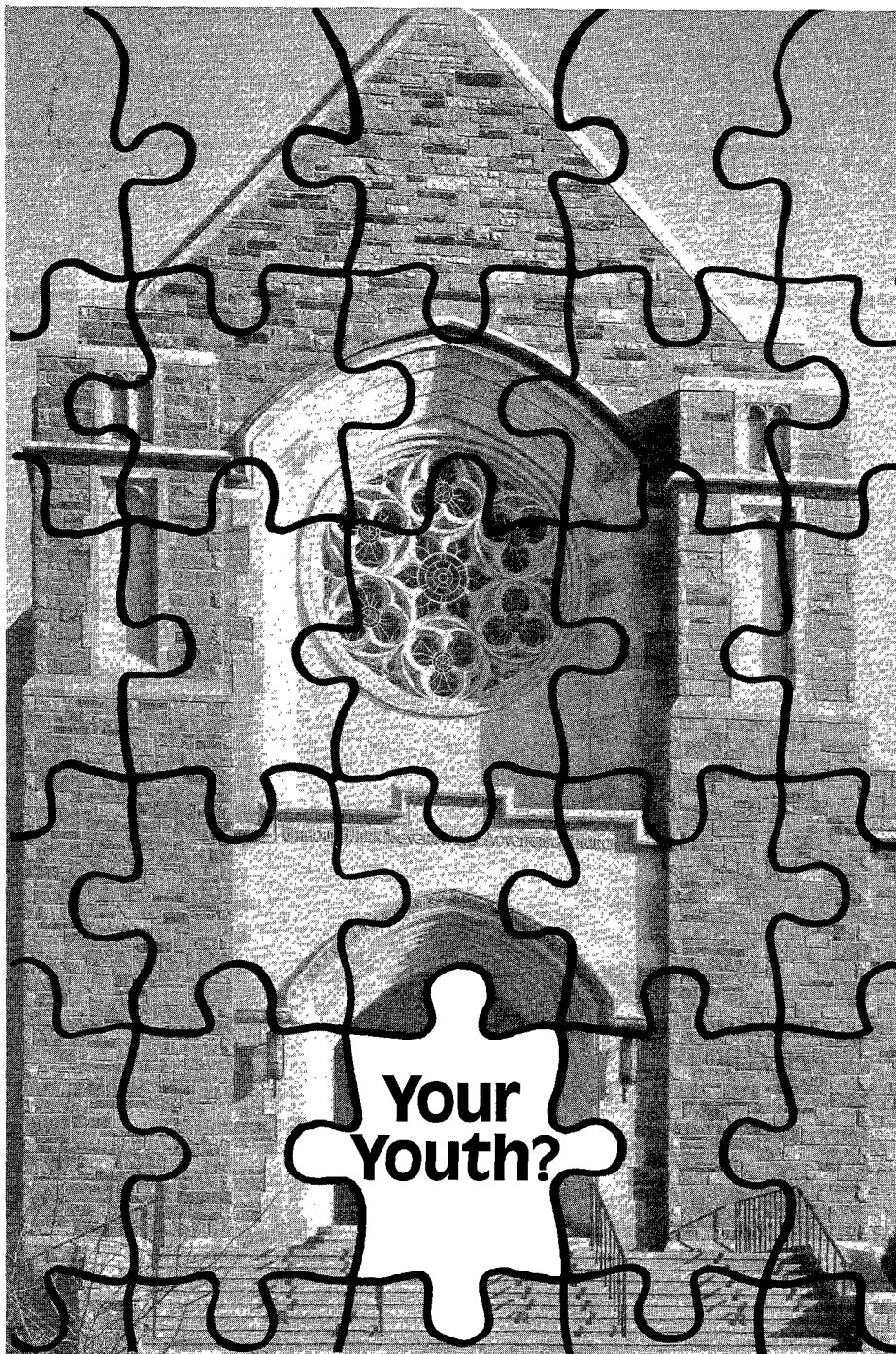


FEBRUARY '71



THE MINISTRY

the voice of the
seventh-day adventist
ministry

THE MINISTRY

Volume XLIV No. 2

THE VOICE OF THE ADVENTIST MINISTRY

Published by The General Conference Ministerial Association.

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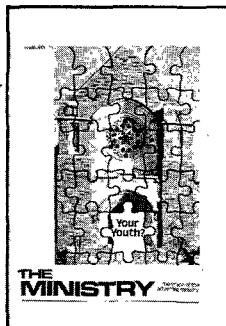
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THE MINISTRY: Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$5.00 a year; 50c a copy. Prices slightly higher in Canada. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

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2 FEBRUARY, 1971



YOUTH EVANGELISM— Let it Happen

WILLIAM A. HAYNOR

Associate Pastor, Sligo Church, Takoma Park, Md.

THE basic idea is to allow things to happen. The elusive "secret" of youth involvement in church activities and specifically in evangelistic outreach is just that simple—and just that hard.

It is simple because the initiative for planning and action in such a concept as this is left mostly with the youth themselves. It is difficult because we as pastors and leaders are extremely program oriented. How we delight to tread the labyrinthine maze of organizational intricacies, then to emerge from our workshops to astound all at the brilliance of our planning! Instead of catalysts, as God has designed, we play too much the role of protagonists in a drama that only God can unfold. To win applause is not difficult. To gain cooperation in such an important

work as soul winning is the work of God's Spirit alone.

Global Significance

A conclusion we need to recognize is that what God wants to do with our youth and churches for evangelism is just too big to program! Hence, the unstructured approach. Not that no structure will emerge, for it surely will and must. What will finally appear if we allow it, however, will be an endeavor so beautiful in its spontaneity and so variegated in its outreach that in chorus will come the acclaim, "What hath God wrought!"

Anyone attuned to what God's Spirit is initiating in the hearts and minds of our young people in academies and colleges



across this entire land will immediately recognize these words to be no mere theory. God is manifestly at work this very hour in the completion of His own plan which has global significance! He invites us to be part of *His* plan. If we submit, as many of us have tried to, somewhat unexpectedly we will find ourselves working harder, not less. We will be praying longer, not shorter. And ironically, we will be planning more too. Unstructuredness is surely not equivalent to laziness!

Discovering Christ

The first thing we must allow to happen in this "unstructured" scheme of youth involvement in evangelism and witness is their discovery of Christ. There will be no response in witness if there is not first an experience in Christ. They must be won before they can win.

It has appeared to a number of us that in this process of spiritual renewal for youth there are two gaping pitfalls that need to be avoided:

1. "Pulpit thumping." Youth will almost always respond more to sermons they do not sense as sermons. We need to identify. Share. Not in the superficial manner of reference ad nauseam to contemporary "hip" language or favorite youth pastimes, but rather in the vital sense that as we too are found sinners in Christ we long with them for the continual satisfaction of our deepest needs and the alleviation of fear and anxiety. Is God leading His ministers? Surely He is! Then let us share our joy at least as much as we share our doctrine.

We need to be careful, of course, that in this effort to share our experience with the youth we do not scramble to describe in vivid detail every sordid event of our past. This only tends to make evil that much more attractive. "If the preacher lived through it, so can I," say too many youth in response to this type of witness. God invites us to accentuate the answer, not the problem. Our humanity is quite convincing enough apart from a detailed accounting of our histories.

If we avoid "pulpit thumping" we need also to avoid pulpit monopolizing. It seems imperative that we share with our youth not only our experiences of joy, but also our pulpits, for they too will have an experience to share! This may be a real struggle

for some of us to "sacrifice" our pulpits in such a way as this, but again, is it within our power and prerogative to *make* revival happen or *allow* it to happen in God's Spirit? Christ pleads for room to work in our churches. Interestingly, this very thing of spontaneous sharing by youth has been done recently during the worship hour in some of our largest churches with the most therapeutic effect. And let us disdain the temptation to structure this sharing into something like a clever series of sermonettes. As the young people might put it: Let the Spirit do His thing! Be out ahead, preacher, but don't get in the way!

2. A second snare to assiduously avoid is culture harping. And we should make no mistake about it, youth today sense themselves as part of a definite culture. Their music and dress are symbols of this identity. For many young people even of our own ranks their link through these symbols to one another is the only real ground they have found in life. We desire more for them in Christ, but we can be assured of one thing: they will never let go of superficiality until we have first shown them depth. And what greater depth can we reveal than that which God has already revealed to us in Christ—the complete acceptance of us in His love?

A favorite passage of many converted "turned around" youth today is Romans 5:6-8: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." It would appear that what God requires of us as leaders is to accept as He accepts. No strings attached. No questions. What we often ask our youth to "give up" they cannot give up unless grounded first in the gracious, loving acceptance of Christ. Those who have dared share in this divine experiment have found their churches turned upside down for God.

What this may mean in more specific terms is that we need first to lead our young people to Christ, not to the seamstress or tailor. First to God's love, not to the barber. First to the altar of acceptance, not to the garbage can for their books and records. As we get our own spiritual priorities straight, God's Spirit seems to take care



J. BYRON LOGAN

First to God's love, not the barber.

of theirs. Let us not forget that God changes men and women, boys and girls, from the inside out, not the outside in.

Fanning the Flame

A strongly centralized program is quite relieving to the pastor in that after he conceives it and shouts it down from the "tower" everyone is just expected to do his part, which frequently, of course, he does not do. The unstructured approach is not so comforting, but it can be much more effective.

Both during and after the initial phases of revival, be where the youth are. Give encouragement. Fan the flame. Project a presence on a one-to-one basis. Communicate concern. Pray for and with the young people and find the joy of being prayed for by a youth "turned on" for Christ! Such should be our resolve. We may not be able to personally visit all, but concern has a way of conveying contagion.

Where are they? On the campus, in the classroom, in the center, at MV, at the social, at the hayride, in the home, and yes, in the church worship hour and Sabbath school, but don't wait for them to come there! We must be where they are and not languish in wishful thinking about where they are not! There is just no easy way to save souls and there is no easy way to involve youth in the witness of the church. It is worth the effort, however. Some of us know this now as we have witnessed the unmistakable conversion of young hearts as they have turned from

psychedelia to Scripture, from pot to prayer, from rock to rejoicing in Jesus Christ.

Channeling the Enthusiasm

But our work has just begun! As spiritual enthusiasm begins to be generated, our talents as organizers can go into full swing. We must be careful, however, that we do not in our own enthusiasm structure things right out of their hands! Youth, even converted youth, are still very suspicious of an over-30 coup. Our responsibility in what God wants to do for our youth and through our youth does not seem to be so much channeling our counsel down to them as channeling their enthusiastic witness up and out to the church and community.

Furthermore, we should not be surprised upon discovering that what most of our young people may want to do in witnessing is not the traditional evangelistic approach. Since most of them will prove not to have been won through what they see as "pulpit thumping," their subsequent witness will hardly take that course, either. Interest may reveal itself for a "coffee house" in the city, for instance, where one-to-one witnessing can be done with other youth who come in off the street. Others may want to trek off as loosely organized bands to surrounding schools and campuses, both Adventist and non-Adventist. Let no one dare propose he has written the entire script of possibilities.

Will we cooperate with God in this work for our youth? Will we accept them as they are and with them grow up into more effective witnesses for Christ? Will we encourage their enthusiasm and channel it up and out for Christ, and not be guilty of analyzing it to a standstill? It is evident that God is working mightily in the church today. He hungers after our youth. He yearns, too, for our sympathy and support.

It is written: "With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks."—*Education*, pp. 270, 271. As it has been written, it is, and surely will be, fulfilled!

Revival Fires on the CAMPUS!



DOUG DRAKE PHOTO

MICHAEL STEVENSON

*Associate Missionary Volunteer Secretary
General Conference*

IT HAS been my privilege to attend many Bible conferences and retreats. The youth who have attended have usually returned to their campuses revived. Unfortunately though, until recently the revivals have been generally short-lived. Was it the choking atmosphere of the academy or college campus that snuffed out the new flames of revival? We think, surely here would be fertile ground for spiritual awakening. Not so! "Enthusiasm does not often accompany scholarship. Religious fervor generally declines with the advance of education."¹ From this statement we could conclude that

the campus is hardly the best place to spawn a revival and reformation.

Just such thoughts were etched out in verbal symbols at the conclusion of a routine retreat held at Camp Michiana near Andrews University on October 10, 1970. I was faithfully plowing through the college circuit and was at the end of a neat, long row of visits that had taken me to six colleges. I had become more and more excited at what was happening. For me it was definitely a springtime in the fall! Seeds faithfully planted—by parent, preacher, or teacher—that for long years had lain dormant beneath the rocky soil were suddenly sprouting. Revivals were taking place!

The topic of study at this retreat was prayer. The voluntary gathering of about ninety, mostly undergraduate students simply did just that—they prayed. Under the experienced ministry of E. L. Minchin, thoughts were directed toward the cultivation of the devotional life. The accumulation of forty-six years of rich ministry among Seventh-day Adventist youth was poured out in simple, direct, and clear presentations. No attempt was made to create excitement.

On Friday evening after a soul-stirring singspiration I knew that the sermon presentation I had planned was not appropriate and immediately thought of the instruction:

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. . . . As it is done, many will awake as from a dream.²

Things Begin to Happen

I saw these words become an experience that night following the simple testimony of my conversion. After uniting our surrender in the song, "Now I Belong to Jesus," we left for a campfire on the chilly Michigan hillside. The Spirit of God had already touched many lives during the semiformal discussion groups of the morning and afternoon. Given entrance, He now made a strong impression on all of us. Soon those assembled broke out in spontaneous testimonies. A recurring feature was, "I have

been an Adventist all my life, but I've never been a Christian until now—I want Jesus to walk with me." Confessions, convictions, submissions, all manner of testimony was given, and everyone present was moved. About two hours later we sang our way to the cabins.

The remainder of the weekend was characterized by deep earnestness on the part of all, a searching of the heart and the Word with prayer and fellowship.

A communion service had been scheduled for 7:30 Sunday morning. Elder Minchin delivered God's Word to the Spirit-readied group gathered about an esthetically appealing table. A solemn hush characterized this ceremony. Again, all those present felt the moving of the Lord's Spirit. An opportunity was given for expressions of praise for our Lord's atonement. Many who had not surrendered to Jesus previously did so now, and this unstructured service continued until ten o'clock, when breakfast was served. The scrambled eggs were stiff and cold, but our hearts were soft and warm. The rest of the day was spent discussing how we might preserve this new experience once the students returned to the campus. Emphasis was placed on maintaining a strong devotional life, praying for specific persons, encouraging group prayer participation, and demonstrating practical deeds

of Christian love and concern. It worked!

During his visit, H. M. S. Richards, Jr., had casually mentioned a need for money to mail out 30,000 *Wayout* folders. So Monday night students made an appeal to their friends to give an offering. They collected \$2,100 in five hours.

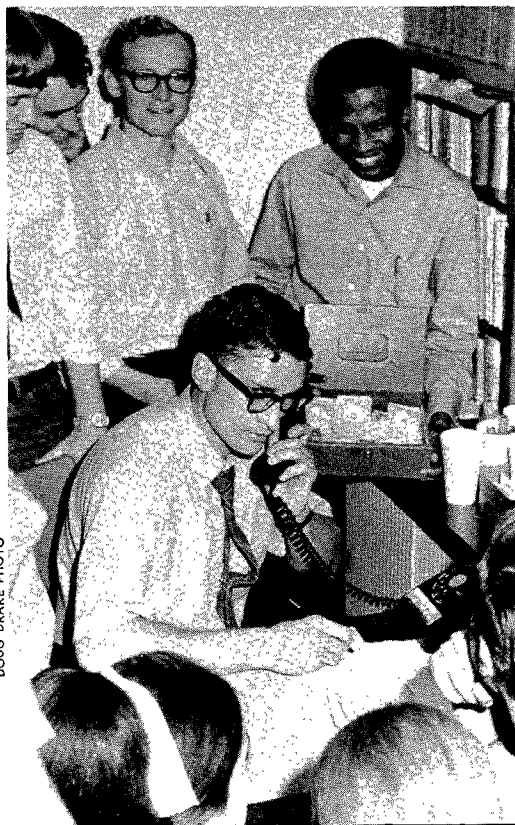
The Revival Blossoms

On Sunday I returned to Washington, D.C., to join the Autumn Council already in session. On Tuesday Elder Pierson, who had made the solemn call to revival and reformation back in 1966, received a call from Andrews University from the dean of students, Dr. M. O. Manley, who reported that a "routine" 9:00 A.M. assembly had just ended at 12:20 P.M. The retreaters had merely reported on their new love and then had invited others to come forward and indicate their desire to participate in a revival and reformation of life. Some say that three fourths of those present went forward. The revival continued to blossom. Students called their parents both to share the good news and to confess their sins.

