

# THE MINISTRY

OF THE WORLD EVANGELISTS

VOLUME XXIX, No. 1

OVERSEAS EVANGELISM SPECIAL

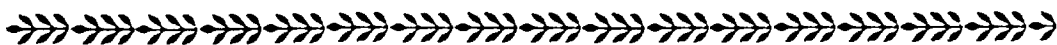
JANUARY, 1956



## The Floating Seventh-day Adventist Church

This photograph shows the floating Seventh-day Adventist church in the Central Amazon Mission of the North Brazil Union. Some of the members of the congregation are shown in their canoes, used as a means of transportation to and from their sanctuary. A

congregation of forty-five church members meets in this church, which is anchored about seven hours down the Amazon River from Manaus. Necessity brought about the idea of a floating church. Read the interesting story of this unique place of meeting on page 3.



# SPOTLESS PAGES



**A**nother year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. . . .

Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them? . . .

Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened. . . .

If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave His precious life for us. . . . Let us consecrate to God the property He has intrusted to us. Above all, let us give Him ourselves, a free-will offering. Let us do His will, live for His glory, and He will give us a Happy New Year.

—ELLEN G. WHITE, in *The Signs of the Times*, Jan. 5, 1882.



# THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the  
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXIX NUMBER 1

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## In This Issue

**N**EARLY half of the readers of THE MINISTRY live and labor in overseas fields. While we endeavor to keep a balance of articles in the journal from all parts of the field, we feel it is appropriate occasionally to have an issue slanted more particularly to our workers in other lands.

We call your special attention to the Counsel section on page 40, featuring "The Summons of the Spirit of Prophecy." Elder Froom's article on page 11 also stresses the burden of these Spirit of prophecy quotations.

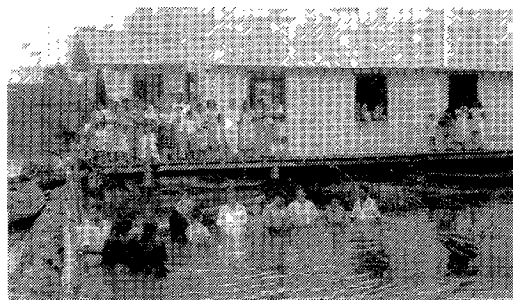
### Cover—The Floating Church

WE ARE presenting a picture of the floating Seventh-day Adventist church in the Central Amazon Mission of the North Brazil Union. This church is anchored about seven hours down the Amazon River by launch from Manaus. A congregation of forty-four baptized members meets in this church. The Sabbath school numbers sixty-two. John Lima, a farmer, is the treasurer of the church and the director of the Sabbath school.

The idea of a floating church for this congregation first began to catch the imagination of the members when they were confronted with the problem of the bank where their church stood being washed away by the Amazon River, thus putting the edifice in a precarious condition. It seems that one of the churches they built was finally washed away at the time of a flood. Early in 1954 the brethren built this floating church. It is of frame construction built on three huge logs, about four feet in diameter.

Brother Lima told me about his missionary work at the time I visited there on June 22, 1955. He had a group across the river from the floating church, near which he lives and

(Continued on page 24)



A baptism alongside the floating SDA church.

# Proving Our Trust

H. L. RUDY

*Vice-President, General Conference*



**A**S A people, Seventh-day Adventists have come to a great and decisive moment in their history. The glory of the message that God has given them is being recognized by the world in a manner not experienced in the past. Several factors have helped to bring about this situation.

Such activities as the public relations work in our conferences, institutions, and churches; the Voice of Prophecy efforts; the Faith for Today telecasts; the publication of the *Seventh-day Adventist Bible Commentary*; and the production of a class of books and literature that attracts the attention of the higher social groups—these, and other specialized means of bringing the fundamental Christian teachings before the world, have placed us in a very favorable position as a people.

We believe that this is in the providence of God. It has come about in order that the saving truths of God's last message of mercy to a distraught world can be given with great speed and power. This is the long-looked-for moment when God's remnant people may more fully take their divinely appointed place as heralds of mercy at a time when the whole world is staring into the abyss of destruction.

To us God says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:1, 2).

