, but this must be left to the pastor if I am going to keep up my regular work. The pastor also does the baptizing and carries through on the follow-up. My work may not be much, but it does much for me to know that I am making some contribution to direct evangelism. We who work in offices do not have many chances to get close to a church and to the people. Now I look forward to these meetings. Our own souls are in danger if we have no direct contact in soul winning. This is a work I would commend to all our workers. May I suggest that you report to your ministerial secretary, "Here am I; send me."

I. Our Distinctive Contribution to Christian Doctrine

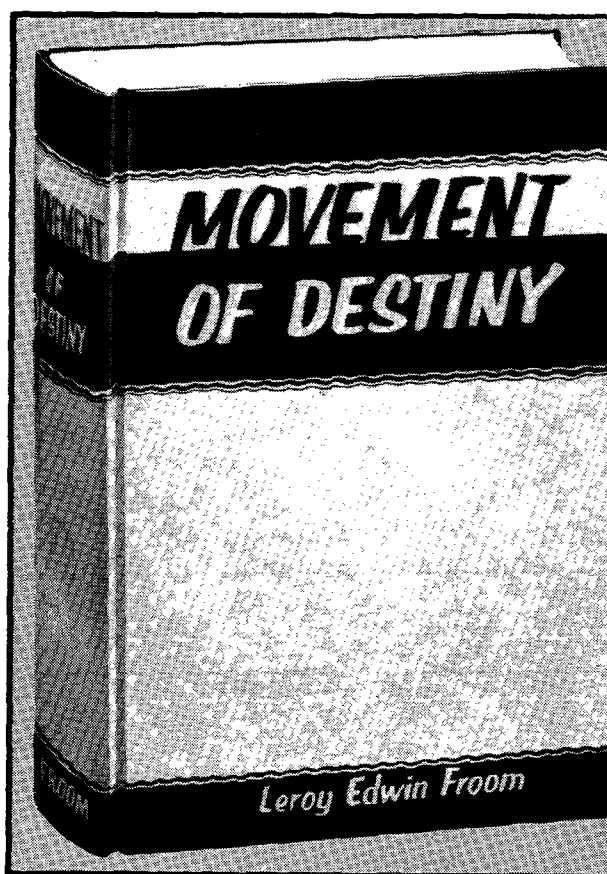
1. "SANCTUARY TRUTH" EXCLUSIVELY ADVENTIST.—Think again of the impressive frontispiece opposite the title page of this volume—and its descriptive caption. The one distinctive, separative, structural truth—the sole doctrinal teaching that identifies and sets Seventh-day Adventists apart from all other Christian bodies past and present—is what we have always designated the "Sanctuary Truth." This has been so from the very first, for the Sanctuary Truth was the earliest post-Disappointment position to be discerned and taught. And it has never lost that pivotal position.

All other major doctrines that we hold and teach—Seventh-day Sabbath, Conditional Immortality, Second Advent, Spirit of Prophecy, Prophetic Interpretation, Premillennialism, Righteousness by Faith, Immersion, Tithing, et cetera—have all been held by others, one group or more, in whole or in part, either in the past or the present.

But neither in the Early Church (when and while the apostolic teachings were still intact), nor in the Reformation Church (when a large portion of the apostolic positions had been recovered and restored), was the Heavenly Sanctuary Truth taught, *with its Ministering Priest officiating in two distinct phases of that mediatorial service*, with the second phase comprising God's great present Judgment Hour activities.

2. NOT DUE FOR EMPHASIS IN TIMES PAST.—This silence of the past was for the simple reason that the Sanctuary Truth was not due for discernment and emphasis until the prophesied Hour of God's Judgment should actually come in its allotted time sequence in the divine plan of the ages. The judgment was looked forward to in apostolic and post-apostolic times for future *last-day* emphasis—and not considered by Reformation leader Luther as due for some 300 years. We recognize and proclaim it as not only due for promulgation today, but now is a present actuality, mandatory in today's heralding of the Everlasting Gospel in its last-day setting and emphasis. We rightly consider it a tremendous Present Truth imperative.

It consequently behooves us not only truly to believe and teach the Sanctuary Truth today, but to give it central place



in our distinctive, identifying emphasis for this time. It is consequently incumbent upon us clearly to understand and then to proclaim it in and through our message to men. And for this very simple reason: *It is the all-encompassing essence of Adventism.*

Indeed, if there is no actual Sanctuary in heaven, and no ministering Great High Priest serving therein; and if there is no Judgment Hour message to herald from God to mankind at this time, then we have no justifiable place in the religious world, no distinctive denominational mission and message, no excuse for functioning as a separate church entity today.

3. STRIKES AT INTEGRITY OF ADVENTISM.—Consequently, any weakening or denial or submerging of the Sanctuary Truth is not only a serious but a crucial matter. Any deviation or dereliction therefrom strikes at the heart of Adventism, and challenges its very integrity.

SANCTUARY TRUTH IS KEY ADVENTIST DOCTRINE

LEROY E. FROOM

(Part 1)

This article is the first of three that appear as Chapter 40 in the author's forthcoming volume *Movement of Destiny*.
(Editors)

We were raised up by God—and came into being in direct historical response—to emphasize this one all-embracing Present Truth, that in itself involves and constitutes “a complete system of truth” (GC 423). All other essential truths are actually embraced within it—the Moral Law, Sabbath, Sacrificial Atonement, High-Priestly Mediation, Judgment, Justification and Sanctification, Righteousness by Faith, final rewards and punishments, Second Advent, and total destruction of the incorrigibly wicked.

4. BINDING OBLIGATION OF REMNANT CHURCH.—Consequently, the Sanctuary Truth is not a strange, peculiar, abnormal, distorted, indefensible doctrine—or simply an expedient to explain away the Disappointment episode of 1844, as some antagonists have contended. It is not a departure from the historic Christian faith. It is, instead, the logical completion and inevitable consummation of that faith. It

is simply the last-day appearance and fulfillment of the prophesied emphasis characterizing the Everlasting Gospel by the Church of the Remnant in the closing segment of its witness to the world. *It testifies to earth concerning tremendous transactions in heaven*, intensely fascinating in scope and vital in portent.

Because of its crucial nature and significance the Sanctuary Truth is bound to be subject to challenge, attack, innuendo, and derision. And this both from within and from without. We must anticipate this and be prepared to meet it. We must be jealous for the integrity of the Sanctuary Truth, and alert and unyielding in its effective championship. We cannot be silent here, for this is not a mere optional tenet of faith.

5. INESCAPABLE TARGET OF ATTACK.—Satan hates the Sanctuary Truth. He knows it is Heaven's paramount truth for today. It directly involves *him*—his destiny and

doom, his coming restraint and ultimate extinction. He is seeking to buy time. He wants desperately to draw as many down to destruction with him as he can. He will consequently initiate and encourage every attempt to modify, reconstruct, distort, or alter the emphasis, and change the concept of the Sanctuary Truth. And to blunt its witness, stifle its teaching, and vitiate its integrity.

We are bound to have revisionists, reconstructors, deviators—and out-and-out subverters. *That is unwitting evidence of its crucial character and importance.* Such maneuvers never concentrate on a minor matter. We must be prepared to maintain and defend sound Sanctuary positions against all manipulators and perverters.

6. UNDERMINERS ULTIMATELY COME TO NAUGHT.—We press the point: There will be those who will deride its validity, question its Biblical basis, and side-step its Spirit of Prophecy confirmations. The Sanctuary Truth, more than any other basic Adventist teaching, has—quite apart from non-Adventist opposition—been subject to attack from within all through our denominational existence. From the very first, individuals have periodically arisen who have derided or denied first one feature and then another.

But these underminers have all finally left us, and have usually fought us. They have, however, all ultimately come to naught—without exception. Their unhappy wreckage is scattered across the years. Once so committed, they were lost to the Faith, and never made any constructive contribution to the mission and work of the church.

7. BEWARE OF FIGHTING AGAINST GOD.—God's divinely commissioned Sanctuary Truth is destined to prevail, for those who fight it are fighting against God and His designated message to man. He has always had loyal and able defenders, and has such today. There must be, of course—as with all truth—constant perfecting, strengthening, enlargement, and increased clarity and breadth of concept. But no genuine betterments ever invalidate the attested fundamentals of the past. Genuine strengtheners of truth never subvert. God never later denies or abandons what He once aided and confirmed.

We must consequently look with mistrust upon those who would undermine

and overthrow what our forefathers labored faithfully and soundly to establish under God's manifest blessing, and what His Spirit has repeatedly attested.

8. MULTIFORM SCOPE OF ATTACKS.—Attacks will sometimes focus on the *reality* of the Sanctuary in Heaven—as to the actuality of the great Original. This is not imaginary. We have been warned that:

"The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith" (R & H, May 25, 1905).

Or they may concentrate on the chronology, timing, or integral relationships of Daniel 8 and 9. Or it may be over semantics—concerning technical aspects of the Atonement, the scope and intent of the cleansing of the Sanctuary, the perfecting of the saints, or the events and processes of the final transition hour.

The evil one likes nothing better than to divert us from the portrayal of positive truth, and to crowd us into spending time and effort on digressions, disputations, or the countering of deviations. He must not be given that satisfaction.

II. Reality of the Heavenly Sanctuary

1. SANCTUARY AS REAL AS GOD HIMSELF.—In the light of the foregoing factors, let us take the one basic challenge mentioned by Ellen White and examine it forthrightly: *Is there actually a Heavenly Sanctuary?* Or is the term merely a transcendental figure of speech, used to symbolize some abstract provision, purpose, and activity in the mind of God for the salvation of man?