Later on Tuesday two freshmen insisted on sharing their new faith with friends at nearby Battle Creek Academy, whose students were in retreat at Camp Au Sable. A great awe came to the group as they recognized the tremendous change in the two young men. Many accepted Christ anew.

Meanwhile prayer groups were springing up all over the residence halls at Andrews University. Thursday night I returned to the campus. In the men's hall I chanced upon a prayer group and listened to the stirring testimonies of Tuesday's victorious ones. One student declared, "I'm going to my church this Sabbath to preach. I want to help make up for all the times I led others astray." He did go. There was a revival. Friday night in a faculty member's home the assembled Berrien Springs Academy students heard the good news. They were astonished; they responded; and the revival expanded!

That Sabbath, the seventeenth of October, at Andrews University will never be forgotten by those who attended the services. Throughout the week hundreds of revived students and faculty members had been praying that this revival would touch those who had heretofore not submitted their lives in complete surrender to Christ.



DOUG DRAVE PHOTO

The air was heavy with anticipation as I stood in the pulpit, for we knew the Lord's Spirit was working mightily among us. I closed my message with a simple appeal to surrender, to repent, and to separate from the world. Pastor John Kroncke and I had hoped for perhaps four hundred to respond to the call. Almost the entire congregation stood and moved forward, filling the aisles. What a lesson in faith! I suggested they turn to their nearest fellow-Christian, present their testimony, then fellowship in prayer. Like the sound of mighty waters the voices of the group ascended. For fifteen minutes this continued. We closed our service singing songs of hope.

In a subsequent Sabbath service the faculty were specifically invited and they responded to the call to renewed dedication, pledging themselves by God's grace to be revived and to lead out in reformation.

All-Night Prayer Meeting

A recent report tells of an all-night prayer meeting with an attendance of never less than three hundred persons. President Hammill led out in the 2:00-3:00 A.M. devotional period, his colleagues joining at other hours. Victories too numerous to mention, and miracles of varying degrees, continued to take place.

There was an immediate desire to expand the witness to other campuses. One group accompanied me on a visit to Oakwood College. A singular response was made on Sabbath and scores came forward

to give their lives to their loving Saviour. Another group visited Atlantic Union College with similar results.

The revival that came to Columbia Union College could be compared to that of Andrews University. Eighteen young people from Andrews came down to a prepared campus where the seeds of revival had already been sown. The Andrews University youth were given opportunity to take both Sabbath services at Sligo church, but only after Pastor Dale Hannah, and Associate Pastor Bill Haynor had personally investigated the revival at Andrews. Their report: "It's unbelievable, it's wonderful!" These youth so recently "turned off" regarding God and the church invaded the platform. With the Word of God in their hands they poured out testimonies of praise, often reading at length from the Epistles in the *Living New Testament*. Those participating included members of the community, Takoma Academy, and Columbia Union College students. Some had made their decision as recently as the night before. Now with faces aglow these victorious young people stepped up to give further invitations to the members of this large church. The testimonies continued until 2:30 P.M., and were broadcast live to the city over WGTS-FM, the college radio station. One preacher of another faith called saying, "Praise the Lord for the revival." By telephone a retiree wanted her testimony added too. Saturday night an all-night prayer meeting resulted in many conversions and more miracles of God's grace.

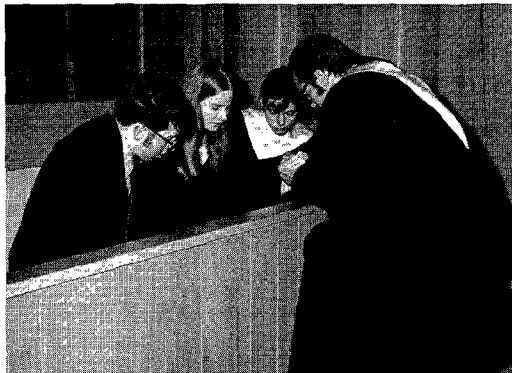
In response to a call for surrender, most of the congregation stood and moved forward, signifying their submission to the voice of the Spirit.



The broadening out of this revival and reformation is taking place. Groups of Andrews students have visited every academy and church within driving distance, and continue to do so. This has been repeated in the Columbia Union by Columbia Union College students. Almost everywhere they go revivals begin.

These are not the only revivals. The omniscience of the Holy Spirit makes possible simultaneous revivals. At Union College and Kingsway College on the same weekend a wonderful refreshing was experienced. Last year's academy revivals are being eclipsed this year by a deeper and broader work. As reports come in they all have the same story—revival and reformation on an unprecedented scale.

Prayer groups are a common sight on the campus.



GUY E. EBELING, JR.

An Evaluation

Now, it is not "our work to create excitement. The Holy Spirit of God alone can create a healthy enthusiasm."³ "It would be surprising if there were not some, who, not being well-balanced in mind have spoken and acted indiscreetly"⁴ because Satan "is always active when God is at work for the salvation of souls. . . . In every revival he is ready to bring in those who are unsanctified in heart and unbalanced in mind. . . . Satan is frequently there upon the most solemn occasions in the form of those whom he can use as his agents."⁵ But "let not doubt and unbelief question" that the Saviour has passed through these churches, "for in so doing you are treading on dangerous ground. . . . Sow not one expression of doubt."⁶

While it is true that "with some, religious exercises mean little more than a good time.

When their feelings are aroused, they think they are greatly blessed. . . . The intoxication of excitement is the object they are seeking."⁷ Cold formalism is the opposite of fanaticism. Both are satanic delusions.⁸ Still there are many who take the view that they will wait and see.

This work will produce the greatest challenge to every youth leader and pastor. Confronted with these youth—some two-week-old Christians with dresses cut and tresses uncut—what should the church pastor do about it? It is tactless, yes, criminal, to say to a teen-ager who is reading the Bible and praying for the first time that his revival is of Satan. This has happened.

Don't despise the revival if all the church does not receive it, for the whole church will never be revived.⁹ "True conversion is a change from selfishness to sanctified affection for God and for one another."¹⁰

These revivals and reformations should: (1) Elevate the Word of God as the source of truth, (2) direct the minds to the Word rather than themselves, (3) teach obedience to the truth by which they are sanctified, (4) turn the mind to the solid evidences of the truth, and (5) create a sincere desire to do good for others.

The burden now rests on those walking in the light to instruct those young in experience to walk in the light after they have received light.¹¹ Insofar as you have been ordained as God's spokesman, "the Holy Spirit is not for the human agent to work; it is to work and use the human agent."¹²

Tragically, "we have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world."¹³ You can do much to change this picture. The church depends on your response.

In this burning new day among our reviving youth we need an enriched flaming experience that will ignite lost lives and bring Christ's warmth to a chilled church as the shades of this night fall fast.

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- ¹ SAMUEL CHADWICK, *The Way to Pentecost*, p. 14.
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- ³ *Selected Messages*, book 2, p. 16.
- ⁴ *Ibid.*, book 1, p. 142.
- ⁵ *The Great Controversy*, pp. 395, 396.
- ⁶ *Selected Messages*, book 1, p. 142.
- ⁷ *Ibid.*, book 2, p. 21.
- ⁸ *Ibid.*, p. 19.
- ⁹ *Ibid.*, book 1, p. 122.
- ¹⁰ *Ibid.*, p. 115.
- ¹¹ *Ibid.*, pp. 131, 132.
- ¹² *Ibid.*, p. 130.
- ¹³ *Ibid.*, p. 122.



**The Church's
Ministry
to**

College Youth

DONALD E. CRANE

Stewardship Secretary, Central American Union

THERE has been a spirit of unrest recently among college students on many Seventh-day Adventist campuses in the United States. One of the issues involved is dissatisfaction with the church's spiritual program.

Prime promoters of this unrest are today's young adults, the now generation. Capable, well-educated, knowledgeable of the power of mass media and protest, they insist on being heard. Perhaps they have a right to be heard.

"It is the youth who will inherit the earth . . . and they are increasingly less meek about their indignation."¹

Rather than seeking to justify present existing conditions, it seems the better part of prudence to consider objectively the problems of the college-age student in relating to the church. We must recognize at the outset that not all change is necessarily evil. In fact, sometimes the refusal to recognize existing problems may create a crescendo of insurmountable difficulties in the near future.

This then, is the purpose of the article: to consider the many varied problems and attitudes of the college youth in the church and to offer some helpful solutions.

There is an immense need for an extended and improved understanding by the church of the young-adult generation. This generation is in transition from youth to adulthood; they are in transition from parental dependence to independence. They are learning new concepts that conflict with earlier assumptions, opinions, and views. They are learning to work with others, to share living accommodations, and to deal with social and personal problems ranging from sex to money.

More Dialog Is Needed

Many young people are completely frustrated when they become aware of a breakdown in communication with the other generation. We need to be aware that although there is no law that requires parents or ministers to enter into dialog with the young adult, a definite danger exists where there is an absence of dialog.

Too frequently, outside church-regulated institutions, young people have felt obliged

to participate in public protest in order to get the attention of an older disinterested generation. It is hoped that Seventh-day Adventist youth will not find it necessary to resort to this means because of communication roadblocks.

Pastor Robert E. Cleveland has ably stated:

Most young Adventists . . . discover quickly the rigidifying that stems from excessive attention to precedent, the encircling web of vested interests that entangles new growth in every field of endeavor. They soon learn the real meaning of such statements as, "Let's table it for further study." "Let's refer it to a committee," and "We have always followed the practice of . . ." ²

The young adult is also frequently anti-establishment because of a credibility gap. The church may tell him one thing in public, and then to his amazement, he discovers that this official statement is unreliable or that it needs additional qualification, or that in real life, a compromising behavior is acceptable.

Participatory Involvement

The now generation, to top it all off, believes that the church's invitation to meaningful participation and involvement is frequently nothing more than just a sham. We have too long encouraged young people to think of the church as a place where they are educated and entertained, rather than a place where they are involved in the mutual ministries of a priesthood of all believers.

They may attend the vespers, the Folk Strokes, the socials. They may go to Sabbath school with their friends, and sit and listen as a member of the other generation eulogizes, lecture style, over some approved material. They may give an offering and later submit to a head-count report. The young adult may listen again during the church service to another lecture-type presentation. But after the closing hymn he passes out of the church into the world, to assume a nonparticipatory role, until he attends again (hopefully) the next social, the next Sabbath school, or the next church service.

In fact and practice, these spectator, one-directional programs often provide for young adults an alternative to full membership. The message is that these are "holding operations," "halfway stops." The young adult may be a church member,

but he is not really *in* the church in the fullest sense of the word.

Questionnaire of College Students at One of Our Colleges

In March, 1970, as a graduate-class assignment, a descriptive analysis of the attitudes and present conduct of college students was run on one of our campuses. This questionnaire, filled out by 367

residence hall students, was then correlated with a briefer questionnaire sent to six persons on each of the Seventh-day Adventist college campuses in North America. It was most interesting to learn that similar problems exist to a lesser or larger degree among all college-age students. For the sake of brevity we present here a summary of the results given by college students from our control group.

Student Questionnaire 1970

	Total	Male	Female
1. % attendance at Sabbath school on and off campus	60%	62%	60%
2. % total of those who did not attend any Sabbath school	29%	30%	28%
3. % attendance of church service on and off campus	71%	65%	75%
4. % total of those who did not attend any church service	20%	28%	15%
5. % attendance at Friday evening vespers	51%	52%	50%
6. % attendance at Folk Stroke	27%	26%	27%
7. % attendance at Sabbath evening vespers	42%	37%	46%
8. "I now attend Sabbath school more frequently than when I first came."	5%	7%	4%
"I now attend Sabbath school less frequently than when I first came."	43%	43%	43%
9. "I now attend church service more frequently than when I first came."	7%	8%	6%
"I now attend church service less frequently than when I first came."	34%	40%	30%
10. Reasons given for not attending Sabbath school:			
I am tired	1st	2d	1st
I find the service dull	2d	1st	2d
I am sick	3d	3d	3d
11. Reasons given for not attending church service:			
I am tired	1st	2d	2d
I find the service dull	2d	1st	2d
I am sick	3d	3d	3d
12. "I favor attendance records taken for Sabbath school and church service."	1%	2%	1%
"I am opposed to attendance records for Sabbath school and church service."	84%	76%	89%
"I have no preference to the above."	15%	22%	10%
13. "I would like the church service to become more formal."	11%	24%	4%
"I would like the church service to become less formal."	53%	43%	59%
"I do not want a change from what it is."	36%	33%	37%
14. % participating in a leadership capacity in church.	12%	12%	12%
15. % participation weekly in some soul-winning activity.	6%		
% participation at least once a month in some soul-winning activity.	14%		
16. During the last four Sabbath afternoons I did the following:			
Visited with friends	1st	1st	1st
Slept most of the P.M.	2d	2d	2d
Goofed off	3d	3d	3d

17. % preferring the large Sabbath school class	14%	28%	8%
% preferring the small Sabbath school class	64%	46%	73%
% having no preference on size of class	22%	26%	21%
18. % preferring the Sabbath school class taught by student	47%	46%	48%
% preferring the Sabbath school class taught by faculty	11%	14%	8%
% having no preference on who teaches the class	42%	40%	44%
19. % preferring a separate Sabbath school conducted by students	54%	51%	56%
% preferring a united Sabbath school with community	12%	13%	12%
% having no preference to above	34%	36%	32%
20. % preferring a separate church service from community	34%	25%	38%
% preferring a united church service with community	28%	32%	26%
% having no preference to the above	38%	43%	36%
(This question was asked without adding any qualifications. The response may reveal a reluctance to do away with the family unit in the church.)			

Solutions to the Problems Confronting College Youth

It is all too apparent from this report that there exists a degree of apathy and disinterest on the part of many college young people toward religion and the church. The following solutions are presented in brief; many of them come from the college youth themselves.

1. The spiritual needs of the college youth should call pastors, church lay leadership, and school faculty to a renewal of their day-by-day commitment to Christ.

2. The college youth needs above all to receive a personal confrontation with Jesus Christ. This should be one of the primary goals of the minister.

3. For the sake of relevance, and to avoid misunderstanding with today's youth, clarify the immediate and long-range goal objectives of the local church.

4. Know your audience—in this case the college youth—and direct your attention toward meeting his varied needs. It is the sincere belief of the writer that a college campus should be primarily student-orientated.

5. Involve the college youth in the program of the church. Recognize that one of the basic objectives of the church is for training and leadership development.

6. Be on the side of flexibility and variety with the worship structure, music, and related programs.

7. Guard against a "too perfect" worship structure, where no defect or difference from the usual is permitted.

8. Share your real life with people. Admit you make mistakes and are as human as the rest.

9. Avoid tired clichés and overused religious expressions. Nothing turns the modern generation off more than this.

10. Educate the young adult as to the real motive for attending religious services.

11. Work toward a more dynamic presentation of the spoken message, based within the setting of the times in which we live. Young people will sit up and listen to a man who speaks with conviction, and under the unction and power of the Holy Spirit.

12. Recognize present-day trends toward small group participation. In an era of depersonalization, too many people are fighting against the loss of their identity.

13. Recognize present-day trends away from a highly formal to a less formal order of church service and music.

14. Abbreviate preliminaries, announcements from the desk, and offering calls.

15. Develop new forms of church involvement in the community, and encourage more college youth to participate in these weekend events.