In view of this great moment of opportunity, we need to ask ourselves: Are we measuring up to the challenge of the hour? Are we true to the trust God has committed to us?

In this connection it is encouraging to note such words as the following:

"We do not know what great interests may be at stake in the proving of God. There is no safety except in strict obedience to the word of God. All His promises are made upon condition of faith and obedience, and a failure to comply with His commands cuts off the fulfillment to us of the rich pro-

visions of the Scriptures. We should not follow impulse, nor rely on the judgment of men; we should look to the revealed will of God, and walk according to His definite commandment, no matter what circumstances may surround us. God will take care of the results; by faithfulness to His word we may in time of trial prove before men and angels that the Lord can trust us in difficult places to carry out His will, honor His name, and bless His people."—*Patriarchs and Prophets*, pp. 621, 622.

It is recognized that every responsibility presents a test as well as an opportunity. Every trust implies a risk. God took a peculiar risk when He made provision to carry out His eternal purpose through human instrumentalities. He took the risk, nevertheless, because He was prepared to take care of the results, if men would work in strict obedience to His Word. "By faithfulness to His word we may in time of trial prove before men and angels that the Lord can trust us in difficult places to carry out His will, honor His name, and bless His people."

Having come to this momentous hour in the proclamation of the third angel's message, we have also come to the moment of greatest test in our history. How encouraging it is to know that God "can trust us in difficult places," and that He has revealed the basis on which we can prove that trust.

From present experiences of God's people, where they have witnessed faithfully in strict obedience to His Word, we discover certain qualities that are most essential in the proving of our trust.

## *Spiritual Ruggedness*

One of the first qualities revealed in proving our trust is spiritual ruggedness. This has always been true in the history of God's people. Ready examples of that are seen in the experiences of such men as Abraham, Joseph, Moses, Samuel, Daniel, and Isaiah. They were mighty men of faith. They followed in the ways of the Lord regardless of circumstances surrounding them.

Christ presents the most outstanding example of faith and obedience in doing the Father's will. The apostles gave witness of

the same spiritual ruggedness. They would rather die than to disobey God. With their Master, each one of them could say:

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 50:6, 7).

This same spiritual ruggedness, this determination to shun smugness and complacency, has characterized God's faithful witnesses throughout the history of the Christian church. It is present in the remnant church. One cannot fail to find it where God's commandment-keeping people are tested and tried by the peculiar circumstances surrounding them that call for strict adherence to the Word of God.

Brother K. in Russia was a good example among our workers in that country. In 1934, at the end of the first five-year plan destined to destroy faith in God, this brother with many others was arrested, cruelly tried, and then sent into Siberian banishment. The train on which he was traveling to Siberia was wrecked. There were many casualties, and Brother K. received fatal injuries. He died in the hospital almost immediately upon arrival at their destination in Siberia. No official notice of his death was given to his family in Moscow, but later they received a letter from one of his fellow prisoners. The letter read in part:

"During the entire wearisome journey of two weeks through the Siberian Steppes, he [Brother K.] lost no opportunity either by day or by night, to talk to me and others about the love of God and conversion. He told us the story of salvation from Satan's fall to the second coming of Christ and the deliverance of the righteous on the new earth. We found moments of silence when we prayed together. After I had told him my life's history, I experienced the power of the Holy Spirit in my life. I thanked God for His wonderful revelation to me on this journey into exile, and promised to serve Him from that moment onward, and to keep His commandments. As the terrible accident happened, when two trains collided, Brother K. suffered very painful bodily injuries, which resulted in his death. During all the time of pain and anguish we never heard one word of complaint from him. After he had expressed his last desire, namely, that we should notify and send Christian greetings to his family and the church in Moscow, he prayed his last prayer. He thanked God for the privilege of suffering with Christ and for the hope that his suffering would soon be over and he could go to rest until Jesus comes to take him home. His face shone. He truly died the death of a righteous man."

When the church in Moscow received this message, they held a memorial service. The place of worship was decorated with beautiful flowers as they remembered their beloved minister and church elder. The Scripture lesson studied on this occasion is recorded in Hebrews 13:3-7 (R.S.V.):

"Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. . . . Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith."