The testimony of the Word is that the Temple in Heaven is a supernal reality, a divinely revealed actuality—as real as God Himself, or the New Jerusalem, or the Lamb of God who now, as Heavenly Priest, ministers therein—and with all redemptive activities springing therefrom. *It is the established Command Center from whence all these sublime undertakings originate and are conducted.* All this, and vastly more, will become increasingly clear—and established—as we proceed.

2. INTENT OF "ACTUAL" AND "REAL."—Let us define our terms. Is the Heavenly Sanctuary *actual and real*, or just metaphorical—an abstraction rather than an actuality? In considering this we must not confuse *heavenly actuality and reality* with the grosser earthy elements and materials of

our sin-cursed physical world (1 Cor. 15:48, 49). Such would, of course, include the composition of the *earthly* Mosaic tabernacle, made of earthly gold, silver, brass, wood, linen, stones, oil (Ex. 25:3-7). We must not confound the two, for they stand in definite contrast.

In essence, *actual* stands for reality—as opposed to the merely figurative, rhetorical, metaphorical, hypothetical. *Actual* is true, factual, tangible, real. All this is as against unreal, mythical, imaginary, fanciful, chimerical, visionary, ethereal. The Heavenly Sanctuary is truly real—not an abstraction.

III. Everything Converges in Pivotal Sanctuary Truth

1. SANCTUARY TRUTH COMPRISES ESSENCE OF ADVENTISM.—The Everlasting Gospel—unchanged and unchangeable—reaches its imposing consummation in the last-day “Hour of God’s Judgment Is Come” message. This worldwide *First Angel’s* proclamation, arising in the early nineteenth century, simply develops and reaches its consummation under the *Second* and *Third* Messages of Revelation 14. They are in reality but one—simply threefold in broadening scope and expanding, cumulative emphasis.

The Judgment is the final phase of the Sanctuary provisions and procedures, both in type and antitype. It is integrally tied into the provisions of the Sanctuary—or Tabernacle or Temple—for terms are used interchangeably.

2. DANIEL SUPPLIED OT SETTING.—Because of its basic character let us now search in some depth into this fundamental truth, which is the recognized foundational platform of the Advent Faith—for some, in their confusion, have gone so far as to deny the actuality of the Heavenly Sanctuary. In dealing with this question we will approach it primarily from the evidence set forth in the books of Revelation and Hebrews. However, it is the prior prophecy of Daniel that provides the Biblical setting, and the tie-in for all that follows. Scan it in epitome.

Daniel 7, 8, and 9 are so familiar to us as to require only allusion as to their coverage. First comes the Judgment scene of chapter 7:10—the Ancient of days, with ten thousand times ten thousand ministering attendants. Then “the judgment was set, and the books were opened” (Dan.

7:10). But this occurs *after* the daring exploits of the Papal Little Horn, but *before* the setting up of God’s Everlasting Kingdom (v. 14). That provides the time sequence and relationship.

3. PERFIDIOUS EXPLOITS OF LITTLE HORN.—This, of course, was the same Little Horn that took away the “daily” (or “continual,” RSV), and “cast down” the “sanctuary” of the “Prince of the host.” And the “truth” of the Prince was boldly “cast down . . . to the ground” (chap. 8:11, 12).

Specifically, the Ten Commandments were altered. The Sabbath was displaced by Sunday as God’s holy day. Innate immortality was substituted for life only in Christ. Sprinkling superseded immersion, and so on. The one and only Sacrifice of Christ on Calvary was replaced by the sacrifice of the mass on ten thousand earthly altars. The sole Priesthood of Christ—who is *both God and man*—was crowded out by a solely *human* priesthood at these same earthly altars. And the bread and wine of the Lord’s Supper was supplanted by the wafer and transubstantiation. Every doctrine was affected.

4. TO RESTORE SANCTUARY TO RIGHTFUL CENTRALITY.—Then, in chapter 8:14, at the appointed time comes the “cleansing of the *sanctuary*.” And next the antecedent tie-in with the 70 weeks of years of chapter 9:24, leading up to the cutting off of “Messiah the Prince,” to “make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.” That was the luminous Old Testament prologue and setting. It is indispensable and foundational.

The centuries pass. At the time appointed—within the designated “time of the end”—the Advent Movement arose precisely on time, primarily to lift up and restore the indispensable, multifold heavenly “Truth” that had been cast down—the truth of God’s Sanctuary and its multiple involvements—lift it to its rightful, central place, and its transcendent final operations that are an integral part of it all.

5. BITTER ENMITY AGAINST GOD’S TABERNACLE.—In John’s paralleling New Testament prophecy this antagonism against God and “*His tabernacle*” is described as so great that this same power—here depicted under the symbolism of the *first* “beast” of Revelation 13, that rises out of the sea of nations during the same prophetic pe-

riod of the 1260 year-days—"opened his mouth in blasphemy against God, to blaspheme his name, and *his tabernacle* [*skēnēn*], and them that dwell in heaven" (Rev. 13:6).

There is thus an unceasing enmity against God's Temple-Tabernacle. And this "tabernacle" of the Apocalypse is expressly defined in chapter 15:5 to be "the temple of the *tabernacle* [*skēnēs*] of the

testimony in heaven."* It is this Temple-Tabernacle, filled with the "glory of God," from which the directives concerning the outpouring of the seven last plagues are issued (v. 8). Such is its pivotal place and identification.

* The Greek *skēnē* (tabernacle) appears *three* times in Revelation (13:6; 15:5; 21:3). It is this identical word (*skēnē*) that is *eight* times used so tellingly by Paul in Hebrews 8 and 9 (8:2, 5; 9:2, 3, 6, 8, 11, 21).

(To be continued)

The Power of Adventist Evangelism for Soul Winning

J. L. SHULER

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EDITORIAL APOLOGY: This article by Pastor Shuler should have preceded the one appearing in the July issue entitled, "A Sevenfold Impact of the Truth." We offer a sincere apology. A sample set of the sixteen lessons mentioned herein may be had upon request through the Ministerial Association. However, they are not available in quantity except as local conferences may mimeograph them for their field, as some have done.

EVERY minister desires to use the most effective way in his preaching. What is the most effective way to present the truth?

Here is what the Spirit of Prophecy says: "I am very grateful to God for what I have heard and seen of the results of Elder _____'s meetings in _____. I am glad that he exalts the Word, allowing the Bible to speak for itself. This is the most effectual way."—Manuscript 105, 1906.

This is right to the point. The most effectual way to present the truth is to allow the Bible to speak for itself. Never forget that it is the Word of God that convinces, convicts, and converts the soul. The power of Adventist evangelism for

soul winning is in the impact of the Word of God upon the mind and heart of the hearers under the ministration of the Holy Spirit.

You have a clear illustration of this in the book *Bible Readings for the Home*. Who can tell how many people have been won by this book? What is the secret of the perennial demand for it? Whence comes its power to win souls? Because it brings the direct testimony of the Word of God to bear upon the reader. Questions are answered by the specific words of the Bible.

Converting Power in the Word

Never underestimate the power of the open Bible to arouse interest, to bring conviction, and to lead to decision for Christ. In some evangelistic preaching the Word of God is hidden under the multi-

tudinous words of man and various devices. Sound, logical arguments are needed, but they must be illuminated with the shining light of the Word.

"One sentence of Scripture is of more value than ten thousand of man's ideas or arguments."—*Testimonies*, vol. 7, p. 71.

The saving and transforming power needed in evangelism is in the Word of God, as applied by the Spirit of God. Peter declares that we are born again by the Word of God (1 Peter 1:23). James says, "Of his own will begat he us with the word of truth" (James 1:18). So the basic item in winning a person to Christ's present truth is the application of the Word of God to his mind and heart by the Holy Spirit.

When a soul truly receives the truth of the Word into his mind and heart, he is born again. He is won for obedience to God's commandments. His transformation into the likeness of Christ is begun. His continual obedience brings a progressive transformation for the perfection of his character in Christ.

In the early days of our work there was a minister who drew large crowds. He held the people spellbound. But in the large attendance only a relative few decided for the truth. Ellen G. White advised him to conduct a Bible class in conjunction with his preaching. She wrote: "You will find great success in coming close to the people in these Bible lessons."—Manuscript 1, 1874.

In view of this wouldn't it be good to have appropriate Bible lessons to give to the people each night after they hear the sermons in the short campaign? This will increase the impact of the truth upon the interested people.

In keeping with this, the Spirit of Prophecy shows that an effective method for leading souls to decision is to keep the voice of the Bible ever before them: "Bring the people to a decision; *keep the voice of the Bible ever before them.*"—*Evangelism*, p. 296. (Italics supplied.)

An Aid to Larger Results

In speaking of Paul's evangelistic campaign at Berea, the record states, "Therefore many of them believed" (Acts 17:12). Isn't this the kind of results we want? When the campaign is ended, how good to report, "Many accepted the truth and were baptized."

How did these good results at Berea

come about? The first word in verse 12 is "therefore." It means "for this reason." The reason is set forth in the preceding verse, verse 11. Many accepted the truth because they searched the Scriptures daily to see if Paul's teachings were according to the Word. When they found this was the case, what else could they, as honest people, do, but take their stand for the truth as presented by Paul?

Will this be effective today? The Word of God has not lost any of its saving power. Like causes produce like results. If we will use plans that increase the impact of the Word of God upon the people, many will take their stand. The use of appropriate Bible lessons in conjunction with the preaching in the short campaign will enhance our prospects of securing more decisions.

These considerations have led the writer to prepare a Truth for Today Bible Course of sixteen lessons. They are especially designed to furnish the needed Biblical undergirding for the various phases of the truth as the respective subjects are presented from the pulpit.

The Essentials in Capsule Form

This Truth for Today Bible Course has been prepared from the angle of presenting in capsule form the essential items for leading the interested person to become a real Seventh-day Adventist. It sets forth the threefold message of Revelation 14:6-14 as the basis of the divine origin, the distinctive teachings, and the eternal triumph of the Advent Movement. It pinpoints 1844 as the divinely appointed date when this movement was due to arise.