16. Personally and publicly appeal to church officers and college faculty to set

(Continued on page 41)

The Basic Training Must Be in the Pool of Christian Commitment and Service



H. M. LAMBERT

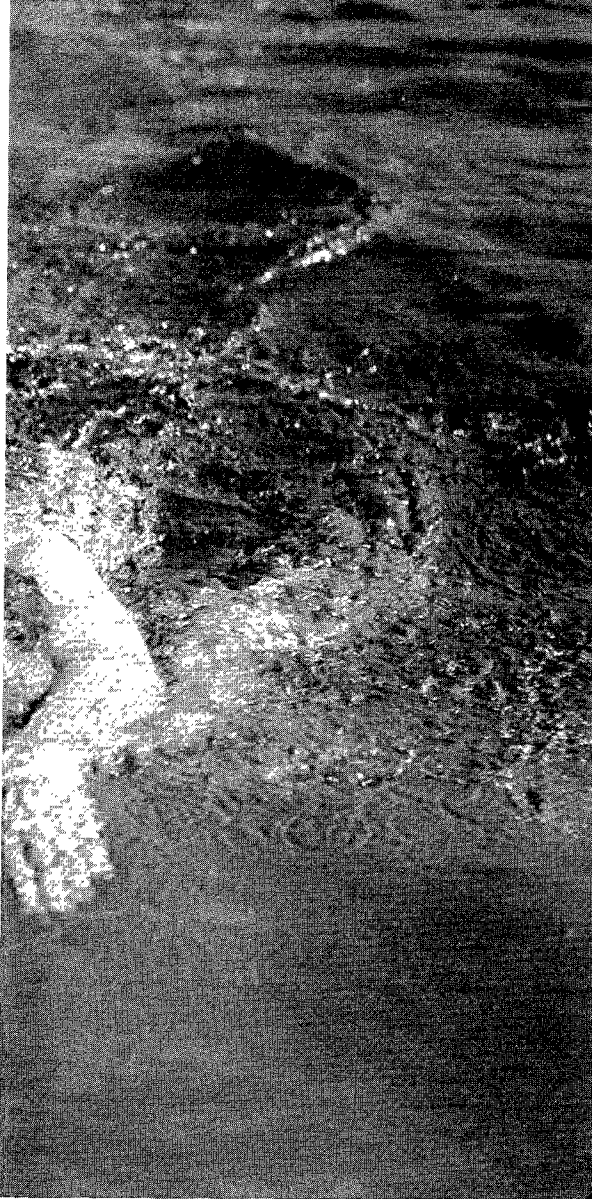
What Is True Relevancy for Youth?

COLIN D. STANDISH

Academic Dean, West Indies College, Jamaica

SOME years ago an Australian university professor, representing a large student Christian Society, addressed a gathering of students. After having denied the person of God, and having spent much time in debunking the Scriptures, the professor was confronted by a student who declared that as an atheist, he could agree almost entirely with what had been said by the professor.

The professor was pleased that his discussion had been relevant even to an atheist. Yet even after the assembly, the stu-



dent remained confused and disillusioned, apparently reinforced in the conviction of his no-God concept.

"Relevancy" has become the watchcry of modern Christendom. The very obvious eroding of the Christian impact upon the world has led church leaders to look for new ways to entice the masses back to the empty pews. Thus there has been a proliferation of views expressed and methods employed by church leaders aimed to lift Christianity from its Victorian image. The most common appeal has been to the youth. Frantic attempts have been made to "get with" the inquisitive, independent, worldly-wise youth who are questioning the values in adult society.

Age of Change

Youth is an age of great challenges, of emerging ideals, of almost indefatigable energies and of strengthening purposes. There is a willfulness, an independence, that belies the immaturity and uncertainty and seeks to find values and goals worthy of achievement and worthy of life. It may be argued that to spark the vision of youth is to light an eternal flame. But today we see a worldwide dissipation of the energies of youth toward transient goals and unproductive activities.

The world that promised peace a quarter of a century ago has produced a sickening parade of wars, revolts, uprisings, rebellions, and chaos on an international scale. This is the world forced upon young people in this generation. They didn't choose it, they didn't make it, but they inherited it. Today they are revolting against what we who are older have given them.

In previous times it has been the peasant, the poor, the oppressed, the unemployed, who have revolted, but today the seeds of revolt are fired in the breasts of the affluent, the intellectual, and the educated. No longer is the mature man at the end of his tether; it is youth in all their emerging passions who are decimating the social foundations of the second half of the twentieth century.

Establishment, institution, and authority are despised. There is a certainty of what is not wanted, but no assurance of what is desired. Gone are the days when youth accepted passively what they were told, the parental style of life, the social structure into which they were born, or the values of existing society. The universities of the world have witnessed the terror of their youth in rebellion. Social values are fragmenting, the immutables are now the mores, the certainties the doubtfuls, the truths the questionables.

It is with the backdrop of this confusion that church leaders are frantically looking for revolutionary approaches to stem the tide and re-establish Christianity in the community.

The Drive for Relevancy

Unfortunately, the drive for relevancy has led many churchmen into the cul-de-

sac of worldly entertainment and amusements—the dance hall, the juke boxes, the coffee lounge, the cabaret. Even worse, almost every known sin has been declared to be sin no longer—from premarital sex and homosexuality to the blasphemous use of the name of God. There is a frenzied attempt to have youth identify themselves with the church but no real burden to have them identify with the cross of Calvary. Worldly conformity is accepted and often encouraged, while the transforming power of the Holy Spirit is neither invited nor understood. Relevance has been the excuse to parade a social philosophy rather than to uphold a spiritual destiny.

The Seventh-day Adventist Church faces the same burdening problems as do other churches in the challenges of its youth. Only the sense of a great mission and the eternal heritage of our youth can prevent us from stumbling into the same pitfalls as others have in the work for their youth.

Danger Signs

Already the danger signs are present. There has been a tendency to increase activity for the youth rather than institute a constant search for the fuller Christian development. In fact, on occasion, we have attempted to entertain our young people into the church, and in so doing have unbelievably followed the same pathway as other church communities. We have seen films screened for entertainment that God could not bless; we have seen variety programs that have been a decided hindrance to the fuller understanding of the way of righteousness; we have witnessed sporting programs and intense competition that bespeak how little we recognize the task that is ours in training the youth for service. We have often given the husk and not the grain, and tragically our colleges have sometimes been in the forefront, fostering the pseudo-Christian approach.

Some years ago an Australian Olympic gold medalist swimmer was interviewed concerning his training program. He discussed the various exercises and calisthenic training that he undertook in his arduous preparation and concluded with significant comment, "But my main training is in the pool. I do at least five hours' training there a day." All the exercises this young man did could never make him a champion swimmer. They were helpful, but they were

subsidiary to the basic training in the pool. So it is with the training of our young people if we really want to make Christians of them. The basic training must be in the pool of Christian commitment and service. There will be an important place for well-chosen recreation and social activity, but these activities will, in themselves, never make a Christian—they will always be the supplementary training.

How to Become a Christian

Many young people never become Christians because no one has ever shown them how and they have been unable to find the way themselves. Today we face the tragedy of a majority of young people who have no idea of how to take hold of Christ. There is a tremendous challenge to the leaders of our young people to offer to them the greatest relevancy that Christianity can offer—that of translating the principles of Christ into the very fabric of their lives.

Not so long ago I was invited to be chairman of a panel discussion with six youth ranging in ages from fourteen to eighteen years of age. All came from undivided Seventh-day Adventist homes and all had, or were having, the opportunity of a Christian education, yet each confessed that he had never helped another to know Christ. Almost in desperation they said that they did not know how, but they wanted to know. The next evening a delegation came to my home to inform me that a group of the young people had met together and had decided to hold meetings for the purpose of learning how to become Christian workers.

How challenging this is to our parents, our Sabbath school teachers, our church school teachers, and our ministry. Many young people crave the opportunity to live and work for Christ. Surely this is the essence of relevancy. Relevancy is not taking Christianity to the level of wayward youth but helping youth to understand how they may be translated into the image of Christ. There is no greater relevance than to love our youth so much that we lead them to Christ and help them to discover how to live and work for Him.

Today's challenge is to give our young people a knowledge and understanding of the Word of God, to lead them to the footstool of Jesus and then to train them in service for God and man.

EXPERIMENTAL AND EXPERIENTIAL

HORACE J. SHAW

Director, Public Relations, Andrews University

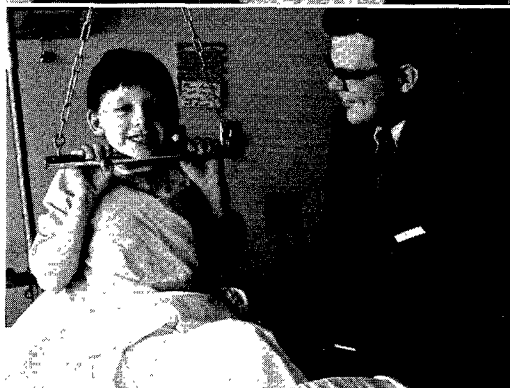
WHAT'S it *really* like to be a pastor? There are twelve Seminary students from Andrews University who can answer this question more realistically after having participated in an experimental field training school in Glendale, California, this past summer. The field school incorporated many of the practical duties of a pastor and served as a real learning experience.

This program, open only to second-year students who had already spent one summer in a field school of evangelism, offered training for hospital chaplains, for leadership in the lay and MV activities of a church, and for workers in the inner city. The program was conducted by Elder John Robertson of the Vallejo Drive church in Glendale.

While working in the Glendale Adventist Hospital, the seminarians were taught that the chaplain's work is part of a team effort with the physician and nurse for the good of the patient. The students participated in baby dedications, bedside visitation, presurgery counseling, employee worship, employee counseling, and follow-up "Love in Action," in the homes of several patients, under the direction of Elder G. Edward Bryan, head chaplain.

Also, the young ministers received, and gave, instruction as they learned to teach laymen how to give Bible studies, and then helped the laymen of the Vallejo Drive church to go out to give the studies.

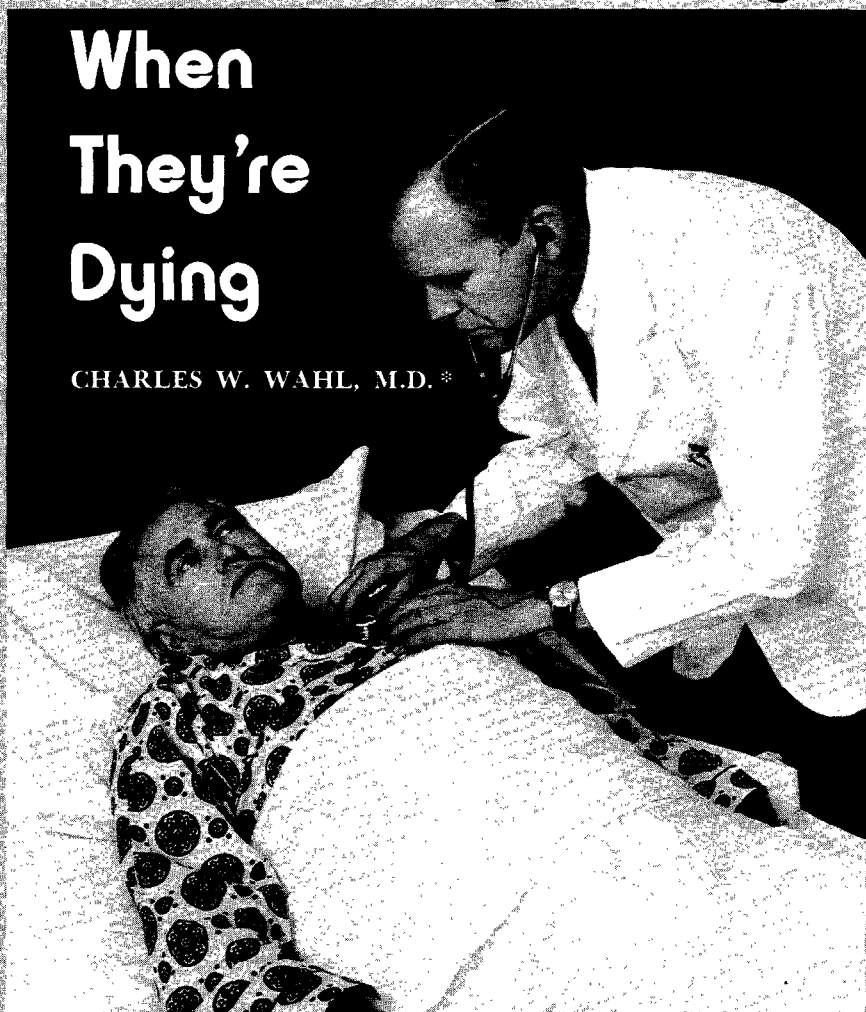
All of the men involved are now serving as pastors or assistant pastors in their various conferences.



Games People Play

When They're Dying

CHARLES W. WAHL, M.D. *



B. M. LAMBERT

* The author, a psychiatrist, is chief of the Division of Psychosomatic Medicine, School of Medicine, University of California at Los Angeles.

AS DEATH approaches, patients often play games that are actually defensive denials of the inevitable, this psychiatrist says. Recognizing which game is being played is the key to managing the terminal patient. I once overheard a physician for whom I have great respect say, "It's amazing the games people play when they're dying." At first, the remark seemed the ultimate in callousness, or at best an unthinking turn of phrase. The very idea of a patient playing games when he is at death's door is abhorrent, and the idea of a doctor treating him as if he *were* playing a game is worse. Over the years, however, and primarily as a result of my experience as chief of a

psychiatric consultation service in a large teaching hospital, I've come to take that physician's chance remark more seriously. Having been involved in the problems of doctors with terminally ill patients, I've seen how one person can be driven to the point of madness by being told he's going to die, while another suffers because he isn't told. The fact is that people face death as individualistically as they face life. And just as they play games in life to preserve illusions about themselves or their situations, so they unconsciously play games when approaching death. The physician who can recognize which game his patient is playing is better able to manage him in this most difficult time.

Though there are many variations, there are a few basic games for the doctor to recognize. I've given the games names that may at first sound facetious but are intended to keep this painful subject in perspective.

Accentuate the possible is probably the most common defense against the unacceptable reality of death. I recall a professor in medical school who was given a definite diagnosis of malignant melanoma. Aware that this form of cancer would almost certainly prove fatal, he was understandably shaken. Then he looked up the literature on the disease and found that 4 per cent of patients with his ailment survived five years or more. Dismal as this statistic was, it had a miraculous effect on the professor's spirits. He unconsciously assumed that he would be one of those four out of 100 persons who *would* live the five years or more. The more likely probability that he would be among the 96 per cent who died seemed not to occur to him. He was able to live actively and teach effectively until just a few days before his death, less than a year later.

This game, or defense against death, has its counterpart at the gambling tables in Las Vegas. As long as the gambler feels he has a chance to win, the odds make no difference. A doctor who expresses surprise or incredulity when a terminal patient clutches at the gambler's hope is doing him a great disservice. He does the patient a greater disservice if he attempts to straighten out that peculiar logic. When a

doctor elects to be forthright with such a patient, he is in fact passing a death sentence.

When I speak to a patient who, on the other hand, seems ready to accept the fact of approaching death, I'm grateful that such a game exists and may urge him to play it to the hilt by saying: "You have a serious illness. We both know that. But it's important for you to know also that some people have lived for 20 years or more with your ailment." It has been rare, indeed, for the patient to ask the next question: "Yes, Doctor, but how many people?" Terminal patients seldom go as far as the professor went to find out the percentages. Odds are most often precisely what the patient doesn't want to know.

Envy makes the heart grow colder, another game played as a defense against the inevitable, can bring needless torment to the terminal patient and his family if not handled understandingly by the physician. Fear of death can produce hatred of loved ones, friends, and associates out of the envy the patient feels toward those lucky enough to survive. In some cases, this amounts to a transference of the death sentence in the patient's mind to those he leaves behind, and it may even include his psychotherapist or family doctor.

One patient I counseled a few years ago had been diagnosed as having an invasive breast cancer. She was knowledgeable enough to guess that the prognosis was not good. She reacted by withdrawing into a world of her own, resented visits by her husband and teen-age children, hardly spoke when they did visit, and treated them as if they were responsible for her condition. She was saying to them, in effect: "Look, you terrible people, you're going to live, and I'm going to die. What do I care about you? Leave me alone." The family, repelled by her sudden animosity, responded by staying away or by answering her unpleasantness with their own. This, in turn, caused the patient to withdraw all the more into her miserable loneliness. It was a classic example of a vicious cycle that often culminates in a patient dying alone though surrounded by family.

Three steps were necessary to bring this patient's situation to a point where she could die in peace and dignity with the comfort of her family's love. The first involved confirming her guess about her

condition—that she was not too likely to survive. In the second step, I induced her to share with me her grief at having to leave the family behind. This step brought the transference that sometimes takes place, and it was apparent from the patient's dreams that she was unconsciously convinced that I was the one who was going to die, not she. The third step required going to the family and explaining how their reactions to her bad feelings were causing the mother grief and distress.

"When a person nears death," I told them, "it evokes concern in all of us over our own well-being. Without being aware of it, we sometimes withdraw our emotional investment in a dying person. Conversely, a dying person does the same out of a private terror that makes him want to shrink away. So we have an unfortunate withdrawal of one loved one from another at the very time the dying person needs a sense of still belonging."

The family then minimized the patient's hostility by tolerating it and by suppressing their own, and before the mother died a close relationship had been re-established.