Our missionaries, on lonely mission stations, far from home and loved ones, often refresh visitors with their rugged faith and spiritual stalwartness. On one occasion I was visiting one of our veteran missionaries in the Middle East. It was at the outbreak of World War II. We were in Jerusalem. After the evening meal I began to encourage this brother and his faithful wife to take their furlough in the homeland as soon as possible. They had forgone one furlough already and the second one was past due. After I had pressed the point somewhat, this dear missionary said:

"Please don't insist on our taking a furlough. We have taken several furloughs when our children were small. We would naturally love to see our children again after having been separated from them so many years. It would be such a joy to see the homeland again, too. But we prefer not to go home until we return permanently. Furloughs only cause us to miss home all the more, and the readjustment to mission life is so painful after we have had a taste of the comforts and ease of home. Please let us carry right on with our work without a furlough now."

The spirit with which these sentiments were expressed and the prevailing atmosphere of the conversation left no doubt about the earnestness of the missionary and his wife. The point was not pressed any further. Whether the missionary was right or not might be debatable, but there was no doubt about his ruggedness of spirit. Although his decision was contrary to my personal wishes, I have never ceased marveling at such a whole-hearted devotion to God and the interests of His work upon earth.

This same spiritual ruggedness is found among the youth of the Advent Movement. The case of one of our young educators comes to mind. While he was taking post-graduate work, preparing himself for his chosen profession, his parents and relatives were trying to interest him in the study

## THE NEW YEAR

HORATIO NELSON POWERS

*A flower unblown; a book unread;  
A tree with fruit unharvested;  
A path untrod; a house whose rooms  
Lack yet the heart's divine perfumes;  
A landscape whose border lies  
In silent shade 'neath silent skies;  
A wondrous fountain yet unsealed;  
A casket with its gifts concealed—  
This is the year that for you waits  
Beyond tomorrow's mystic gates.*

of medicine. In telling about his last conversation with the son on this subject, the father said: "I haven't said any more to my son about this matter since he told me what he did the last time we were discussing the question." Then, after a brief pause, the father added, "The last time we were talking about this matter my boy said to me, 'Dad, I don't want to study medicine, because I would do it only for the money.'"

Here was a young man who had motives for service that were not measured in terms of material comfort or well being. He had given his life to a cause that requires sacrifice and would not be deterred from his decision. Together with hundreds of other young men and women throughout the ranks of the Advent youth today, this young man manifests the type of spiritual ruggedness that will prove the trust that God has placed with Seventh-day Adventists in these last days.

### *True Sense of Mission*

Another essential quality required of God in the proving of our trust is a true sense of mission, a conscious and well-measured participation in the burdens of the work of God. The burdens of advancing the work of God are not to rest upon the shoulders of one man, nor of a certain select group of individuals. These burdens are to be shared by every follower of Christ.

Doubtless this is what the apostle Paul had in mind when he wrote to Timothy: "Be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:8). Paul remembered what was involved in his calling to the apostleship

among the Gentiles. He was told how much he must suffer for Christ. There was never a time in his long ministry when he was not enduring some suffering for the sake of his Master. Now, as he neared the end of his life, he appealed to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel."

To share in the afflictions or burdens of the gospel means to have a true sense of mission in connection with the urgency and needs of the cause of Christ. The gospel commission embraces the promulgation of the gospel to all the world, regardless of the surrounding circumstances and irrespective of the sacrifices entailed. There can be no standstill or resting on one's lees. Every soldier of the cross must be ready and willing to bear his share of the burden at any time or place where the Lord may indicate. This includes the will, more often than not, to carry on God's work with the most meager facilities and without the aid of a church or employed helpers. The true sense of mission does not expect everything ready and prepared in advance, only to be entered upon and enjoyed.

The attitude of the apostle Paul to his work is worthy of emulation. He never put himself or his personal interests first, neither did he think of prestige, rank, or position. He was never eager to dazzle in the limelight at the cost of other men's work.

The sinister temptation that often assails the gospel worker today when he is called to another field of labor is well described in "A Letter That Was Never Written," published in the *Canadian Churchman* some years ago. Suppose, the author asks, St. Paul had written thus:

"Dear Sir and Brother:

"Doubtless you will recall the invitation you extended to me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information. There are a number of things I would like to learn before giving you my decision and I would appreciate you dropping me a line, addressing me at Troas.

