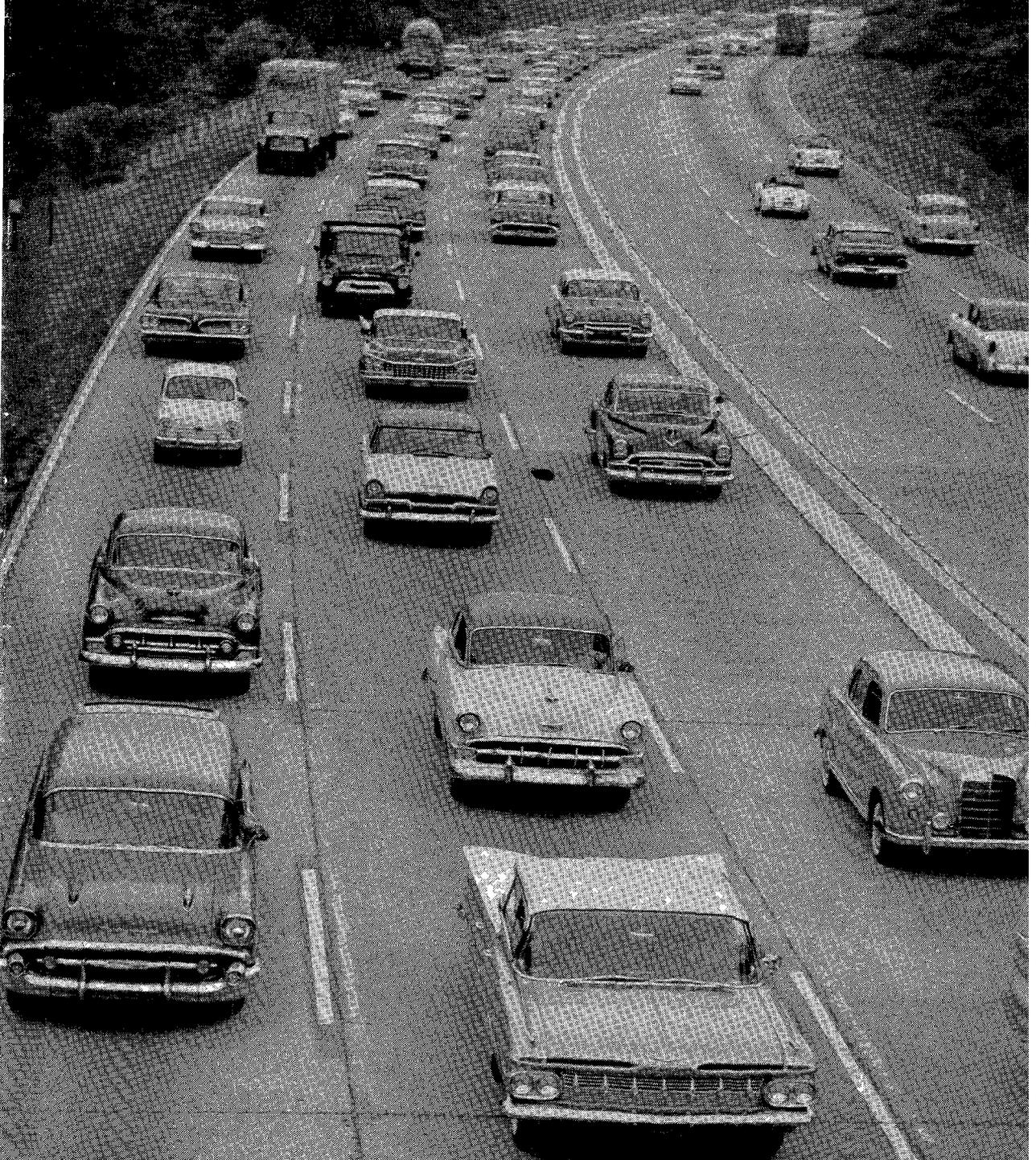


*The*  
**MINISTRY**

JANUARY

1966





EDITORIAL

# A "New Thing"

WITH the new year comes the challenge to preach the gospel of grace in one of the most confused periods of history. While millions are wondering, "How can there be a God when things are so out of hand?" it is our privilege and responsibility to proclaim Him so fully that men of all ranks and races will accept Him as Saviour and Lord.

These are indeed difficult days, but history reveals that God usually has done His greatest work in times of calamity and distress. That is why the Hebrew prophets constantly urged their people not to forget the "former days." But through the prophet Isaiah, God changes the emphasis, saying: "Remember ye *not* the former things, neither consider the things of old. Behold, I will do a *new* thing; now it shall spring forth" (Isa. 43:18, 19).

The "former things" to which he referred were events linked with Israel's deliverance. It was then He made "a way in the sea, and a path in the mighty waters" (verse 16). That surely was a "new thing," in fact, the greatest since creation to that time. Through Moses God said, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is" (Deut. 4:32).

Wonderful as it was when the Lord made "a way" in the sea, and opened a path through the mighty waters, yet greater things would be in the future.

God delights to do new things *for* and *with* His people. When He took them from the midst of another nation and made them the messengers of His grace, that was not only new, it was tremendous. But it was infinitely greater when God Himself became a man; when Deity took human

*for a*

*New Year*

flesh. In doing that He had to become what He had not been before. This was indeed a "new thing."

Then when Jesus called a group of laymen, trained them, and sent them forth to preach, that also was new. The Jewish leaders of that day regarded Jesus as only a layman, for He was not the product of the rabbinical schools. He therefore had no standing among the doctors of the law. But when this unlettered Man took a group of hard-working men, businessmen in the main, and made them His messengers, that, we repeat, was a "new thing."

### *New Things*

How often God does new things! It was a "new thing" when the Spirit of God impressed Columbus, a young navigator, to sail into the sunset to discover the new world. A few decades later the same Spirit moved upon the heart of a young monk and led him to become a great Reformer

who shook Europe. A couple of centuries later God opened the eyes of a group of young Oxford students—the Wesleys, John Fletcher, George Whitefield, and others, and through them launched the evangelical revival of the eighteenth century. Out of that revival grew the Advent awakening of the nineteenth century, as well as the great missionary movement that today belts the globe.

But in our own day God is about to do something even greater. Note these words: "I will even make a way in the wilderness, and rivers in the desert" (Isa. 43:19). A great river of spiritual power is beginning to flow through areas of the world that until recently were parched deserts of ignorance and unbelief. What miracles of grace are happening in places where God's name was never before known! This mighty river of grace is causing hundreds of thousands in primitive lands such as the highlands of New Guinea, equatorial Africa, and the cold regions of the high Andes to turn to the living God.

True, in some of the great cultural centers of the Western world confusion abounds, especially among young people. But while immorality and vice seem to know no bounds and the rising generation seems to disdain law and order, yet, even here God is moving mightily. Where the spirit of hatred and cruel crime is greatest, there we are witnessing some of the most spectacular conversions. Young men and young women led by the Spirit are taking the field for God. Drug addicts, thieves, and murderers are being reclaimed for God and becoming His witnesses.

### *The Spirit of Abandon*

Recent demonstrations on the Berkeley campus of the University of California reveal that knowledge of itself does not change the human heart. In a spirit of abandon these young students talk glibly about "the new morality," which is really amorality. The only thing new is the name. The problem is as old as sin. We are witnessing a resurrection of the Greco-Roman world in which "man by his wisdom knew not God." The Scripture says, "The fear of the Lord is the beginning of wisdom." But today men scorn the idea of God. The result is a society that is mobile, materialistic, organized, technological, but increasingly impersonal.

In Arthur Miller's book *After the Fall*,

Quenten cries out, "I can't find myself." No wonder! He has no self to find. Only when one finds God does he really find himself. The biggest challenge in education today is how to *transform* life while *informing* it.

Watch the expression on the faces of the rising youth and one reads not only disdain but also fear. Recently a questionnaire was sent to thousands of youth, the major question being: "What is your basic attitude toward life?" With strange and sickening repetition nearly 70 per cent returned the questionnaire with expressions that could be summed up in one word—"fear." Rowdiness, hooliganism, vandalism—call it what we like, it is really a front to hide the fear in the hearts of the rising generation. They do not fear death; they fear life, for life seems to have nothing for them. Yet in this time of confusion God is about to do His greatest work. He says: "I will pour out my spirit upon *all* flesh," especially mentioning the "young men," "handmaids," "sons," "daughters," and "servants."

### *Youth Start Revivals*

Jesus Himself was only a young man when He called a group of other young men who, led by God's Spirit, "turned the world upside down." It was a group of young men that laid the foundation for the great Reformation of the sixteenth century. And another group of dedicated youth stirred the Christian church into the mighty evangelical revival of the eighteenth century. The Advent Movement began in the hearts of dedicated youth in the middle of

---

### OUR COVER

A modern highway with its well-ordered traffic is a striking symbol of our age. These ribbons of concrete that stretch across the continent enable us to pass smoothly and rapidly to our destinations. But they also present hazards. One careless move, one thoughtless gesture, may easily result in a pile of wreckage involving many fellow travelers.

Our cover picture could well become a parable of the new year. Looking into the future, we see endless opportunities and new challenges. And just as these many cars differ in make and style, so do our opportunities. No two are alike. Each represents its own interest and each demands our special concern.

The old year leaves us and fades almost unnoticed, but the new year greets us full of prospects and opportunities. Were our Master here, He could well say to each of us: "Lift up your eyes and look on the fields." And again: "Blessed are your eyes, for they see; and your ears, for they hear."

Our generation is literally laden with material gifts and advantages. But the minister's greatest need is that Gift which brings all others in its train. We need the Holy Spirit to guide and empower us if we are to successfully move on to our objectives and meet the challenge of our time.

---

the last century. And all these movements were new in their day. But in this our day, God's work will move into its final climax when the Spirit of God comes in His fullness and power; when our young men and women are baptized of the Spirit.

We speak of God's message for today as the Elijah message, and it is. But while Elijah came denouncing hypocrisy and sin he also called the nations back to real religion. While leading Israel back to God he was also training groups of young men. Elijah revived the schools of the prophets. Having trained the young man Elisha, who was to continue the work after he was taken away, Elijah spent the last day with his trusted companion. What emotions must have surged through the heart of Elisha that day! Together they visited three of the colleges where dedicated young men were in training.

#### *A Double Portion Asked*

When they came to Jericho, fifty of those students followed their leaders down to the rolling waters of the Jordan. There they watched as Elijah took his mantle and smote the waters, dividing them. They saw the two pass over on "dry ground."

"What shall I do for thee before I am taken from thee?" asked Elijah as they walked along together.

"Let a double portion of thy spirit be upon me" was Elisha's request. This was a big request, but if he saw his master taken up, it would be granted.

The separation came suddenly, for Elijah was caught up. Elisha, witnessing this drama, cried out, "My father, my father, the chariot of Israel, and the horsemen thereof." Remembering the promise he had made, Elijah threw back his mantle, which was caught by the young leader.

Now the responsibility was his. Slowly retracing his steps, deep emotions stirring his soul, he again reached the Jordan. On the far side stood the sons of the prophets. This river had been made dry ground at the command of Elijah. Dare he follow his master and cleave a path through the waters? Just then faith gripped his heart, and rolling up that same mantle, he smote the

river, crying, "Where is the Lord God of Elijah?" And we are told that the waters "parted hither and thither."

Having witnessed this miracle, those young men now recognized Elisha as God's chosen leader, and they bowed themselves to the ground. It was a secondhand mantle, but it was a firsthand demonstration.

We do not need a new message today, but we do need a new demonstration of power. So God says to us: "I will do a new thing." He who parted the waters, who called a nation from the midst of another nation and made them His messengers, is today calling a people from every nation, kindred, and tongue under heaven. And through this people God is going to give the greatest spiritual demonstration of all time. The unbelieving world will see anew that He is indeed the living God.

Never did the world need God so much as it needs Him now. And true to His promise, God is about to do His greatest work. It will be performed amid the darkness and apostasy of this hour. And for that work He is looking for men and women who will shine as lights, bearing ever a clear, decided testimony.

The Advent Movement has been raised up of God to meet the greatest challenge of all time. But to give God's message with power we must experience the baptism of the Spirit and rejoice that the Bible is God's infallible Word from Genesis to Revelation. On this there can be no compromise either in our message or our responsibility. Like Esther of old, we have been called into the kingdom for such a time as this. God make us equal to our task. And our prayer is that the new year will bring a new experience to every preacher of the Advent hope.

R. A. A.

---

"It is a God-given opportunity for Christians to solve the problems that legislation can never solve, not by marches in the street or pickets at the gates, or by resolutions in assembly—but by the personal practice of Christian brotherhood in our daily lives."—Dr. W. Wayne Dehoney, of the *Southern Baptists*.

---

**THE MINISTRY:** PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D. C. 20012, U.S.A. \$4.00 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ 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.

**CHANGE OF ADDRESS:** WHEN WRITING US ABOUT YOUR SUBSCRIPTION OR CHANGING YOUR ADDRESS, PLEASE ENCLOSE THE ADDRESS LABEL FROM YOUR COPY OR FROM THE WRAPPER IN WHICH YOU RECEIVED THE JOURNAL.

# Human Reasoning Versus the Word of God

W. J. BLACKER

Secretary-Treasurer, Pacific Union Conference

SATAN works in devious ways to ensnare and trap us. His deceptions are varied and they are numerous. His first delusion after his banishment from heaven centered upon the question of whether a man who sinned would really die. When Satan said to Eve, "Ye shall not surely die," he was really saying that God doesn't mean this. Use your own reasoning power. Why would God create man and then turn around and destroy him? Satan has been using this method ever since—to get man to substitute his own reasoning for the clear word of God.

We see it in many areas. Christendom at large takes the reason-it-out-for-yourself approach as far as baptism is concerned. Baptism by immersion is inconvenient, not practical, meaningless—and a substitution becomes the generally accepted procedure. The Sabbath requirement is met by human reasoning—any day in seven, a holiday rather than a holy day, a celebration rather than an acknowledgment, a memorial of the resurrection rather than a memorial of Creation. In our own church human reasoning is applied to the tithing plan, which is God-given and a basic tenet of the faith. One begins to reason that the tithe can be used for this and that, that there is a better way than the procedure followed for a century, one which has enabled us to expand our activities into a unified and worldwide endeavor. Notice this striking statement by Ellen G. White:

God wants all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. God has made His plan known, and all who cooperate with Him will

carry out His plan instead of daring to attempt to improve on it by their own arrangements. . . . It is a very poor policy for men to seek to improve on God's plan and invent a makeshift, averaging up their good impulses in this and that instance and offsetting them against all that is required by God.—*That I May Know Him*, p. 221.

We could go on and on and refer to Creation, salvation by faith or by works, the miracles performed by the Master, and see how human reasoning has defiled these truths.

## *Human Reasoning Satan's Method*

A writer in a recent issue of *Christianity Today* tells of his years spent in a church-related college. He transferred from a State college to a church-related one because of a desire to study the Bible and liberal arts in a Christian atmosphere. After completing his college work he continued in a seminary. He tells how recorded Bible events were discarded, how basic Christian dogma was diluted, and how even such essential truths as the crucifixion and the resurrection were undermined. When he left the seminary he did not believe in the Bible, he did not believe that the blood of Jesus cleansed from sin, he did not believe that the church is a divine institution—in fact, he did not believe in anything that could not be supported by human reasoning.

"Don't believe anything that can't be supported by human reasoning." This is Satan's method and the number one weapon in his arsenal.

We see a classic example of this in Cain's life when a spirit of resentment and rebellion prompted him to meet the claims of God in a manner of his own choosing rather than to follow the ordained plan of God. We see much of this reasoning today

and, unfortunately, some of it finds its way into the church.

### **No Flood—Flood!**

We also see this reasoning in the record of the tower builders. People who before the flood used their own reasoning to prove there could never be a flood used the same kind of reasoning after the deluge to prove there would be another.

The world today is full of people who build on their own theories, who say in their hearts, "God doesn't really mean this or that," who make of noneffect the requirements of God, who depend on human reason. These people have been deceived by Satan. Satan's deceptions follow many routes.

He is making the world believe that the Bible is uninspired, no better than a storybook, while he holds out something to take its place; namely, *spiritual manifestations!*—*Early Writings*, p. 91.

When a high church official in the Episcopal Church denies the Virgin birth, when a high official in the Baptist Church says that the first chapters of Genesis are not essential to the Christian faith, when others explain the miracle-working power of Christ in human terms, and on and on, the inspired Word of God is reduced to the level of a storybook.

I was shown that by the rapping and mesmerism these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power.—*Ibid.*, p. 59.

And again:

The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them . . . to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers.—*The Great Controversy*, p. 518.

He and his helpers make it their work "to misrepresent the motives of every true and noble deed."—*Ibid.*, p. 519. How easily and how often we get caught in this trap.

He presents

heresies prepared to suit the varied tastes and capacities of those whom he would ruin. . . . The position that it is of no consequence what men believe is one of Satan's most successful deceptions.—*Ibid.*, p. 520.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in

regard to that which God has not made known, and which He does not intend that we shall understand.—*Ibid.*, p. 523.

And we could go on and on. Sometimes these things creep into the church, and they show up in such ways as questioning the movement, the organization, the leadership, the Spirit of Prophecy, the commission of the church, and the standards of the church.

### **The "Very Elect" Next on the List**

Just before the end of time Satan will make a determined effort to deceive everyone. He has already deceived a large number, but he is still concerned about this group of fundamental Christians referred to by the prophet John as the remnant—these people who are looking for the return of Christ and who are planning to dwell with Him.

Up to this time Satan has been only partially successful, and now he puts forth such a determined effort that Christ Himself says, "If it were possible, . . . [he] shall deceive the very elect" (Matt. 24:24).