Make no mistake about this. A Bible course—or a series of Adventist evangelistic sermons—that omits this threefold message and its application to Seventh-day Adventists is minus the fundamental basis

for the very existence of this church. If it had not been for Revelation 14:6-14 and its related prophecies, Seventh-day Adventists would never have come into existence. Can any person be a really informed Adventist if he is not grounded in the threefold message?

Revelation 14:6-14 and 15:1, 2, and their related predictions, constitute the most impelling reason for becoming a Seventh-day Adventist and remaining one to the end. An understanding of these items is certainly essential for every convert.

In these lessons the Spirit of Prophecy is identified with the writings of Ellen G. White. They stress the right standards for one's reading, music, conversation, associations, recreations, and dress. They pinpoint the sinful ways of the world from which a believer is to be separate.

In order to make these sixteen lessons concise and right to the point, they have been so prepared that only two of the sixteen outlines exceed one page of typewritten material.

A Bible course of twenty lessons, or more, seems too long for use in a reaping campaign. This is a day when things are moving fast. We believe a course of about sixteen lessons fits into the speeded-up tempo of our day. People want you to come directly to the point. Our day is a time of straight-from-the-shoulder talking. This is good when done in the love of the Lord Jesus Christ.

List of the Sixteen Lessons

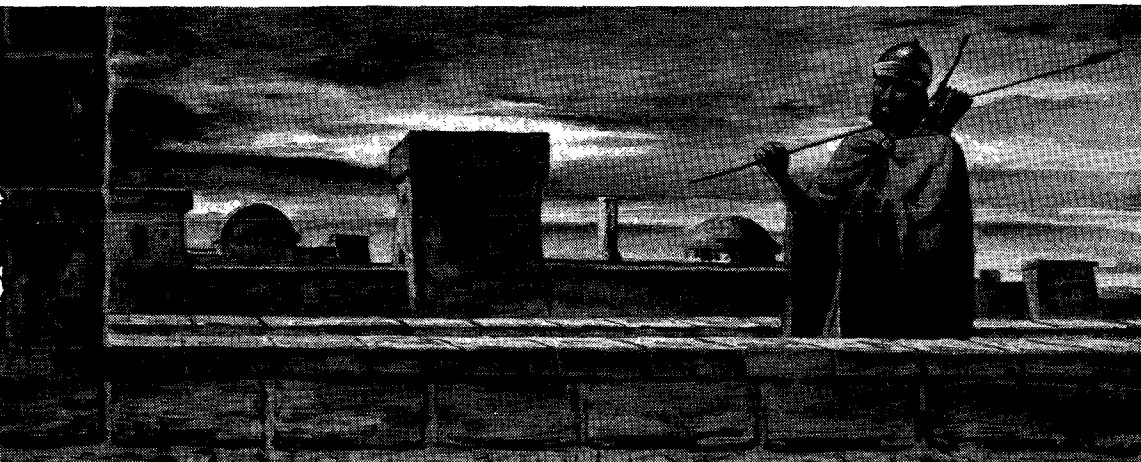
1. The Coming Man of Destiny. (The second coming of Christ.)
2. Is Christ Really Coming Soon? (The signs of the times.)
3. Beyond the Stars—(Your heavenly home.)
4. Satan Bound 1,000 Years—How? When? Where? (The millennium.)
5. Life After Death—Where? How? In What Form? (Man's condition in death.)
6. Hell Turned Into Heaven—How? When? (The punishment of the wicked.)
7. The Greatest Item About You. (Heaven in three steps.)
8. The Strange Sign of God in ——— (The Sabbath.)
9. Not Under the Law, but Under Grace. (The Christian's rule of right.)

10. In Business With God or How Much Do We Owe God? (Tithing.)
11. How You Can Do the Impossible. (How to exercise faith.)
12. How to Live Better and Longer. (Bible temperance.)
13. Sure and Safe Guidance. (Christian standards.)
14. The Woman Standing on the Moon. (The remnant church identified.)
15. The Great Harlot Who Made the Whole World Drunk. (Babylon identified in its three parts. The call of Christ to come out of the denominations and religions of Babylon.)
16. Walking Where Jesus Walked. (Every essential for being a Seventh-day Adventist presented as a series of steps in walking with Jesus, who is the Way.)

These lessons are not used in their consecutive order as listed, in connection with the preaching in the reaping campaign. Rather, each minister governs the order for their distribution according to his own order of subjects for the campaign. For example: The lesson concerning "Your Heavenly Home" is given to the people as they leave the meeting on whatever night the minister has presented the subject of "Heaven." So with all the others. Or they may be used in order according to their numbers if a person desires to follow this order of subjects in his preaching campaign.

The sixteen lessons are used in their consecutive order 1-16 for (1) a series of Bible studies with an individual or a group, (2) for a Community Bible School or a series of cottage meetings, (3) for a lay preacher's evangelistic campaign, (4) for a Bible-marking course to train laymen to give Bible studies. Thus it is that this course has a fourfold use in evangelism in addition to its use in the short preaching campaign.

These lessons, methods, and techniques will prove especially helpful to the young ministers and to pastors who are not experienced in holding public campaigns. The experienced, successful evangelist may not need them. But some of the suggestions may, if put into practice, enhance his success. We are sure of the need of the Biblical undergirding which this series of Bible lessons can supply in conjunction with the preaching in the short campaign.



FRED COLLINS, ARTIST

Watchmen on the Walls

R. D. SPEAR

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WHEN I was a boy I attended a small church where a pastor was seldom present. But when he did come we felt that we were in the presence of one who walked and talked with God. Ministers were placed on high pedestals in those days. When one visited our home we were awed by his presence and fascinated by his words.

Today, it is often a different picture. The laity seem to have lost respect for the ministry. They often criticize their minister and disregard his counsel. Satan is working in every way possible to weaken the church. We ministers must carefully examine ourselves, that our examples will give no cause to encourage this spiritually weakening trend.

It might be wise to review our motives for being ministers. These motivations can be grouped into three categories, and each individual must decide for himself under which group he will labor.

Some men selected the ministry because they thought of it as an "easy job," a white-collar occupation that didn't seem to them to require much effort. This first group were ordained of men, but not of God. They finished their educational requirements and were called into the work by a conference. For four or five years they worked hard to reach goals and win the approval of their brethren, until they were ordained. Then they relaxed and fell into the habit of approaching their ministerial duties like any other professional person. Each year they must meet certain respon-

sibilities and commitments, make reports, reach various goals, and baptize a few adults and church school children. They seldom study the Spirit of Prophecy, and study their Bibles only to put together the Sabbath morning sermons. Some may not even attend prayer meeting, but leave this responsibility with a church elder. They seem to find little time for pastoral calls or Bible studies, spending far more time in purely social activities. Many of their church members are unhappy and dissatisfied and hope that the pastor will be moved. Occasionally the situation causes the laymen to petition the conference for his removal as soon as possible. How tragic for all concerned! Yet, "when the shepherds are negligent of duty, may the Lord pity the poor sheep" (*Testimonies*, vol. 5, p. 371).

There is a second group who were called of God to preach. Their souls burned within them to bring salvation to the lost. They worked not for numbers for their baptismal report, but for the love of souls. Gradually, through the years, under the press of duty, the fire began to grow dim, and finally they lost their vision. "Where there is no vision, the people perish" (Prov. 29:18). Finally the situation becomes similar to that of the first group. There is no longer devout spiritual leadership. No weeping between the porch and the altar. The laymen sense this and are like sheep with a hireling for a shepherd. The church is dead because the pastor is

dead. "Why is there so dim a perception of the true spiritual condition of the church? Has not blindness fallen upon the watchmen standing on the walls of Zion?"—*Ibid.*, vol. 8, p. 248. Many ministers of this group still work hard, but they no longer allow the Spirit of God to guide them. Young and old alike are confused by the double standard of the example before them. These watchmen on the walls are asleep, asleep in carnal, materialistic security, no longer believing in the soon return of the Saviour they uphold.

But there is a third group who have never lost their first love. These are the faithful watchmen on the walls, the standard-bearers, who are out evening after evening giving Bible studies, barely able to keep up with the new interests and reclaimed backsliders. They are up early and late, faithfully studying, not simply for sermon material but to be filled with the Spirit of God, that they might fill others. They inspire the laymen to go out working for souls, and their churches continually grow. These men will not compromise principle, and are determined to go through to the kingdom of God, winning, through the love of Christ, as many souls as possible for Him. They are like the shepherd with the ninety and nine, working hard and long for one soul. They will not allow discouragement to hinder them, and cannot rest until the lost is found and safely in the fold again. "The efficiency of the church is precisely what the zeal, purity, self-denial, and intelligent labor of the ministers make it."—*Ibid.*, vol. 5, p. 582.

Brethren, under which group do we come? If we have not been called and ordained of God, then we need to plead with Him to lay His hands upon us. If God has called and ordained us but we have lost our vision, let us plead for a rebaptism of His Holy Spirit. The hour is late. The end is upon us, and many are not ready for the time of trouble that will come upon the church. Remember, the end will come suddenly, as it did in the days of Noah and of Lot. "For when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

Now is the time for the watchmen on the walls to give the trumpet a certain sound. If we do not give the warning, God will raise up men to take our place. Let

there be a revival among the ministry, that we may be able to help bring it to the laity. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The spirit and power of God will be poured out upon His children."—*The Great Controversy*, p. 464. "There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences."—*Testimonies*, vol. 5, pp. 82, 83. It will soon be revealed which group we are in.