Stop the world, I don't want to get off is a game in which the patient tries to relive a happier time in his or her life in order to escape the hopelessness of the present. The time selected—usually from the distant past—is relived in either reminiscence or fantasy. It's a good guess that the terminal patient who backs off from discussing present-day personal problems in favor of daydreaming about the past is unconsciously closing his eyes to death. This natural defense through denial, though sometimes disquieting, can be a physician's best means of bringing greater contentment to the terminal case. All the doctor need do is to play the game of remembering and to remember himself that shattering the illusion will do neither the patient nor him any good.

An aspirin a day keeps death at bay is another game of denial the physician can exploit to help his dying patient. I've seen patients with less than a month to live brighten up and exhibit intense interest in the events of the day when their doctors made a show of treating their minor ailments. The complaints ranged from unimportant skin rashes or intercurrent flu to the ever-popular physiology of the

bowel movement and "correct" diet. Aggressive treatment by the attending physician was able to establish in the patient's mind the impression of continuing interest in and solicitude for all his bodily functions. Were these physicians pandering unnecessarily to the patient's childish dependence on "doing as Mommy says" in order to survive? Perhaps, but when the patient gets a feeling of optimism from having his trivial complaints dealt with, where's the harm?

Nonsense—I can't die now is the game involving a patient's total rejection of death. A person who can screen out any hint of terminality might be expected to have the iron discipline of those who have accomplished much in life. But such patients turn up at both ends of the economic, social, or intellectual spectrum. I once knew a welfare patient with leukemia who, to her dying day, insisted she had only anemia. On the other hand, the widow of a famous intellectual told me that her husband blinded himself quite effectively to his terminal illness, even though he was a man of extraordinary perception and courage. He refused to acknowledge his increasing debility and prepared for projects he could never complete. Every time a doctor hinted at the facts of his condition, the man changed the subject. He went to his death, according to the widow, without once facing the fact that he was dying. The husband's doctors were sage enough not to try to penetrate the patient's protective pretense.

Another terminal patient who played this game wasn't so fortunate. He was a hard-hitting businessman who developed an inoperable cancer. In deciding how to break the news, his doctor took into account only the patient's surface personality. Here, supposedly, was a two-fisted success, a veteran of the rough and tumble business world, a man accustomed to evaluating facts and making decisions. Who better to face the bad news like a man? A closer look would have revealed that he didn't expect to die. He'd steadfastly refused to delegate a shred of authority or to groom a successor for his business, and he habitually committed himself to deals that Methuselah himself couldn't have profited from. All he cared to hear from the doctor was the date when he would be allowed to get back to work.

When the doctor finally told him the

truth, he couldn't take the news—he turned violent, suffered hallucinations, and had a mental breakdown. Medication eventually brought him back from psychosis, but he lived thereafter in a dream world, pretending he was in the hospital for a rest only. He died after teetering on the brink of madness for most of his final days.

Considering these games the dying play, it seems clear that it's unwise to tell some terminal patients of impending death. But what of the patient who ought to be told? Obviously, a doctor has to know his patient pretty well. A man who has fled from earlier realities of life isn't likely to be able to stand the crushing reality of his imminent death. But a man who has shown that he can view misfortune as "the way the cookie crumbles" rather than as evidence that "somebody up there dislikes me" is much more likely to want to know and to need to know the whole truth.

The physician can usually test his patient as he goes along by telling only as much of the unpleasant truth as the person indicates he wants to know. If the patient reaches the ultimate question—"Will the condition take my life?"—without evidencing defenses of denial, it's a good bet that patient is ready to know the full story.

I recall one patient for whom this stage-by-stage procedure worked very well. He, too, was a businessman, but he had a consistent record of dealing objectively with tragedy. His daughter had died at a tender age, he'd lost a business, and he'd seen his wife grow mentally ill, yet he'd faced these tragedies unflinchingly. When I told him he had a serious illness, he immediately asked if it was cancer. I told him we wouldn't know until we performed surgical exploration and that if he did have a malignancy everything possible would be done for him on the operating table. The patient then went on to volunteer some information that almost demanded further confidences on my part.

"You know, Doctor," he said, "I won't fear death, if that's what's involved. I've had a good life, and I've always realized that I wouldn't live forever." He asked if it might not be a good idea for him to make provisions for his family, "just in case the operation doesn't work out."

There, at last, was the denial defense, well-hidden though it was. This man knew as well as I that the operation wouldn't

work out if the tumor were malignant, and we were 99 per cent certain it would be. Now he was ready to hear the truth, but it was up to me to tell him in the terms he had indicated. "Yes," I replied, "why don't you go ahead and make those provisions, just to be on the safe side?" He took that message, filtered as it was through his possibility-probability defense, almost with relief. He developed a general surface optimism about his life and died a tranquil death several weeks later.

Another similarly stable patient I later heard about was tended by a team of physicians who couldn't bring themselves to tell him the truth. Each of his five doctors passed the buck, hoping that the next in line would play the messenger-of-doom role. The patient, a young journalist, guessed what was going on, became more and more frustrated as the days went by, and finally reached the borderline of psychosis. Normally a mild-mannered person, he began vilifying the nurses, screaming complaints, and refusing meals. Finally, one of the senior attendants unofficially appointed himself the man's primary doctor, summarized the findings of his colleagues for the patient, and let him know the situation as gently as he could. The change in the patient was amazing. He calmed down at once, resumed normal eating habits, and lived out his final days in relative peace.

"Peace" for the terminal patient is ultimately the name of the game, and psychological management of the patient must have that as its final goal. The challenge is great. It's tempting, for instance, for a doctor to assume that by putting himself in the patient's place he can feel what the patient is feeling about death. It's also tempting for a doctor to write off the dying patient on the grounds that he's done all he could and that his mission is to help the living ones physically, not succor the dying ones emotionally. It's sometimes difficult to tolerate the animosity of the terminal patient and to avoid becoming involved in the mystique of death that distorts considered judgment and humanitarian precepts. But by studying his patient's emotional background and content, by sharing his grief and fear, by leaving him hope, by tending his day-to-day minor illnesses, and by letting him or helping him play his final game, the physician can manage his patient's death even if he can't control it.



Like a Mighty Army— Evangelism '72 Thrust!

EDITORIAL

ONE HUNDRED MILLION die together" was the slogan of an entire nation during the second world war! In spite of their colossal losses these people fanatically believed in their system and their motto! They would not surrender until they were faced with the only alternative remaining—extermination.

What would happen to the Advent Movement if we became as determined as they in taking a stand against the devil and his forces? What would happen if we united in a single, giant evangelistic thrust in a march against the enemy of souls? Our slogan "Two million Adventists work together" would result in not death, but life for untold millions who will someday live forever.

If you haven't read the article beginning on page 9 of the December issue of *THE MINISTRY*, do so immediately. Note the mock-up of the front page of a newspaper with headlines declaring, "Adventists Launch First Nationwide Crusade!" It is a thrilling thought that this can and must become a reality. By the way, the various actions noted in this article have leaped over the ocean to the Australasian Division, which is putting into effect the same plan along with North America.

I have never seen any action grip the attention of our leaders as this plan has. It was like a breath of fresh air when during Fall Council an entire morning was spent talking about what the church should, could, and would do in a giant soul-winning endeavor. One delegate declared, "What a thrill to hear a discussion on this subject, for this is really the only reason we exist!" There was no negative attitude evident. It seemed as though the Spirit of God moved everyone's thinking into the same channel.

The living-in-the-last-days concept has gotten through to the leadership of this church. With law and order under siege, teachers, picketing their own schools, ministers and priests taking the lead in waving banners of every description, doctors penalizing patients by going on strike, police and firemen walking off their jobs, seminaries folding up, instability of commerce, a rise in crime and cost of living rates—the list is interminable, but it all points to the need for the church to get started on a concerted action to let the world know that there is an answer! Even our Ingathering campaigns are being threatened. Antisoliciting laws could spell the demise of the main concerted drive of this church. Some negatives may welcome this thought, but when it comes you will know that not only are our liberties being threatened but the only major effort to let the world know who we are and what we are doing will be gone.

No longer can we as Adventists go back to the pleasant, detached type of program we

have operated in the past. We must become involved in meeting the surging needs of lost humanity, who are confused but hungry for direction, leadership, and hope! We can have our church picnics, our boat clubs, our weekend outings, our hat-making classes, but in the meantime a world is slipping over the brink of oblivion.

This could well be Adventism's last chance to let the world know what we really believe. If the 1972 North American Evangelistic Crusade is conducted properly, the church may for the first time in its history have a chance to see the following promise fulfilled:

NB// "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

There is joy immeasurable when one considers the powerful effect on both the world and the church when every minister and member, regardless of position or work, unites in a nationwide evangelistic crusade. Think of billboards from coast to coast using the same invitation to an Adventist evangelistic meeting. Imagine the same type of advertising being used in newspapers, handbills, window cards, bus cards, and posters. Consider hearing repeatedly the same announcement-invitation over the radio and TV. We aim to call the attention of every person in the United States and Canada to the fact that there is a people known as Seventh-day Adventists and that they have a message of hope and salvation. If we can gain the support of the entire church, and I believe we will, somebody is going to get the idea that Adventists are around and have something to say. The next poll taken of our church should show a lower percentage of those who have never heard of Seventh-day Adventists.

Furthermore, consider the unifying effect this will have on all the departmental programs of the church. It is decidedly hoped that the 1972 thrust will be only a beginning for a continuing program, either on a yearly or semiyearly basis, when all Adventist churches will participate in a united evangelistic advance. This means that de-

partmental programs will be geared to an objective of sowing seed for future harvest in these public meetings.

By the time you read these words, we will be well along the road of getting this program under way. Committees have been set up to prepare promotional material. A group is working on a new set of evangelistic sermons with fresh illustrations and ideas. These will be available to all of our ministers and lay evangelists. A preliminary step has been taken to secure the services of a leading advertising agency that will advise us as to the best methods of reaching the secular mind.

In the presentation of subjects we are emphasizing the fact that the Seventh-day Adventist Church has the answer to many basic problems confronting our perplexed society. We must capitalize on the deplorable situations existing today in the nation's homes and communities by pointing out how Christ offers help for the total man—mentally, physically, and spiritually. Surely the Seventh-day Adventist Church has a special, urgent, and important message for the world. This is the hour when we can inform the human race that the end is near and our Lord is soon to return.

It is agreed that this division-wide crusade should be identified with the Seventh-day Adventist Church in all of its publicity, thus making a maximum impact for the church on those who will not attend the meetings as well as on those who do. It is being urged that this be a full-message campaign and that a minimum of twenty-one topics to be presented, with the opening night as March 4, 1972.

From ghettos to suburbs, from cities to country, let the Advent message be heard clear and loud. Let ministers and members join hands and begin believing that when His church like an army awakes, organizes, and starts marching together, something is going to happen.

"Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once."—*Ibid.*, vol. 5, p. 394.

J. R. S.

[The following letter was written to the General Conference office, then forwarded to the Ministerial Association. The concern expressed is one that we felt should be shared with the ministry of the church. Although not written with the thought of publication, it is presented with the prayer that it will lead us, the spiritual leaders of the church, to examine more closely the reality of our personal relationship with Jesus Christ.—EDITORS.]

TO WHOM IT MAY CONCERN (AND I HOPE THAT'S EVERYONE):

Since I'm 23 I suppose I'm right in the middle of the turbulent generation. I haven't left the Seventh-day Adventist Church, and I know I'm speaking for more "faithful" young SDA's than just myself when I say we have a need--a big, wide, deep need that is not being met. We are hungry for something we are not being fed.

Please take me seriously, because I know what I'm talking about. Young people are leaving the church. Other youth won't even consider coming to the church because they see nothing here to fill their needs.

At camp meeting Elder Pierson said, "The greatest need of the world today is Christ." The greatest need of our people, my greatest need, and that of my Seventh-day Adventist friends is Christ. We need Him; we want to know Him--but we don't.

How can we go out to share our faith in Him when we have no faith? And how can we evangelize the world and spread the glory of Christ when we have nothing to say--we don't know the Man?

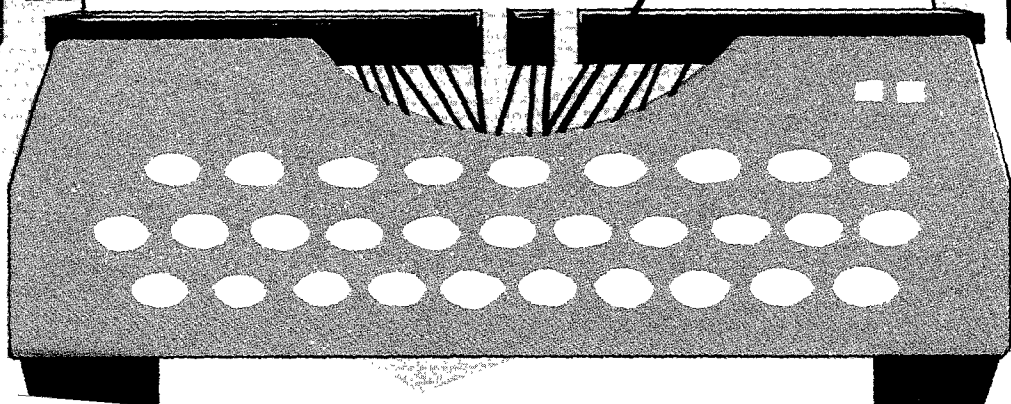
We don't need more sermons on how we should be telling others about Him. We need someone to tell us about God. Someone who knows Him as Moses knew Him. Someone who is a friend of God's, who has talked with Him as Abraham, Elijah, David, Peter, John, and Paul did, and yes, as Mrs. White did.

We need the living water poured into our parched souls. We know the seventh day is the real Sabbath. We know we should tithe. We know meat, cigarettes, liquor, and drugs are not good for us. We know a lot of things, but we do not know Christ or God.

If we had a living connection with Christ (either as a church, or as individuals), the world would recognize its own lack--it would be too obvious to miss. Then the sincere in the world would come to ask about Him and we would have something to tell them.

Christ's message--His life--was a revelation of the character of God. By reading the Bible and other inspired works we get a clearer glimpse of God and we begin to know Him, but we long to hear our leaders telling of their personal, intimate knowledge of Him, imparting to us firsthand knowledge of the God they serve.

Every day young Seventh-day Adventists, tired of searching, reject the church--not to try another church because they know if we don't have it, no one does. They leave disillusioned, bitter, hungry, without hope. They don't know God, they were never introduced to Him. And unless God performs a little miracle they will never know Him, because the people who were to reveal Him to them failed their responsibility.



From your teaching we know it is definitely important to read, study, and pray. Through these avenues we learn to know God. But, oh, the difference between theory and actuality! What an inspiration it is when we meet someone who knows God from a living, dynamic, growing personal relationship with Him---who can tell us about Him, what He is like, who He is!

God could use only Bible study and prayer to acquaint us with Himself, but He saw the need of using human beings also; first a nation, then a church.

Mrs. White says God is not now working to bring many souls into the church. Could it be He isn't working because He wants us to get acquainted with Him first? Could it be He isn't working because our own youth are starving for a knowledge of Him, looking for a living example of Him, and the work of evangelism should start here with them--with us--with me?

I'm not writing for the radicals, the offshoots, or the dropouts. My friends and I are the "faithful" youth. We're the ones who come to church week after week. We give the mission story and special music. We go Ingathering and lead out in Pathfinders. Many of us are extolled by our ministers as the generation which will finish the great work.

And yet, we've been searching since academy, through college, and on into married life, and we still hunger and thirst. We study, pray, attend church, and try to live up to the standards of the church--but we are hungry!

We're tired of being told to go out and preach the gospel and reveal the glory of Christ; then, upon accepting this challenge find we have nothing to say.

What is God's relationship to me today in 1970? What is His relationship to you? Do you know Him well? Do you know who He is? What is He really like--to you?

Please preach and teach us about the character of God. Show us, tell us, point Him out to us. We are spiritual babes, we need help. Show us from your personal experience. We're waiting--longing. If we could be led as Christ led the disciples, as Paul led Timothy, if we could only catch a glimpse of Christ, don't worry, the vision would be taken up so quickly by our generation it would make your head swim.

How can we ever expect Christ to come to save us when the majority of young people (or at least the kids I've known and now know) wouldn't recognize Him if He did come?