"First of all I would like to know if Macedonia is a city or country work. This is important, as I have been told that once a man begins in country work it is well nigh impossible to obtain a city parish. If Macedonia embraces more than one preaching

place, I may as well tell you frankly that I cannot think of accepting the call. I have been through a long and expensive training; in fact, I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today. (My training and abilities peculiarly fit me to be at my best in addressing a large assembly.)

“The day is past when you may expect a man to rush into a new field sans (without) some idea of the support he is to receive. I have worked myself up to a good position in the Galatian field, and to take a drop would be a serious matter.

“Kindly get the good Macedonian brethren together and see just what you can do in the way of support. You see, you have told me nothing beyond the implication that the place needs help. What is the social position of the leader of the Macedonian group? Is the church efficiently organized?

“I recently had a fine offer to return to Antioch at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

“Solicitously yours,

“Paul.”

### *Promptness and Decision*

A third quality requiring continuous cultivation is promptness and decision in the conduct of God's work. Fear, hesitation, and indecision have resulted in the loss of many battles. As men have taken counsel with their fears, instead of promptly moving forward into providential openings, Satan has been able to rally his forces and close opportunities.

On this particular point the Lord has given His people very definite counsel. In the book *Gospel Workers*, by Ellen G. White, we read:

“The cause of God demands men who can see quickly and act instantaneously at the right time and with power. If you wait to measure every difficulty and balance every perplexity you meet, you will do but little. You will have obstacles and difficulties to encounter at every turn, and you must with firm purpose decide to conquer them, or they will conquer you. . . .

“I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage. . . .

“There will be crises in this cause. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God.”—Pages 133, 134.

Occasionally men who have been employed in our work become critical and rebellious. They sometimes seek to divide our churches, and even to seek followers from among our people, and work in strong opposition to the cause of God. When such rebellious apostasies arise, the leaders in the churches and conferences must act promptly and decisively. By quick discernment and prompt action the plans of the enemy can be destroyed at the very outset. Promptness and decisiveness, combined with fervent love for lost and bewildered souls, will count gloriously for God.

By such action rebellious elements have been subdued and even leaders of such movements have found their way back into the fellowship of the church. Whole churches have been delivered from a state of criticism and confusion. Hundreds of persons have been saved from apostasy and are today enjoying a precious Christian experience with God's people.

In order, therefore, to prove before men and angels that God can trust us to carry out His will, we must cultivate these great essential qualities of worthiness. Without them it will be impossible to follow a course of strict adherence to the will of God. With them, well developed and properly exercised, the cause of God will always be in safe hands. Every crisis will be met and overcome to the glory of God. Hindrances, opposition, and indecision will be turned into valor and victories. The cause of God will stand forth with the glory of heaven amid the darkness and frustration of the world.

*Watch for a very special announcement regarding the*

**1956**

**MINISTERIAL BOOK CLUB**

*in next month's issue of THE*

**MINISTRY.**

# Developing Younger Workers

C. M. BASCONCILLO

*Pastor-Evangelist, Central Luzon Mission, Philippines*



**W**HAT a heart-warming experience came to the disciples as day by day they pressed close to their chosen Lord and Teacher. What a privilege and honor to listen to His instruction, to work with Him,

and to profit by the tactful, kindly correctives given by the Master Evangelist.

I can think of no sweeter, more sacred association than the relationship between our Lord Jesus Christ and His disciples during the three and a half years of His earthly ministry. As Shepherd and under-shepherds they studied together, worked together, prayed together. That was nearly two thousand years ago. But we who are called to be colaborers with Him can today enjoy the same sweet fellowship as we associate together and build for eternity, giving the decided last-day warning, "Prepare to meet thy God."

The emphasis I would like to bring is this: Can we improve upon the relationship between the cobuilders?

## *Carefulness Needed*

There is a tendency on the part of some of us already ordained to feel that the college graduate has a preparation far more valuable than that which might be gained in the field. We place such an extremely high evaluation on his ability to work for God that we may be disappointed as we process the young intern through the mill of experience. We expect too much at the start.