Brethren, we must awaken and shake off this lethargy by which Satan hinders our work for God. Let us pray every day that God will cleanse us from all sin and make us pure and holy vessels, filled with His Holy Spirit; that He will keep us humble, faithful workers with a great love for His Word, and give us wisdom to understand His will and the ability to explain it to others; that He will help us to love men as Jesus loved them, regarding each one as a candidate for heaven; that He will help us to have great faith, a faith that will move mountains in our experience, that we may truly accomplish great things for God!

Fragments

*As five loaves and two fishes,
When blessed and divided
By Jesus, those thousands
Of people could feed,*

*So when twenty-four hours
Into His hands are yielded,
He'll multiply fragments
To answer the need.*

Dorothy Parfitt

Why Teachers Leave the Profession

(A Research Report)

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ANYONE involved in education whether it be a pastor, conference educational superintendent, college placement official, or a college teacher, is painfully aware of the problems involved in finding enough teachers to supply the demand for operating the denomination's elementary schools. The attrition rate and the turnover in elementary education in the Seventh-day Adventist parochial schools seem very high.

Often in attempting to reach a solution to problems of this nature much conjecture is advanced regarding the solution without benefit of research. Therefore, the writer attempted to discover why teachers leave the profession by asking teachers who were actively engaged in teaching in a Seventh-day Adventist parochial elementary school.

The purpose of the survey was to help improve the profession of teaching. A survey was submitted to 298 teachers in four union conferences, at teachers' conventions. Inasmuch as the informants remained anonymous, they had freedom of expression.

The Survey Sheet

The survey sheet consisted of eight statements on educational background, experience, and teacher certification that could be answered by checking or circling the correct response. This was followed by thirty-one positive statements, which the respondents were asked to evaluate as very important or not important. Following this the teachers were asked to respond to the following open-ended questions: (1) "In

my opinion, the greatest single reason teachers leave the profession is . . ." (2) "My greatest problem connected with teaching is . . ."

It was hypothesized that when the respondents marked an item they would be projecting their own problems in the response. The responses to the open-ended questions when compared with the responses to the thirty-one positive statements substantiated this hypothesis.

The responses to the survey were punched on cards and tabulated by the computer. The chi square statistical technique was used to evaluate the probability that any sample distribution differs from the distribution of census, or other rational information, by more than would be expected from sampling fluctuation. In this research significant findings are reported at the .01 level of significance with two degrees of freedom.

Education and Term of Service

Of the teachers who responded, two thirds were female. Regarding their education, 44 per cent had a Bachelor's degree; 20 per cent had gone beyond a Bachelor's degree with five or six years of college; 34 per cent did not have a degree; and 5 per cent did not respond to the question.

In terms of service 27 per cent had never taught more than five years in a school, yet 25 per cent had stayed at least twelve years in one school. Thirty per cent of the respondents had taught sixteen years or more yet had moved considerably. Of those who had taught sixteen years or more, 31

per cent had less than four years of college. The fact that the largest concentration of teachers was those with one year or less of teaching experience indicated a large turnover in personnel.

The Ten Most Significant Factors

Below is a listing of the ten most significant factors that the respondents believe cause teachers to leave the profession. They are listed in order of importance. All of them were at the .01 level of significance and represent the top third as selected by 60 per cent or more of the respondents.

Table I

1. Work load too heavy (lack of time).
2. The factor of salary.
3. Lack of dedication or commitment.
4. Marriage and family responsibilities.
5. Other jobs or positions more favorable.
6. Lack of support by parents.
7. Lack of support by school board.
8. Criticism by patrons.
9. Husband or wife moves.
10. Frustration or nervous exhaustion.

By way of contrast, the following represent the reasons of least importance. The research also pointed out the areas which at least 44 per cent of the respondents thought were only slightly important causes of teachers leaving the profession. These represent the bottom third of the responses and are listed in rank order.

Table II

1. Isolation from shopping center.
2. Certification requirements too high.
3. Grades and grading.
4. Lack of attention by superintendent.
5. Superintendent's lack of training.
6. Not enough supervision.
7. Expectations of church and/or community too high.
8. Isolation from friends.
9. Poor living conditions.

Analysis of Tables I and II

A study of the implications of the items in tables I and II along with the information gleaned from the open-end questions gives one cause for some very serious thinking.

Contrary to some speculation from the past, it is neither isolation, poor living conditions, high certification requirements, lack of supervision, nor expectations of the community that are the major problems causing teachers to leave the profession.

Work Load and Lack of Time

The biggest factor was the work load and lack of time—the sheer frustration of not being able to do all the things that need to be done. One might suggest that this comes from lack of planning and organization. However, anyone knowledgeable regarding the demands upon teachers and the increase in knowledge during the past decade must admit that this is not the real factor. True, policy says the teacher should teach a maximum of six grades—but the writer knows this policy is not adhered to in many instances. Along with this the teacher may be expected to teach a Sabbath school class and organize the Junior MV Society and prepare the students for Investiture. In some cases the teacher may be further involved with the Pathfinder organization, and of course will be expected to spend several nights caroling each week during the Ingathering season, as well as providing a Christmas program for the patrons in many instances. Yes, some of us know from experience! Is it any wonder that frustration and exhaustion are correlated?

Salary

The second most important reason for teachers leaving the profession was the factor of salary. In the past decade a great deal has been done to alleviate the disparity in salary. We are nearing the day when there will be a single salary schedule for men and women, which seems to be a real step forward on the part of school administrators and patrons. However, unless the present wage scale is changed or a teacher goes into school administration, no teacher in the denomination's elementary or secondary schools will ever be able to draw one hundred per cent, regardless of their advanced training. This situation is hard to comprehend in view of such statements from inspiration, such as: "There is no more important work that can be done" (*Fundamentals of Christian Education*, p. 267); "sacredness of his calling" (*Counsels to Parents and Teachers*, p. 229); "most delicate work ever entrusted to mortals" (*ibid.*, p. 264); "the nicest work ever assumed by men and women" (*Testimonies*, vol. 3, p. 131); "noblest missionary work that any man . . . can undertake" (*Counsels to Parents and Teachers*, p. 168); "does a high and noble work" (*ibid.*, p. 24).

After reading these and many other sim-

ilar passages is it not logical that teachers should wonder? Can teachers be condemned for feeling other jobs or positions are more favorable, especially when it happens, as it did recently, that a departmental secretary attempted to lure personnel working in an educational institution to a position in a conference office by suggesting that the person would "feel more in the work" by accepting the call?

Lack of Dedication and Commitment

It is very difficult for one who has spent more than thirty years in teaching and other phases of educational work to comprehend the full impact of item three—Lack of dedication and commitment. Yet when one sees the large number of teachers not teaching in our own denominational schools, especially around our large centers; when one receives calls for students to enter teaching from an area where the denomination has more colleges with larger enrollments in education and teaching whose students are not entering the work, he again wonders, Can it be true?

Lack of Support

The next three items—Lack of support by school board, lack of support by parents, and criticism by patrons—seem to be closely related. Although these three were not top rated, the fact that all three items received considerable support indicates that lack of support and criticism are among the major causes for teachers to leave denominational employment. Alleviating these problems should be a challenge to parents, patrons, school boards, and pastors. To pastors in particular, because they usually are the chairmen of boards and their attitudes should set the standards for the church and school. Perhaps it would not be amiss to state that 55 per cent of the respondents cited lack of support by the pastor as a reason for teachers leaving the profession. Without belaboring the issue unduly, it may be stated that criticism and lack of support by patrons and school boards create situations in some areas that make it very difficult to secure teachers for certain schools.

Attitudes Expressed by Teachers on Problems Considered Important

The way teachers see themselves in relation to the human interrelationships of the

church and community appears to be significant as a reason for leaving the profession.

Table III
Attitudes of Teachers by Unions
on the Problems They Thought Important

	<i>Expectations of church and/or community too high</i>	<i>Teaching position not commensurate with other denominational positions</i>	<i>Status of teachers as regarded by church members</i>	<i>Criticism by patrons</i>
	<i>Per Cent</i>	<i>Per Cent</i>	<i>Per Cent</i>	<i>Per Cent</i>
Union A	63	33	63	69
Union B	31	58	62	72
Union C	31	36	54	65
Union D	19	33	36	57

While there are slight differences in the response from the four union conferences in which the study was made, some definite trends were established. Criticism by parents was a significant factor in all unions as expressed by two thirds of the respondents. The next problem was their status as they perceived themselves as seen by their constituencies. Of the entire group responding to the survey, 54 per cent felt that how the church members regarded their status was a factor in teachers leaving the profession.

Forty per cent of the entire sampling thought that teaching was not commensurate with other denominational positions, and 36 per cent thought the church or the community expected too much from them. The study points up the feeling that a significant number of teachers do not see the teaching profession as the "nicest work," and suggest some of the reasons why they feel this way.

What Can Be Done About It?

The multiplicity and interrelatedness of factors causing teachers to leave the profession compound possible solutions. However, this should stimulate and challenge the denomination to seek workable solutions.

We suggest:

1. That our institutions that train teachers screen more carefully those persons seeking to become teachers.
2. That our institutions prepare potential teachers better in the area of human relations in order that they may have a clearer picture of the frustrations and problems of teaching so they will be less apt to leave the profession.

3. That our institutions of teacher training provide more actual experience by direct field contact.

4. That our ministerial training curriculums emphasize the necessity of professional relations between teachers and the ministry, ever seeking new and better ways to emphasize the principle that any position in God's work requires dedication. "The same devotion, the same consecration, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants."—*Gospel Workers*, p. 111.

5. That leadership must work with school boards to find ways and means to eliminate the multitudinous, nontechnical duties a teacher is called upon to perform. And give the professional teacher an opportunity to teach, that is, teacher aids and clerical help for record keeping and other nonprofessional duties.

6. That the denominational organization continue to progress toward a single salary schedule including equal benefits

for all professionally trained teachers.