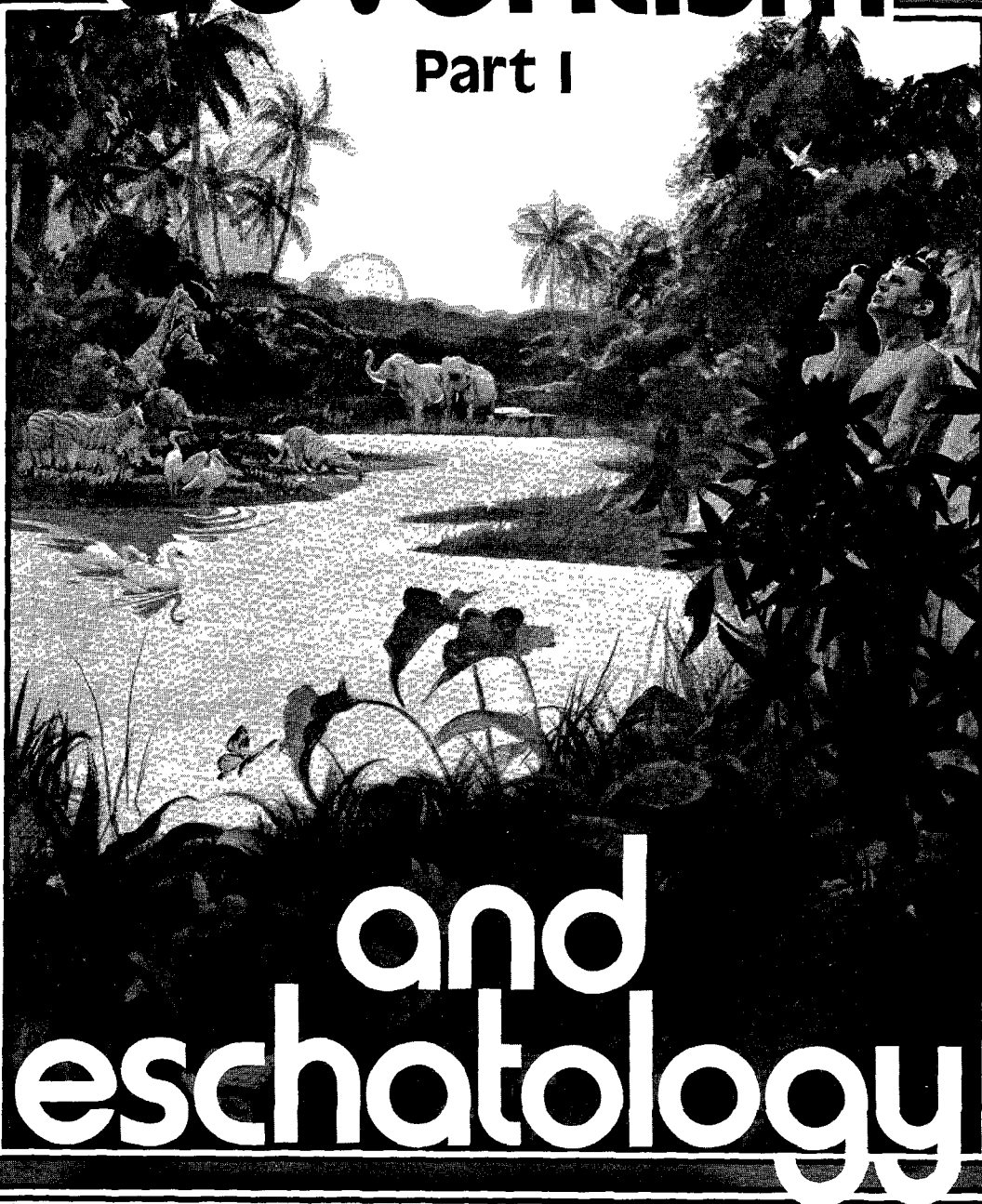
I know this is a long letter, but the situation is getting desperate. Our souls are dying. We need more than anything else to know God. We need Christ. Can you--will you--show Him to us?

Sincerely your daughter in Christ,

Just ONE of the MANY

7th-day adventism

Part I



and eschatology

THE name Adventist intimates an eschatological thrust, and such a thrust was never more relevant than in 1971. This is, theologically and otherwise, the eschatological era. To speak of eschatology is to speak of hope in a hopeless world, it is to assert purpose and meaning in an age of ideological nihilism. It is a presentation of a viable theodicy to an age of decide—that is, it justifies God to a world so suspicious of Him as to declare Him dead.

No purgatory or hell conceived by the human mind could exceed in awfulness our own sick world in unending existence, and such a concept cherished by the individual acts as a moral depressant. An ailing and lost society can find healing for its ills only in acceptance of the Bible's eschatological hope, and the Laodicean church is to find revival from the same source.

Because our unique contribution to theology is not primarily Christology or pneumatology but rather eschatology, to fail to view this theme aright would be to betray our trust. It is an understanding of the latter-day prophecies presented in Daniel and Revelation and the Olivet sermon, which, when interpreted in the setting of the everlasting gospel, will turn many to righteousness (Dan. 12:10; Matt. 24:15; Rev. 1:3; Dan. 12:3, 4). Concerning these

The doctrine of Creation alone can give sense to all other matters.

"last things" we are specifically told that the wicked shall not understand, "but the wise shall understand" (Dan. 12:10). It is the proclamation of the imminence of the coming kingdom that hastens the return of our Lord (Matt. 24:14; 2 Peter 3:12, margin).

The Doctrine of Creation—A Basic Consideration

Our denominational name, as it points to the termini of time—Creation and the Second Advent—enshrines the special truths entrusted to us. The beginning and end of this world constitute the particular perspective within which we proclaim the offer of salvation, and the latter has mean-

ing only in view of the former. If humanity originated from flux and by chance, and will eventually be denigrated to nothingness by the same process, then there can be no such thing as "the good news," and no such hope as everlasting life in the kingdom of God. Thus stress upon eschatology is primarily dependent upon the prior truth of Creation. If in the beginning there was no impression of the image of the Creator upon the creature, then in the future there can be no judgment concerning the adequate reflection of that entrusted image, and therefore ultimately no man has need of forgiveness, regeneration, or sanctification. The existence of all churches, including our own, would be invalidated.

It is apparent that no one can rightly begin a study of eschatology today who has not first settled the matter of human origins. We do not mean by this that he has settled all the problems—scientific, historical, and theological—connected with the arrival of the first man on this planet, but rather he has settled the matter of whether human existence is the result of the prior divine existence, and the creative activity of a personal God. *The doctrine of Creation alone can give sense to all other matters.* In our age of meaninglessness, evangelicals and liberals alike testify to the truthfulness of this fact.

Creation means that God is the true home of man's spirit. When man loses this knowledge, he is a lost man, unable to take bearings to determine where he is, or where he should go.

With the loss of this knowledge, man also loses the knowledge of self. Not knowing of whom he is the son, he knows not who he is. Like Socrates, he thinks himself now divine, now demonic. Estranged from his father, he is a stranger to himself.

That God is Creator means also that beyond the universe is a reality rightly called Father; that behind all the loneliness of lost man is a transcendent, seeking love. By creating the world, God reveals that he is fatherly, an out-going, self-giving God, who willed that there be another alongside him, with whom he wills to share his divine existence and life, his divine joy and beatitude. Knowing that he was created to participate in the life of God, man regards existence as an expression of the mercy of God. Existence is no longer a curse, the universe unfriendly. The child knowing his origin declares, "This is my Father's world," and sings, "It is good to be here, it is great to be alive, and the best is yet to be!" . . .

If this doctrine is not central, nonetheless it is *basic* to the Christian faith, and stands therefore first in the Apostles' Creed. It is so basic that neither the Cross nor the Resurrection have

meaning without it, for the Cross means the end of the old creation, and the Resurrection means the regeneration of all things, the recreation of the old into a new heaven and a new earth.

Indeed the doctrine of creation is so basic as to be the indispensable foundation for any tolerable, viable human existence. The proof of this is being spelled out in the progressive disintegration of the spirit and life of modern, homeless man. When the truth of this is clearly seen, the Church will speak about God the Father, Almighty, maker of heaven and earth with a new relevance to today's growing crowd of lonely men, to its lost and nameless, to its homeless and hopeless men.—CARL F. H. HENRY, in *Christianity Today*, Jan. 5, 1962, p. 3.

The idea that God is the Creator of all things is the indispensable foundation on which the other beliefs of the Christian faith are based. It affirms what the Christian believes about the status of God in the whole realm of reality: He is the Creator of everything else. On this affirmation logically depends all that Christians say about God, about the world they live in, and about their own history, destiny, and hope. The most fundamental question of religious thought is: who is God—He in whom we put our trust? And the primary answer in both Bible and creed is: "He is the maker of the heavens and the earth." Of course this fundamental assertion about God is accompanied by others of equal importance: that God has redeemed Israel, that He sent His son into the world to reconcile the world to Himself, that He loves His children and promises them eternal life if they return to Him, and so on. These are the crucially significant actions God has undertaken for us, and so they are the center of the devoted concern of Christians. But we learn *who* has done these things through the all-important affirmation that the Creator of all has done them.

In this sense the doctrine of creation provides that primary definition of God which gives meaning and significance to all else that is said about God. That God is a righteous judge, a loving Saviour, and the promiser of an eternal destiny, is certainly the central message of the Gospel. But the importance and meaning of these very affirmations depend on the belief that this judgment, this saving love, and this promise come to us from our Creator—He who has brought us and all else into being, and so He who claims us and rules over us with an essential and eternal power. For there are many judges, many "lovers," many promisers in life; each of them may have importance to us, some more and some less, but none of them has an ultimate claim on us, an ultimate power over us, and so an ultimate significance for us. The good news of the Gospel is not just that we are judged and loved. It is rather that He who is "the maker of the ends of the earth," and therefore He on whom we are totally dependent, judges and loves us. In this way the idea of creation gives meaning and significance to all else in the Christian faith.—LANGDON GILKEY, *Maker of Heaven and Earth*, pp. 4, 5.

Eschatology Gives "Meaning"

When man accepts "meaning" at the beginning of existence he automatically looks also for "meaning" at the end of time. *It is not coincidence that the people entrusted with the memorial of Creation have also been entrusted with special light regarding the end of all things.* The Sabbath itself is not only a memorial of Creation in the past but it is a promise of the new creation to come. It points forward as well as backward as it guarantees that Eden will one day be restored, and then "there shall be no more death, neither sorrow, nor crying" (Rev. 21:4).

At times Seventh-day Adventists are so concerned regarding the "trees" of latter-day events, the twenty-three hundred days, the cleansing of the sanctuary, and the investigative judgment that we miss the "wood" of our over-all eschatological view. Some non-Adventists have seen the significance of eschatology with more clarity than we ourselves express. For example, James Denney expressed the issue clearly more than fifty years ago when he wrote:

Those who take a materialistic or naturalistic view of the world do not need to raise any questions about its end; it is an essentially meaningless affair for them, and it does not matter whether or how it ends. But if we take an ethical view of the world and of history, we must have an eschatology; we must have the moral order exhibited, vindicated, brought out in perfect clearness as what it is. It is because the Bible is so intensely ethical in spirit that it is so rich in eschatological elements—in visions of the final and universal triumph of God, of the final and universal defeat of evil. It is not ethical to suppose that the moral condition of the world is that of an endless suspense, in which the good and the evil permanently balance each other, and contest with each other the right to inherit the earth. Such a dualistic conception is virtually atheistic, and the whole Bible could be read as a protest against it. Neither is it ethical to suppose that the moral history of the world consists of cycles in which the good and the evil are alternately victorious. There are, indeed, times when that is the impression which history makes upon us, but these are times when the senses are too strong for the spirit; and as the moral consciousness recovers its vigour, we see how inconsistent such a view is with its postulate, that the good alone has the right to reign. The Christian doctrine of a final judgment is not the putting of an arbitrary term to the course of history; it is a doctrine without which history ceases to be capable of moral construction.—JAMES DENNEY, *Studies in Theology*, pp. 239, 240.

In a more popular vein Bruce Barton showed the necessity for eschatological faith in his *What Can Man Believe?*

Immortality of some sort is a necessary complement to the existence and nature of God.

For why was the universe set going in the first place? To what end is all the struggle and suffering and self-sacrifice? To produce a nobler race, a finer character? And for what? To blot it all out in the end? Where is the justice in such a plan? Would you, if you were God, create in man the conviction that life is significant, that there is an eternal difference between right and wrong, that love and self-sacrifice and devotion and loyalty are important—would you make them feel all this, and act in accordance with it, often to their own hurt, and then laugh at them in the end? You would not. . . . There must be some place hereafter where life goes on, where injustices are righted and inequalities evened up, where those who have been thwarted and disappointed and cheated are given a fairer field and a better chance. This world as we know it cannot be the whole answer. Pages 113, 114.

The Ultimate in Eschatology—The Vindication of God's Justice

Most theologians of the twentieth century recognize the fact that our age is indeed the time for eschatological emphasis. Prof. William Caven is typical of many when he speaks as follows:

If the doom of each individual is really fixed at death—fixed by Him who knows the history of every life, as He knows all things—why, it may be asked, should there be a day of judgment afterwards? What further end is to be accomplished thereby? This final, public act of judgment is the complete *vindication* of God's justice both to those who are judged and to the moral universe. The absolute righteousness of God in all His dealings through life, and in the destiny awarded, is now brought home to those who are judged as never before. Those who are condemned feel in their inmost beings that the sentence passed upon them is according to their desert; and, though salvation is entirely of grace, those who are adjudged righteous would see that the reward bestowed upon them is, in every case, according to their works.

But what presents itself first to the mind when we think of the ends served by the final judgment is the public *vindication* of Divine justice—the *vindication* of God's righteousness in the sight of men and angels, of all moral beings. This certainly is a very high end. The manifestation of His own glory—i.e., of the excellency of His own perfection—is an end than which none can be higher. In the whole of His works and in the whole history of His administration God is revealing Himself, and to learn of Him as His perfections are thus manifested is the highest blessedness of the crea-

ture. To know Him is the constant aim of all holy beings, and of all who are seeking to be holy. To make known, by the Church, the manifold wisdom of God, to the principalities and powers in heavenly places, enters into the eternal purpose which God has purposed in Christ Jesus.

The righteousness of God's administration and His justice in recompensing both the righteous and the wicked have at no time and in no place been without attestation. But looking broadly over the field of human history, no one would say that complete proof of God's equity in His dealing with individual men has been presented to the eyes of His creatures. The confidence of faith can ever say: "That be far from Thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from Thee: shall not the Judge of all the earth do right?" But how often in thinking of God's providence while His work was unfinished have the best men in all ages longed to see the good man freed from oppression and the proud oppressor rewarded according to his wickedness—to see the aspersions cast upon God's faithful servants removed and the hypocrite unmasked. It is not in the spirit of revenge that saints of earth have joined with the souls under the altar in crying to God that He would avenge the blood of His martyrs. But patience must have its perfect work. No shadows of iniquity will finally rest on the Divine administration. The whole creation will see that God is just in all His ways, and holy in all His works.—Quoted in WILBUR M. SMITH, *Therefore Stand*, pp. 458-460. (Italics supplied.)

A common expression occurring in these references to the "last things" is that of "vindication." Eschatology is essentially a theodicy, that is, a justification or vindication of God with the problem of evil in view. Such scriptural passages as the following point to this, Luke 2:35; 12:2; Psalm 51:4; Romans 2:5; Isaiah 45:23; Ephesians 3:9, 10; 1 Corinthians 4:9; Revelation 15:3, 4.

(To be continued)

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will"—*Education*, p. 173.

Not to Young

JEANNETTE T. WORTH

Retired Bible Instructor, Chesapeake Conference

ONE of the most rewarding adventures in which any worker for God can engage is that of training others to be soul winners. I had conducted adult classes, had taken women out in field work for several years, and had always been glad to find individuals who would accompany me occasionally on my regular Bible instructor's visitation program. A youth effort in Eugene, Oregon, in which the young men did all the preaching, the girls the ushering, and earliteens and twenties furnished orchestra music, had been very successful. Three souls were the trophies. My role had been simply to coach the speakers and to plan with all of them.