The implication is that these signs could be almost, but not entirely, convincing to the "very elect"—the "picked out" or "chosen" ones. This group has followed the counsel of John and anointed their eyes with eyesalve and are, therefore, able to distinguish between the true and the false.

The form of the sentence in the Greek implies that it is actually impossible for Satan to deceive those who love and serve God with sincerity. . . . A genuine love for the truth and diligence in obeying all the instructions God has given for these last days will prove to be the only protection against the delusions of the enemy, the seducing spirits, and the doctrines of devils.—*The SDA Bible Commentary*, on Matt. 24:24.

We must be continually on the alert, well grounded in the truth, and fully acquainted with the Scriptures. "Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."—*The Great Controversy*, p. 623.

---

Every action of our lives touches on some chord that will vibrate in eternity.—E. H. CHAPIN.

# Must We Look Elsewhere?

NEAL C. WILSON

President, Columbia Union



QUIETLY a cheerful nurse slips into a patient's room and whispers, "Good night! Would you like me to offer a little prayer for you before you go to sleep?" How welcome these words sound to the apprehensive patient who has just been admitted. How prayer

helps to calm the fears and bring comfort to troubled hearts that have been asking, "Is it a tumor, and if it is, will it be malignant? If they operate, will they discover that I am a terminal case? If I am to die, what should I do in preparation?"

All these questions and many more are being asked all the time in our Seventh-day Adventist medical institutions. Will they go unanswered? Not if we can get devoted Christian nurses and technicians!

When a patient gets to the radiology department an X-ray technician quietly talks to her, assuring her that she need not fear. He patiently explains to her the procedures to expect. The cold machine above her, directing its piercing rays into the very recesses of her being, seems like a friend now.

Then there is the medical technologist, the physical therapist, the inhalation therapist, the dietitian. There are others too. These are men and women who have been trained to serve and bring blessing to others. They have been trained not only to carry out the technical aspects of their profession but to saturate their duties with the milk of human kindness and understanding. These skilled medical servants have been trained in *our* schools to meet *our* objectives! They know how to establish a pattern of Christian medical service that will meet the challenge of the gospel com-

mission. With their rich background of training to meet the aims and objectives of our medical institutions, it seems unfair for our hospitals to look elsewhere for help.

Great miracles have happened as men and women of good will have contributed millions of dollars toward our medical work. Community after community has become fascinated by the medical service of Seventh-day Adventists. Great barriers of prejudice and suspicion have been demolished as the entering wedge has done its part. But while these wonderful doors of opportunity have opened, we search, and often in vain, to find men and women trained in medical skills who are willing to join our team of medical evangelists.

## *Highly Paid Missionaries*

During the depression years it was not difficult to persuade our young people to dedicate themselves to denominational work. Parents and teachers urged them to prepare themselves for service in denominational institutions. Have the needs of the church changed? Have our obligations to the entire world field been lessened? Is our work closing with decreasing strength? Where are our professional and skilled young people today?

Postwar years opened new horizons for our talented youth. In non-Adventist institutions demands for medical skills have rapidly increased and wages have spiraled upward. Many of our young people have been led to rationalize thus—missionary obligations can now be met outside of our organized work. How easy it is to do missionary work with higher salaries and with a more exciting social life! Does it seem fair, proper, or consistent that while we do our missionary work outside the organizational structure our own medical work is forced to appeal to non-Adventists, not of our denominational training, to help us

meet the challenge of our church medical program?

*Talents Needed Now*

Ponder carefully these words:

It behooves every soul whose life is hid with Christ in God to come to the front now. Something is to be done. We are to contend most earnestly for the faith once delivered to the saints. The spirit in which truth is defended and the kingdom of God advanced must be as it would be if Christ were on this earth in person. . . . We are now to unify, and by true medical missionary work prepare the way for our coming King.—*Medical Ministry*, p. 22.

Our medical work throughout the world—at home and overseas—is meeting unprecedented challenges. Doors heretofore shut tight are being flung open as the gospel thrusts its mighty “right arm” into action.

Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is a great need, and the world is open for it.—*Ibid.*, p. 239.

*Open and Closed Doors*

Some doors once opened are now closed, while others never before open urgently beckon our medical evangelists. Men and women blessed with unlimited finances are looking to Seventh-day Adventists to take their money and establish centers for a ministry of healing and human relief. They appreciate our objectives, our standards, and our commitment to treat the whole man. This cannot be done without dedi-

cated and qualified young men and women who with a vision of the gospel commission will join our medical program whenever and wherever they are called.

Heaven is waiting to bestow its richest blessings upon those who will consecrate themselves to do the work of God in these last days of the world’s history.—*Messages to Young People*, p. 26.

**Going Abroad?**

**To Be and Not to Be**

**BE** careful to avoid use of the word “natives.” If a general term is needed, “nationals” is preferable.

**BE** courteous and friendly to all, and you will win friends for yourself and the United States.

**BE** cooperative in obeying local and national laws and be extra careful in driving.

**BE** respectful of the customs of the country, particularly religious observances and national holidays.

**BE** interested in learning some words of the language of the country and use what you can at every opportunity.

**BE** willing and prepared to answer, simply and honestly, questions asked about the United States. If you don’t know the answers, get them from a reliable source.

**BE** particularly discreet in discussing politics. *When in doubt, don’t.*

**BE** sure to remember that Hawaii and Alaska are States of the Union and like to be thought of as States. The rest of us live on “the mainland.”

**BE** sure to go to church services wherever you are, even if you don’t know the language. It’s a memorable experience.

**On the Other Hand:**

**DON’T BE** a braggart about self or country.

**DON’T BE** a constant griper about what you consider inconveniences, and forget ice water.

**DON’T BE** a show-off of your “wealth.” It will make you unpopular and cost you more in the long run.

**DON’T BE** careless in dress, and avoid slacks, shorts, and other attire that would offend local residents even though it may be appropriate at home.

—From “Unofficial Missionaries” published by the Southern Baptist Convention. (The Interchurch News.)

There are two kinds of men who never amount to much—those who cannot do what they are told, and those who can do nothing else.—*Cyrus H. K. Curtis.*

STATEMENT OF OWNERSHIP

Statement of Ownership, Management, and Circulation of THE MINISTRY published monthly at 6856 Eastern Ave. NW., Washington, D.C. 20012.

The names and addresses of the publisher, editor and managing editor are: Publisher: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor: Roy Allan Anderson, 6840 Eastern Ave. NW., Washington, D.C. 20012; Managing Editor: J. R. Spangler, 6840 Eastern Ave. NW., Washington, D.C. 20012. The owner is the General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012, a nonprofit religious organization. There are no bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amounts of bonds, mortgages, or other securities.

	Average number of copies each issue during preceding 12 months	Single issue nearest to filing date
Total No. Copies Printed	10,223	9,620
Paid Circulation to		
Term Subscribers	9,574	9,499
Free Distribution	50	50
Total Distribution	9,624	9,549
Office Use, Left over, Unaccounted, Spoiled After Printing	599	71
Total	10,223	9,620

I certify that the statements made by me are correct and complete.

PAUL DOUGLAS, *Office Manager*



The Evangelistic Center gained eventually in Port Harcourt, Nigeria.

## *From Mud Hut to Evangelistic Center*

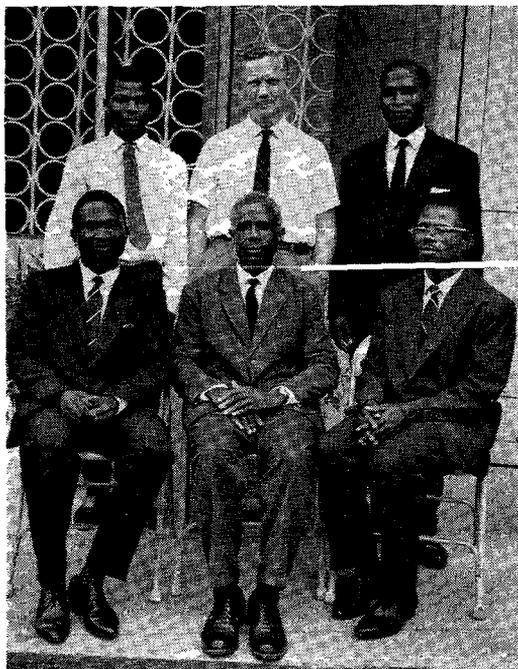
S. GUSTAVSSON

Union Evangelist, West Africa

**A**BOUT 90 per cent of our membership in Nigeria is to be found out in the bush. With no educated national evangelists our pioneers must have found it easier to conduct their campaigns among the uneducated village farmers. All they needed was a picture roll, a kerosene lamp, and a small village choir. With a budget of only twenty-five dollars a year, the open air service was more inexpensive than the hired town hall. And the message spread like wildfire through the bush. The enthusiastic converts became active lay preachers. With no education, they could not take the message to town but expanded further and further into the bush. This may explain the fact that within a radius of twenty miles around the mission office we have

about two hundred village churches. The services are conducted in the native tongues, and very few of the ministers are fluent in using the English language, which is required in the evangelistic campaigns in the towns and cities of West Africa.

But a new wind is blowing all over this area. The need of reaching the increasing number of highly educated men and women in our towns and cities has been a challenge to our leaders in recent years. Pastor H. J. Welch, who has spent many years as a missionary in West Africa, pioneered the establishment of a West African College. The first handful of college-trained ministers have now entered the field, and within a few years we hope we will have a well-educated national minister in



S. Gustavsson with his evangelistic team in Port Harcourt, Nigeria.

every important town in the West African Union. With an evangelist as president of both the division and the West African Union, public evangelism is highly regarded, and all encouragement is given to anyone who actively engages himself in soul winning.

#### *An Evangelistic Treasurer*

After having spent almost three terms in the mission field as a secretary-treasurer, my heart and soul longed to use a period of my life as an active full-time evangelist. But I was needed as treasurer and again found myself behind a desk and endless trays of pennies! Other men in administrative office may well understand how frustrating it can be to have the hands tied and the hope of spending some time in the mainline of our work crushed. Of course, committee sessions are important and interesting, but nothing can measure up to the thrill of an evangelistic campaign. *I wish every Adventist worker engaged in other lines of activities within the church would get the opportunity sooner or later to spend some years in full-time evangelism.*

But if you are at the present time tied to your administrative duties, part-time evangelism can be your solution. I arranged my program in the treasury office so I could

spend a few weeks each year in a concentrated program of evangelistic meetings. During this period I limited my work in the office to the most important duties. This gave me the chance to conduct five meetings a week for a period of six weeks and I selected a town where we had not yet conducted an evangelistic campaign. And may I say, there are very few towns in Nigeria that have had the opportunity of listening to the Advent message. In the morning I attended to the office work and in the afternoon I traveled the forty miles to the town where the meetings were held. With this program I had to depend on my associate workers for most of the personal follow-up work. With their wonderful help we had the joy of seeing one hundred people baptized and two new churches established.

Finally, I had the opportunity I had been longing for. I was asked to take up full-time evangelism in the seaport of East Nigeria. Port Harcourt is a town with about 200,000 Nigerians and 5,000 to 6,000 from other countries. In this important town, where the population has been growing at the rate of about 10,000 a year for the past ten years, we could only find a small mud hut as an evidence of the existence of our work. This small building, valued at about two or three hundred dollars, had served our people as a place of worship during the past twenty years. This condition is typical in most of the towns in Nigeria where we have a church.

We certainly believe in raising funds among our own national people, but when we consider that the daily pay for those who manage to find employment is about one dollar, we may understand how impossible it is to depend upon them to supply the major portion of the cost of church buildings in the towns where costs are so high. For a plot of land in a town such as Port Harcourt we may have to pay over \$10,000. Having less than twenty thousand members among Nigeria's fifty-five million people, and less than one thousand altogether of baptized members in the bigger towns, the need of intensive evangelism in the towns of Nigeria is great indeed. Mohammedan mosques and Catholic cathedrals cover the country, and added to this is the increasing peril of Communism, which is marching forward with great zeal. But Adventists have only one direction to go—forward!

### *Growth by Faith*

The mud hut is still standing in the outskirts of Port Harcourt, but it is a memory of the past. Gradually our little flock of older members agreed to follow me toward the center of town. First we moved only one mile. There we conducted a large evangelistic campaign. I was surprised to see so many people come to the meetings, especially as I was from Sweden where it seems most difficult for our evangelists to gather a congregation. Now I had a hall seating about five hundred, but long before the opening (people came three hours before the scheduled time) the hall was packed, and still they kept pouring in. After all the seats were taken, every empty space of the hall was filled up until no one could move. We had about one thousand people in the hall, which was above a cinema.

Using the Bible marking method, we had a regular attendance night after night for a couple of months. The mud hut could no longer serve as a church. We found a hall seating about three to four hundred people, and the location was another mile toward the center of town. I appreciated the willingness of our members to come along, but the final step was not yet taken. Another campaign was held another mile closer to the center of town. More members joined the church. The church hall was getting full when the Catholic owner suddenly asked us to leave. When we came to the last Sabbath I had not yet written an agreement for a new meeting place, but in faith I announced that next Sabbath we would meet in a certain hall another mile toward the center of town. Within the week we got the hall, and this has now become our evangelistic center.

The small congregation that met in the mud hut is still with us. But when the tropical rainfall does not disturb the attendance, we have between four and five hundred present on Sabbath mornings.

### *Doctors and Ministers Unite*

Our last campaign was held in the very center of town. We hired the town hall for

fifteen dollars a night. Again I got the wonderful help of one of our dedicated missionary doctors. Dr. Sherman A. Nagel, who has spent almost twenty years in West Africa, traveled about 140 miles each Sunday to give a medical-evangelistic lecture in connection with our meetings. As he was the only doctor in an overcrowded hospital, this meant real sacrifice for him to give us this time. Another of our medical men, Dr. Samuel DeShay, conducted at the same time a full-scale evangelistic campaign in a town next to his hospital.

### *Editor Joins Church*

Among the converts we had the joy of adding to the church was a Mohammedan family. Lamidi Fagbemigun was the associate editor of the *Daily Times*, one of Nigeria's largest daily papers. He is now an editor at the large Shell Oil Company. Being a Mohammedan and in addition to that a heavy smoker, I had very little hope of winning him into the church; but today he has changed his Mohammedan name and accepted the Christian message with his family. He has become an excellent press secretary for our church. Another convert, living about six miles away from the town hall, had a dream in which she was told to attend a meeting. She was shown a hall where a European was preaching. She also saw the names of some of the subjects, among these the subject of the Sabbath. Next day someone who had received a handbill in town brought it to her and she understood that it was the wish of God that she should attend. She is now preparing for church membership.

The division, the union, and the local mission have joined hands with the church to provide Port Harcourt with a modern church building. We plan for a church seating about one thousand people and we will begin to build as soon as the necessary money is available. We believe God will continue His work in this city and that to the church will be added daily those who accept the third angel's message and look forward to the coming of the Lord.

## THE ANT AND THE STRAW

---

A biologist tells how he watched an ant carrying a piece of straw which seemed a big burden for it. The ant came to a crack in the earth which was too wide for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over upon it. What a lesson for us! The burden can become the bridge for progress.—*Good Reading.*

# A Call to Silence

RUSS SPANGLER, JR.

Pastor, Alberta Conference

In this noisy, frenzied space age a call to silence seems almost ridiculous, but it comes from the highest of authorities: "Be still, and know that I am God."



WE LIVE in an age when it has been said that the next generation will have eyes the size of cantaloupes and brains the size of peas. If it were a fact that a member of the body increased or decreased in direct proportion to the amount of exercise it received, the statement

might very well prove true.

It is a fact today that because of the mass media of communication and entertainment, the average consumer spends very little time thinking. He does not have to; he does not want to; and he will do almost anything to avoid it! If he does go to a lecture it must be short and entertaining; he would much rather sit at home and watch TV or go to a movie, or become exercised—along with fifty thousand other bench-warming fans—over two dozen athletes down on the playing field.

This philosophy—and this is what we need to be concerned about—is even making itself felt in religious and church circles. People today are becoming so accustomed to being the observer that many of them no longer come to church to worship, but rather to be entertained by the minister, the choir, the other special music, or to find out about the social activities planned for the coming week. Well nigh gone is the real purpose of coming to church—to worship God. It is conceivable that someday Protestants are going to stop attending church from mere custom and find out that they can have better "enter-

tainment" by going to a concert, some sports event, or the movies.

Should it not be our duty as Seventh-day Adventist ministers to recognize and uphold the true purpose of the church service? In this way—through a sincere and reverent worship of God—Christianity might be revitalized.

## A Call to Silence

Our modern life has been summed up in three words: *hurry*, *worry*, and *bury*. All the modern conveniences and inventions have not made more time for thinking, for being quiet, or for worshipping. The pace, in fact, seems to have increased. Everyone is busy, in a hurry; speed is the most essential factor. In the midst of this noisy, frenzied, twentieth century a call to silence seems almost ridiculous. Yet the call comes from the highest of authorities: "Be still, and know that I am God" (Ps. 46:10).

It is a simple little formula, and perhaps that is why it is so often overlooked. It seems to have been especially overlooked, strange to say, in the church service itself. Yet it is particularly in worship that silence is proper and profitable. One writer had phrased it thus: "Silence most becomes a mere man in the presence of the Eternal."<sup>1</sup> Another has said: "To listen to God in worship is greater than to hear any man preach."<sup>2</sup>

As excellent as the sermon may be, if the people have just come to listen to a man and to fellowship with friends from a sense of duty or from force of habit, they have missed the real purpose and blessing. Adventists are no exception. It is no secret that our reverence has all too often been

noticeable by its absence. Perhaps it is time we stopped spoon-feeding our congregations and allowed them time to think. It might prove painful at first, but everyone needs time to reflect and to worship in silent meditation.

Silent periods of prayer and meditation can do more than anything else to help one remember that he has come to worship God as well as to listen to His servant the minister.