7. That the local conferences reaffirm and implement the plan of hiring teachers by the conference committee as stated by the *General Conference Working Policy* (rev. 1966), pages 104, 105.

8. That we encourage our pastors, as leaders of our churches, to work toward establishing positive attitudes toward Christian education and educators, rather than exhibiting the lack of support and criticism that teachers cite as a significant reason for leaving the profession.

9. That throughout the world organization emphasis be placed upon the concept that teaching is a "high and noble work," one that is a lifework, not a steppingstone to other positions considered higher by some individuals.

10. That last, but not least, we encourage, advise, and train more able young people to dedicate their lives to the teaching profession, and encourage them to be known as teachers sent from God.

"Silent Majority" Forcing Changes in Television's Religious Programs

ANGER and financial revolt of the "religious silent majority" in America against recent trends toward "secularization" of churches, is reportedly leading to a major shift in religious TV programming. More emphasis will be placed on spiritual concerns in future programs and less on social activism, according to a prediction carried in the June 13 issue of *TV Guide* magazine. "The somewhat dizzying charge that God, above all, is missing from religious programming is coming from some of the most important church leaders in America," notes Edith Efron of *TV Guide*, "and particularly those who have the ultimate responsibility, either as producers, consultants or approvers for the religious shows we see on TV."

The Reverend William Fore, executive director of the Broadcasting and Film Commission of the National Council of Churches of Christ, is quoted by Miss Efron as observing that "we've gone too far in embracing the secular world. There's been a kind of emphasis in the church on guys who are hip and with it—each one saying 'I can be more secular than thou.'" Mr. Fore said further, "And all of religious programming has tended in that direction."

Miss Efron pointed out that not only have religious programs moved into the field of political-social coverage—"they have provided a major forum on the airwaves for social reformers of every stripe, and for 'revolutionaries,' both lay and clerical." The present revolt of the "religious silent majority"

is described by the Reverend William M. Sheraton, rector of Holy Trinity Church in Long Island and head of the Association of Concerned Episcopalians, as a conflict "between the secularization and the spiritualization of the church." "About 90 to 95 per cent of the church members are fed up," he told the *TV Guide* writer. "These are men and women who hunger for spiritual nurture but are being fed a crazy concoction of Marx and mush and mod. They've now begun to click off and tune out." The reaction is already forcing one program change, according to Miss Efron, "a softening of the harsh negative voice of 'revolutionary' protest."

Finally, more purely religious stress may soon be felt, she said. Father Donald Connolly, coordinator of the National Catholic Office for Radio and Television, reflected that "some clergymen have become so involved in contemporary problems that they have ended up thinking to be a minister or a priest is to be sociologist or a social worker! . . . We must now start going into the world with religious answers." The Reverend Richard Gilbert, chairman of the Division of Mass Media of the Board of National Missions of the United Presbyterian Church, was quoted as saying that "what we need now is a two-legged Gospel—the left leg being social concern, and the right being salvation! Protestantism has been limping along on the left leg for 15 years. What's needed today, both in the church and in religious programming is body and soul."

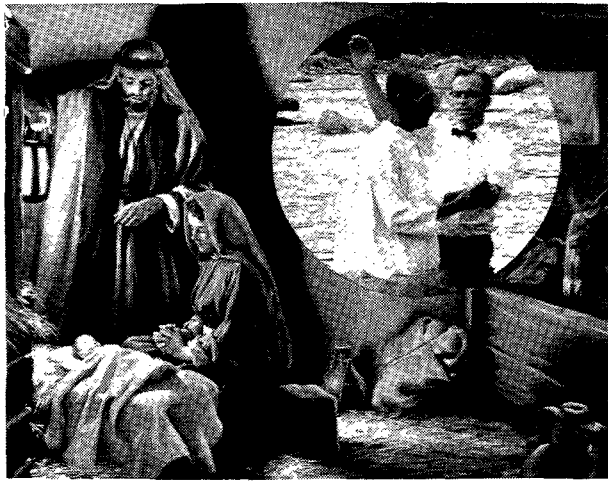
R. N. S.

Ministry

During

HOLIDAY

SEASONS



RUSSELL HARLAN, ARTIST

GEORGE E. KNOWLES

Ministerial Association Secretary, Canadian Union

TRIPS to distant places and entertaining visitors might appear to frustrate the work of the gospel during holiday seasons, but there are advantages and compensations connected with these special seasons of which the gospel worker should be mindful.

Summer Months Fruitful

Many a pastor has made the sometimes barren summer months fruitful in terms of soul winning by coaching the youth of the church in the conduct of an evangelistic campaign. What better way to recruit youth for the Master's service! Repeated demonstrations have shown that our youth can attract a crowd and can present the message in such a way as to win souls. This could be the answer to evangelizing some of the small towns and suburbs where a series of meetings has not been held for many years.

The vacation months afford an excellent opportunity for a pastor to get close to the young people of the church. Those of our youth who have neglected baptism should be sought out and encouraged. All youth need opportunities to serve so that Christianity becomes in their experience reality rather than theory.

While summer may not be the ideal time for meetings in some areas, it would

be better to hold a summer effort than no effort. An attitude of optimism and enthusiasm coupled with proved methods will produce a harvest of souls even in the summertime. "Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible."—*Christian Service*, p. 67.

Christmas Season—New Birth

We should preach the gospel in season and out of season, but there are certain seasons that are especially appropriate for an appeal for surrender and baptism. What greater gift could any mortal make to the Master to honor His birth than the gift of oneself in full surrender? The new birth to honor the Saviour's birth. Year's end provides the basis for a natural appeal to start the new year with Jesus. A baptismal service might be planned for the last Sabbath of the old year, or a special New Year's Eve service might be built around a baptism.

Spring—the Resurrection

It is no compromise with paganism to preach on the resurrection theme in the spring. The time of year when new life is springing forth in woodland, field, and garden is an ideal time to appeal for the

surrender that makes possible that new life in Christ. His resurrection is compared to the new life that begins for us at baptism.

Mother's Day

Mother's Day might provide the ideal occasion for appealing to those who could answer the prayer of a Christian mother by taking a stand for Christ. In some cases that mother may have fallen asleep in death feeling that her prayer was unanswered. What a joy it would be if she should awaken from the sleep of death when Jesus comes to find that the answer to her prayer had only been delayed. Those with mothers still living might cheer that mother's heart on Mother's Day with a gift sweeter than the loveliest roses—the news that a wayward son or daughter, perhaps in a distant place, has been baptized. There are husbands who could give their wives the Mother's Day gift of a home united in Christ.

Thanksgiving

The appeal of the Thanksgiving season is apparent. What truer token of thanksgiving to a beneficent heavenly Father could there possibly be than the gift of oneself? Occasionally it is possible to schedule a baptism to coincide with a birthday or an anniversary, thus making it truly a high day.

In order to make these special baptisms truly successful, it is necessary to plan them and promote them for several weeks in advance. As you visit prospective members, mention the plans for a baptism during the coming holiday season. You will be delighted to see the added appeal provided by relating baptism to other established sentiments. Especially effective is this plan in working with those who keep delaying their decision for baptism.

A pastor and his wife were delivering love baskets to the elderly members of the church just before Christmas. The daughter of one beneficiary was visiting her mother when the love gift was delivered. So impressed was she by this gesture of kindness on the part of the pastor and his wife that her own interest in the church was revived. She invited the thoughtful pastor to visit her home. Within a year the daughter, her married son, and his wife were baptized by this pastor who had a vision of ministry to others during the holiday season.

If ministers and lay members go forth bearing the message in word and deed "they will find their harvest." Youth, and laymen in general, will work with and for a pastor who will claim this promise and venture forth to proclaim the message in city suburbs and country towns. "They will find their harvest wherever [and we might add, *whenever*] they proclaim the forgotten truths of the Bible."

FEEDBACK

Three Cheers for Jack Hyles

DEAR EDITOR:

I noticed in the May issue of *THE MINISTRY* the article by Dr. Jack Hyles, who is the pastor of the First Baptist church in Hammond, Indiana.

Jack Hyles is one of the finest soul winners in all of North America. Would to God that all our ministers across the country would adopt some of his soul-winning philosophies and plans. The twelve points in his article need to be very seriously considered by every Seventh-day Adventist minister. Many set up a situation that makes soul winning almost impossible, and then they try to go ahead and win souls. It is almost like trying to plant seeds on top of the pavement in front of your house. It just won't work.

W. R. MAY

CORRECTION: The writer of the article "Ingredients of an Evangelistic Church," which appeared in the May *MINISTRY*, page 20, is Dr. Jack Hyles, not Hules as mistakenly given.

An Appeal for Balanced Programs

DEAR EDITOR:

This letter is to express appreciation for the article by Jack Hyles which appeared in the May issue of *THE MINISTRY*.

It seems that Seventh-day Adventist ministers are thinking in only two areas; one, pastoral work, and the other, public evangelism. It was heartening, even though you had to go to the First Baptist church to get it, to see something emphasizing what Ellen G. White has indicated, namely that the work of the church will never be finished until the membership comprising our churches and the ministry unite. I think there is a great deal more that needs to be done and said in the pages of *THE MINISTRY* as to what the total church program is all about.

The Baptist Church, of course, has placed a high emphasis on a total church program. Their entire evangelistic and outreach activity revolves around their Sunday school program. I have been at many of their meetings. Their growth is phenomenal, and I must confess that I think it is because they

are using the Sunday school approach as their evangelistic media.

I would therefore say that I could wish the *MINISTRY* magazine would give a more balanced presentation to the ministry of the denomination, helping them to see what the total church program involves.

CLARENCE C. KOTT, *Secretary*
Pacific Union Sabbath Schools

Am I an Old Foggy?