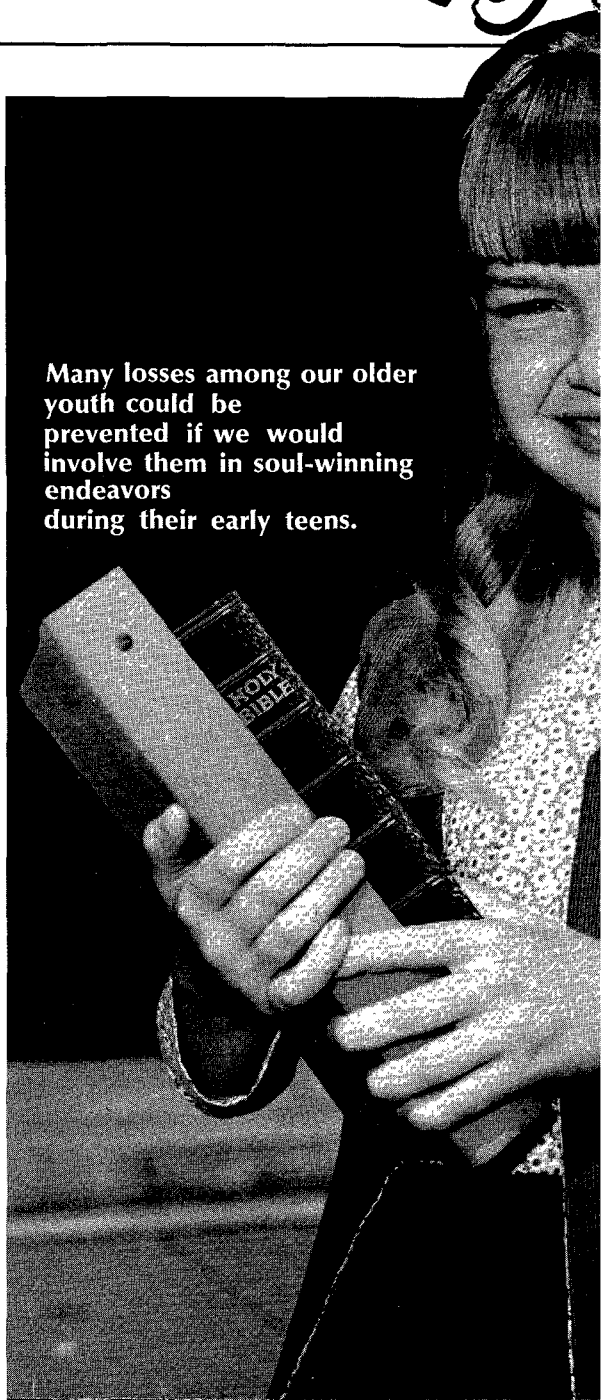
Junior Work Started

When I was asked to work in Medford, I felt led to help juniors to share their faith in a systematic way. Choosing two who were missionary-minded and earnest, I started on a training program that lasted several months, in fact most of one school year.

Charles Brainerd and Jerry Yost, both twelve years of age and in the sixth grade, came to my apartment two evenings a week, and spent from one to two hours in preparation. They would put the film for the study we were to give into the projector, one would offer prayer, and they would sing, just as they would do when they were to give the actual study.

For each illuminated picture they practiced a good explanation in junior language, not in the adult style given in the scripts. The first time, Jerry read the texts and Charles gave all the expositions. The next time we reversed the order. Thus each had only one study to memorize in two weeks. We never settled for the easy way of reading the subject from the printed

Many losses among our older youth could be prevented if we would involve them in soul-winning endeavors during their early teens.



to Win Souls!



H. M. LAMBERT

form. When I felt satisfied that they could give a really fine presentation of that Bible topic, we were ready.

We started with Mrs. Gertrude Miller, with whom I had made an appointment. After introductions and greetings, the boys set up all the equipment, offered prayer, sang a duet, and then gave the whole study themselves without any assistance. I was immensely proud of them. When they had finished Mrs. Miller said, "*Where did you boys learn all that? I'm amazed!*" Then she added, "Oh, you go to that Adventist school!" None of us mentioned the hours of practice after school.

When the boys had been teaching her Bible truth for a few months, and she had attended some meetings, Mrs. Miller became Sister Miller, in the waters of baptism, a happy Sabbath for Charles and Jerry.

Other Prospects

Later we went to see Mrs. Edith Plum, owner of the Silver Grill restaurant, and asked her if she would like to see some Bible films. She agreed, and we found her to be a most interested listener. She came to regard the boys as two of her best friends. It touched her heart when they prayed for her and her loved ones. They also kept her on their own daily prayer lists.

Mr. and Mrs. Boussum were next on our agenda. When any preachers had gone to see him, Mr. Boussum had been very disinterested, and had hidden behind a newspaper. But he listened attentively to these young people. After the team had shown a few subjects, singing each time, he said, "You don't come *often* enough. [Once a week.] Why don't you come more *often*?"

Mrs. Boussum soon found that the objections she had had to our religion were melting away, and she confided to me: "I am going to join your church, and

what made me decide to do it is what you are doing for your young people. Our church doesn't have anything like that for our youth."

Very soon afterward Mrs. Boussum united with God's remnant people.

Denny Joins the Force

Learning that these two boys were sharing their faith successfully, Denny Owen asked me, "Couldn't you teach me to give Bible studies, Mrs. Worth? I have an old neighbor I want to give studies to."

Accordingly I went out to Jacksonville and practiced with Denny three times. When I arrived the fourth time, he looked discouraged.

"I just can't learn it," he said disconsolately.

"Well, let's go to see your neighbor anyway, and perhaps we can get an appointment for later."

We visited Mrs. Hodson, and I told her that Denny liked her and that he had some Bible pictures he would be glad to show her if she wanted him to.

"When would you like for him to come with the films?"

"What's the matter with now?" was her surprising reply.

Denny was electrified. He ran out to the car, brought in film, projector, screen, and extension cord, and set up everything himself. When he had finished giving the study (and the Holy Spirit surely gave him words to say), Mrs. Hodson said, "Be sure to come again and show me some more."

Girls wanted to get into this fascinating work. Some of them took part by playing instruments. We had four good accordion performers. Lorene Cooper chose one of them, Hazel McCartney, as a partner, and on their own initiative they called on Mrs. Gretchen McDonald. She seemed glad when the girls told her about the pictures they had, and invited them to show them to her. Her interest rapidly increased. The girls' studies opened the way for me to work with her; and after a while she also was baptized.

A Tape-Recorder Recruit

Richard Blank's father let him use his

tape recorder. Without any help except the presence of one or two of us who went for moral support and to drive the car, he conducted a number of cottage meetings. Some of them were in the home of Mrs. Bertha Work, a fine Quaker lady whose name we had received from the Bible correspondence school. Soon she was baptized.

Myrle and Bob Nogle held services on Friday evenings with a Mr. and Mrs. Tucker, and sometimes Jerry and Charles substituted for them. One evening Mr. Tucker, a friendly Texan, said, with tears in his eyes, "You boys just keep on a-going the way you are now."

For a time he was unwilling to obey the truths the young people presented, but a few months later he became very ill. We were glad that he accepted Jesus as his Saviour before he closed his eyes for the last time. Mrs. Tucker was baptized alone, but was happy.

Another outstanding young person was Louise Walker, who became interested in our faith through reading *Youth's Instructors* given to her by a Sabbath school member. When evangelistic meetings began she attended regularly, and was in the first group of candidates for baptism, although she was only fourteen and had no Adventist background. The next fall we made arrangements for her to attend the academy.

Louise had a great longing to see her family in the fold. She borrowed a projector and gave her mother and younger sisters studies twice a week. All three of them were baptized eventually. This made a total of nine souls won by Medford juniors before I was transferred to Portland to work in a city-wide effort.

A Method to Stop Some Leaks

I am convinced that many of our losses among older youth could be prevented if we had helped them to have actual clinical experience in soul winning when they were barely entering their teens. Though too young to participate in public youth efforts, they could give appreciated service in private families. When our own programs are too crowded to train them ourselves, a Sabbath school teacher or MV leader may be found who would devote time, effort, and gasoline to a project so enjoyable and rewarding.

THE SINGLE ADULT

(Part One)

EDWARD SKORETZ

Pastor, St. Catherines, Ontario, Canada

The writer of this article, Pastor Edward Skoretz, while pastoring in Ontario, Canada, contributed toward and felt the success of Singles Weekends. These weekend outings were sponsored by the Missionary Volunteer Society of the Branson Hospital church in Toronto, Canada. Upon returning to Andrews University in the fall of 1966, Pastor Skoretz led out in the organization of a club at the university for the single adults. The Koinonia Club (Greek, meaning "fellowship") is presently functioning with continued and increasing success at Andrews University.

The following article and one to be published next month are based on a study made at Andrews University. Included in this study was material obtained from two panel discussions conducted on the campus. The twelve panelists, from various geographical areas in the United States and Canada, discussed the problems and needs common to the unmarried person in his locale.

This research presented the findings of a questionnaire that was designed to obtain a random sampling of the opinions of single adults who live in various geographical areas in the United States and Canada. The study project considered social aspects as observed by Pastor Skoretz during his academy, college, and graduate school years as well as during three years of pastoral experience. He feels he has an intimate understanding of the single adult, be-



cause during these three years he identified himself closely with them—he himself being unmarried.

Pastor Skoretz, now enjoying a very happy marriage, can deal with characteristics and problems of the single adult in a personal, yet objective manner.

It is hoped that this series of articles will make the reader aware of certain problems that confront the single adults of the Seventh-day Adventist Church, and how these problems contribute to the development of certain characteristics. These characteristics have led many to apostasy and marriage outside the church, or have caused many loyal church members to simply resign themselves to a lifetime of unhappiness. It is important, therefore, to understand the single adult so that a proper approach might be taken in ministering to his needs.

As a partial solution to the existing problems, the articles consider the value of an organization exclusively for the single adult, structured to promote peer-group association.

Copies of the entire study can be obtained from the writer at cost.

Pastor Edward Skoretz
28 Arthur Street
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EDITORS

Desire to Belong to Peer Group

THE most important group in the life of the unattached adult is the peer group. Each single adult has certain social needs that demand satisfaction as imperatively as do the physical needs. Strongest among these social needs is the need to be like others and belong to a group.

As members in this group speak a similar language, understand and appreciate one another's achievements, and help secure one another's peer status, each member feels that he belongs. Peer members share disappointment, happiness, success and failure, giving one another a common bond; facing life they join together reinvigorated.

It may be asked, Why should young people form separate peer groups instead of being a part of the larger church social group? The Seventh-day Adventist denomination is a complex society because of its urban anonymity and casual "strangeness" among its workers in its vast institutions and large churches. This presents in many respects the cold impersonality so characteristic of life today, and such coldness intensifies the need for more emotionally warm personal relations. Friendships within the peer group meet this need.

A questionnaire to learn the personal feelings of Seventh-day Adventist single adults was compiled by me. This questionnaire was not designed to obtain statistical

information but rather to obtain a random sampling of the opinions of single adults who live in various geographical locations in the United States and Canada. It was intended that the questionnaire reveal whether certain problems and needs were common to the unmarried in all areas of the country. Notice a few of the replies to the question, Do you feel satisfied with the social opportunities away from a Seventh-day Adventist college or university campus?

"No. The post-college . . . activities are practically non-existent."

"No. There are almost none at all."

"No. It is true that no better place exists than in the church, but how well do you get to know someone from a few words that may be spoken?"

"No. . . . To speak of my own area there is very little done for the young adult. We would be shocked if we knew the percentage of those in our age group who left the church in _____. Many of these would not have left had there been something to hold them."

"In a lot of places, there just isn't any opportunity. In a social vacuum like this, mixed marriage, even apostasy, is probable."

The needs of the peer group can be adequately met only by a satisfactory interpersonal relationship. One cannot satisfy them by living in isolation or by working, worshiping, or playing alone.



Loneliness

A predominant characteristic of today's single adult within the Seventh-day Adventist Church is loneliness, which can be described as a feeling of being unrelated to others, unwanted by others, stranded "on the outside," and isolated. Each year more and more Seventh-day Adventist single young people are finishing college, moving to big cities or denominationally owned institutions and are finding themselves miserably lonely.

What is it that makes unmarried persons lonely? Free as they are, independent and unattached, some feel that they should be able to manage for themselves without any unpleasant feeling, but no. I have often noted that they complain it is almost impossible to have more than one or two friends with whom they can freely associate and share their various interests. They also express it has become difficult to meet suitable members of the opposite sex.

Many occupations or responsibilities which Seventh-day Adventist young people engage in provide few opportunities to meet eligible men and women with whom they can associate and thereby alleviate the feeling of loneliness. For many, such frustrating circumstances result in a lonely existence. For a good number it is not uncommon for life to become an endless ride to work, a day at employment, and an evening at home watching television in a locked apartment. Thus, during the day or night, hundreds of Seventh-day Adventist unmarried persons well know the meaning of loneliness and can do little about it.

Friendless individuals, very often because of uncontrollable circumstances, dwell on the past or speculate about the future in a hopeless mood, and cannot do much more than sadly retreat into the dark coldness of their own loneliness. The social privations that they endure must convince them that they have missed one of the essentials of happiness—Christian association with their peer group.

By associating with peer members such a person experiences a sense of security and some comfort in the knowledge that he is not alone. He feels a protection with those who have the same perplexities and concerns as himself. Also there is the hope that he will be given some sense of direction by being within the group.



Because the single adult searches for his peer group, each year many Seventh-day Adventist young people move from their home areas to settle elsewhere; this migration includes untold hundreds. It appears as though there are three main congregating areas: California and the West Coast up to and including Washington State, Andrews University and near localities, and the Eastern area centering around Washington, D.C. Whether the single people of these and other areas are newcomers or longer-term residents, regardless of age, income, or vocation, they all, with few exceptions, wish a fulfillment of the same needs.

A "give up and stay" procedure is all right, of course, for the single people who want to remain at home with their parents the rest of their days. But these individuals are few, for this is not the desire of most single persons. Those who expect to enjoy parenthood or a satisfying interpersonal relationship with their peers will not "give up and stay." Rather, they will strive with their peers to develop a suitable social environment and avoid loneliness.

I am quick to admit that there are unattached Seventh-day Adventists with successful careers who may not necessarily require marriage as a means of happiness. But many of the needs that only close companionship can fulfill will have to be satisfied if loneliness is to be avoided.

(To be continued)

Interview with an Academy Bible Teacher About Movies



J. BYRON LOGAN

RICHARD JEWETT

Pastor and Teacher, Shenandoah Valley Academy

Pastor Jewett, does the question of movies often come up in your work with young people?

I think it comes up more often when young people try to talk with their ministers. It seems to be one of those "test" questions in the get-acquainted period. The average young person can tell a great deal about a preacher by the way he answers the tired old question of movies, and may determine whether or not he tunes the pastor out after the first ten seconds. However, according to my experience, the question of movies doesn't even make the top ten of problems that *most* concern academy-age students.

In your opinion, what kind of answer would turn off an average Adventist teen-ager?

In my opinion the average youth is not

trying to question the standards of the church. What he wants to know is whether or not the minister will go to the trouble of making his answer fit the real issues involved. I mean, for example, if the question is: What is wrong with movies? how many are prone to the pat answer about "questionable places of amusement"?

But the Spirit of Prophecy writings use phrases such as you mention.

Yes, I know, and there is a stigma about public theaters that is valid. (Of course, the young people are quick to remind us that this is where we often hold evangelistic meetings.) But it is what is shown on the silver screen that is the issue. If we press the teen-ager too much about the "place" we may back him out of his own home where he probably sees more movies than anyplace else! It is the problem of "fiction" that is most strongly emphasized in the Spirit of Prophecy. Another oft-heard answer is the one about "association with unholy people." There actually may

be more potential for harmful association riding on a public bus.

When someone pins you down on the question about movies, how do you answer?

When a young person really wants an answer I start with a question: "Did you enjoy the last movie you saw?" There is usually an affirmative answer. Then I ask if he enjoyed my last sermon. Putting those two questions in harness is definitely an unequal yoking that does not escape the average teen-ager. It is not even necessary to ask which he enjoyed more. Then I ask if he would like to see another movie as good or better than the last one.

This usually opens the door for a two-way discussion. (Does one movie lead to another; can you become a "movieholic" and so forth?) If the youth hasn't caught on by now, I may become more blunt. In my opinion Hollywood movies are a concern because of the habit-forming factor. The appetite for excitement, romance, intrigue, and comedy is easy to arouse. I'm not against these emotions in real life as they tend to add flavor and zest in measured amounts, but on the screen they are artificial. They create the appetite without satisfying it.

But don't you think there are some good movies?

Certainly. There are some great movies. But when you say "good" movies, what do you mean by "good"?

Well, I'm thinking of "good" as opposed to "bad." We certainly wouldn't have any trouble defining "bad" movies!