### *Do We Want Silence?*

A polite person does not monopolize the conversation when among earthly friends. Then why do Christians not show God the same courtesy and *listen* for Him to speak to them during and after their private prayers? The average Christian, when he comes to church, does not seem to worship God in this way at all.

Apparently the spoon-fed spectator does not wish to see stops or breaks in an otherwise smoothly running program; he dreads those "awful" periods of quiet. In fact, it has come to the place in some churches that if there happens to be more than a few seconds silence from the beginning of the announcements until the postlude, people think something drastic has happened to the program. Pastors and their liturgical committees have so packed the morning service that there has to be split-second timing in order to finish in the prescribed time.

However, there may be a more subtle reason behind this accelerated program; it may show an accommodation of the people's desire to have no ungainly pauses. George Fiske describes it as the "horror of the pause." He has cleverly written about this idea—held particularly by the young, perhaps—that:

Anything slow is quite intolerable. The hymns must be in double time, and every item in the service brief. If the minister pauses during the prayer or the sermon, the assumption is he is stopping for ideas. Instead of stimulating private meditation by the worshippers, the silence arouses their sympathy. They fear he has forgotten! If he waits a half minute, they are worried. He must be ill. Unless perchance he took the precaution to suggest "a few moments of silent prayer," in which case they soon get uneasy, restless, and bored. The horror of the pause is an exceedingly common experience.<sup>3</sup>

Horror or not, perhaps the noise and lack of reverence will cause us to be reminded as was Israel of old, if indeed for a

different purpose, that "the Lord is in his holy temple; let all the earth keep silence before him" (Habakkuk 2:20).

### *Reasons for Silence*

One of the main reasons for this silence has already been summarized. Silence is simply what most becomes a mere man in the presence of the Eternal. We humans are in nowise as reverent as we should be. Ellen G. White has written:

True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. . . . The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. "Holy and reverend is His name," the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!<sup>4</sup>

It is hard to believe that mortals can be as irreverent as they are. When the sort of common whispering, talking, and laughing that takes place in the house of God is remembered, it is conceivable that a remedy is needed. Mrs. White also emphasizes:

If when people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a *sweet eloquence in silence*.<sup>5</sup>

It is a lack of respect and reverence for God, then, that should make us concerned for silence in the public worship service. This meditation and silent prayer—if introduced and conducted rightly—could bring about a proper atmosphere in which to worship. It would help to correct the mistaken philosophy of the worshiper—that he has come to observe and listen but not to participate.

Acts of corporate silence in worship would draw the congregation closer together and closer to God. An integral and important part of Protestant worship, even though it may seem to be neglected and overlooked of late, should be definite and genuine participation on the part of the congregation.

Probably the best thing about this emphasis on reverence and silence is the resultant atmosphere that enhances the rest of the service. It allows the worshiper to come apart from the world and prepare himself to enjoy the blessings of the service to follow. There is no "war" between silence and the sermon; it is not a question of one or the other. They should complement each other. A period of preparation, medi-

tation, and prayer before will do nothing but add to the blessings received from the sermon. The people will then be in a spirit of reception.

### *The Effect of Silence*

It has often been said that "silence is golden," "still waters run deep," et cetera. There seems to be a magic appeal about it that this noisy world desperately needs. William McNutt has probably expressed it as poetically as any when he said:

Silence—let it be exalted in the churches. Not only is silence golden; it is quieting, and cleansing, and therapeutic. The folds of her garments bear beauty and health; let her be embraced.<sup>6</sup>

As difficult as it may be, if the pastor can convince his busy and preoccupied audience that there is healing balm in silent worship that will lift them Godward, the effect on the spirituality of the church will be very evident. Mrs. White has described this wonderful effect as a necessity for would-be disciples of Jesus.

We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Ps. 46: 10. Here alone can true rest be found. And this is the effectual preparation for all who labor for God.<sup>7</sup>

### *Quakers Built System on Silence*

Probably those best able to tell of the effect of silence are the Quakers. They stress silence and meditation. In fact, they have built an entire system of worship on this foundation. The environment in this Society of Friends has been described as follows:

There is a spiritual unity produced in silent worship which is a familiar experience to any Friend and which constitutes one of his dearest possessions. From a living silence, from a fertile meditation, then, there grows this spiritual communion which is the finest flower of Quakerism and which is full of help and inspiration to those who have experienced it.<sup>8</sup>

To them, this sacrament of silence is a very positive act of worship.

If the Friends can gain so much from this experience, why should not all profit from it? They have no monopoly on the Holy Spirit and would be the first to admit it. It is strange (and interesting) to notice here that two extremes, the Roman Catholics and the Society of Friends, should meet. They both stress the importance of silence.

The Catholics often climax the most dramatic part of the mass by a period of silence. Should they alone receive the blessings that silence has to offer?

While discussing the effects of silence, it should be noticed that the effect is only improved by beautiful surroundings, orderliness, and soft organ music. It is not an empty quiet—a mere lack of noise—that is desirable. Nor is it spiritually dead, with secular thoughts running rampant. Rather, it is a time for reflection upon the events of the past week—our failings and God's blessings—a time for determining to do better with Christ's help, a time for thinking about others and ways to help them, a time for reflection and meditation upon the handiwork of God in nature or the guiding protection of His hand, a time of attentiveness for the still small voice of God, a time for sincere, reverent, *silent* prayer.

If the pastor gives the reasons and advantages of silence, introducing it effectively with appropriate Scripture and a suitable background, it will prove an excellent means of worship.

### *A Place for Silence*

Perhaps the most natural and best place to initiate silence would be in the communion service. Because the Lord's Supper is a sacrament and a symbol, great liturgies have been built up around it. Most of them include silence because words are simply not adequate. There is probably no better time when man's meditation can draw him closer to God. Yet sometimes there are ministers who are so afraid to pause—a few seconds of silence—that they will hasten to fill the time with meaningless words that detract rather than add to the service.

The beginning of any church service is another appropriate time for silence. How refreshing it is to see someone come into church and bow in silent prayer instead of turning to the bulletin to see the social events for the coming week. What a worship service would result if everyone simply paused to ask for a blessing at the beginning.

If silence will do so much for us, perhaps it would be wise to include it in the regular order of service for the hour of worship—not too long a period, just two to five minutes immediately before the pastoral prayer, for example. In Fiske's book *The*

*(Continued on page 26)*



# The Adventist Hour

## Telecast

CREE SANDEFUR

President, Southern California Conference



THE challenge to the church is to reach the mass of human hearts in the great metropolitan cities of the world. These pulsating cities are becoming more congested as a result of a booming world population. More and more people are gravitating toward these centers. It

is predicted that certain coastal areas of the United States, which extend over an area of hundreds of miles, will be one continuous mass of humanity within the next few years.

### *Six Inches of Concrete*

These millions of people concentrated in jungles of concrete and steel are the tremendous responsibility of those who believe this Advent message. As a people we commend and prefer a pastoral environment. Yet we must not neglect the masses of humanity in the sprawling cities of the world. The almost overwhelming challenge to the finishing of God's work is not the scattered people of the rural areas. They are significant to our allotted task, but they are more receptive to the printed page and the personal contact. City dwellers are more prone to insulate themselves against personal contact. In many cases they are apartment dwellers who have lived for years as neighbors to other families with no personal communication having been developed. Only six inches of concrete may separate them from others, but it is an iron curtain of resistance. A church within that city may be missionary-minded,

but its members will encounter cold resistance when trying to make personal contact with such people without some kind of a lead or introduction.

To reach these people within the greater Los Angeles area has burdened the hearts of the church in the Southern California Conference. To make direct personal contact is almost impossible. Five years ago it was decided to use television in an effort to portray Adventism. The objective was to let the people know what we are like and what we believe. Many people have strange ideas about Seventh-day Adventists. They wonder what goes on inside the walls of a Seventh-day Adventist church. Some questioned whether they would be welcome at our worship services. The format of the Adventist Hour telecast was planned to answer such questions. It was decided to release a regular Sabbath worship service on TV. Accordingly, a video tape was used to record a regular worship service so that it could be released from 9:00 to 10:00 A.M. each Sunday morning. This format has been followed for five years.

Some months ago the Southeastern California Conference joined in the sponsorship of this telecast. Some of the larger churches in both conferences plan the program for four consecutive weeks. This gives the pastor an opportunity to conduct a series of messages on an assigned subject. Other churches will release the program for one or two weeks. We have found two advantages in such a procedure. First it gives the members of our churches in a community special cause to invite their friends to view the telecast when it is be-

ing released from their home church, and second, such a procedure portrays a wider image of Adventism.

### *Sabbath Subject Sparks Interest*

The subjects presented from Sabbath to Sabbath have been strongly doctrinal. The pastors have reached an outstanding achievement in superbly presenting such material. On different occasions the Sabbath and related subjects have been presented. Consistently this subject has brought a large audience response. Almost all the letters that have reached the office following these presentations have been favorable. Also the prophecies of the Word have been given in an understandable and inoffensive way.

The people knowledgeable regarding telecasts state that the uniqueness of the Adventist Hour program is the actual portraying of a worship service. They suggest that few churches have courage to follow such a procedure. The rating of the Adventist Hour has remained consistently near the top for religious programming in the Los Angeles area. We feel its original purpose is being accomplished. Through the TV sets the Adventist message has entered thousands of homes and shared with the viewers a favorable image and the beliefs of Seventh-day Adventists.

### *Letters Tell the Story*

The letters we have received are revealing. "How does one switch to Saturday when they have been worshipping on Sunday all their life?" Another states: "I am interested in learning more about your religion. It is with deep satisfaction that I watch the Adventist Hour each Sunday morning." We would like to think the following communication reveals the deep thinking of many. "This is the first time I have ever written to any program, religious or otherwise, but happened to tune to Channel 5 last Sunday morning . . . and heard the minister's presentation on 'The Christian Sabbath.' That I was impressed would be an understatement. To me this is the way religion should be presented." Another writer frankly states: "I am not a Seventh-day Adventist, but I think I would like to be one." Even more encouraging is this note: "I always listen to your Sunday broadcast and it is through this and the Faith Bible Course that I am now an Adventist."

### *Long-Range Evangelism*

Television is merely one major media that is available for use in the proclaiming of this message. Its immediate tangible results may be disappointing to one who concludes that such programming is the answer to all evangelism for a populous area. At this point it is my personal opinion that such a concept is premature. TV and radio have tremendous potential for long-range evangelism. They open doors for personal contacts. Their witness invites and urges people to visit our churches. Limited are the ones, as of this date, that make a full decision without the personal work of a representative of the church.

We believe statistics in the Southern California Conference reveal trends. During the past four years 5,559 joined the church in this conference by baptism and profession of faith. This is approximately a 25 per cent increase over the previous four-year period. We believe the Adventist Hour has been a contributing factor. But it is not a complete answer to evangelism in a congested area. It is one important prong along with literature and personal evangelism. Where time can be purchased, however, it is becoming more evident that we should use more fully the mass media of communication in proclaiming this message to the millions of the metropolitan areas.

---

### **\$31 to \$33.00**

In commending the generosity of Protestant churches to missions, Auxiliary Bishop Fulton J. Sheen, of New York, writing in his weekly column which appears in many United States Catholic newspapers, noted that Catholics are becoming more "mission-minded." He applauded Protestant churches of the United States, which, according to a recent survey, give "13 cents of every budget dollar" to works outside the parish. "Some Protestant churches gave 50 cents out of every dollar," he noted. "An Anglican bishop told me that he stopped all building in his diocese for one year and sent the entire building budget to the missions. One very large Protestant denomination gives a third of its national income to the missions." "One can admire Protestant missionary spirit and their sense of stewardship," Bishop Sheen continued in noting that one body had given \$33 per capita to missions each year. He also stated that the "per capita amount given to the Holy Father for all the missions throughout the world was 31 cents."



This large group was awaiting baptism in the tranquil waters of Talomo Beach.

# *Enemy Waves in Davao City*

P. P. RAMOS

Secretary, Radio-TV and Ministerial Association  
South Philippine Union Mission

The waves of life are rushing in today  
Submerging little tide-pools that I know.

**W**HAT are the waves that rush upon our lives? Different men have different answers. In evangelism the waves are the opposing forces unleashed by the enemy upon God's work on earth with the intention of causing discouragement upon both preacher and convert.

Under the blessing of God and the go signal from the Far Eastern Division, the brethren planned a major evangelistic effort in Mindanao. The place chosen was Davao City, with its multiracial inhabi-

tants, the melting pot of the south and birthplace of two offshoot movements.

The Davao Center tabernacle is on the number one street of the city. It was through prayer that we were able to erect this tabernacle on this choice spot along San Pedro Street. The governor, the Honourable Vicente Duterte, was guest speaker on the opening night, January 10, and 800 listened as we launched this evangelistic campaign.

There were four ministerial interns from Mountain View College in our team, namely: Nellie Alipo-on, Tito Allosa, Tomas Cabaluna, and Mike Damayo. The

evangelists were Pastor A. A. Villarin, who alternated his vernacular lectures with Pastor P. P. Ramos, who spoke in English. After two months Pastor Villarin's place was taken over by Pastor N. A. Quipanes.

Music was provided by the Sharp Male Quartet and a girls' duet; all were young people.

Then the enemy unleashed the waves of opposition upon us. One person was found undermining our work among those interested by trying to prevent them from being baptized by our team. The sermons of the Catholic priests and Protestant ministers were now spiked with attacks against the Davao Center. Even the radio was used against us. During the lectures bells pealed. The disturbing sounds cast fear in the hearts of our Catholic audience. Stones hit the building and ricocheted dangerously to harass and intimidate our listeners. The evil one must have cursed heaven and earth when in spite of these disturbances one hundred people signed their names on the decision-for-Christ cards.

At Talomo Beach, where we held a big baptism, the tranquil waters suddenly heaved and turned into angry waves that rushed upon us as we baptized the converts. Ministers and candidates feared for their lives as on sliding sands they were battered by the onrushing waves and sucked by the undertow into the depths. We had heard many tales about swimmers and unwary bathers disappearing along these beaches. It required courage to face the turbulent waters. The "dragon was wroth," and the reason for his wrath was that those who had been in darkness were now passing through the gates into God's kingdom of light.

We baptized 130 precious souls, Davao City's contribution to the Mindanao-for-Christ Crusade of 1965. (Twenty-seven were baptized earlier during the revival meetings.) This is the fruitage we gather when God's people stand together and work as one man in resisting the angry waves of opposition and discouragement.



Suddenly there were shifting sands under their feet.



And angry waves rushed upon them as they baptized their converts.

What joy, what satisfaction, what confidence, and what faith we can gather when we pause to review God's providential care, His matchless love and unmistakable answers to our prayers.

Every soul we baptized is a miracle. There is Edward K. Lim, M.D., who was baptized with his wife. Educated in Korea, Japan, and the United States, he is a brilliant specimen of the philosophical Chinese world. Once a customs medical officer of Hankow, later a major general of the Chinese province of Szechwan, he came to the Philippines to publish the *Philippine-China Cultural Magazine*. Being a gifted writer, he has already published more than four thousand articles in different newspa-

pers in the Philippines the past fourteen years. But Christ won, and since his baptism he has written five challenging articles of religious import for publication.

Brother Vicente Robin had been approached by different workers and the Bible was opened to him. In spite of these and the urgings of his Seventh-day Adventist wife, he remained adamant. But at Davao Center he took his stand for Christ. Lorenzo Villanil's conversion is noteworthy. After resisting the message for the past nineteen years he was among those baptized at the beach. Brother Santua works with a large Catholic printing press as a type setter. This is a place where it is difficult to keep the Sabbath, but every Sabbath this brother comes to church. Sister Perla Sienes made a bold and surprising decision that confirmed her mother's faith and won her brothers to the message with her. On the day of baptism Brother Catunggal was left alone in his home, purposely deserted by his whole family. He knew what to do. He locked the house, left the key with the neighbors and went for baptism. The Ruiz family stood against the angry waves too. Under the threat of a shotgun blast from their father, Teresita was baptized in the first baptism, Rogelio in the second, Virgilio in the third, and their mother in the fourth. Rogelio works as an aircraft mechanic in the shop of the Southern Airlines. The shotgun did not blast because they had courage and stood



Evangelist P. P. Ramos (right) and N. A. Quipanes, associate evangelist.

the test. Every one of these souls saved will have a story to tell before the holy angels and before men in the kingdom of God.

The work and the baptizing are still going on in this city. The message has caught the interest of an ex-governor and ex-congressman who are now receiving Bible studies. Another doctor's family is in the valley of decision. The sales manager of a big latex firm and his accountant gave heart-warming testimonies when they made their decision to follow the truth.

An amount approaching ₱1,800 (\$425.00) in tithes and offerings has already been received in our Sabbath meetings at the center. Quick to discern the need for a second church in this city, the brethren have launched a church project that will put up the building before the year is over.

Looking on the waves that batter our souls and threaten the work, we stand and exclaim: Lord, if the waves should come, let them come, but give us souls for Thy kingdom in the midst of them.

---

## A Letter to Jesus

Dear Jesus,

I thought, since it is summertime, that I had better drop You a line and let You know what the score is. I plan to take off for the summer, so You will have to find someone to take my place.

I just wish You knew how wonderful it is to be a real Christian and really not have to be too greatly worried about anything. I never worry about the Bible Hour Lectures, for instance, as the pastor manages that, and there are certainly plenty of others in the church to go out on Tuesday evenings. Of course, the Sabbath school and Missionary Men's Society are wonderful programs in the church, but thus far I have not had to worry too much about them.

I attend the worship service on Sabbath morning occasionally, and give when I feel like it, but I have never worried about the welfare program carried on by the church, though I understand that it is certainly a fine work. It surely is great being a Christian and having so many others who can take my responsibilities.