While we must not minimize the young worker's collegiate preparation, let us recognize the fact that God places him in our care to be given a "cup of cold water" from our well of experience. It is very true that our college teachers are men of experience. But the tightly filled college program often so crowds the life of both teachers and students that the sharing of invaluable counsel that comes from experience is hindered. It is here that we in the field must cooperate with our associates by supplying what we see is vitally needed.

With this in mind, we should not be too

critical of the shortcomings of our younger associates. Instead, ours should be the desire to mold and build young workers for God's glory, so they will be able to find their places in the organization of the Lord. I believe in overlooking their mistakes, because I make them too. I try to look for the good and the gold in them, because I believe God is doing just that with me.

A selfish attitude sometimes suggests itself to us who are older workers. It is easy to feel that by properly building these younger men, we might sooner or later be deprived of the position we are aiming for, or even the one we now have. There is a grave danger in this line of thinking. It can easily neutralize all the power of senior workers. We are in the Lord's work because we are called. Since it is His work and He has full control of it, He has the prerogative to set up and to take away whom He may choose for the good of His church.

The challenge to us as ordained ministers is our opportunity to increase the value of those we associate with by giving freely of that which we have received from God. A great rejoicing, and a still greater challenge, comes to us when those we have helped are placed in positions of greater responsibility than those we occupy. It is a great spiritual challenge to be able to decrease while they increase.

## *Greater Love and Understanding*

Those of us who have passed through narrow straits ourselves should become more earnest in asking God for a deeper consecration and a greater love, that we might be able to help the younger workers carry the torch of truth to heights we have not reached.

We cannot help train sturdy and strong workers if we are too critical. Some have even gone to the extreme of recommending that an intern be dropped from the Lord's work without giving sufficient time and help for development.

We sometimes expect others to develop too fast, when the Lord has been so very patient with us. We think the good and the gold in others must be the same variety that we think others see in us. Yet the



Master Builder may be developing a different kind of gold in them because of His different purpose for them. Our greatest contribution toward the building of the work of God is our ability to see in our associates what God sees in them.

May God help us to realize that association with younger workers is the most delicate and sacred of all ministerial privileges. I like to feel as I associate with these younger workers that I have a responsibility that tells for eternity in molding and fashioning these instruments that God has chosen. I like to always look for the great amount of good in my associates, letting all forms of narrowness and selfishness in my ministry be crowded out.

As I associate with young co-ministers I realize my ever-growing sacred responsibility. I know that I shall stand before God someday and render an account of how I have dealt with God's chosen instruments. The question before me in the judgment day might be, "Have you helped your colaborer to conquer his temper, his desire for credit and popularity at the expense of others?"

How am I living before my co-workers? Am I respected only because of my conference credentials and position? As I labor with them to bring God's last message of mercy, do they recognize in me a deep consecration and abiding love for the things of God?

Let us kindly point out the dangers that await our fellow workers in the pathway of service. If they make mistakes in presenting the message, they need our sympathetic understanding. It is almost always harder to build than to destroy. As we process our young co-workers through the mill of experience, let us stand behind them with assurance and encouragement and say, "Brother, go ahead, and may God be with you. Your mistakes will be mine too."

#### *New Ideas*

Sometimes we feel that it is an insult to our many years of experience when new ideas come forth from young interns. There are some who discourage these new ideas because they themselves are not the authors of them. And there are some who are quick to grasp a new idea and promote it as their own. Such an attitude does more harm to the senior worker than to the younger man. It might even develop in the ordained minister an inferiority com-

plex, which will manifest itself in various forms, such as jealousy, criticism, fault-finding. These are hard to overcome, hard to contend with, once they come into the heart. They blur our heavenly vision, and as we nurse them our power for God soon diminishes. We *never* lose by giving credit where credit is due—never!

It is a joy to see younger men take up the ministry. They need our prayers and our guidance. Let us welcome their ideas, try out those that are worth while, and give full credit to those who originate them. The proper handling of good ideas from our colaborers is only encouraging them to develop the individual originality that God has given them. Should we not welcome these thoughts and plans and ideas that come from our younger workers, and try to improve our own ministry from them?