That's right. The kids don't ask about bad movies. They ask what is wrong with good movies. But I think we are on thin ice to try to set up a list of "good" movies. For example, *Bridge on the River Kwai* was approved by several colleges in our denomination but is often criticized because of the depicted violence.

What if a movie had no so-called "objectionable" features? What do you think of *The Sound of Music*?

I have not seen *The Sound of Music*. But to be honest with you, from all reports I've heard, it was a good movie. I'm not, however, an authority on good movies. I'd rather talk about good habits and bad habits. I think it best for people not to judge others on this issue, but to judge for themselves very carefully! Everything hinges upon our relationship to Jesus Christ. The important question is, Does the

good movie habit lead in the right direction?

What about the movies that we show on our own school campuses?

I hope the time is coming when we won't be so dependent on them. It is our purpose to lead students to the tree of life; feature movies remind me more of the other tree. . . . There is no Hollywood movie but what its primary motive is to make money. This should not be our primary motive on campus!

Do you think we should come right out and say, "No movies at all"?

If we say "no movies at all," we create the impression of condemnation of those who may sincerely have a different opinion. As an illustration, people who drink are offended by people who go around saying they don't drink. People who don't drink aren't offensive until they start bragging about it! I think the same principle can be applied to movies. Arguing the subject is usually both superficial and academic, in that the love of movies only indicates a more serious problem and arguing the point produces no practical result.

Nevertheless, it is my opinion that total abstinence is the safest course to establish as our goal. "A good movie never hurt anybody," is no more true than the similar bromide of the social drinker that "One drink can't hurt you." Or, to use an example closer to home, maybe we should view good movies in Adventist institutions like clean meat, the less we consume the better, leading as quickly as possible to the point of disuse according to individual conscience.

But how can we communicate to our youth the advantages of "total abstinence" when we consider their natural curiosity?

The only safety device to keep the various 1971 models of teen-age curiosity from serious accident is mature wisdom. This is why parents, preachers, and teachers are not obsolete. Communication with young people is only difficult; it is not impossible! If we attempt to communicate to our youth the advantages of commitment to a cause that can hold their attention, movies will simply become less important than the leader of *their* cause, Jesus Christ! If, on the other hand, we make a big issue of movies, they will continue to be part of the adolescent rebellion syndrome as a sign of independence and the young people will go whether they really want to or not.

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

Are You a COMPANION, CONFIDANTE, or CRANK?

DOROTHY AITKEN

Minister's Wife, Takoma Park, Maryland

THESE precious children! What a short time we have them! How soon they leave the nest to venture into life on their own. How carefully we need to guide them, with what love correct them!

Discipline with love! How seldom we do it. There are so many ways to show your children how you really care for them. We always tried when we had to say No to something, to substitute something else. Like the time the boys wanted to go bowling. All of their friends were going and they didn't see why they shouldn't. Now, there's nothing wrong with bowling in itself, but the environment was not what we wanted for our family, so we said No.

Of course they were both angry for a while. Then daddy said, "It's getting a bit boring around here. We've got to do something to interest them." So we (hold on to your hat!) bought a boat! That was the beginning of financial disaster for the next five years, but we had fun all summer and the children have never forgotten it. Everywhere we went that summer we hauled that old boat along. I could write a book on the flat tires, broken wheels, and axles we encountered. More time was spent working on the boat's motor than in water-skiing, but they'll never forget it!

And now, years later, what difference does a few hundred dollars really make?

Much is written about the generation gap. There needn't be a gap, really, but it's a full-time job to keep it from happening. Many mothers are close to their children while they are small, but when they start to school mother gets a job. Why not? No one at home all day. May as well make the time worth while.

Here is where the trouble starts. Mother is not at home when the child gets there, or if she is, she's too busy catching up on things to listen to his troubles, his joys, his hopes. He's sent to the neighbors to play while mom feverishly catches up on what she should have been doing all day.

Come bedtime, mom's had it. Not up to a story or just quiet talk, she murmurs a prayer and tucks him in. Gradually the child gets used to confiding in his friends. Mom is pushed aside as confidante.

During the teen years the gap gets wider. Gradually he grows away from his home. He no longer sits with his parents in church, in fact, sometimes the parents are not sure the child is in church at all. Then after church he goes home with a friend. There the young folks put on jeans and bum around all Sabbath afternoon. Mom is tired. All she asks is peace and quiet for

a long nap. What happened to the Sabbath afternoon pastoral visits where the shepherdess went along, and sometimes even the children accompanied them? Father goes alone now. Mother isn't up to it.

The day they discover their boy or girl has gotten into some kind of trouble is a sad one. They cannot understand it. They talk to him. They plead with him not to disgrace them before the church. Then the teen-ager gets the idea that mom and dad are not so interested in him as they are in their reputation. And so it goes.

Now that it's too late, mother makes an effort. She wants to give a party for his friends. The parents want to take the children on a family outing—camping, maybe. But now the teen-ager has lost interest. He doesn't want to go with mom and dad. He wants to go with his friends. The breakup of the family altar “‘way back there” left a void that has been filled with other things. The widening of the gap between parent and child is too much for him to cross.

A child who is given responsibility is more apt to be easily disciplined. By responsibility I do not mean mowing the lawn, carrying out the garbage, and sweeping out the garage. Of course, children should be expected to do their regular chores. But by responsibility I mean those special things usually reserved for adults—like being host when daddy is away.

Whenever daddy would leave, he would commit mother and sister to the care of the boys. “Take care of mother and Judy while I'm gone,” he would say. “You're the men of the house now.” Though still quite small, the boys would swell up with pride. They took turns being head of the house. One week Jerry would sit at the head of the table, ask the blessing, or ask someone else to, even when there was company. And each boy always seated Judy and mother at the table—even when daddy was home.

When we went grocery shopping, the head of the house went with me to carry the bags in and out of the car. On Sabbath, whoever was host got to sit next to the aisle in church. They even helped me plan Sabbath menus, and when I was sick or unable to do so, they put Judy to bed, read her story and had prayers with her.

This sharing of family responsibilities made for real family togetherness. And it

was a sad day, indeed, when we had to send our young teen-agers back to the States for school. Those years were such critical years, and I envied every mother in the United States who had her children near her. With what fear and trembling we committed our boys to a Christian boarding school! How we prayed for them! And every week I saw to it that they each got two letters from home. Those letters, I found out later, were the only thing that kept them both on the beam. They felt nearer to us, they felt wanted, loved, and guided. Even though we were thousands of miles away they felt a sense of security, and each did his best to make us proud of him. There never was a generation gap, and there need not be when there is mutual love, respect, and understanding.

In the late teen years when young people begin thinking deeply about marriage, parents need more than ever to be close to their children. How nice, when after a date your teen-age son knows he can come to your room where the light is still burning, sit on your bed, and rave about the beauty, charm, and personality of the current interest! This sacred time gives parents a chance not only to listen but also to drop little hints and bits of advice to the dreamy Prince Charming or starry-eyed Cinderella. No criticism, no shock at what you've been told—just calm understanding and pleasant chiding. And in the end, the really uncertain teen-ager who tries to make himself think he's smarter than he is, comes around to your side and, though not admitting he's wrong, preaches your philosophy as though it were his own.

Teen-agers love the security of rules and regulations, even though they squirm under them. Preaching and criticizing will drive them away; still ministers cannot afford to have things going on at home that are not exemplary to their professions. Have it understood that as long as your son or daughter enjoys the security and love of the home, he or she is expected to abide by the rules. The records bought and played at home must be of high standard. His or her dress must conform to what is decent, modest, and becoming to a Christian. Church attendance is a must and any parties, either at home or elsewhere, must be properly chaperoned. Of course, some rules will distress teen-agers. They'll talk about wanting to be free. However, most of them, if you've

kept the communications lines open to them, will come around. Surely they'll lose some of their friends, but those friends are not to be cried over. The true ones will be glad, and many will wish they had parents who cared.

Love. What a power it is! How it binds families together! And if one of the flock should err and stray from the fold, love will bring it back. For how can a child forget the little acts of love that made home a heaven? Surely he cannot depart for long from a home that means security, peace, and joy.

To lift someone, we have to bend. Maybe some parents have been too hard, too strict, have disciplined without love. Be willing to bend. Ask for forgiveness. Yield your stubborn ways a bit. Let the wandering one know you love and care—that you always did, but were too proud to show it. Say, "I love you," "I'm sorry," "Forgive me." It's worth the effort, isn't it, to have your child again—to know he'll be with you for eternity?

For what shall it profit you if you have hundreds, yea, thousands of souls to your credit in the kingdom if your own children are missing?

Indian Woman Power

ADVENTIST women in India are using their talents for God. They serve as doctors, nurses, teachers, office workers, and homemakers. They teach Home Commission classes emphasizing the influence and blessings of the Christian home. They do Dorcas Welfare work and help with soul winning and all other church activities.

A letter from Mrs. Grace Muthiah, wife of the president of the West India Union, tells of women's meetings in Poona, and the keen interest shown by ministers' wives. Panel discussions, question-and-answer periods revealing ways the wife can help her husband in his ministry, enlivened the sessions.

Mrs. Muthiah writes, "I enjoy reading the women's section of *THE MINISTRY*. Each month I go through these articles very carefully. I wish these could be printed in the vernacular so that more of our women could enjoy them."

The lay women of the church are also doing their part. Estherbia Adagoli, self-appointed and self-supported Bible instructor, is almost eighty years of age, but she still trudges from village to village pointing men, women, and children to Christ. Others, both young and old, are doing their part to advance the work in all areas. Adventist Indian women are busy working for God.

D. M. P.

WOMEN IN SACRED HISTORY

THE WOMAN WHO STIRRED UP HER HUSBAND

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (1 Kings 21:25).

Of Jezebel's influence upon her husband the servant of the Lord says that Ahab was "strengthened and sustained in wrongdoing by Jezebel" (*Prophets and Kings*, p. 204). Ahab by nature was a wicked, covetous, selfish man. His wife did not help matters. She stirred him up. Today we might say she egged him on. She strengthened and sustained him in wrongdoing. What a tragedy! What a record to face in the judgment!

You and I both know present-day parallels of the sad Ahab-Jezebel experience. We can think of men today whose wives stir them up to take a wrong course of action. Some men are constantly "stirred up" on one issue or another by their wives.

But it is not the negative I wish to emphasize—rather the great influence a wife exerts over her husband. If Jezebel "stirred up" her husband to do evil, there are numberless godly wives who have inspired their husbands to do good—to do exploits for God. It is usually true that "behind every good man there is a good woman." How much the cause of God owes to good women who have "stirred up" their husbands in the right way. Take Abigail, for instance.

By the way—how do you influence your husband? Your stirring up may well determine his success or failure in the Lord's work. Are you a Jezebel or an Abigail?

The Church's Ministry to College Youth

(Continued from page 13)

the pace for college young people in Christian witness.

17. Experiment with well-thought-out, imaginative efforts to express the church's genuine concern and interest in the college-age church member. To do this we will have to spend more time with the young adult. Too long have we isolated ourselves from his experiences.

The ever-changing problems of the col-

lege youth call the Seventh-day Adventist Church to a continual inward examination of its life and practices. Salvation truth must never be sacrificed at any price. However, overused forms, methods, and organization must bend to the changing times. As ministers, we owe it to our youthful leaders of tomorrow to incorporate them more fully into the life and work of the church.

¹ "Staging Ground for Action," *Man on Earth*, March, 1970, p. 44.

² "The Gift of Discontent," *Spectrum*, vol. 2, No. 1, Winter 1970, p. 65.

FEEDBACK

"Shades of Pink . . ."

(It does make one blush!)

DEAR EDITOR:

Conventions and other gatherings of ministers are surely becoming more colorful! Shades of pink, blue, green, yellow (gold or mustard?), et cetera, have largely replaced the white as far as the clerics' shirts are concerned.

Some of those broad ties are surely far from being subdued. And how about those colorful (really beautiful) sport coats? The visiting ministerial secretary in his striped, olive-drab suit, with all the trimmings, was quite a "knockout"!

Maybe I'm too old-fashioned and a real "ole fogey," but I still prefer my preacher to look like a preacher! And I wish those preachers-turned-administrators, departmental men, et cetera, still looked like preachers instead of car salesmen. (Shouldn't they be an example to the field pastors?)

My pastor is still young. He is always very neat in appearance. His suits and ties (and shirts) are conservative, though not all black. No gaudy cuff links and other "permissible jewelry" bedecks him. By the way, his sideburns are just right, no beard or fuzz all over his face, no goatee (and there are some preachers like this today). I feel real good about my pastor's appearance. I'm proud of him! People seem to know that he is a minister when they meet him.

NAME WITHHELD

"Cream of the Crop"

DEAR EDITOR:

I surely do want to thank you for the opportunity that these tapes [tapes offered in the Tape of the Month Club] give to feed my own soul and to hear these "cream of the crop" sermons. We are generally on the giving end, and it is so good to listen for a change.

ELDEN WALTER

The Problem of Augmentation

DEAR EDITOR:

THE MINISTRY is doing a good and great work. I often hear appreciative remarks regarding it. The first article in the August issue by Milton Hook, "The Problem of Augmentation," reminded me of the statement from the angel to Ellen White which appears in the middle paragraph of the *Testimonies*, volume 2, page 608. Hook mentions "the Scripture-minutiae augmentations as found in the writings of Ellen G. White" in his last paragraph. On the page mentioned above, reference is made to her lifework and she is bidden "to come down to the minutiae of life" in her work for God's people—detailing Bible principles in our modern living. Am I correct? In doing all this Ellen White must employ "augmentation" as Elder Hook accents in his article. And she certainly did. How thankful we are for her obedience to God in making known His will in much detail to His remnant people!

ERNEST LLOYD



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. Materials printed privately or offered through personal addresses are not endorsed by the church.

SERMON STORAGE IDEA!

This is a suggestion for those who are wondering just how to store their past sermons.

I enclose my sermons in a church bulletin. At a glance I know the appropriate hymns, scriptures, et cetera. I also know the exact date I preached the sermon.

When I preach the sermon again at another church, I simply enclose that bulletin within the original.

CHARLES MITCHELL

EVANGELISTIC ANNOUNCEMENTS FOR RADIO

A series of forty quick, exciting announcements for radio use in connection with evangelistic meetings may be just what scores of modern-thinking pastors and evangelists are looking for. And they are now ready!

In Oregon, where they originated, a number were aired in connection with evangelistic services, and their effectiveness was proved. Originator of the spots is Shirley Burton, public relations secretary for the Pacific Union.

Both male and female voices are heard on many of the tapes, but carrying the major share of the announcements is recording artist Barbara Morton, whose contralto voice is well known on the West Coast. Mrs. Morton gives a vitality to the messages that is electric and catches attention.

The spots, with local information added by the individual evangelist, run about forty-five seconds in length and are available in tape form—one announcement to each reel of tape. The complete kit includes, besides the forty tapes, a complete script to facilitate adding local information at the right instant, an index of tape titles with timing in seconds, and instructions for securing the best mileage from the tapes. They may be used over and over again.

Orders may be placed with either the General Conference Ministerial Association or the Bureau of Public Relations, sponsors of the project. The complete tape kit is available for \$49.50, plus mailing costs. It is impossible to break sets. Following is a list of the topics:

1. Judgment
2. Spiritism
3. Salvation
4. Law and grace
5. U.S. in prophecy
6. Death
7. Church membership
8. Angels
9. Sabbath
10. Sabbath change
11. Predestination
12. Why so many denominations?
13. Heaven
14. Unpardonable sin
15. Daniel 7
16. Seven last plagues
17. Creation
18. Daniel 2
19. Advance announcement
20. Two new commandments
21. Millennium
22. Mark of the beast
23. Resurrection
24. Health
25. Baptism
26. Signs of Christ's coming, No. 1
27. Signs of Christ's coming, No. 2
28. Signs of the Times
29. Satan
30. Christian home
31. Divine healing
32. Once saved always saved
33. Inspiration of the Bible
34. Tithing
35. Ten Commandments
36. Prayer
37. Conscience
38. Christian Living
39. Hell
40. Faith

A TIME TO TEACH AND PREACH BIBLE PROPHECY!

During the past two decades, more Bible prophecy is being brought into sharp focus than during the past 150 years. The times in which we live are both breath-taking and amazing! This being so, then it is expedient that Seventh-day Adventist ministers preach from the prophetic books—Daniel, Revelation, and the prophecies of Christ. Inspiration states:

"When we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival. . . . When the books of Daniel

and Revelation are better understood, believers will have an entirely different religious experience. . . . The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation."—*Testimonies to Ministers*, pp. 113, 114.