DEAR EDITOR:

I regret that there is a growing carelessness in many of our churches regarding the use of the Week of Prayer *Review* readings! In some cases the pastor says *nothing* about them! He leaves those members who subscribe for the *Review* to read them anytime they like, and those who do not subscribe never get the message contained in those articles so carefully prepared. In a few churches I know of (where college students come to take the pulpit once a month—for practice) a sermon was preached that had no connection with the Week of Prayer topic! I feel that since this is a training program for college students they should be trained to use the readings that are “to be read in all the churches.”

When this was not done, one church skipped that Sabbath's reading, and went on with the rest of the week. While another church delayed the Week of Prayer a whole week and started the next Sabbath! The result was that they were not having their Week of Prayer at the same time the other churches around the world were having theirs. In a few of the larger churches some preachers think they are so good themselves that they can do better than those who prepared the readings.

I wonder if I am just an old foggy? If we are not going to follow the Week of Prayer program why don't we stop printing in the *Review*, “to be read in all the churches”?

NAME WITHHELD

When the “Right Arm” Was Used

(Continued from page 10)

help them in every way possible, and not just to persuade them to change their church membership.

I am firmly convinced that the use of our total message for the total man yields results not only quantitatively but qualitatively which cannot be gained in any other way. Frankly, I would hesitate to ever enter into another major series of public meetings without using this approach.

355 Baptisms

To date, 355 souls have been baptized. Since this was a totally coordinated program we are happy to give credit to a faithful

army of literature evangelists who covered the entire town with literature. More than 300 of these souls that were baptized were contacted by our literature evangelists. Our church members performed marvelously well in bringing their friends to the meetings. After nearly eight weeks of meetings, Pastors Montana and Rosco finished up the series with a Bible-marking program. This fine follow-up work doubled the baptisms. Another fruitful by-product of this approach was the invitation to a number of different schools, colleges, and universities to present messages dealing with smoking to their students. About 9,000 students were reached in this manner. We were introduced as Seventh-day Adventist doctors and ministers and the Better Living Center was well advertised through this medium. These invitations included Roman Catholic colleges, to which we never would have gained admittance if the traditional type of evangelistic program had been used. We feel that the impact on the entire city was of such a positive nature that all outward opposition was eliminated. This is a unique blessing in a strong Roman Catholic city.

Perhaps the greatest contribution received from following the Lord's counsel is the inspiration gained by the evangelistic team. Many of us have gone back to our respective fields of labor to put into practice the things learned during this field school. Whether this plan will work in all areas, I don't know. But the Lord has told us to work along these lines. Try it, and leave the results to Him.

J. R. S.

Pope Upholds Papal Teaching Authority, Cites Respect for Freedom in Research

In his opening address to the members of the International Theological Commission meeting in Rome in a closed three-day session, Pope Paul VI reaffirmed his stand on the authority of the papal magisterium (teaching authority). He assured the commission, however, that his intention was to respect “freedom of expression in theology and in research,” and to admit “a variety of theological views.” “The authority and security of our magisterium,” the Pope told them, “derive from God Himself, our one and supreme Master. They are essential for the government, stability, peace and unity of God's church. He who refuses to listen to this magisterium, or attacks it, assails the one true Church and therefore incurs a grave debt in regard to the souls that have the faith or are seeking it, and undergoes responsibility before God's judgment.”

R. N. S.

Coordinated Evangelism

R. A. THOMPSON

Ministerial Secretary, Wisconsin Conference

THE message of Christ must reach every kindred, tongue, and people before our Saviour's return. One of the areas of evangelism that will help us to hasten that day is in coordination. This means a planned program beginning with the office staff and reaching through all the departments of the church to every member. Total involvement and teamwork are needed if the church is to be the witness God wants and the public evangelistic meetings fruitful. With this in mind the Wisconsin Conference has developed a plan that is proving quite successful.

The Wisconsin Plan

Preparation begins six to eight months before the meetings are to be conducted. If the meetings are to be held in the spring, the coordinated program is launched in September or October of the preceding year. If it is a fall series, the program begins in February or March. Our first meeting is a planning session with the church board. Here the over-all program is explained and enthusiastic support enlisted from the church leadership. This meeting is conducted by the Ministerial Association secretary acting as the conference evangelism coordinator.

In order to make this a strong lay program, a layman and an assistant are selected to lead out in a Bible study program under the direction of the pastor. Also, at

this meeting dates are set for the various conference departments to work in the preparation schedule.

About a week later the program is launched during the Sabbath morning service by the conference evangelism coordinator. The sermon presented stresses the finishing of the work of God and closes with an altar call. All who want to become involved in the preparation plan are invited forward in a rededication service. A specific appeal is made for members to participate in the Bible study program.

Training Classes

That same Sabbath afternoon the conference lay activities secretary conducts a meeting for the formation of Bible study teams, followed with an additional three or four training classes. The Bible study teams are given instruction on how to locate interests and start a study, how to conduct the study, and how to ask for decisions after each lesson. The Bible Says lessons are used but are not removed from the student's home. The teams are taught to enter the homes with a lesson of their own already filled in and are asked to go through the lesson briefly with the student each week. The lessons are never formally graded, but are discussed thoroughly by the student and study team. The next lesson is left for the student to study the following week.

Every Sabbath afternoon the local coordinator calls a brief meeting at the church for prayer, the passing out of new names that have come in from the Code-a-Phone or other sources, and for brief reports or experiences. Then the teams are sent out on their studies. This Sabbath afternoon meeting plays a vital part in keeping the enthusiasm strong.

During the same week that the training classes are being conducted the conference publishing secretary assembles a group of literature evangelists in the area for a group canvass designed to discover those interested in Bible studies. The literature evangelists take study teams to these interested homes the following Sabbath afternoon and assist in getting the studies started. Some of our best studies have begun this way.

Every Department Involved

As the Bible studies get under way appointments are set up that give every departmental man a part in the program. Each man works in his own area, but all are coordinated toward the same goal—the evangelistic meetings that are scheduled. The conference MV secretary conducts a rally to involve all the young people in friendship teams, Bible study teams, or in other ways to help prepare for the meetings. The conference Sabbath school secretary guides the Sabbath school into a well-organized evangelistic team searching for souls. All former members or missing members are contacted, and new Sabbath school members are sought.

The conference educational secretary is asked to see that all children of baptismal age whether in church school or not, are given special baptismal instruction just before the series begins, so they will be planning for baptism and will be properly prepared. This way none of the lambs of the flock are missed. The conference temperance secretary visits the church and endeavors to build strong active temperance units in the church and school. Temperance programs can be scheduled for the public schools, and other projects launched to gain interest in our message.

About once a month one of the departmental men is present for the worship service to help keep the program moving, each man working to upgrade his department by involving laymen in the preparation schedule. The conference public relations secretary works with the local public

relations secretary, the evangelist, and pastor to help advertise the meetings in a way that will reach hearts. The conference stewardship secretary conducts a series of three or four lectures about a month before the meetings begin, on the principles of true stewardship of both time and money. All members are urged to rid themselves of any selfishness that might stand in the way of the outpouring of the Holy Spirit.

The pastor, of course, is in the center of every phase of the preparation schedule, visiting with the Bible study teams after lesson number nine, and keeping the various departments working together harmoniously. The last two weeks everyone is urged to visit all friends and interests, urging them to attend the series with them. The churches that enter into a coordinated preparation plan such as this will be ready for the evangelist to come. They will support the meetings, and souls will be won to Christ.

"What Saith the Scripture?"

In Isaiah 65:22

Declaring, through His prophet Isaiah, some of the wonderful conditions that will obtain in the new earth, the Lord God says in part: "*As the days of a tree are the days of my people*" (Isa. 65:22).

Is this rendering of this declaration of God true to fact? It is, if a deathless tree in heaven is meant. Otherwise, it is not, for, certainly, the trees of this earth are subject to death.

The persons who translated this passage into Greek for the Septuagint and those who translated it into Aramaic for the Targums, seem to have been certain of this scripture's true meaning, for, in the Septuagint, as rendered in English, the above-quoted statement reads as follows: "*As the days of the tree of life are the days of my people,*"¹ and in the Targum of Isaiah, as translated into English, its rendering is almost identical: "*As the days of the tree of life shall be the days of my people.*"²

Not just "*as the days of a tree*" are to be the days of God's people in the new earth, but "*as the days of the tree of life*"! This means life without end, for such is the life of the tree of life! This means days *ad infinitum*, for such are the days of that wonderful tree!

W. E. READ

¹ English translation published in *The Septuagint Version of the Old Testament* (Samuel Bagster and Sons Limited, London, England, reprint by Harper and Bros., New York), p. 901.

² *The Targum of Isaiah*, Edited with a translation by J. F. Stenning (Oxford, at the Clarendon Press, 1949), p. 216.



SHOP TALK

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

BIBLIOGRAPHY FOR MINISTERS

The Seminary Student Forum of Andrews University has done all ministers great service in preparing the *SDA Seminary Theological Bibliography*, published this summer. Prepared by the Seminary faculty, this 110-page bibliography lists more than 600 annotated books related to the minister and his work. It should prove an invaluable aid to theological students and ministers in building up their pastoral libraries.

The cost is \$1.50. Send to The Seminary Student Forum, Andrews University, Berrien Springs, Michigan 49104.

CODE-A-PHONE MACHINES

Two Code-a-Phone Model 770 machines are available at a greatly reduced price to any church desiring to set up a Dial-a-Prayer or Dial-a-Message evangelistic outreach program. Communicate directly with the Takoma Park SDA Church, Takoma Park, Maryland 20012.

TABERNACLE TAPES SERMONS FOR SHUT-INS

Twenty shut-in members of the Battle Creek Tabernacle now join in the regular worship service each week via tape recordings. Since January 10 the tabernacle has been using electronics to bridge the communication gap between those who are not able to come out to worship each week and those who are.