Now if I were You, I would not worry too much about the condition of the world. Things seem to be rocking along just fine.

I won't bother You with any more just now, but when I get in real trouble, I will let you know.

—A church member?

—Taken from *Chesapeake Evangelism Bulletin*  
Vol. 2, No. 19, Oct. 5, 1965.

# Christian Maturity and the Home

(Part 1)

ROY ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



AS PROFESSIONAL men and women it is good occasionally to take a frank look at life. The role of the doctor or the minister in the community is unique. Whether physicians, dentists, pastors, or evangelists, our influence is great, almost frightening at times.

And we all recognize how difficult it is to maintain a balance between our professional, social, and spiritual life.

People everywhere are confused. The future seems uncertain. Never since the days of Noah has a generation been called to face such problems as confront us on every side today. It is, therefore, no ordinary accomplishment to exert a positive and constant influence for good in our communities. And that influence is determined by what we are in ourselves. But what we are in ourselves is largely the result of what we are in our homes. Building a house requires but a few months, but building a home is the work of a lifetime.

## *The Child Jesus in His Home*

The only glimpse we have of Jesus in His earthly home is recorded by Luke, the beloved physician. We read: "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). Then in verse 51: "He went down with them [Joseph and Mary], and came to Nazareth, and was subject unto them." How much is inferred in these brief words! Now note the next verse: "And Jesus increased in *wisdom* and *stature*, and in favour with *God* and *man*." He was a normal child developing *mentally*, *physically*, *spiritually*, and *socially*. Phillips

translates it: "And as Jesus continued to grow in *body* and *mind*, he grew also in the love of God and of those who knew him." \*

He knew few material comforts, for His home was that of a peasant. But there was something in that home which meant everything to this growing Boy. While lacking the trappings of the wealthy, or even the middle class, it did not lack love. Many beautiful dwellings never become beautiful homes. They are lavish with fine fixtures and furnishings, but material things are not the most important. Beautiful pictures and well-placed ornaments may make the rooms attractive, but real happiness springs from the hearts of the occupants. Only people can make a home.

As professional men and women we cannot help influencing the community. But how? Do people see in our homes a reflection of heaven? Or are we so pressured with our work that we have little time for home and family? In the war years of the early 1940's many homes disintegrated. Instead of being places of love and fellowship, they were little more than places to sleep. A wit put it this way: "Father works the night shift, mother works the day shift, and the children shift for themselves." Life holds little when homes become mere filling stations where we fill up, clean up, then leave again as quickly as possible.

Love, not possessions, is the foundation of a real home and a lasting marriage. A woman does not have to be drenched in perfume nor draped in mink to know a man loves her. Marriage has been well called "the first two-party system of government ever devised, and it was never intended to be a one-party system." To understand family government is vital. Differences of opinion are bound to arise, but differences provide opportunities for growth.

### *The Other's Point of View*

To see another's point of view is not always easy, nor does it come about naturally. To be one-sided is human. Someone has said:

"I see two points of view—  
The one that is wrong and mine."

This is the forerunner of disaster. While it takes two to make a marriage, one can surely wreck it. Never has the world been so deluged with books on marriage and marriage counseling, yet broken homes seem the order of the day, leaving a trail of bitterness and sorrow.

When Israel came to Mara the waters were bitter. But Moses cast a branch into the water and sweetened it for all. Knowing how to cast the Branch of Righteousness into the bitter waters of selfishness and hate is the secret of real living.

Much has been written about the vital place of the mother, but the role of the father in the home, in building and holding it together, is also tremendous. He is the priest of the home, and as such, must understand the needs of the whole family. What we and our children are in the social realm is the reflection of what we are in the spiritual realm.

Man is a mysterious composite of body, soul, and spirit, and each area of his personality is to be subject to God. Paul says, "everything belongs to you . . . the world, life, death, the present or the future, everything is yours! For you belong to Christ, and Christ belongs to God!" (1 Cor. 3:23, Phillips).\*

The concept of the Manicheans of earlier centuries was that the body is impure; only the soul is worth while. That was largely the foundation of Grecian philosophy. But in modern times men like Nietzsche and Freud regarded the soul as a myth. Many materialist philosophers and psychologists have ruled out the soul altogether. Civilization is trying today to build a society where the body is the only thing that counts. But when love is limited to the satisfaction of fleshly desires alone, it becomes a serpent, a spent force, a fallen star.

Only when the fire of love kindles other

fires for God can our homes endure. Or to change the figure: only when love is willing to give the water of life from her wells, that the thirst of others may be assuaged, does it serve God's purpose. Otherwise it turns against itself, and ends in hatred and even murder.

These words from *The Desire of Ages* should challenge us: "Selfishness and cold formality have well nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—Page 504.

### *Love a Divine Instinct*

Love was planted in the human heart by God Himself. And He gave it not for the gratification of selfish desire but that it may serve others. Even the intimate love between husband and wife should be an expression of a higher love—not the *Eros* of Greece but the *Agape* of heaven. When it is that, then as the years roll by, the love of God makes more fragrant the love in the home, not that the husband and wife will love each other the less but love God more. And it will be sacrificial. Only love that is touched by the cross can mount up to the throne. Such love will be vertical. If it remains on the horizontal plane it dies. Married love should be the vestibule of divine love. As ministers and physicians we are frequently called upon to be counselors in the problems of life; to give advice not only where it seems unwelcome but, because of resistance, practically impossible. Such situations are never solved on the intellectual level. We have to strike a deeper level—the emotional.

Thirty years ago a new trend in architecture was finding favor in England. For centuries houses had been built with small windows. And usually those were heavily curtained for privacy. But a radical change

## THE BOOMERANG

---

Our human behavior has a strange way of flowing in circles: if I send out a hateful deed, it sooner or later will come back to me to cause me misery and remorse; if I emanate love and kindness, they will return to bless and enrich and inspire.—*Sunshine Magazine*, June, 1959.

came when instead of tiny windows the whole wall was made of glass. Why? In order to let in the sunlight. London is known for gray days, and people began to feel the importance of capturing every ray of sunshine possible. Recognizing that sunshine is vital to health, people began to install large picture windows. But big windows not only enable people to see out; they also permit neighbors to see in. Thus the one-time cloistered family of England became a part of the community.

Those new designs were parables to me. There are times when we appreciate privacy, but like those new houses, our lives must also be open to the community and especially open for the sunlight of the presence of God. We cannot live our lives on only one level. Like our Lord, we must develop physically, mentally, socially, and spiritually.

#### *Setting the Pattern for our Children*

Now let us turn our minds to our children. If they are to grow up to respect us, we must never forget that children are naturally hero worshipers. For the first few years father and mother seem almost divine. If we would have them hold that picture of us, we must never give occasion for them to lose confidence in us. As parents we must take care how we treat each other and behave before our families.

I was called to counsel with a little wife in trouble one day and she said: "But how can we ever get along? We are so different." Of course we are different. Men are men and women are women. We must take account of those differences. It has been said that women *feel* while men *think*. They may arrive at exactly the same conclusion, but it could well be by an entirely different route.

The very differences between us can be useful building blocks in the development of a real home. Differences in the areas of physique and mentality are what lend color to the home and add a richness to life. Let these be as snatches of poetry, thrown into the prose of everyday living. It is no small matter for a family to stand in an unbelieving community as God's representatives, living in obedience to His will.

There is a sign on a certain highway: "Slow Down. What Will You Do With the Half-Minute You Save?" Yes, slow down. Study the social and spiritual needs of

your home and your community. The Scripture says: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things [that is the vertical], may abound to every good work [that is the horizontal]." A good bank account is an excellent asset for a family, but the greatest asset of all for a child is to know the joy and stability of a real home.

#### *Our Outreach to the Community*

It is easy, and perhaps more pleasant, but it is wrong for us to live to ourselves. Jesus said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

Note this comment in *The Ministry of Healing*, page 354: "These [the poor, the maimed, the lame] are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven."

To reach out to the community in this way is a privilege as well as a responsibility. Not long ago I baptized a fine businessman and his wife who were brought to a knowledge of God's message for this hour just because they lived next door to one of our physicians. The social contacts of this fine family so impressed these neighbors, who move in a prominent social strata, that they wanted to know what made them different. "We could feel the warmth and friendship of that fine doctor and his lovely family," they told me. The love of that godly home overflowing to the community was the greatest argument in favor of the truth. As Edgar Guest said: "I'd rather see a sermon than hear one any day."

*(To be continued)*

\* From *The New Testament in Modern English*, © by J. B. Phillips 1958. Used by permission of The Macmillan Company.

# How to Kill a Church

JOHN C. SLEMP

Editor, Missions Magazine

- First:* Take it for granted. Since it has survived fifty, one hundred, two hundred years, assume that it will continue another fifty, one hundred, two hundred years. After all, who would seek to do it harm? Who would want to kill it?
- Second:* Localize it. Identify it with a certain corner in a certain part of the community. Rope it off, wall it in, insulate it against the outside world. Let it serve its own constituency in its own way, without any suggestions from others. After all, is it not an independent church? What right has anyone to tell it what it ought to do?
- Third:* Limit its message to parts of the gospel which the people want to hear. Let it go all out for brotherly love and pearly gates, but either soft-pedal or ignore such weighty matters as justice, mercy, and peace. Let it stay out of social concerns—such controversial matters as race relations, economic justice, and international good will. Leave these to the secular world to decide. Let the church stick to the simple gospel.
- Fourth:* Silence the prophetic voice in its midst. If anyone in the church or out of it begins to talk like Isaiah or Jeremiah or Amos or John the Baptist or John Bunyan or Roger Williams or Walter Rauschenbusch, have nothing to do with him. Get him out of the church as soon as possible, or warn other people against him. You might even write your denominational officials about what he is saying, and perhaps give a gentle warning that you will cut off your financial support if his voice is not silenced.
- Fifth:* Make its membership selective. Keep out all undesirables—people who do not think as you do, do not dress as you do, do not have the same color of skin that you have. Keep the membership homogeneous, congenial. Let the church become an exclusive club, composed of the right kind of people, your kind of people, people who live on the right side of the tracks.
- Sixth:* Cut off its source of supply. Neglect its young people. Teach them nothing about the church, or the denomination to which it belongs, or the church's world mission. After all, should they not be allowed to think for themselves, to form their own ideas, to make their own decisions? Why give them adult help? Why have a special organization for them? Why train them?
- Seventh:* De-emphasize its evangelistic outreach. Emphasize, instead, theological "dialogue" and correct ecclesiastical haberdashery. Let the church grow by natural means—as children of present church members come of age and as new families move into the community.
- Eighth:* Stifle its missionary message and spirit. Does not the church have more to do here at home than it can possibly do? Is not its primary responsibility to its own community? Then why bother about people who live half-way around the world, or even with people in other areas of the United States? After all, a church cannot do everything.  
*Be silent now. Tread softly. The church that is dead may be your own.*

—Taken from American Baptist International Magazine—*Missions*. Used by permission.

**T**HE giant double tent was packed to capacity on the night of July 4, 1965. This was the opening of the Long Island Crusade, which at this writing has resulted in 404 souls newly baptized into the faith, about 60 rebaptized, with others to follow.

This was "total effort" at its best with the pastors and laymen of the area bearing major responsibility for planning and executing this campaign for lost souls. A car pool was established, feeding the meeting from the Bronx, Brooklyn, and Manhattan. Buses came in from New Jersey and from points north. The Holy Spirit bathed the message with light from heaven and gave power to the spoken word. Sinners repented, the church was revived, and backsliders returned to the foot of the cross. The meetings were billed as "interfaith, interracial, and interesting."

The two large tents in which the meetings took place were pitched side by side next to a fire station. The firemen would attend the meetings and "scramble" when an emergency arose. Two police officers also were assigned to protect the camp. They too expressed appreciation for the interesting program.

A prayer band sat to the right of the platform nightly praying for the speaker. These were deacons and deaconesses from the

# Long Island

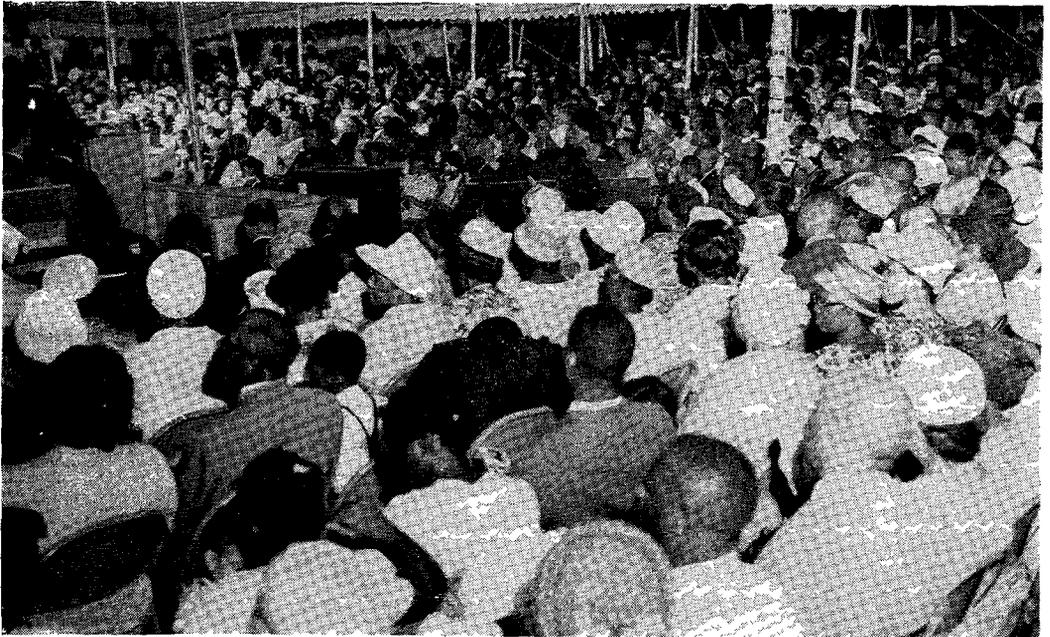
E. E. CL

Associate Secretary, Ministerial

participating churches. This added prayer gave power to the message.

The truth was so plain that even the blind saw it. Two blind persons were baptized, also a long-distance telephone operator, one of three dietitians at Queens General Hospital, several registered nurses, school teachers, and office secretaries.

During the effort the Long Island press carried most of the newspaper advertisements. The young woman who did the copy work was baptized. She had no trouble getting the Sabbath free. Another young woman who had lost her way was rebaptized during the effort. She brought her husband and three children with her.



A partial view of the typical attendance every night at the Long Island Crusade.

# and Crusade

## CLEVELAND

Association, General Conference

Two others who were baptized persuaded an aunt and two cousins to follow.

A welfare program was conducted during the campaign, and a ten-week miniature "war on poverty." Three community citizens were selected to superintend food distribution. A large barrel was placed at the front of the platform, and the audience was invited to bring nonperishable items to be given to the poor. Twenty barrels of food were thus distributed. The food distribution committee was baptized.

A Loma Linda graduate and his wife, outside the fold for over 20 years, went forward in baptism. This highly successful physician has contributed heavily through



Musical talent was in abundance during the meetings. Above, C. L. Brooks and Miss Brenda Spraggins blend their voices in song.



E. E. Cleveland declaring the message for these times.

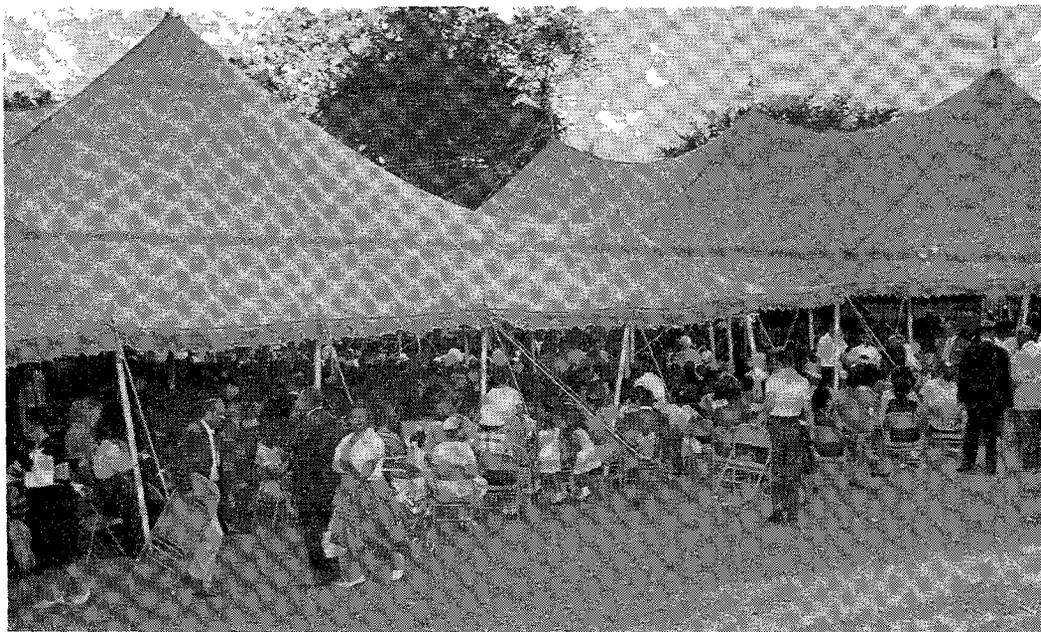
the years to the program of the church. It brought joy to all to welcome him home and also his good wife who was baptized for the first time.

A veteran of the fiercest fighting on Okinawa returned to New York to walk its streets in a vain search for peace. For years he visited church after church—but found not that for which he sought. On July 4, 1965, he was present at the Big Tent. He testifies that thereafter, he knew that "the religion of the people of the Tent would become his own."