"Revelation is the crown jewel of Biblical prophecy." It contains a special message for our generation. Are we, as ministers of the gospel, helping our people to understand God's message for this hour? Why not give a series of Sunday- or Wednesday-night sermons on "Things to Come"? A verse-by-verse study of the Apocalypse is top copy.

CHARLES MELLOR

HEZEKIAH'S WATER TUNNEL

Hezekiah's Water Tunnel is a twenty-seven and one-half minute 16mm color film of Hezekiah's epic defense of Jerusalem against the invasion of Sennacherib in 701 B.C. The moving story of the 1,777 foot tunnel that he dug, including the recent discovery of his own account of the project, together with the Assyrian account of the invasion, is a striking example of archeological illumination of the Bible.

The story is related by Dr. Frank Baxter, known to millions through the national telecasts of the Bell Telephone Science Series.

As a special feature in connection with evangelistic meetings, the film will not only fascinate the audience, but it will inspire confidence in the Scriptures.

For a descriptive folder and further information write to:

H. J. Thomsen
31-11 77th Street
Jackson Heights, New York 11370.

CHURCH SIGNBOARDS

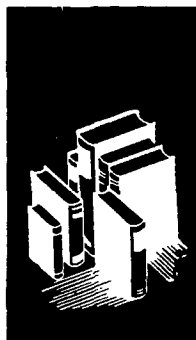
On my way to work I pass a church with a large signboard near the highway. Instead of a long list of weekly services, name and address of pastor, and other details, it has a seed thought for the reader to contemplate. Each week brings a fresh thought. I look for the thought and meditate upon it, and every time I pass the sign, the image of that church continues to grow positively in my mind. In fact, I have been tempted to go visit this church some Sunday morning. I haven't taken a poll, but I am positive thousands of other motorists have been helped by the pointed expressions designed to make life worth living.

One recent statement declared, "The Competition Is Terrific but We Are Still Open on Sundays."

Why not assign some good, thoughtful church member to put a catchy motto or statement on your billboard every week? It probably would do a lot more good than a list of names, addresses, telephone numbers, et cetera. Maybe we ought to start a nationwide campaign where all Seventh-day Adventist

churches use the same statement each month. The MINISTRY could provide a monthly list of maxims, proverbs, or adages. What do you think?

J. R. S.



BOOKS

The Crisis of Piety: Essays Towards a Theology of the Christian Life, Donald G. Bloesch, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1968, \$3.50.

The author, professor of theology at Dubuque Theological Seminary, writes with deep conviction about the need for spiritual renewal in the church today. He calls for a theology of spiritual life which while it includes service in the world must be nourished by a deep spiritual and devotional experience. While what he calls for is not new, it is quite different and opposed to the tendencies in modern theology. The basic weakness that he sees in modern theology is the lack of the transcendent perspective and its tendency towards mere humanitarianism. This leads also to a failure in recognizing the demonic character of the world, and thus identifies the secular with the sacred.

Adventists will be interested also in two other points of emphasis. One is the need of discipline in the Christian life. Like Bonhoeffer, he attacks cheap grace, i.e., "the preaching of forgiveness without requiring repentance, baptism without church discipline, and communion without confession" (page 64). While guarding against Pharisaic legalism and perfectionism, he suggests the following types of discipline: prayer, meditation, study of the truths of the faith, family devotions, simplicity, fasting, chastity, abstinence from tobacco, Sabbath rest, partaking of the Lord's Supper, and tithing. The need of obedience is stressed. "Indeed," he says, "salvation cannot be said to have occurred apart from the obedience of faith" (page 131). The Christian must be "world-concerned as well as God-centered" (page 132).

The other point of emphasis while not dominant is assumed throughout and pervades the entire book. That is a radically futuristic eschatology.

While the book is somewhat repetitious, there is much of value in it from which Adventist ministers can learn.

~ SAKAE KUBO

7 Good Reasons for Belonging to the Tape of the Month Club



"SAVE A SECOND"
TAPES OF THE MONTH CLUB
GENERAL CONFERENCE 1970
SAMPLER TAPE
Introducing the Ministerial Association
Tape of the Month Club
GARY T. COOPER
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1. It enables you to improve otherwise wasted minutes.
2. It provides valuable instruction for a more effective ministry.
3. You can listen again and again at your own convenience.
4. The devotional messages will feed and warm your own soul.
5. You will thrill to the challenges of our world leaders at Autumn and Spring Council sessions.
6. It will help you keep in step with the worldwide Seventh-day Adventist ministry.
7. The low, low, nonprofit cost is one that all can afford.

(See December issue of THE MINISTRY for price list.)

Some sample tapes given away at the GC session are still available. Write for yours. Free while they last. Back tapes may be secured. Send for listings from January, 1968.



NEWS BRIEFS

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

Lutheran Education Program Will Cite "Occult Interest Explosion"

Lutheran parishes in the U.S. will get their chance to meet the world of mystery and the occult head-on when a new parish education course is released. Such aspects as fortune telling, black masses, demonology, and tarots will be explored in the program, as well as "several Christian perspectives," including "the elements of mysticism in the Christian faith." Included in the material are general explanations of such activities as astrology, psychic phenomena, and spiritism, but according to the author the course also includes a study of scriptural passages through which "we try to emphasize that when a person tries to analyze his faith and what has strengthened his faith he usually relates it more to the experience of patience, gentleness and love . . . than to miraculous things."

Sales of Religious Books Totaled \$108 Million in '69

A total of \$108 million in religious books was sold in 1969, according to data compiled by the Association of American Publishers, Inc. Bibles, testaments, hymnals, and prayer books accounted for \$47 million of sales in 1969, with other religious books adding \$61 million.

U.S. Catholic Theologians Ask Recognition of Lutheran Orders, "Real Presence" in Communion

In New York a group of American Catholic theologians engaged in Catholic-Lutheran dialog have called on the Catholic Church to recognize the validity of the Lutheran ministry and the real presence of Christ in the Lord's Supper as administered by Lutherans.

The Catholic scholars report that they found in their study that the usual arguments against the validity of the Lutheran ministry contained "serious defects."

"Accordingly we ask the authorities of the Roman Catholic Church," they declare in a report to be published in a forthcoming volume on the Catholic-Lutheran dialog, "whether the ecumenical urgency flowing from Christ's will for unity may not dictate that the Roman Catholic Church recognize the validity of the Lutheran ministry and, correspondingly, the presence of the body and blood of Christ in the eucharistic celebrations of the Lutheran churches."

The basic conclusions of the Catholic participants were announced last June at the Lutheran church in America's annual convention by Dr. Harry J. McSorley, a former Paulist priest, who is one of 15 Catholics involved in the dialog.

Sunday Shopping Booms in Detroit Suburbs

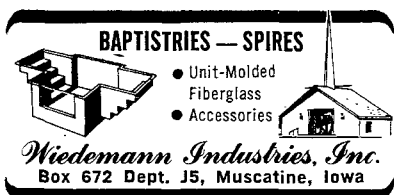
The trend toward "business as usual" on Sunday seems to be increasing in the Detroit area as major retail stores in suburban malls open their doors to Sunday shoppers. Sears, Roebuck & Company opened recently for the first time on Sunday, the last major retail chain in this area to do so. Most of the smaller stores in malls dominated by major chains have followed suit through economic necessity. A random sampling of area clergymen conducted by the Detroit Free Press indicated that Sunday shopping has not hurt church attendance. It was noted that most stores do not open until noon. However, Free Press readers responding to the question of the day, Should department stores remain open on Sunday? voted against sabbath shopping. Sixty-four per cent of the respondents voted No. Among comments of the "no" voters were these: "People should stay home with their families Sundays . . . I don't have any money on Sundays anyway . . . It's one more step toward moral bankruptcy . . . My wife spends enough money on the other six days . . . The big department stores are driving the little stores

TE DECET LAUS

("To Thee Belongeth Praise")

A hymnal for the musician, compiled and edited by Oliver S. Beltz, M.Mus., Ph.D.

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out of business." Comments by the "yes" voters included: "The stores can get more money on Sundays . . . Some people can only get away to shop on Sundays . . . No one's being forced to shop on Sunday . . . Let the free enterprise system remain free . . . Why should we stop shopping Sundays because of someone else's religious views?" Although the effects of Sunday shopping on the living patterns of Detroit and suburban residents has not been determined, Troy City commissioner John Kokalis is among officials who have expressed concern. He is trying to get local communities to pass Sunday-closing ordinances—not for religious reasons, but to slow the pace of life and give families a time to be together. Free Press writer Mary Ann Weston noted that "some churches, bending with the wind, have even begun holding services on Saturday for those who have other things to do on Sunday."

Catholics, Protestants Join in City-wide "Good News Weekend" Stressing the Bible

A community-wide Bible emphasis weekend in Bethlehem, Pennsylvania, known as "Good News for Bethlehem" closed after drawing attendance of about 2,000.

Men, women, and children took part in one of the city's most ecumenical ventures. Planning began 18 months ago for the "Good News" program sponsored by the Roman Catholic and Protestant churches of Bethlehem in conjunction with the American Bible Society. It served as a pilot project for the Pennsylvania Bible Society.

The Bible-centered weekend included a Saturday morning breakfast in which six laymen related personal accounts on the meaning of the Bible in their lives. Immediately following the breakfast, participants were given a choice of seminars led by clergy and laymen. Included were two films, *The Parable* and *The Book and the Spade*. Other subjects were "Jesus of Nazareth and Woodstock," which drew the largest attendance and many young people; "Science and the Book of Genesis," and "The Bible and Our Revolutionary Society."

During the weekend prior to the spiritual emphasis weekend, between 600 and 800 young people distributed nearly 25,000 copies of *Today's English Version* of the New Testament *Good News for Modern Man* to homes of the community, free of charge. Included among the distribution were 500 copies in Spanish.

WCC Agency Will Fund Study on Christian Concept of Health

In a decision made in Geneva, the Christian Medical Commission, an agency of the World Council of Churches, has appropriated \$8,000 for theological studies on the Christian concept of health and the manner of promoting it. The Institute for Medical Mission in Tubingen, Germany, and the theology faculty at the University of Birmingham, England, will carry out the study jointly. Topics for study include the meaning of health in the Biblical context; the meaning of the cross and suffering for the medical work of the church, and the relation between personal health and the health of the community.

NCC Reports Church Donations Held "Steady" During '69

Despite forecasts of income decline and reports on financial woes, cash contributions to America's Protestant churches in fiscal 1969 held almost steady with the previous year. The annual review of church finances prepared by the National Council of Churches in New York showed that members of 48 denominations gave \$3,099,589,000 in 1969 as compared to \$3,000,477,000 given by the comparable group in 1968. First among denominations in per capita giving was the Seventh-day Adventist Church, which has 404,000 members. The rate was \$350.96 per member. Others high on the list were the Evangelical Free Church of America, \$307 per member; the National Fellowship of Brethren Churches, \$264.03; Free Methodist Church of North America, \$258.54; and the Brethren in Christ Church, \$251.45. Of the denominations having approximately a million members or more, the list was headed by the Presbyterian Church, U.S. (Southern), whose members gave an average of \$140.30. Following in this category were: Lutheran Church-Missouri Synod, \$123.76; Christian (Disciples of Christ), \$117.53; United Presbyterian Church, \$111.34; American Lutheran Church, \$100.63; United Church of Christ, \$90.16; Episcopal Church, \$88.78; and Southern Baptist Convention, \$73.33.

Report Commission Would De-emphasize Papal Titles

In a "secret report," a group of 30 leading Roman Catholic theologians suggested to Pope Paul that he de-emphasize his titles, "Vicar of Jesus Christ" and "Supreme Pontiff of the Universal Church," Italian Radio reported in Rome.

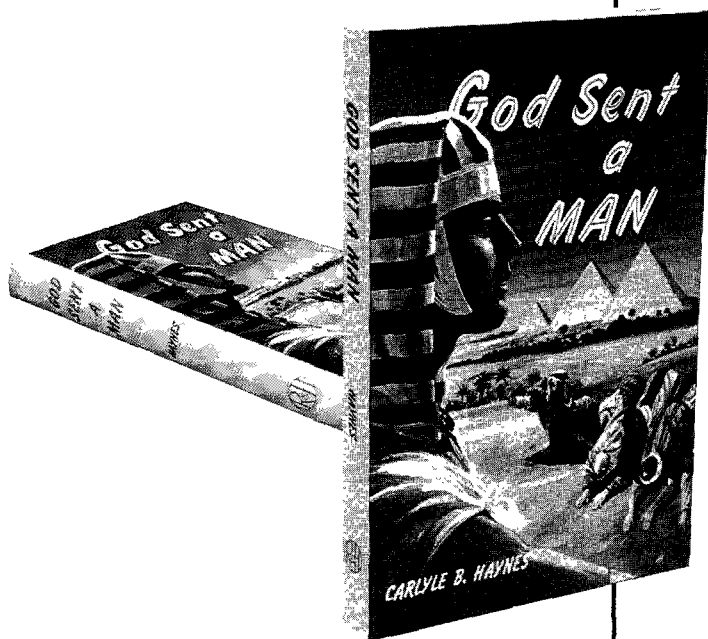
It said the suggestion was made by an international commission of theologians which the Pope appointed to study doctrinal problems facing the church.

Reportedly, the theologians did not question the validity of the titles, but believe that for psychological reasons it might be better not to use them too often.

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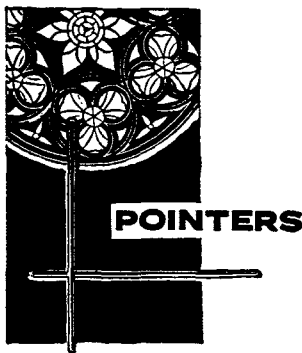
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HOW'S YOUR BUDGET? LAST year our Federal Government paid out more for interest than the total cost of running our government for the first 117 years of our history. The *increase* in interest in 1969 over the previous year was more than the total Federal budget for any single year until 1918.

According to the Chamber of Commerce, 1969's interest cost taxpayers \$19,256,821,000. This, it is pointed out, is the equivalent of the combined incomes of 2,231,000 average American families. If we were not obligated to pay this cost, it could reduce the average family Federal income tax by \$294.

We agree that the government is in a bad way, and a lot of our hard-earned money is going down the drain. But what about the way we manage our own affairs? Have you checked over your family budget recently to discover how much of your monthly check goes for interest?

It's hard to pass up those tremendous bargains. Just think of the savings! And with the handy credit cards the first payment won't be due for a month and a half. But with this easy buying, now several years old, many are discovering how costly these savings have become.

The government could build \$20,000 homes for 963,000 families with the money spent on interest. Many an American family on average income could redecorate or refurnish their home with what they spend needlessly in this way. Or better still, they could have a liberal sum to turn in each month toward the local church and school budget.

O. M. B.

THE NEWS WAR, famine, earthquakes, theft, murders, riots, arson, floods, rape, kidnaping, political coups, divorces, desertion, treachery, and death. The news of the world composing largely the above items is almost always bad.

Man could do with a bit of good news. That news must come from the other world, and that is what we have—news from the other world about

itself and this our own world. The only really good news about this world comes from outside.

Beginning with God the Father, this news was passed on to Jesus, who in turn gave it to the angels, who transferred it to the prophets, who gave it to us.

And what news it is! Good news about man estranged for 6,000 years from His Maker. There is hope for him. Good news about Christ, the sacrificial Lamb, man's Substitute in death, and surety for life. Good news about death, the grave has been conquered. Good news about heaven—some men will go there. Good news about hell—it will permanently erase sin from this planet. The gospel—good news of salvation! *Preach it!*

E. E. C.

RIGHT THINKING IT HAS been observed by some among us that "it is dangerous to think but it is more dangerous not to think."

This apparent truism is all too readily endorsed by some who are themselves not really thinking straight. The prophetic voice to these people has said, "The only security for any soul is right thinking." With this we are in full agreement. To think or not to think is not really the question. The question is, Am I thinking clearly? Is my thinking straight? Is it right? Is it scriptural? Is it in harmony with revealed truth?

Thinking is not enough. The devil is a master-thinker of evil, error, and deception. It must be "right thinking." And this must be measured by the standard of righteousness embodied in the Word of God, the Spirit of Prophecy, and the life of Him who is "the way, the truth, and the life." Let our thinking, then, be Christ-centered and Spirit-directed and it will be *right thinking*. This should be the goal of every worker for Christ serving in any capacity in His church.

N. R. D.

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