The tabernacle board recently authorized the purchase of additional cassette recorders for this expanding program. Currently there are eight machines and approximately 11 active teams taking them each week to the waiting listeners.

Robert Korver, coordinator of this new service, and his wife, who were baptized less than a year ago, find this program both challenging and rewarding.

Behind the scenes is Don Ruskjer, chairman of

the tabernacle audio-visual committee, who records the service each Sabbath. In addition to the recorded cassettes for the shut-ins, Don makes a master tape of each service, which members may borrow and copy or just listen to if they missed a particular Sabbath.

Thus, many hands and talents are combined each week at the tabernacle to bring a special Sabbath blessing to our senior citizens and others who are shut in. They may be shut in, but they are not shut out. It is just one more way the tabernacle is saying, "We care about you."

PHONE SERVICE FOR TROUBLED PEOPLE IS HELPING THOUSANDS

Over a three-week period 1,422 troubled people in New York City have picked up their telephones in desperation and dialed (212) 686-3061. Each call was promptly answered by a friendly voice and a beginning was made in solving a problem. Now in its fourth month, the Help Line Telephone Center sponsored by Marble Collegiate church in the heart of Manhattan has helped additional thousands through its Dial-a-Shoulder program. ("Call any time and somebody will talk to you about any problem," say the car cards.) Pastor of the church is Dr. Norman Vincent Peale who is also director of the Foundation for Christian Living in Pawling, N.Y., which, with his church, supports the Center. For the hundreds of lonely shut-ins for whom a friendly chat makes life more bearable, there is the Cheer Ring group, whose members regularly call them to hear if things are all right. All volunteer interviewers at the Center—who speak several languages among them—have undergone intensive basic training, tests, and seminars conducted by psychiatrists, social workers, city police, and health and welfare specialists.

"We have 150 trained interviewers now," says the Reverend George L. Head, an American Baptist, who is supervisor of the Center, "but we could use 210 right now." The telephones in the large modern glass-enclosed booths never stop ringing. There are always at least four volunteers on duty in each shift with additional personnel during overlapping shifts from 7:00 A.M.-12:30; 9:00 A.M.-5:00 P.M.; noon to 6:00 P.M.; 6:00 P.M.-11:00 P.M.; and 11:00 P.M.-7:00 A.M. Calls average 200 every 24 hours.

R. N. S.

Greek Press Reports Priest Observes 123d Birthday

According to press accounts in Athens, Father Demetrius Lontas, who served the village parish of Verniki, Epirus, for 90 years, marked his 123d birthday on January 28. Father Demetrius, described as in "perfect mental and physical condition," has an 80-year-old daughter still alive and more than 70 grandchildren and great-grandchildren. Reportedly he often travels on foot to the neighboring town of Paramythia to visit members of his family.

R. N. S.



BOOKS

***The Power of Maturity*, Louis Binstock, Hawthorne Books, Inc., 70 Fifth Ave., New York, N.Y., 1969, 179 pages.**

Although more a treatise on the ideals and values of social and emotional maturity than a guide to attaining it, this book is very readable and stimulating.

It defines maturity, then tells what it is not, and then lists "ten pillars of maturity." The ten: reality, flexibility, independence, responsibility, confidence, control, purpose, love, patience, and hope.

The major portion of the book is about you and the various relationships that may be wholesome and rewarding with maturity, or problematic and disappointing without. Some chapter headings: "You and the Inner You"; "You and Your Spouse"; "You and Your Child"; "You and Your Livelihood"; "You and Your Happiness."

Its closing chapter, which presents a series of personal analyses for appraising one's own maturity quotient, appeared in the March, 1970, issue of *Reader's Digest*.

Louis Binstock, of Chicago's Temple Sholom, is a noted personal counselor. His Jewish viewpoint is often evident, especially in the illustrations he uses, but his inclusion of New Testament quotations and Christian principles is remarkable.

I consider the book especially valuable to pastors for the comprehensive and perceptive treatment of home relationships in the chapters on "You and Your Spouse" and "You and Your Child"—something excellent to lend to people groping for solutions.

CHARLES R. BEELER

***The Christian Life and Salvation*. Donald G. Bloesch, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1967, \$3.50.**

The relationship of the Christian life to salvation is the theme of this book. While the author deals with all the tenses of salvation, i.e., the past, the present, and the future, he is concerned to emphasize especially the present tense in this volume.

In emphasizing the relationship of the Christian life to the sacrifice of Christ on the cross, he is careful to avoid the always present danger of legalism. On the other hand, he feels it is inadequate simply to speak of the past work of Christ. Salvation he sees as a paradox in which there is a coincidence of divine and human freedom. On the one hand, God alone is not the actor, and on the other hand, man does not achieve his salvation by working alongside of God. "It is not Christ in and of Himself but Christ in man who accomplishes our salvation; it is effectuated not by the independent or autonomous man who works with Christ but by the Spirit-empowered man, the man in Christ."—Page 129.

This book is of interest to Adventists because the author's emphasis has been our emphasis. The necessity of obedience, or as he expresses it, the carrying of the cross, has been an important emphasis in Adventist theology. We can learn how to express ourselves to avoid the charge of legalism. The weakest section in this work is that dealing with the problem of death and hell in the chapter on future salvation.

SAKAE KUBO

***I Stand by the Door*, Helen Smith Shoemaker, Word Books, Waco, Texas, 1967, 220 pages, \$4.95.**

I Stand by the Door portrays the life of Sam Shoemaker. There are few men who have touched the lives of as many people as did he, and with the same results. As a minister and a man he stands head and shoulders above many who classify themselves the same. An acquaintance with his life is a rather traumatic experience for any man engaged in the gospel ministry but will prove very profitable.

This book cannot be taken lightly. Its title describes a man who sees himself as a door through which men walk when they find God. It will cause a man to compare his life with this spiritual giant and will lead him to carefully examine his own motivations and relationship to the pastoral call.

This biographical sketch of the life of Sam Shoemaker gives illustration and power to the driving force behind him—a love of personal religious work. When he speaks of letting the parish work steal all your time, no minister is in doubt of what he is describing. But his life demonstrates the ability to overcome that hurdle and develop a ministry shaped to the individual. Every Adventist minister should study what this man accomplished in his life.

Sam's wife, Helen Smith Shoemaker, has done a superb job of writing the story of this man's life while at the same time giving her personal insights into what made him such a great power. The accomplishments of his ministry stagger the imagination, but the methods of his work are available to all. No one can read this book and remain the same person.

DARYL L. OCHS



NEWS BRIEFS

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

Hesburgh Sees Diversified but United "Christian Family" by Year 2000

By the year 2000 there will be one diversified but united Christian family, Father Theodore Hesburgh, CSC, predicted in Princeton, New Jersey. The president of the University of Notre Dame spoke at the commencement exercises of Princeton Theological Seminary, a United Presbyterian institution. His topic was "A Roman Catholic View of 2000 A.D." Ecumenism, he said, is a testimony to the working of the Spirit in the modern day. Father Hesburgh told the Princeton graduating class he was not bashful in predicting unity among Catholic, Orthodox, and Protestant traditions. He foresaw diversity in worship but welcomed the time when a "billion people can stand up in the world and say, 'We are followers of Christ.'" By the turn of the century, he continued, there will be an "enormous concourse" between Christians and persons of other religions. He advocated steps in the next thirty years to launch conversations with those who have no religious belief at all. Summing up, Father Hesburgh stated: "Ahead theologically and religiously, then, is one great Christian family reunited at last, one great world of religious belief in conversation with the rest of the world."

It's a Bird . . . It's a Plane . . . It's Super Worshiper!

A man literally dropped out of the sky to attend Sunday school and worship on the second "Transportation Sunday" held at Northside Baptist church in Charlotte, N.C. William F. Yates parachuted out of a plane at 8,000 feet and drifted down to a golf course near the church. He won the prize for the most unusual transportation. The former paratrooper then joined 1,832 Northside members who were arriving on minibikes, skates, horses, bicycles, trailers, and floats. A flag on his parachute read, "Follow Me to Northside," the slogan on the congregation's seventeen buses. A church collection went to purchase another bus. "Transportation Sunday" is designed to protest the idea that Sunday school is no longer relevant. The church states that it is so relevant people should come no matter how

they get there. The Reverend Jack Hudson, Northside pastor, arrived on a float depicting the beginnings of the church. Accompanying him were twenty-nine charter members of the congregation, founded sixteen years ago.

McIntire Radio Stations Lose Licenses in an FCC Ruling

Two seminary-owned radio stations, WXUR and WXUR-FM in Media, Pennsylvania, lost their licenses in Washington, D.C., as the Federal Communications Commission voted unanimously to refuse renewal, charging the owners with ignoring their "plain duty to the public." Board chairman of Faith Theological Seminary, the stations' owner, is Dr. Carl McIntire of Collingswood, N.J., the ultra-conservative preacher whose program, 20th Century Reformation Hour, was featured on WXUR and is heard on hundreds of stations around the country. FCC Commissioner Robert E. Lee, who supervised the decision, called the 6-0 ruling by the commission a "landmark case," but added that he expected it to be settled before the U.S. Supreme Court. Benedict Cottone, attorney for the stations, said the station owners are prepared to "go all the way to the Supreme Court." In the meantime, the stations were ordered to go off the air by midnight, September 1. The stations are charged with violations of the FCC's 21-year-old Fairness Doctrine, under which broadcasters are required to give time for "opposing viewpoints on controversial issues." Mr. Lee said this is the first time the FCC, which has processed thousands of requests over the years, has refused to renew a station's license because of Fairness Doctrine violations.