A young Hindu lady came to this country from Bombay in search of Christianity. She found it at the Big Tent. Alone in a large impersonal city, she has found warmth in fellowship with Christ as revealed to her through Adventism.

Our worker force was a miniature United Nations, with at least seven nationalities represented. Visitors to the meetings could see in the staff an example of the gospel of reconciliation—man to God—and man to man. In this sense, the meetings were a Christ-centered masterpiece in human relations.

A school of evangelism was held in connection with the campaign. Fourteen students from Andrews University joined



Two large tents were used to accommodate the crowds who attended every night.

ten ministers in the field for six weeks of intensive training. The students participated fully in the program in all phases.

The meetings were held six nights a week for ten weeks. On the Sabbaths, two meetings were held. Then followed four weeks of follow-up work with three nights of preaching each week.

In conclusion, the Long Island campaign proves three things:

(1) The power of God is in the Advent message. (2) People will still come nightly for many weeks to hear the message preached. (3) Public evangelism is neither dead nor ailing. "The harvest truly is white . . ."

## A Call to Silence

(Continued from page 14)

*Recovery of Worship* he gives an excellent outline of a "Service of Silence" as used by a minister friend.<sup>8</sup> It provides worth-while ideas, worthy of trying in many more places.

A place for silence in worship is necessary and vital for proper reverence to God. It is used by some in private devotions and in everyday life. Why not make the blessings of reverent, living, silent meditation and prayer available in the public worship service also?

However, there are definite extremes to silence. Perhaps the best example is to think of a man who has loved his wife in silence for forty long years, and with a very genuine love; but think you not that it would greatly have cheered her heart had he occasionally become vocal, even enthu-

siastically vocal, about his affection?<sup>10</sup> We are also told in the Bible, "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise" (Ps. 98:4). This, of course, has its rightful place, but people today who are already driven by the clamors and complexities of a blatant, boisterous world need the blessed ministries of silence. It is the silence, not the noise, that is currently lacking and needs to be restored in many of the churches so they may become true temples where God may dwell and be worshipped.

### REFERENCES

- <sup>1</sup> William Roy McNutt, *Worship in the Churches* (Philadelphia: The Judson Press, 1941), p. 131.
- <sup>2</sup> George W. Fiske, *The Recovery of Worship* (New York: The MacMillan Company, 1931), p. 85.
- <sup>3</sup> *Ibid.*, p. 95.
- <sup>4</sup> Ellen G. White, *Gospel Workers*, p. 178.
- <sup>5</sup> ———, *Testimonies*, vol. 5, p. 492. (Italics supplied.)
- <sup>6</sup> McNutt, *op. cit.*, p. 94.
- <sup>7</sup> White, *The Desire of Ages*, p. 363.
- <sup>8</sup> W. W. Compport, "The Friends' Theory of Worship," *The Christian Century*, March 19, 1930, p. 366.
- <sup>9</sup> Fiske, *op. cit.*, pp. 100-103.
- <sup>10</sup> McNutt, *op. cit.*, p. 93.

# *Steps Ministers Ought to Know*

## *About Sabbath School Quarterly*

### *Preparation*

**G. R. NASH**

**Secretary, General Conference Sabbath School Department**

*Step One:* Sabbath school lessons are projected and voted approximately five years in advance by a committee composed of a representative group of experienced workers—nine from the General Conference officers and Sabbath School Department staff, ten union conference Sabbath school secretaries, one college Bible teacher, one editor, one evangelist, and one pastor. The committee endeavors to schedule a well-balanced program of Bible study so there will be variation in the topics from quarter to quarter, with approximately equal opportunity given to the study of doctrine, prophecy, biography, devotional life, as well as book study. Then careful consideration is given to selecting the best-qualified authors to prepare lessons on the various topics chosen.

*Step Two:* Notification is sent to each prospective author that he has been chosen to write upon a given topic. An instruction booklet giving detailed information as to the procedure to be followed in writing the series of lessons is sent to the suggested writer so he will know exactly what is expected of him. He is asked to make a spiritual, evangelical presentation of the assigned subject. If the person selected does not see his way clear to accept the invitation, then another is chosen.

*Step Three:* The writer usually takes from one to two years to complete his assignment. He then sends the manuscript to the General Conference Sabbath School Department.

*Step Four:* Now careful consideration is given to the suitability of the manuscript. If it is accepted, it is given a first careful editing to make it conform to the style and other requirements of the *Quarterly*. Next it is mim-

eographed and sent out to the Sabbath school lesson reading committee, which consists of approximately forty members and is made up of ministers, editors, college professors, and overseas representatives. The reason for including overseas representatives is that these men from different sections of the world will know whether it will be possible for the suggested lessons to be translated into the respective languages. Also because of world conditions and political tensions, lessons that would be usable in one area might not be used in other areas without causing our people untold persecution and suffering.

*Step Five:* The reading of the manuscript is done by the lesson committee. It is the responsibility of this committee to read the lessons critically, giving special attention to orthodoxy, textual exegesis, accuracy, authenticity, interpretation, and appropriateness. The readers then return their manuscripts on which they have made their notes, comments, corrections, and general and specific suggestions.

*Step Six:* The suggestions made by the readers are carefully tabulated and typed in order that resident members of the committee in Washington may carefully study all suggestions made. On a set day each quarter at a regularly called meeting of the resident members of the Sabbath school lesson committee (fourteen in all), copies of the tabulated suggestions are placed in the hands of the members present. This committee then prayerfully goes over the manuscript page by page, considering the suggestions made by the larger reading committee from the world field and making final suggestions to the Sabbath School Department editors.

*Step Seven:* The final step is the editing of the manuscript in harmony with the decisions of the lesson committee. This is done by three members of the Sabbath School Department staff. When this editing is completed the lessons are mimeographed again and sent out to the publishing houses around the world for translation where necessary and for printing into hundreds of different languages.

Four to five years, or even more, elapse from the time a lesson assignment is made before it is actually studied by the members in the Sabbath schools.

This will give you some idea of the tremendous amount of work that goes into a set of Sabbath school lessons. Sometimes there may be those who are concerned over certain points that are emphasized or not emphasized in the lessons. There is probably a good reason for this if we understood the full background of the problems involved.

# Soul Winning in Buffalo, New York

D. B. REID

Buffalo, New York



As we view the loss of membership in our churches compared with our baptisms, it would seem evident that we must do something to change this trend. As a pastor I am greatly concerned over the members we lose each year. I have discovered that there is a sure remedy for this

spiritual disease. The words of inspiration are explicit in this. Here is the cure:

The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent will soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unailing helper in Him who has promised to save all who come unto Him. . . . Let him [us] seek to keep the church alive by teaching its members how to labor with Him for the conversion of sinners.—*Evangelism*, pp. 356, 357.

At the beginning of 1964 the entire church roll was reviewed and then an effort was put forth by the pastor and his officers to get in

---

One of the Buffalo baptismal groups.

---

touch with every member. In doing this we were able to encourage and awaken a deeper interest in church attendance. We then divided the church into small bands of from five to six members, and over each band was placed a captain. This captain was responsible to the pastor for the welfare of his group. We then urged each captain to see that his group attended the "Hour of Power" (prayer meeting) service. It was no longer the old prayer meeting but a brand-new approach to evangelism. The importance of soul winning was greatly emphasized. With the members now praying and being in "one accord," the spirituality of the church became stronger, and the results were gratifying.

### *Work Began at Jerusalem*

The church began to catch fire, and we kept the fires burning brightly. Our first goal was to work for the unsaved in our families, and we were happy to see many baptized who belonged to the families of the church. "And ye shall be witnesses unto me in Jerusalem" (at home).

A school of lay evangelism was organized which lasted for six weeks. Then we sent out these preachers two by two, and they came back rejoicing over what was being done through them and the Bible studies. The new interests were invited to attend three evangelistic services—the "Hour of Power" (Wednesday night), the Sunday



night meeting, and the Sabbath services. We always made special mention of our visitors and gave them a warm welcome.

*Every Church Member a Sabbath School Member*

Another great factor we used was the Sabbath school. Our goal was to have every member of the church a member of the Sabbath school. By being able to account for the church membership through the agency of the Sabbath school, we saw a strong Sabbath school in action, and a strong Sabbath school meant a strong church.

Lastly, but most important, is the feeding of the people with the Word of God. All our plans would fail if the Word of the Lord were not given in all its power and with fervor. As a result of these plans, under God's blessing we baptized ninety-three persons, and they also are being taught how to work for others.

## *For Specialists Only?*

**B. L. ROBERTS**

Department of Religion, Antillian College

**A**S MORE and more of our ministers specialize in certain fields, the tendency on the part of many pastors seems to be to think that public evangelism is for specialists only. Therefore, they do little if any public preaching for conversions, waiting for the conference or union evangelistic team to arrive at their district. Needless to say, this is a mistaken attitude. It is fatal to both pastor and churches, for churches thrive with life and activity when the members are united in presenting God's message of warning to the lost.

Emphasis on public evangelism on the college level can inspire future ministers to determine that their ministry will be

one of continual soul winning. If the young men can be shown how to hold meetings, if they can catch the spirit of evangelism, if they can share in bringing people to a decision for the Lord Jesus, it will point the way and set the pace for their future work. Therefore, field activity in conjunction with class work is imperative.

At Antillian College we have public and field evangelism classes in the second semester and in the summer session. (Our plans for a large campaign in Santo Domingo this summer were halted by the revolution.)

Last year, one of the junior students, after having participated in field activities, felt impressed to return to his home town in the Dominican Republic for a three-week series at the end of the summer. The meetings were financed by the local church. The Lord blessed this dedicated young man in his preaching and visitation from the very start. Nearly sixty people were baptized the last Sunday night of the effort, and within a few weeks of follow-up work more than one hundred souls had been baptized. Many of these were outstanding conversions. One can imagine how eager this brother is to get out into the field to work now and what a large place public evangelism will play in his ministry.

At the date of writing this article, one of our sophomore students is leading out in a campaign in one of the churches near the college. He comes to my home almost every day to tell me how the meetings are progressing. He is bubbling over with enthusiasm. He has about sixty interested people and feels confident that the Lord will give him a good harvest of souls.

As I think of these future ministers and others like them who are doing a similar work, the words come to my mind, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin!"—*Education*, p. 271.

May the Lord help us to "stir up the gift" that is in us by the laying on of hands and "not keep silent day or night," preaching, teaching, and training young men for the termination of our appointed task, that of proclaiming the coming of the Saviour.

# How to Live on a Minister's Salary



IRMA ROLLER HADLEY

Minister's Wife

**Check Your Financial Program  
Against the Following Eleven  
Suggestions.**

**I** RUN the union; my wife runs us!" a highly capable union treasurer remarked of the practical solution to their separate areas of financial responsibility. Because the minister husband is preoccupied with the finances of the church, it often becomes the responsibility of the wife to manage the money at home. And if she is not the head of the exchequer, she should at least be a competent partner in the financial management of the home.

Sometime or another most ministers' families will come to grips with the fact that their income, by worldly standards, is not commensurate with the standard of living they must maintain to properly represent their profession. This does not mean that we are underpaid or that the General Conference wage scale is unfair. Far from it! We may not have all we desire, but we have all we need, and we are well rewarded with extras such as enjoyable trips to various meetings with expenses paid, medical assistance, et cetera.

However, it is generally true that a man of comparable executive position or a similar pastoral assignment in another denomination, whose appearance and mode of living come under like public scrutiny, will draw a considerably larger salary than does the Adventist minister. This is not a criticism but merely a realistic look at things as they are, and it means that we families in the ministry must live and spend judiciously, that we must exercise the utmost faithfulness in stewardship, knowing that we "are accountable to God for every dollar that . . . [we] expend." (*Testimonies*, vol. 3, p. 401). It means that we shouldn't try to copy and keep up with the extravagant spending of our worldly neighbors or prosperous members of the church who have higher incomes. We have no money to squander. Ours

is the privileged obligation to set the pace of liberality and sacrificial giving before our people. Therefore it is all the more necessary that we refrain from frivolous spending and selfish indulgence in the use of our money. As families we need to learn the joy of thrift and the satisfaction that comes from the sensible handling of monetary affairs.

All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every penny, it will be seen whether we love God supremely and our neighbor as ourselves.—*Christ's Object Lessons*, p. 351.

The following are a few practical suggestions that have been found to be tried-and-proved aids to sound family economy:

## *It Takes Time to Spend Money Wisely*

So what if you spend the better part of a half day each month chewing on the end of a pencil, erasing and figuring on the detachable portion of the paycheck. A careful analysis at the beginning of the month will save you dollars. That may be the highest paying half day of your month! "Water faucet" spending is fatal to family economy. By that we mean just turning on the money, taking the dollars out of your purse on a first-come first-served basis for the needs of the family. You are sure to find yourself a week from the next check with no money in pocket and pressing essentials still uncared for. Wise spending begins with a thorough study of the total needs and bills pending before the check is ever cashed. By the time your half day is as well worn as your pencil, you will already have begun to sort out the things you can do without, the items that can wait. When the check is cashed, the money in hand, and you stand on the merchandiser's tempting ground, your defense against careless purchases is well on the way to being secured.

The selection of purchases also requires time. Whether buying a home, an appliance, or some clothing accessory, it is seldom safe to

buy the first goods you inspect. On major items, compare at least three or more price sources before you decide where you will get the most value for your money. Don't be in a hurry. You may buy in haste and repent at leisure.

### *Shun Spur-of-the-Moment Spending*

"Going shopping" in the popular terminology of "lunch out on the town," or just looking for something to buy, is a pastime the minister's wife can ill afford. Her spending is not an entertainment but an art she has skillfully developed. When she goes shopping it should be in search of specific items. Before setting out she has determined the quality she must have and the price limit she will pay. With this her shopping takes on guidelines. It sometimes is quite a task to equate value with cost; it requires concentration. Certainly it is not a wreckless gala in which a cute little dress for her daughter or a new hat on a moment's catch of the eye causes her to succumb to spending— inexpensive items, perhaps, but enough to make the difference between sufficient and insufficient funds for the basic essentials during the month. A few moments of browsing in an air-conditioned dime store while waiting for her husband can soon lead to an unwary parting with three or four dollars for "stuff" that likely could be done without and not upset the family happiness. The point is, spur-of-the-moment spending disregards completely the *necessary* in favor of the superficial and excessive. The wise spender is concerned with needs and essentials.

Waste not your pennies and your shillings in purchasing unnecessary things. You may think these little sums do not amount to much, but these many littles will prove a great whole. . . . The amount daily spent in needless things, with the thought, "It is only a nickel," "It is only a dime," seems very little; but multiply these littles by the days of the year, and as the years go by, the array of figures will seem almost incredible.—*The Adventist Home*, pp. 383, 384.

### *Keep a List*

Keeping a list is not only a time saver but a good memory aid. Our list usually contains three categories: (1) Items that are a must this month; shoes for Joe, eye examination for Sue. (2) Items we want if there is enough money; new garden hose, a new book. (3) Long-range items we will begin now to reserve for; new suit when the season sale begins. There are two reasons for keeping such lists. First, when planning the monthly spending a list helps give priority to the most urgent needs of the family and eliminates what is secondary.

Second, giving attention to a complete list, simply glancing at the length of it, helps to prevent spending too much for any one item.

### *Live by a Budget—But Keep It Flexible*

There are as many variations of budgeting as there are families, but a few basic principles are common to all. At the top of the list always are the tithe and offerings. Then sharing equal importance are housing, utilities, gasoline and car repair, food and household expense, school tuition and books (for families with school-age youngsters), and the savings account. These are necessities.

Some contend that it is impossible for them to save anything from their income. Regardless of how small the sum, saving is as fundamental a part of stewardship as is giving.

To a Family That Should Save Systematically.— You might today have had a capital of means to use in case of emergency and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God.—*Ibid.*, pp. 395, 396.

Practicing the savings habit offers only gain. Your money grows while you never turn a hand to make it do so. Not only is that 4¼ per cent interest the easiest source of income you'll ever have, but by saving to pay cash for your purchases you avoid paying from 12 to 18 per cent interest on a revolving charge or installment plan. Clearly it is a question of whether one chooses to master his own money and let it pay *him* or be enslaved to paying exorbitant interest to someone else.

### *Plan and Stick to It!*

The above-mentioned necessities should not consume the entire income. If they do, some trimming is in order. The remainder of the income should be left flexible to meet needs that do not occur every month. Perhaps one month most of it will need to be spent on medical bills. Another month clothing may consume this miscellaneous fund. Washing machine repair, entrance fees for school, a restful vacation, a special contribution to a church campaign—all find their place here. This is where the long-range list is needful. By looking months ahead, all these things can be met without a crisis. The purpose of a budget is to give you peace of mind and direction in spending, not to regiment your dollars so severely that money matters are a source of frustration. Planning is the key; and once you have planned, stick to it! When a real emergency

arises, then it is time to turn to the savings account.

### *Avoid Installment Buying*

Some may say that the money does not stretch over all the categories mentioned. Perhaps some are strapped down with installment buying. Installment payments were not included in the above budget because the wise handling of money does not include habitual installment buying. This method of purchasing may sometimes become necessary, but it should be kept to a minimum, for it is a financial quicksand that many couples in the ministry have entered; and without the strictest self-control they are doomed to failure. The better rule is, If we cannot pay cash, then we do without.

Abstracting and using money for any purpose, before it is earned, is a snare. . . . Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox.—*Ibid.*, pp. 392, 393.

There may be other reasons why the money does not stretch far enough. Overemphasis in any one area can ruin the whole plan. While it is true that the operation and maintenance of a car is a chief expense in the ministry, the pastor who outlines his work in advance can conserve his mileage. Rather than go across the district to make only one call, he sometimes takes a lunch and makes many calls, and sees to other business errands as he goes. In the interest of economy we may need to drive an old-model car, or at least deny ourselves some of the extra equipment on a new one. It may be that we should run the air conditioner less, eat out less often, seek inexpensive family recreation, forego a few personal luxuries. It is possible that we need to use more careful economy in meal planning.

### *Economize by Doing Things Yourself*

Take inventory occasionally of the services being paid for that you might do or learn to do for yourself. Some women are excellent seamstresses. Others have learned to style and care for their own hair in a near professional manner. Fortunate is the minister who has some mechanical ability and even more fortunate his family! Assuredly, he can save the budget many dollars in repair labor bills. A few easily learned routines can save measurably the family cleaning bills. When simple illness strikes, the practical home care we have been directed to use through inspiration may save excessive medical bills. When a physician's knowledge is needed he should be sought im-

mediately, but there are people whose frequent trips to the doctor's office produce a flood of bills as regularly as does the telephone company. And therein lies another dollar snare. Many calls, if planned for two days earlier, could be handled by a five-cent stamp as easily as by a two-dollar telephonic bill.

### *Be Careful Not to Desire Too Much Too Soon*

It seems to be in vogue that very young workers should maintain a home with all the furnishings comparable to older families who have had more time to accumulate belongings. This is a monstrous fallacy! In the rush to achieve status some are becoming hopelessly shackled with indebtedness.

Should we live miserly, shabbily? Should our homes and dress bring embarrassment to our congregation? Of course not. But there is a sound, appropriate, modest course to take, and that is the policy of living in a manner we can rightfully afford, of living within our income.

### *Leash Your Money to Your Will Power*

It is a strange but sober fact that one who lacks the self-control to manage his money can seldom bring himself to manage his time wisely either. If we make the prudent spending of money a family matter, we will not only keep bankruptcy from our door but also ennoble our character and that of our children.

### *We Live On Sacred Money*

This plain fact brings into focus a wholly different perspective in the selection of each dress, chair, bill of groceries, or plaything. People will either assume that the Lord's coffers are plenteous enough to be carelessly wasted or as they observe the things we buy and the manner in which we spend our money they will see an example of dedicated stewardship.

### *Be Content to Live Within Your Husband's Income*

Don't encourage your husband to run a used-car lot, sell cabin sites on a lake, or press him into a dozen and three other ventures on the side with which he has absolutely no business occupying his time or thought. When he was ordained to the gospel ministry he was welcomed into and charged with a life not designed to make him a wealthy man in this world. But it is in your hands, dear wife, to help him become rich in the goods of the Spirit, for your industry and thrift can provide an atmosphere of calm security and emotional well-being in the home.

# A Tool for the Layman

H. B. PETRY

Chaplain, Santa Anna Hospital, Texas



ATTENDANCE at the union session in San Antonio in January, 1965, brought a challenge to me to do something more to help our laymen work for the Lord. I wanted a plan that would help them give the message and I decided on the Bible Marking Plan. This plan had to be simple enough to give the laymen confidence that they could do it. The following quotation kept coming into my mind:

Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth.—*Evangelism*, p. 699.

I wanted our laymen to begin now to fulfill this vision.

So we made up nine lessons of the main doctrines of our church and mimeographed them on paper that would fit in the back of a Friendship edition Bible, obtainable from the Book and Bible House. The layman or minister giving the study must have all nine lessons fastened in his Bible and have his Bible already marked so he will be familiar with each lesson. Those taking the lessons are furnished a Friendship edition Bible, which belongs to them after they finish the Bible-marking lectures. These steps were to be followed each time a lesson was given:

1. Take the lesson for that night only and staple it in the back of the Bible of each person taking the plan. Do not put all the lessons in at one time, only the les-

son for that particular study. These can be fastened at the top of the page (including the pages with maps on them) so that the page of the Bible can still be referred to if desired.

2. Give a red and blue pencil. Explain that the red lead is to be used in marking the print of the Bible in black, and the blue lead is to be used in marking the red letter edition. They are to keep these pencils in their Bible. They will fit in the edge just under the zipper.

3. Open the study with a short prayer for guidance. Then read the title.

4. Read the first question and give the reference. The page number is given along with the reference. This will speed up your study with those who are not familiar with their Bible. Explain to them that the Old Testament begins with page 9 and the New Testament begins over again with page 1.

5. When the text has been found, have them mark it with the proper color.

6. Then the person who reads the question will read it again, and also the answer from the reference given in the Bible.

7. The next person in the circle will take question two and so on until the entire lesson is covered and everyone has taken part.

8. Close the lessons with prayer and leave as soon as possible. Thus there will be nothing to detract the student from the Bible study.

It is recommended that two people give these studies in the home. We have found also that it is better to give the studies to one family at a time rather than to have several families together. It is easier to get a decision that the Sabbath is right when there is no one else around.

This plan is good for the minister to use also. I use it almost entirely. When the laymen have completed the nine lessons, I recommend that the pastor take it from there. Also the person can be thoroughly indoctrinated on the Spirit of Prophecy by having him read the last five chapters of *The Desire of Ages*.

The pastor may wish to go with the laymen the first time to introduce them to those interested and to get them started.

Encourage the youth to do this work also. Even grade-school children did it in Wichita Falls, Texas. About 85 per cent of the people who have taken the Bible Marking Plan to date have been baptized.



Thailand Mission workers in attendance at the Extension School.

# *College Extension Schools in Southeast Asia*

DANIEL R. GUILD

Ministerial Association Secretary, Southeast Asia Union



WITH work being carried on in six countries and six major languages, as well as a number of other widely spoken languages and dialects, the Southeast Asia Union has some unique problems. Not the least of these is the difficulty of providing college training for workers in this

multilanguage union.

Since English is the most widely spoken language in the union, our Southeast Asia Union College conducts its classes in English. But many of our workers in Thailand, Vietnam, Malaysia, and Singapore have had no English education and therefore cannot study in our college.

To meet this situation, four training schools have been held in the major languages of our field—Vietnamese, Malay,

Chinese, and Thai. But a need is still present for the upgrading of workers who have been in the field for a number of years.

With the encouragement of H. W. Bedwell, the president of our union, a plan has been worked out with the Southeast Asia Union College to hold extension schools in the local missions. The classes in these extension schools are translated into the language of the country. We have just completed the first of these schools in the Thailand Mission. The second one is scheduled for the Sabah (formerly North Borneo) Mission.

Southeast Asia College is giving college credit to the students who qualify.

P. H. Eldridge taught a course covering all phases of evangelism, personal and public, with emphasis on personal evangelism. In 1965 he taught this same course at Andrews University Seminary Extension Schools held in India and Indonesia, so

he came especially well prepared for this course. Because of the many years of mission service Pastor Eldridge has had, and his understanding of mission problems, he was able to make the course very practical for this area.

D. R. Guild taught a course covering the book of Romans. Rather than studying about the Bible, the students were taught to study the Bible itself. They made word-outline charts of key words with summaries, and chapter outlines with summaries. The book of Romans had to be read through many times in preparing for these classes.

Nineteen of the students attending are a part of the Thailand Mission staff. Eleven of the students are workers in the chaplain's departments of one of the three Adventist hospitals in Thailand.

The workers of Thailand feel that these courses are the most valuable training they have ever received. Six hours of homework was assigned each day, and some spent up to ten hours getting all the work done. Several of the workers said they have never used their brain so much before in all their lives. But they were not complaining, for in the same breath they asked if we could possibly have another extension school next year.

This was the first college extension school held in Thailand, and we feel it was so successful that we would like to have one every two years. Plans are already being made for the next one to be held in 1967, following the same plan of having one Bible-content course.

## How Thailand Upgraded Its Ministerial Forces

PALMER G. WICK

President, Thailand Mission  
College Extension School in Thailand

**W**HAT should be done in a mission where not one of the local workers has more than ten years of education? It seems that under these circumstances some sort of training program should be undertaken.

A two-year training school for workers, and those wishing to be workers, was set up by the Thailand Mission, and now all but two members of our ministerial working force have finished this course. As a result of better trained workers in the field, the

baptisms for the mission have doubled for two years.

Most of the workers here in Thailand do not know enough English to study at our Southeast Asia Union College where English is the medium of instruction. And yet, a need was felt for college training for all our workers. So a request was placed with the Southeast Asia Union for a four-week extension school to be held in Thailand and translated into Thai.

Paul H. Eldridge, Far Eastern Division Ministerial and Radio-TV secretary, and Daniel R. Guild, Southeast Asia Union Ministerial and Radio-TV secretary, were the teachers for this special extension school.



DEAR EDITOR:

It is with pleasure that we see Viewpoint included in *THE MINISTRY*. Indeed it is as a breeze of fresh air and more of this sort of thing is needed.

Viewpoint ought to be enlarged and encouraged, it would seem to me. This would make *THE MINISTRY* not only a journal of reporting and instruction but also a publication for critical scholarship and exchange of ideas.

It would appear that this kind of thing would be inviting to the mentally active among us, and they would respond to the mental challenge and be driven to the books. With the aid of the editors there is no reason why the open forum of Viewpoint could not be kept in proper perspective.

It is true that in *THE MINISTRY* we have had Research, but through the years it appears that it did not always stand up to critical thinking and scholarship—critical thinking in the sense of presenting a better answer or a more correct way.

With the hope that an enlargement of Viewpoint will soon seem advisable, present a challenge to better thinking, and produce a greater publication, I am,

Sincerely yours in Christ,  
J. J. BLANCO, *Chairman*  
*Department of Theology, Solusi College*  
*Rhodesia*



**THE  
MEDICAL  
MINISTRY**

# Free Indeed

LUCILE JOY SMALL

Christian Medical College, Vellore, South India

*Real*

## *Is Overcoming Through Chemicals Pleasing to God?*

ONE of the most disquieting trends in current thinking is shown in some of the articles appearing in scientific journals that discuss the developing science of psychopharmacology, or drugs that affect behavior.

The advertising pages in these journals yield an interesting assortment of assertions regarding the benefits of the products advertised.

One sees pictured an irate husband, a cowering wife, a furious neighbor, an indignant boss, a fearful secretary, a pair of gossips, a rejected friend, a compulsive overeater, quarreling workmates, disgruntled oldsters, misbehaving youngsters, apprehensive patients, anxious relatives—these all pictured with their emotions showing and a chemical offered as a solution to the problem pictured. More than two million children are reported to have received a certain popular tranquilizer in the past ten years.

Edward J. Sachar writing in the *Scientific American*<sup>1</sup> has made this significant statement:

The goals of the behavioral sciences are the understanding and the manipulation of behavior. For these ends the concept of free will, whatever its value in constructing systems of morality (or, for that matter, its value in everyday personal decisions), is of no use.

### *Conversion Capsules*

Does it sound facetious to ask if we might be nearing the day when the well-trained minister of the gospel can pass out “conversion capsules” to his congregation and complacently enjoy the happy atmosphere of a church where no troubles harass?

All that the advertisers need do to complete their part in this is to think up some

suitable names for their products such as Sanctifying Syrup, Perfection Potion, Love Lozenges, Transformation Tablets, Overcoming Ointment, Personality Pills, Normalcy Needle.

Fortunately, the curbs erected by a watchful medical profession will, we hope, prevent this type of destruction of man’s most cherished possession, his power of choice.

Seriously, this trend challenges the very foundation of Christian faith.

Is there a danger that we may become a race of chemically controlled robots? The hallucinogenic drugs are coming into the picture with their offers of intense bliss, temporary though it may be, and they spell trouble for law-enforcement officers.

The discovery of rauwolfia as a means of helping mental patients achieve a state of reality has apparently been of great benefit in the treatment of psychoses. But one is led to wonder whether the popular use of tranquilizers to take the place of character is likely to lead to some unwanted results.

### *Mass Suicide Weapon*

What has happened to the old-fashioned words “self-control” and “self-discipline”? These essential ingredients of successful Christian living are well-nigh passé, and thinking Christians are calling for their revival.<sup>2</sup>

I have in my files an ad in which a common table fork is pictured with the tag “Mass Suicide Weapon.” Of course it is to advertise a drug to control the appetite.

The happiest people I know who have met and conquered the problem of too good an appetite are the ones who have found their strength as the apostle Paul

found his. He describes his experience. "But I keep under my body, and bring it into subjection: lest . . . I myself should be a castaway" (1 Cor. 9:27).

The secret of his success he shares: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Is the world being made a better place by treating the people with nasty dispositions as if it is something they are not expected to control, to repent of, to be forgiven for? To call it psychic tension and give a drug removes from the patient the responsibility for his own behavior. What about God's prescription for "bringing into captivity every thought to the obedience of Christ"?

Another ad describes the feeling of guilt carried by a woman who had committed an indiscretion in her youth. This too offered a drug as a solution.

#### *Five-Word Cure*

The greatest Physician who ever lived had a very simple prescription for a similar case—five words, "Go, and sin no more." This brief advice together with His assurance that He did not condemn her, changed the course of her life. He could have called her unholy and unrestrained desires by a learned scientific name and cautioned her to be more discreet, and her relatives to accept her behavior as unavoidable. He could have placed the blame upon her environment or her guilty accusers. (He took care of them without her knowledge.) He could have given her a drug to subdue her unruly passions. But His own spotless character could not be satisfied with cheapness. He gave His patients only the best. In one brief interview He instilled in her a desire to lead a life of purity. Her humble confession of her guilt placed her where He could help her. He made no attempt to minimize or excuse her guilt, but His love for her soul shone through His words, and He gave her peace of mind. Can such ministry ever be replaced with a pill?

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4). "And take . . . the sword of the Spirit, which is the word of God" (Eph. 6:17). Jesus' words "Come unto me . . . , and I will give you rest" have for nearly two thousand years proved to be the world's most effective tranquilizer. Why are they being replaced by chemicals? Current esti-

mates indicate that 50 to 80 per cent of patients who come to general practitioners or internists are there because of symptoms of emotional origin. And the loving invitation of Jesus seems to have been replaced by a prolific pharmacopoeia.

#### *God no Longer Needed*

Have God's promises lost their healing power? The popular practice of tranquilizing the millions appears to have almost removed the necessity for God. Of course, we want Him to stand by for emergencies, but it appears that we are well on the way to solving our ordinary problems without Him. He used to be an important Guest as people departed this life, but He seems to be rarely recognized by the dying now. The sedatives take care of that.

In a letter from a friend some months ago, I was refreshed by a brief account of the last days of a doctor friend. She wrote, "He surely kept up a good spirit to the end, and asked that he not be drugged. His mind was clear to the end. He was out walking in the yard when he became very ill and knew it was his last. He went in and had a word of courage for each of his family, joined them in singing a hymn, and had prayer together before he lapsed into coma. His family has a wonderful courage about it all."

#### *A Few More Heartbeats*

The heroic efforts sometimes pursued to keep the heart beating a little longer are the subject of more or less heated discussion. I do not wish to pursue that here except to say that Christian medical ministry will have far more for its goal than just the prolonging of heart action. It will thoughtfully prepare for the last hours to be a fitting climax to a life finally victorious in Christ. This is where the medical personnel caring for a dying patient will demonstrate whether theirs is a truly complete healing profession or merely a secular art.

#### *Drug Addiction for the Dying*

Often in cases of terminal illness, such as cancer, the patient has heard so much about the terrible pain that his fears may exaggerate his early pain. The order on his chart to "keep patient comfortable" may mean only the giving of drugs for pain. To the one who knows of the healing power contained in God's promises, the patient's opportunity to make adequate prep-

aration for death will not be disregarded by keeping him in a stuporous condition before it is absolutely necessary. Is drug addiction any better preparation for dying than it is for living?

My observations have led me to believe that often through fear the patient is started on drugs, which with this temporary relief of pain may also lower the patient's pain threshold, so that discomfort is exaggerated by the sensitized nerves into an intolerable pain. Such patients appear to suffer more acutely than the ones who use drugs sparingly and find courage in God's promises and in prayer.

Science is seeking for truth. God's Word is truth (John 17:17), and while science changes its theories and even its "facts" with the passing years, God's Word remains.

#### *Any Form of Brainwashing Is Dangerous*

Medical science has for its goal the saving of life. That is as it should be. But why should we not regard the mind, the will, with the same reverence we show for breathing and heartbeat? Here is an area where faith and medical science must be made to harmonize if the best work is to be done.

It is through the brain that man comes in touch with his Creator. It is the brain that makes possible the designation "in the image of God," and it is by the brain that choice is made, the will governed. God's Word invites, "Choose you this day whom ye will serve" (Joshua 24:15); "Come now, and let us reason together" (Isa. 1:18).

To place the power in the hands of any human being to dominate the thinking of another, whether by the use of drugs or other means, is to create a situation fraught with the gravest danger. We read with emotion amounting to horror of a process known as brainwashing, which in some countries has been used as a political weapon, and we raise the question "Is it safe for any human being to yield the control of his will to any person other than the Lord Jesus Christ?"

To assume the prerogative of controlling man's mind against his will is to take on a responsibility that God Himself does not claim. He could easily have made man an automaton whose service would have been as satisfying as a series of words on a phonograph record. In His wisdom He left man free to choose his course of action.

Should not we who work in the healing professions (of body, mind, and soul) study ways to protect that sacred faculty, the will of our patient?

Where is the man who can safely be trusted with the power to control other men's minds? Copious blood has been shed through the centuries in defense of the right to choose to serve God according to the dictates of a conscience enlightened by God's Word. Yet there has never been a time when men, women, and children have seemed so eager to forfeit that right as at the present. Isn't it time for a renewed emphasis on the importance of preserving that priceless commodity, the freedom of the will? The chemically controlled robot may be kept from crime, but he is also, if I understand Scripture, by the act of surrendering his will thus, kept from the possibility of a life controlled by the Holy Spirit. Satan is the master of deceptive tactics, and if he can arrange in the name of the science of healing for the voluntary surrender of man's will in those who would shrink with horror from the thought of alcohol or other drug addiction, his victory is quite complete, is it not?