New Catechisms, "New Religion" Assailed at Wanderer Forum

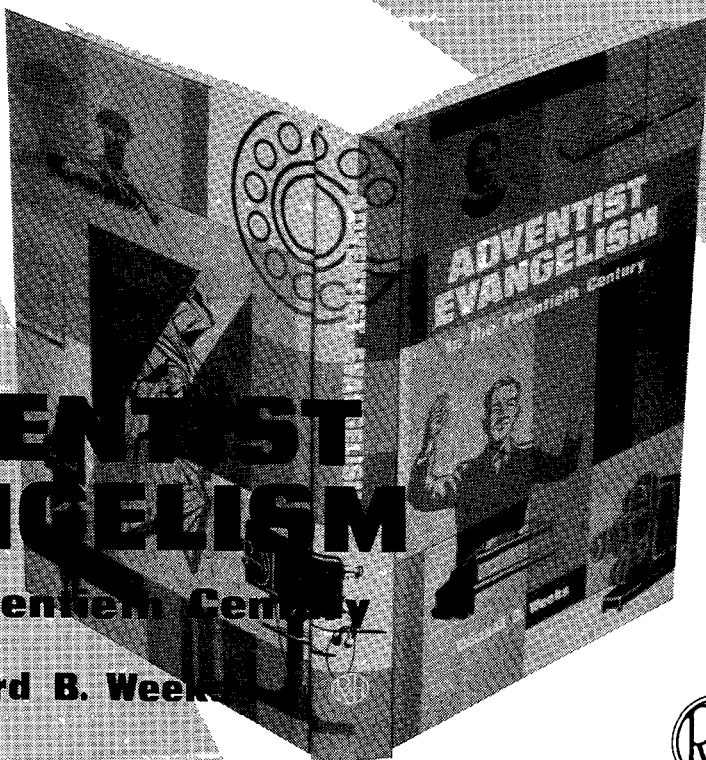
A scathing attack on new catechisms being used in instructing Roman Catholic children and on the "new religion" espoused by some theologians was made in Minneapolis at a meeting of conservative Catholics. Addressing the sixth National Wanderer Forum, Mrs. Theresa Ickinger of Pennsburg, Pennsylvania, said the Catholic Church is "reaping a harvest of heresy" as a result of the teaching advanced in new catechisms which she described as "poisoned waterholes." "The 'new religion' has sown the winds of moral anarchy," she asserted. "Before our very eyes our children are being swept into a whirlpool of despair; robbed of their birthright; cheated of a faith purchased for them by the blood of the martyrs; Joseph is again sold into slavery by his brothers; Christ feels anew the cold lips of Judas on His cheek." Mrs. Ickinger, a mother and housewife trained in theology, said that "every one of the principal truths of Christianity" is attacked in the new catechisms. "Under the guise of 'love' any immorality excused; any lie accepted; any blasphemy tolerated. The Gospel of salvation is abandoned for the social gospel; detachment is scuttled for 'involvement'; self-denial yields to self-fulfill-

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ment. The Mass is mutilated; the Blessed Sacrament outraged; the Mother of God insulted. The cross disappears from the textbooks replaced by the so-called 'peace symbol' the historic cloven hoof of Satancraft, the mark of the Beast; and all bow down to the golden man—the abomination of desolation.”

U.S. Rabbi Condemns “Second-Class” Status of Reform Jews in Israel

The president of the Central Conference of American Rabbis (CCAR) has called for an end to the “second-class” status of Reform rabbis in Israel. Rabbi Roland B. Gittelsohn, of Boston, leader of the Reform rabbinical group in the U.S. and Canada, said he deplored the “abysmal ignorance” of Israelis concerning Reform Judaism. The CCAR held its annual meeting for the first time in Israel. “Eventually, we too must have equal rights as Jews here in Israel,” the Reform leader said. “We will never be satisfied until every Jew is entitled to practice whatever type of Judaism he wants to practice—or not to practice.” In Israel, Reform or Conservative rabbis are not allowed to perform all ministerial duties—officiating at weddings or serving as military chaplains. These rites may be practiced, however, by non-Jewish clergy (Moslem, Christian).

Aides of Pope Tell Eban the Vatican Has No Political Aims in Mid-East

Foreign Minister Abba Eban of Israel said in Jerusalem that a Vatican spokesman told him the

church has no political aims in the Middle East. On his return from a visit to Italy, Mr. Eban told newsmen he had met with a representative of Pope Paul VI in Rome. “During the meeting,” he said, “it was made clear to me that the Vatican has no political aims in the Middle East, and is interested only in development, peace and religious values.” Mr. Eban added that relations between the Vatican and Israel were “becoming closer.”

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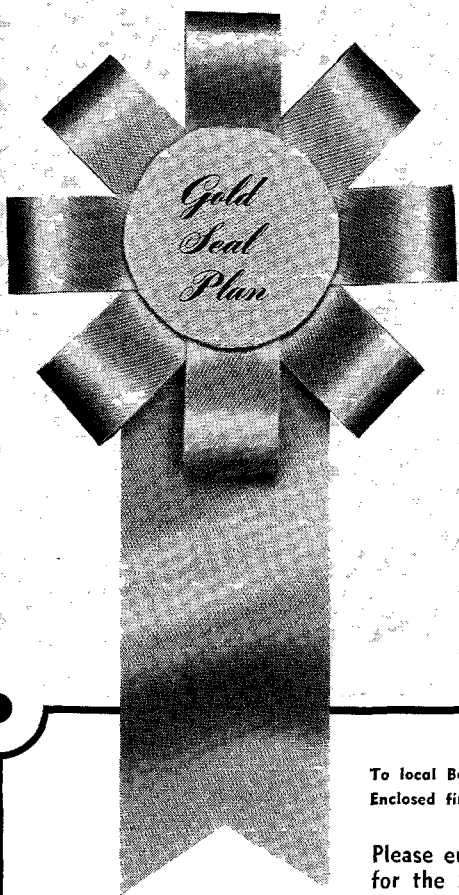
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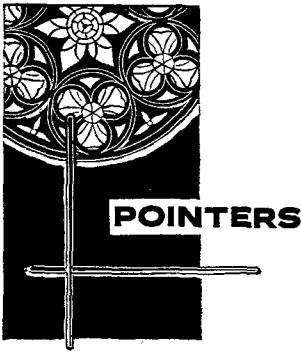
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UNTAMED "WHAT we really fear, though we may never say so, is not atomic energy but human treachery. We are untamed."—H. C. PHILLIPS. And this we have cause to fear. Man cannot control man, man cannot control himself. Having rejected God, the only man-tamer, what have we left but the chaos of confrontation? Ushered on by the rhythmic drumbeat of satanic sophistry, man stumbles unwillingly toward the final consummation.

The last vestige of restraint soon to be cast off, trickles like sand from the hourglass. The gospel of Christ is man's last hope of redemption now and hereafter. It provides the only true motivation for service to God and man. It gives significance to, and a reason for, life on this earth. Without the gospel man knows neither where he is from, why he is here, or where he is headed. Only the *saved* live without fear. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," the psalmist said. This world is such a valley. The split atom has mothered its own brand of fear. Planes crash, ships sink, automobiles collide, men breathe pollution, drink pollution, and eat it. Pestilential microbes stalk us from the cradle to the grave. Death casts its shadow wherever men walk the earth. But the thickest gloom is engendered by untamed man. Only Christ can tame him. That is why all earthly governments must ultimately fail. Untamed man tends to self-destruction. To tame him is to save him, and, by God's grace, save him we must.

E. E. C.

THE CROSS AND OBSCENITY ONE of those "underground" presses printed on the front page of their newspaper a picture of a group of policemen raping the Statue of Liberty. According to those who saw it there was little left to the imagination. The dean of this Midwest university labeled it obscene and banned the sale of that issue on the campus. A local campus clergyman praised this same issue as a brilliant social commentary.

An elderly U. S. Supreme Court Justice faces the possibility of impeachment. One of the charges is that he permitted publication of an article under

his name in a magazine that some claim contained "hard-core pornography." Some months ago this same Justice was featured in an hour-long TV interview. His attitude toward obscenity and pornography was ultra liberal.

Who is right and who is wrong when it comes to defining obscenity? Is the Supreme Court correct when it claims that in determining what is obscene one must first determine "whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interests"?

This standard of judgment reverses society to the period of the Old Testament judges when every man did that which was right in his own eyes.

The true minister settles the question by lifting high the cross of Christ. Language can be judged in the light of the cross. One look at the cross of Christ can tell a man what is obscene. It is the story of the cross that motivated Paul to present a stockpile of the right kind of four-letter words when he declared, "Finally, brethren, whatsoever things are true, . . . just, . . . pure, . . . think on these things" (Phil. 4:8). Let the people in your churches see the cross of Christ in your preaching and they will have no difficulty determining what is and isn't obscene.

J. R. S.

HORIZONTALISM WITH a roar of the engines, the giant plane leaps forward, impatient for the sky. She begins the vertical climb. We can no longer measure our speed by earth objects, rapidly passed, or the runway now *before, now beneath, now behind*. We have forsaken the horizontal for the vertical. Carnal comparisons are of no value now. What matters now? That the engines perform with maximum efficiency and that all systems respond to the stresses of the climb. We will henceforth know not the "security" of matter, for we have left the clime where "you are not expected to aspire to excellence; you are expected to make peace with mediocrity." We are air-borne. We are where only excellence will survive. Thus only may we show our people "a more excellent way." Our sermons, visits, and administrative leadership must reflect the spirit of the vertical.

Our plane levels off at 38,000. The throaty roar of jet engines now gives way to the gentle whine or the kitten's purr. The rarefied air of the higher sphere becomes as familiar as the planet Earth. We will know again the uneven path of the land below, but we will never be the same, just knowing what's above our heads.

E. E. C.