#### *God's Word Heals*

Jesus' prescription for rest is still available for those who recognize His power to heal. It has never been excelled in effectiveness. Jesus prayed, "Sanctify them through thy truth: thy word is truth." The Christian church was started by people who could demonstrate the power of the Word to heal sick bodies, restore sick souls, and change lives. Are we doing all we might to demonstrate the power of the Word today?

The sword of the Spirit has not lost its cutting edge, but we need to develop a greater skill in handling it if we are to meet the challenge of what we might term "overcoming through chemicals."

The power of God's Word to heal is as great today as when Jesus walked the dusty roads of Palestine in His ministry to mankind. May not we in the healing professions join with the healers of the soul in a wider ministry by testing the certainty of God's promises in our work?

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

<sup>1</sup> Edward J. Sachar, *Scientific American*, November, 1963, p. 40.  
<sup>2</sup> L. Nelson Bell, *Christianity Today*, March 27, 1964.

# Why Seventh-day Adventists Keep Sunday in Tonga

G. BURNSIDE

Ministerial Association Secretary, Australasian Division

YES, you read the title "Why Seventh-day Adventists Keep Sunday in Tonga" correctly. Adventists in Tonga keep the same day as the Methodists, Roman Catholics, and Mormons; and here is the reason.

Tonga, or the Friendly Islands, lies in the South Pacific Ocean, nearly due south of Samoa and southeast of Fiji. The international date line, which begins the day, runs between Samoa and Fiji. It follows roughly the meridian 180 degrees. However, for commercial reasons, the Tongan Government had the date line placed east of Tonga so they would have the same day as New Zealand and Fiji. Tongan commerce is mainly with New Zealand and Fiji. The Tongan people are the same as the Samoans, and they are on the same longitude line; and thus have the same time but, strange to say, keep different days.

The need for a date line is apparent. As people traveled from the old world both east and west they discovered upon meeting on the other side of the world that they were keeping different days. As the day must begin somewhere, by common consent the meridian 180 degrees was decided upon. Here a line could be drawn from the North Pole to the South without running through any great land mass. This was the only suitable and no doubt providential place in the world for the date line. This is where the new day begins.

The *Encyclopaedia Britannica* clearly states that mariners have generally adopted the 180th meridian, situated in the Pacific Ocean, as a convenient line for coordinating dates. The so-called International Date Line, which is, however, practically due to American initiative, is designed to remove certain objections to the meridian 180 W, the most important of which is that a group of islands lying about this meridian

differ in date by a day, although only a few miles apart. Several forms have been suggested; these generally agree in retaining the meridian 180 in the mid-Pacific, with a bend in the north in order to make the Aleutian Islands and Alaska of the same time as America, and also in the south so as to bring certain of the South Sea Islands into line with Australia and New Zealand.

Tonga is in a unique position. A. H. Wood says:

Tonga is actually in the Western Hemisphere, but in spite of this it observes eastern time, that is, the same time as places in the Eastern Hemisphere (Europe, Asia, etc., and as far as Fiji) and not the time of the Western Hemisphere (America, etc). For instance, when it is 2:20 P.M. Thursday in Nukualofa (Tonga) it is 2:00 P.M. at Suva (Fiji), 1:30 P.M. in Auckland (New Zealand), 12 noon at Sydney, and 2:00 A.M. at London—all these places being on Thursday—but it is Wednesday 6:00 P.M. at San Francisco (USA) and 2:30 P.M. in Tonga; nevertheless, the day is rightly called Wednesday in Samoa, while in Tonga it is called Thursday, owing to the fact that, as Tonga's commercial dealings are chiefly with Australia, New Zealand and Fiji, it observes the same day as those countries.—*History and Geography of Tonga* (1932), p. 70.

Thus in Tonga the days of the week were wrongly named, as Pastor Butz, a pioneer missionary to Tonga, wrote in a Tongan tract in 1895:

The first missionaries who came to Tonga, Samoa, Nuie, Rarotonga and Tahiti, came from the west to the east; but they did not know that they had crossed the line where the day begins and ends. So they did not drop a day as they should have done, and they taught the people of these islands the names of the days wrongly; therefore the first day of the week was called the second day of the week, and the second the third, the third the fourth, the fourth the fifth, the fifth the sixth, the sixth the seventh, and the seventh day the first day of the week.

When the Europeans who followed the mis-

# GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

sionaries came to these islands, they found the days wrongly named and they corrected the names of the days in Tahiti, and then did so in Samoa. But in Rarotonga, Nuie and Tonga, they observed the wrong time till the beginning of the year 1900, and then corrected the error in Rarotonga and Nuie so in Tonga only the days are still wrongly named.—*Tongan Tract on Dateline*, by Pastor Butz, 1895.

Sir Thomas Henley, who traveled extensively throughout the South Pacific, wrote:

Tonga starts the world's prayers. Actually it is on the eastern side of the International date-line and should observe American time, as does Samoa; but as its commercial relations are almost entirely with Fiji, New Zealand and Australia it observes the time kept by countries on the western side of the line.—*A Pacific Cruise*, p. 45.

He further states:

The date-line actually passes through the eastern portion of the Fiji group, but naturally no change is observed within the group. The Tongan Group, or Friendly Islands, are about 300 miles east of the so-called date-line. When the early missionaries arrived there over 100 years ago from Australia, forgetful or unaware of the effect of the 180th meridian on time, they established the practice of recognizing days of the week, as observed in Australia and New Zealand, lying far to the west of the meridian. Therefore the establishment of Sunday observance in Tonga upon the same day as observed in Australia was incorrect, as strictly speaking, the day is Saturday, west longitude.

When the Seventh-day Adventists subsequently went to Tonga from America they did not need to change the day, and so continued the observance of the day already observed, which is really Saturday, the seventh day of the week.—*Ibid.*, p. 68.

It should be noted that these authorities admit that in Tonga the day called Sunday is really the seventh day of the week and hence the Sabbath of the Lord. The government officials of Tonga also agree that Sunday there is the seventh day. It should be always remembered that the curve that was made in the date line to bring Tonga into the same days as New Zealand and Fiji was done for commercial reasons. There was no thought or suggestion of anything religious in this act. It was for commercial reasons only.

It is also interesting to note that the

*Encyclopaedia Britannica* refers to the date line as "the so-called International date-line," for it is in a sense not "international" at all. Any country has a right to call its days any names it chooses. Thus the Tongan Government had a full right to place the date line either east or west of their territory. For commercial advantages they choose to place it to the east of Tonga. However, when it comes to the question of obeying God and keeping the "Sabbath of the Lord thy God," this must not be decided by any earthly power or government. If a government decided to change the name of the days of the week to aid their commerce, this must not interfere with our obedience to God and the keeping of the Lord's day. If an earthly government calls the seventh day of the week Sunday, it does not therefore make it the first day of the week. The Adventists of Tonga are determined to keep "the Lord's day"—"the Sabbath of the Lord thy God." For example, if a blank-day calendar was adopted and thus the Sabbath would fall on a different day of the week each year, we would ignore the name of the day and keep the seventh day of the week; so in Tonga our faithful people hold to God's Sabbath despite the fact that for commercial reasons it happens to be called Sunday.

Some who have never been to Tonga have maintained that our people there should keep a different day from Sunday-keepers just to be different. The big question is whether we are obedient to our Lord, and not different to others. If a blank-day calendar were adopted by the world, it would mean that one year in every seven Seventh-day Adventists would go to church on the same day as Sundaykeepers, and for that year that day would be called Sunday, whereas in actual fact it would be the seventh day—the Sabbath of the Lord.

Of course, our people in Tonga observe the Sabbath from sunset, whereas Sundaykeepers keep it from midnight to midnight. Thus when preaching God's truth we were able to show that even in Tonga the Sundaykeepers were keeping a small part of God's day. Further, it was shown to them that God's Sabbath, like all days, travels around the earth in a straight line from pole to pole. It does not move around at the angle of forty-five degrees. Thus when it is the Sabbath in Samoa it will be the

(Continued on page 46)



**SHEPHERDESS**

# *“Beans With a Smile” Make the Difference*

**BEATRICE S. STOUT**

Washington Sanitarium

**T**HE difference was in our mothers,” said a woman in answer to the query as to what makes the difference in children. “I will answer your questions with a personal example, my husband’s family and my own.” This story as printed in a newspaper column highlights the enormous effect of parents’ words and actions in day-to-day living. According to this woman’s experience it is how fathers and mothers relate themselves to the frequently encountered home situations that count. She continued her remarks by saying that her husband and she had been raised in similar homes, two-room shacks. They had the same type father who was seldom home. Her mother served beans and more beans with a smile. They wore clothes made from sacks, but they were starched and ironed. Mother told stories and made paper dolls. It never occurred to them that they were poor. Her husband’s mother was different. Haphazard meals were served with complaints about their “no good father.” There was no singing or candy making. In this woman’s own home her husband complained so much that she fed the children before he came in, that there might be laughter instead of grumbling to accompany the meal. Her love cast a warm glow over the lives of her children.

Joan Beck recently reported in the Washington *Post* some revealing results of studies carried out by Dr. Robert D. Hess of the University of Chicago. Dr. Hess, chairman of the committee on human development at the university, says the language used by parents largely determines what and how a child learns. It can encourage or discourage thinking. He states that mothers by the use of language can encourage a child to reflect, to anticipate the consequences of his actions, to avoid error, to choose alternatives. For example, Dr. Hess

elaborates, a young child is playing noisily with pots and pans in the kitchen. The telephone rings. In one type of home the mother says, “Be quiet” or “Shut up.” In another the mother asks the youngster, “Would you be quiet a minute? I want to talk on the phone.” Dr. Hess explained that in the first instance the child has only to obey a command. The second youngster has to follow two or three ideas. His mind is more stimulated. He must consider the effect of his action on another person and must relate his behavior to a time dimension. “There is another method of changing the shape of things to come than just raw advice for both kids and grownups. And that is the field of tactful suggestion,” said Herbert Hoover.

A teacher for forty-eight years, Grace S. McKenna’s basic teaching philosophy is simple. She believes in the individual. “You must always expect the best of every child.” To expect the best parents must set a good example. It is perfectly normal for a day to include frustrations. When children misbehave there will be a vastly different atmosphere around the home if, instead of becoming angry and scolding, mother makes an intelligent attempt to control the situation.

Ellen G. White has emphasized that Satan’s object for the breakdown of society is to attack the home. The breaking up of families strikes at the heart of God’s people. A well-ordered home is worth more than all the sermons.

“Many unbelieving parents manage their children with greater wisdom than

many of those who claim to be children of God. They take much pains with their children, to make them kind, courteous, unselfish, and to teach them to obey, and in this the unbelieving show greater wisdom than those parents who have the great light of truth but whose works do not in any way correspond with their faith."

Parents have so little time, the briefest moment that vanishes like smoke. Some one has said that the measure of a life is its donation, not its duration. You may not be a reincarnated Socrates but, mothers, it's what you do and say in day-to-day communication with children that counts.



## BOOKS

*Preseminary Education*, Keith R. Bridston and Dwight W. Culver, Augsburg Publishing House, Minneapolis, Minnesota, 1965, 257 pages, \$4.75.

In 1956 the American Association of Theological Schools framed a statement on preseminary studies to which many college teachers of religion took exception. Theological faculties have made almost no effort to articulate the theological curricula with the curricula of the college.

Largely spurred on by these two thrusts, the Lilly Endowment Study has produced the most complete description of theological students ever attempted. Using as its major instrument a seminarian questionnaire, the study developed quite a consensus with more than 17,500 respondents. College and seminary visits, seminary catalogs and personal conferences, contributed in this massive study. Detailed portraits are drawn of the seminarian and the needs of preseminary and seminary instruction.

Divided into two parts, the volume reports the findings and recommendations. The latter half of the book documents the data sources and research methods.

The thought-provoking perusal of the report of this study should be a must for all clergy who wish to keep abreast of their divinely appointed calling, and no teacher of religion on either the undergraduate or graduate level will think lightly of the findings and recommendations this study offers. He

will sensitively evaluate his own contributions in the making of ministers and will reappraise objectively the ministerial and seminary program in the light of awakened needs.

T. S. GERATY

*The Art of Illustrating Sermons*, Ian Macpherson, Abingdon Press, Nashville, Tennessee, 1964, 219 pages, \$3.50.

There are few books concerning this particular brand of homiletics. The author states there are only "a bare half dozen slim volumes." He claims he has read each with profit, along with relevant sections of more than three hundred other books on preaching.

His work on the art of illustrating sermons, however, is excellent, giving rich, practical ideas and aid to the minister who wishes to paint word pictures that give illumination to thoughts and principles portrayed in messages of truth. In one excellent chapter he tells the minister how to "look them over," deciding what is of value and how to sort illustrative jewels from the mass of worthless material, even as one separates wheat from chaff.

Other chapters state how to wisely store away and properly classify these ideas so they can easily be found and fully utilized. Points are given on how to avoid that appalling waste of pictorial matter unharvested reading inevitably entails. Ideas are given on the skill of "fitting them in" and "putting them across." This work is replete with illustrations on how to illustrate.

Ian Macpherson includes many of his own best examples of illustration. I am classing this book as one of the choice volumes in my library.

ANDREW FEARING

*Hymn Writers of the Christian Church*, Mildred C. Whittemore, The Whittemore Associates, Inc., Boston 8, Massachusetts, 1963.

This little volume of 64 pages is a mine of information on many of the prominent writers of our wonderful hymns. Having taught this subject for a quarter of a century, I have been asked many times: "Where can we get a small book that will give us some of the information we so much need?" Many volumes have been published in this field, but here is something that is small, compact, and reliable. No matter how large one's library in the field of music and musicians, this booklet will make a worth-while addition. We heartily recommend it to ministers and teachers and all who are interested in an acquaintance with those who have bequeathed to us such a wonderful array of hymns. Though inexpensive, only 60 cents each or \$6 a dozen, yet the Christian world is indebted to the publishers for providing something so useful.

*Stories of the Christian Hymns*, Helen Salem Rizk, Whittemore Associates, Inc., Boston 8, Massachusetts, 1964.

This is really a companion volume to *Hymn*

*Writers of the Christian Church.* It tells in a simple way the story of 180 of the writers of hymns and sacred songs. Like its companion, it is only 64 pages, but every minister and teacher who has the responsibility of building services of worship will find in this little volume a wonderful contribution to the field of hymnology.

"There is a drama in the story of the hymns—a drama of courageous struggle, earnest conviction, consecrated dedication, and spiritual victory." These words of the author introduce this little volume, which will be found invaluable for classwork or even casual reading. These compact volumes are interestingly illustrated and help to focus our interest on the particular hymn or writer. They will fill a long-felt need and will do much to stimulate a greater interest in the hymn as a vehicle of real devotion.

R. ALLAN ANDERSON

***The Jews Return to Israel*, Anton Darms, Zondervan Publishing House, Grand Rapids, Michigan, 189 pages, \$3.50.**

The author, Dr. Anton Darms, now resides in Zion, Illinois. He has been active in the Christian Catholic church of that city, being the overseer of the group. Ninety-six years of age, Dr. Darms has put the wisdom and experience of a lifetime into this book, *The Jews Return to Israel*. He also has authored other devotional works. In this volume the author takes a vigorous and authoritative look at the Jews since Abraham's time. Recognized as a student of the Holy Land and of the Jewish race with its providential guidance and destiny, he writes at length on the divine claims of this race to the state of Israel. Here we cannot fail to differ, since dispensational confusions bewilder important facts. He points out the Jews' weaknesses and rebellions against Jehovah but does not overlook the Gentiles, who have not properly interpreted the promises of both the Old and New Testaments. With much understanding Dr. Darms challenges the modern Jews to recognize various God-appointed leaders who have called them to repentance, and he tries to lift the "veil" from Israel's eyes. The reader must admit that Dr. Darms has a deep understanding of prophetic scripture. He taps sources that indicate certain Jewish and Christian leadership, to stir an indifferent race to return to Jehovah in sincere repentance. He is an evangelist at heart. His message is imperative: "Messiah is at the door!" While many Jews have returned to Palestine and have contributed millions toward the project of Zionism, the nations have not generally recognized Israel's nationhood. While some Jewish religious leaders speak and write eloquently about the virtues of Christ, there is not yet indication that they recognize in Him their Messiah and Redeemer. Moral reform and a revival must still take place. In this respect the desert is not yet "blossoming as the rose." Agricultural miracles are shaping up, but a national Israel is too materialistic and powerless to convert her neighbors. Dr. Darms points up that such a miracle



### LITTLE GIANT HOTOMATIC GAS WATER HEATER NO. 3

Will supply all the hot water needed for Baptisries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive. Write for free folders on water heaters and Fiberglas Baptisries.

LITTLE GIANT MFG. CO.

907 7th Street

Orange, Texas

will come through fasting and prayer and a deep study of fulfilled and unfulfilled prophecy.

This scholar makes an occasional reference to the "Rapture of the Saints." There are also a few chronological confusions, such as the seventy weeks of Daniel beginning in 445 B.C. instead of 457, but on the whole, he is deeply in earnest and not too dogmatic. He loves Christ, believes in His miracles and prophecies and His vicarious suffering on the cross. Christ's death, resurrection, and ascension are described as God stepping into history. Dr. Darms does not fail to challenge the spiritual Israel of the "church age" to learn its lessons from God's dealing with His chosen and covenant-keeping people. Israel of the flesh and the Gentile church together should be prepared to soon receive Jesus the Messiah as Christ the Anointed One, the King of kings and Lord of lords.

We now mention just a few of the fifteen provocative chapters in *The Jews Return to Israel*: "The Preparation of the State of Israel," "The Great Help of the British Empire in the Formation of the Jewish State," "The Teachings of the Scriptures Regarding the Return of the Jews to Palestine," "The Rise of Anti-Semitism in the Church." Some chapters indicate dispensational confusions mixed with significant truth.

This book should have a place in the library of our colleges, seminaries, and universities. It is readable as well as factual for research projects.

In its introduction Linda Darms Hinden states: "Whether his book is read by the layman, the clergyman, the Jew, or the Gentile, each reader will be profoundly aware of its triune significance, for it is at once a logical answer to the gnostic—a hopeful revelation and beacon to guide the Jew—a strong and inspired reprimand to the Church, whether outright anti-Semitic or ambivalent tolerance of the Jew."

The work includes Josephus' estimate of the Messiah, Leo Tolstoi's article, "What Is a Jew?" and the letter of Pontius Pilate to Tiberius Caesar describing the physical appearance of Jesus. The original of this letter is in the Library at Rome. Copies are in the Library of Congress in Washington, D.C.

LOUISE C. KLEUSER

---

The Lord gets His best soldiers out of the highlands of affliction.—SPURGEON.

---



## NEWS BRIEFS

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

### Abortion Deaths

More than 40,000 women die in Italy each year because of abortions, reports *Parade* magazine. A million illegal abortions are performed in Italy each year. These shocking figures were recently revealed at a press conference in Rome by Luigi de Marchi, secretary of the Italian Association for Demographic Education.

### Unnatural Affection

Fancy funerals for house pets are promoted by a Michigan concern, reports the *Wall Street Journal*. It offers caskets for pets ranging in size from parakeets to large dogs. Prices range from \$15 for a small standard model to \$100 for a deluxe coffin with a plastic interior.

DONALD W. MCKAY

### Talmud in English: A 20-Year Project

A revolutionary publication that will unlock the wisdom of the Talmud for both Jew and non-Jew is under way. For generations the Talmud, often referred to as the library of Jewish life, has been available only to scholars skilled in Hebrew and Aramaic and steeped in Jewish history and tradition. Now a new annotated English translation is being produced under the auspices of the United Synagogue of America, the agency of more than 800 conservative congregations with 1.5 million members in the United States and Canada. Work on the massive project is going forward in Israel under the direction of Dr. Arnost Zvi Ehrman of the Hebrew University in Jerusalem. It is expected to take 20 years to complete and will run to some 50,000 pages.

### Teacher Pledge on "Reverence for God" Is Eliminated

Teacher training graduates at Minnesota State colleges are no longer being asked to pledge themselves to teach reverence to God, the Minnesota Branch of the American Civil Liberties Union disclosed in St. Paul, Minnesota. The pledge, prepared by the Minnesota Education Association, included this sentence: "I shall seek to build strong in the pupils' minds and souls reverence for God." The

pledge was withdrawn after objections followed its listing in the commencement program at Wonona State College last June.

### Anarchist, and Jehovah's Witness C.O.'s Sentenced in Italy

A self-professed anarchist and a Jehovah's Witness were sentenced to prison terms in Rome as conscientious objectors refusing to perform military service. The anarchist got five months in a military stockade. The Jehovah's Witness was sentenced to one year and three months!

### Bible Society Asks Freedom to Publish "Apocrypha"

The British and Foreign Bible Society, which has been debarred since 1826 from circulating the Apocrypha, has decided to seek permission from the government to distribute it in "special circumstances." The Apocrypha consists of books additional to the Old Testament included in the Greek Version, the Septuagint. When the Bible Society began its work in 1804 it had freedom to circulate the Apocrypha, but in 1826 a bylaw was introduced into its charter that said, "The Society shall not circulate the Apocrypha."

### Baptist Editor Hits "Free" TV Coverage of the Papal Mass

A prominent Baptist editor, Dr. E. S. James, of Dallas, coupled high praise for the peace mission of Pope Paul VI to the United Nations with sharp criticism of television networks for giving free coverage to the Yankee Stadium Mass during the papal visit. The editor maintained that while complete coverage of the Pope's arrival, interview, and UN message was in order, there was "no reason whatever for televising the worship service . . . as a public service." "When Billy Graham or any other well-known religious leader telecasts a worship service, the time is bought," Dr. James said. "The National Council or World Council of Churches would not be able to get free coverage for a similar meeting. Yet there are far more Protestants than Catholics in America and it was Americans who were looking on." "Just how does it come about that a Catholic Mass can be televised free to the whole nation while any other church service using all the networks would have to pay for it?"

### Catholic Paper Says UN Unworthy of Pope's Visit

[We are sure our readers will be especially interested in the following statements.]

A mixed reaction to Pope Paul's visit to the United Nations was recorded by *Novidades*, a Catholic morning daily published in Lisbon. "We are committing no injustice by saying that the United Nations does not deserve the honor of a visit from the Supreme Pontiff," *Novidades* said. But at the same time it said that the Pope had "undertaken the journey as if he were Christ Himself, with the exclusive intention of communicating something new to the soul of the world in its terrible moral

# Indispensable Books

For Every Conference Worker--  
Pastor and Church Officer

## CHURCH ARCHITECTURE

### PLANNING CHURCH AND CHURCH SCHOOL BUILDINGS

Designed to aid in the planning and building of churches and church school buildings, that these edifices may be properly representative of the denomination and more adequately meet the needs of our congregations. Contains three main divisions:

1. Church Building Information
2. Floor Plans, Elevations, and Pictures of Churches
3. Church Schools

PRICE, \$6.00

## CHURCH MANUAL (Revised)

This is the officially adopted guide in matters of church administration for Seventh-day Adventist church leaders. This manual answers the chief questions on organization, membership, discipline, finance, duties of officers, conducting of ordinances, Sabbath observance, marriage, fundamental beliefs.

PRICE, \$2.00

## CHURCH DIRECTORY (Revised 1965)

A vest-pocket directory of the more than 2,400 Seventh-day Adventist churches in the United States and Canada. It contains the location of churches or meeting places and the time of public services, as well as the addresses of local and union conference offices. A real convenience to all who travel.

PRICE, \$1.75

## MANUAL FOR MINISTERS (Revised)

This newly revised and enlarged manual is arranged for the convenience of the busy pastor or qualified officer confronted with the responsibility of conducting the services of the church. The thirteen chapters contain suggestive procedures for ordination, receiving church members, organizing, uniting, and disbanding churches, church dedications, marriage ceremonies, baptismal services, etc. The manual is designed to foster uniformity in Seventh-day Adventist services throughout the world field. Bound in convenient pocket size.

PRICE, \$2.50



Add postage and insurance—20c first book, 5c each additional volume—sales tax where necessary.

Review and Herald Publishing Association, Washington, D.C. 20012

## ORDER BLANK

Church  
Missionary Secretary . . . . . Book & Bible House  
Please send me the following:

... Church Architecture	@ \$6.00	.....	Name	.....
... Church Manual	2.00	.....	Address	.....
... Church Directory	1.75	.....	City	..... Zone
... Manual for Ministers	2.50	.....	State	.....
... Sales Tax Where Necessary	.....	.....		
... Postage and Insurance	.....	.....		
... Total Enclosed	.....	.....		

» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

decrepitude." "The head of Christianity was facing intrepidly the risks of being misunderstood regarding the purity of his intentions and the greatness of his pre-eminently spiritual mission," continued *Novidades*. "He won't kiss the earth of New York as he kissed the holy earth of Palestine, but the whole earth will feel the warmth of his kiss of peace," it added.

## Why Seventh-day Adventists Keep Sunday in Tonga

(Continued from page 40)

Sabbath in Tonga, for Samoa is on the same line as Tonga, as stated so clearly by A. H. Wood in his history of Tonga.

The Sabbath of our Lord cannot be changed by ecclesiastic authority or earthly governments. It is the Lord's day, "the queen of days," which our Lord crowned with His own blessing. On this day the manna of heaven falls. This is the day we must love and keep whether it is convenient or inconvenient, and this is what our faithful people in Tonga endeavor by God's grace to do.

A Christian is:

- a mind through which Christ thinks.
- a heart through which Christ loves.
- a voice through which Christ speaks.
- a hand through which Christ helps.

—Guideposts

### CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington, D.C. 20012, U.S.A.

**RELIGIOUS BOOKS PURCHASED!** Send list today. New books of any publisher supplied. Write **KREGEL'S BOOK STORE**, Dept. M. Grand Rapids, Michigan 49503.

**Editor**  
ROY ALLAN ANDERSON

**Associate Editors**  
E. Earl Cleveland  
Andrew C. Fearing

**Managing Editor**  
J. R. Spangler

**Copy Editor**  
J. Ina White

**Art Editor**  
T. K. Martin

**Consulting Editors**—Reuben R. Figuhr, Walter R. Beach, Theodore Carcich, Richard Hammill, Edward Heppenstall, R. Leo Odom.

**Overseas Contributors**—George Burnside, Australia; O. Gmeuling, Central Europe; Paul Eldridge, Far East; David H. Baasch, Inter-America; Wayne Olson, Middle East; E. E. Roenfeldt, Northern Europe; Enoch Oliveira, South America; T. M. Ashlock, Southern Africa; W. H. Mattison, Southern Asia; G. Cupertino, Southern Europe.

### CONTENTS

A "New Thing" for a New Year R. A. Anderson .....	2
Human Reasoning Versus the Word of God W. J. Blacker .....	5
Must We Look Elsewhere? N. C. Wilson .....	7
From Mud Hut to Evangelistic Center S. Gustavsson .....	9
A Call to Silence R. Spangler, Jr. ....	12
The Adventist Hour Telecast C. Sandefur .....	15
Enemy Waves in Davao City P. P. Ramos .....	17
Christian Maturity and the Home R. A. Anderson .....	20
How to Kill a Church J. C. Slemp .....	23
Long Island Crusade E. E. Cleveland .....	24
Steps Ministers Ought to Know About Sabbath School Quarterly Preparation G. R. Nash .....	27
Soul Winning in Buffalo, New York D. B. Reid .....	28
For Specialists Only? B. L. Roberts .....	29
How to Live on a Minister's Salary I. R. Hadley .....	30
A Tool for the Layman H. B. Petry .....	33
College Extension Schools in Southeast Asia D. R. Guild .....	34
How Thailand Upgraded Its Ministerial Forces P. G. Wick .....	35
Free Indeed L. J. Small .....	36
Why Seventh-day Adventists Keep Sunday in Tonga G. Burnside .....	39
"Beans With a Smile" Make the Difference B. S. Stout .....	41
Books .....	42
News Briefs .....	44
Pointers .....	48

**Announcing  
a new series of**

# RELIGIOUS ART SLIDES



**Now available—slides from the most asked-  
for art work—at the same regular prices!**

- |         |   |
|---------|---|
| S4-5015 | Christ knocking at the United Nations Building, H. Anderson           |
| P1-5007 | Beasts and the sundial, H. Baerg                                      |
| C6-9032 | Christ pointing to the seventh day, R. Harlan                         |
| S6-8003 | Rockets and communications, Wm. Heaslip                               |
| D2-1004 | Evil spirit in council chamber, H. Anderson                           |
| S1-1051 | Jesus draws back the curtain of time, R. Harlan                       |
| P2-8007 | Beast representing U.S. and Statue of Liberty, H. Anderson            |
| Z4-2012 | Millennium, heaven and earth, R. Harlan                               |
| S1-1045 | Second Coming, earthquake, C. Provonsha                               |
| B2-2411 | Esther denounces Haman, H. Sanden                                     |
| P1-5002 | Daniel sees ram and he-goat, H. Baerg                                 |
| P2-9012 | Three angels' messages, Fred Collins                                  |
| P2-7000 | Woman on the moon, R. Harlan  |
| B1-1090 | The Bible in the time of trouble, R. Harlan                           |
| B1-1091 | God's Word outlives great kingdoms, Frederick P. Gruger               |
| B1-1092 | How we got our Bible, translators, Lester Quade and Fred Collins      |
| C3-5409 | Christ talking to modern Nicodemus, H. Anderson                       |
| C3-4513 | Modern family walking with Christ, Charles Zingaro                    |
| C6-9033 | Christ of the highway, H. Anderson                                    |
| C5-2107 | Christ healing child in modern room, H. Anderson                      |
| B2-1110 | Temptation of Eve, fruit and serpent, Charles Zingaro                 |
| B2-3302 | Jews going into Babylonian captivity, R. Harlan                       |
| B2-2065 | Crossing the Red Sea, Fred Collins                                    |
| P1-1052 | Rulers reaching for the world, feet of iron and clay, G. Crockett     |
| B2-3523 | Three Hebrews refuse to bow to golden image, Wm. Heaslip              |
| R -1032 | Waldenses fleeing, dragon wroth with woman, H. Anderson               |
| S1-1037 | Christ on a white horse, army of heaven to smite nations, Wm. Heaslip |
| B1-1093 | Family reading the forbidden Book, C. Provonsha                       |
| B1-1094 | Family with Bible, rockets, R. Harlan                                 |
| S9-1004 | Christ, world, rocket, moon shot, Wm. Heaslip                         |
| C6-9005 | Modern man kneeling before Christ, Schlaikjer                         |
| C6-4006 | Christ knocking at the door, Schlaikjer                               |
| C6-9010 | Christ the healer in modern sickroom, Schlaikjer                      |
| C5-2310 | Sick lowered through roof, Paul Remmey                                |
| Y1-1003 | Night view of Review and Herald, and General Conference, Photo        |

**1 to 4 slides  
\$.50 each  
5 to 99  
.40 each  
100 or more  
.35 each**



Prices slightly  
higher in Canada.  
Add sales tax  
where necessary.

Please send latest listing of 2 x 2 full-color slides to:

Name \_\_\_\_\_

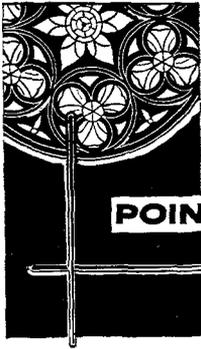
Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please include latest Audio Visual-Aids catalog.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**



## POINTERS

**"BRINKMANSHIP"** DURING the uneasy peace following World War II the State Department embarked on a policy of "brinkmanship" to ensure the nation's survival. It was risky business, to be sure, for the opposing nations seemed bent on a similar course. The fear of war was a constant companion in those tension-filled days. The deliberate face down in the nuclear age is not exactly conducive to calm nerves. Policy makers may see in "brink of war" some advantage, but the most obvious effect of this course is to keep us precariously perched on the "brink of peace," a literal purgatory of tense concern.

There are some ministers who practice "brinkmanship." Their sermon preparation is completed at the last minute. Preparation for the evangelistic campaign is erratic at best, and last-minute details leave these ministers exhausted and in a state of unnatural excitement.

They raise their financial commitments—but on a *deadline* basis. They are born cliff-hangers. This type is always busy, but results seldom tally where they count. The congregation has precious little sense of direction, and our subject less. Needed? A step back from the brink. We are ministers for life. A spirited steady pace is the course to pursue. In morals, manners, and missions there is no room for "brinkmanship."

E. E. C.

**WORTH- WHILE DIGNITY** "SIMPLICITY," "humility," and "graceful dignity" are three expressions used by the Lord's messenger in setting the pattern for the minister and his work. Never be afraid of lifting the standard too high. We have all felt grieved at times when methods are used that give the impression that God's work is no different from the work of the world.

"While it is well to exercise economy, let the work of God ever stand in its elevated noble dignity. . . . Do not cheapen the work of God. Let it stand forth as from God; let it bear no human impress, but the impress of the divine."—*Evangelism*, p. 68.

We have been told again and again that much has been lost for want of wise methods of labor. Promotion has its place, but sometimes there creeps in a type of promotion that is more fitted for a

side show than for the work of the Almighty. The best people in our congregations have at times been wounded by coarse and undignified methods. Crude mimeographed illustrations accompanied by such words as "Hurry, hurry, hurry," "rush, rush, rush." These words are surely out of place in the house of God.

Never was there so much accomplished in so short a time as when our Lord was here on earth. But He never stooped to anything crude or vulgar. He refused to be rushed. "Are there not twelve hours in the day?" (John 11:9), He said. His approach was simple, He was humble, He was dignified. And He has given "us an example, that we should follow his steps."

R. A. A.

**SUCCESS!** "NOTHING succeeds like success" is an expression commonly heard, seldom analyzed. But, is this true? Does success succeed? Most stories that I know were born of stark failure and much of this is repeated. There are lessons that success cannot teach. And without them, success is a prelude to failure. Human nature needs most the interrupted climb—and gets it. Success does not succeed. Hard work does. This is in fact 90 per cent of the experience.

There are no "natural" successes, no "favorite" sons. Nature delights most in deflating the windbag and debunking the unworthy. A man may rise by "knowing the ropes"—but without solid fastening, the same rope will hang him. There is no substitute for character development based on experience. Trial and error are splendid teachers. The bright young student who learns his farming in the classroom makes new discoveries in the field. Adversity makes men.

In a recent evangelistic campaign I found myself performing tasks usually consigned to interns. This situation was not without its touch of humor. Digging postholes and sitting up nights with a storm-battered tent have therapeutic value in terms of humility. "Ironic," I mused, trembling with chill in the wind and rain, "but apparently there are no graduates in this business." Nothing succeeds like success? Tell me, what is success?

E. E. C.

### Bishop Says Christians Have Forgotten How to Pray

One reason for the present-day "panic and pessimism" in this country is that Christians have forgotten how to pray, Bishop K. Copeland, of Lincoln, Nebraska, told the fourth annual meeting of "The Twelve" Methodist movement in Wichita, Kansas. "We must recognize," he explained, "that prayer is a relationship between the divine and the human, otherwise it becomes a magic formula or useless exercise. There is not power in prayer to change things. God has that power. Prayer is the moment when man meets the divine, and we must be listening to God as well as talking to Him."

R. N. S.