It is God's desire for us to live consecrated lives and to help produce and develop consecrated associates. As the seed is sown, so is the harvest. If we have a "holier than thou" attitude, it is likely that the worker we have helped to build will be after our kind. If we are sensitive for self and not for God, so will the associate be developed. If our presentation of our messages is argumentative and in the spirit of debate, subconsciously will the mind of our associates be so tempered. When we have learned to deal well with our co-workers, our witnessing for God, as we keep our eyes upon Christ Jesus and the earth made new, will be a live-wire, magnetic, Spirit-filled ministry.

Behold just ahead the heavy downpour of God's Holy Spirit upon a harmonious, cooperative, consecrated ministry! We must have the latter-day Pentecost, brethren, if we are to finish the tremendous work yet to be done. May we fasten our eyes upon the New Jerusalem and be ready for that grandest and loftiest privilege, the ascension of the saints to the beloved city now awaiting the redeemed.

Paul's invitation to the Romans in chapter twelve, verse one, reads: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

May God move us to reach out for a sweeter, a nobler, and a more fully consecrated ministry, so that God can accomplish His divine purpose for all of us.

## From a Missionary's Letter

[Occasionally a letter is received from one of our missionaries that is somewhat out of the ordinary in stating the writer's personal convictions and giving an insight into his thinking on the life of a missionary. Such a letter was recently received by W. P. Bradley, of the General Conference Secretarial Department, and is reproduced in part below. The subject under discussion was the salary and allowances paid to the missionary. We believe all our worker group will appreciate sharing it.]

**T**HE THING is this: We here want the work to go forward. That is why we have left our homes. While I was home on furlough I had the privilege of attending some of the closing meetings of the Bible Conference, which preceded the Autumn Council of 1952. My mother was with me. I took advantage of the opportunity of having my mother meet several of our South African workers, because I wanted her to know some of the people I know here. Among these was A. F. Tarr, who, as you know, is president of the

Northern European Division. I had first met him in South Africa, and had also seen him in England and Norway. When he met my mother, he asked her: "Don't you dread seeing your daughter return to Africa?" She said, "No, I want the work to be finished." My mother always wished that she could go to the mission field, but it did not work out that way. One time she wrote me saying that I was doing the work that she had wanted to do. I feel that I am being my mother's proxy.

We have made a few contacts with missionaries of other societies. We pride ourselves on having the everlasting gospel to give to every nation, tribe, and people; and we are right. But we have learned that most of these other missionaries are working under conditions of much greater hardship and difficulty than we are, and it makes us ashamed. They may believe in doctrines that are in some respects defective and may even be teaching some errors to their people, but they are showing evidence of greater faith and devotion than many of us. They are making greater sacrifices than we.

I am very thankful for our well-developed organization. I know that God has led out in the pattern of organization and in the financial setup of our work. I feel that we are the best-cared-for missionaries in the world with the support and help we get and the future provided for with our sustentation policy. When I was home on furlough it was a wonderful feeling, when I walked into the General Conference offices, to feel that I belonged there, that I was one of those directly connected with the work being carried on from there. It is a wonderful feeling, but it also makes one humble to realize that he is a part of such an organization. I never cease to marvel that I have actually realized the dream of my life—to be a missionary.

### *I Want to Feel I Am Making a Sacrifice*

So far as money is concerned, I am thankful to have enough for my needs. I know that I could earn much more if I were at home. But while at home, I never once envied those who were connected with our work there, especially the nurses

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### LET ME GO BACK!

BY A RETURNED MISSIONARY

Let me go back! I am homesick  
For the land of my love and toil,  
Though I thrill at the sight of my native hills,  
The touch of my native soil.  
Thank God for the dear home country,  
Unconquered and free and grand!  
But the far-off shores of the isles for me  
Are the shores of the promised land.

My brain is dazed and wearied  
With the homeland's stress and strife,  
With the race for money and place and power,  
And the whirl of the nation's life.  
Let me go back! Such pleasures  
And pains are not for me;  
But O for a share in the harvest home  
Of the field beyond the sea!

For there are my chosen people,  
And there is my place to fill,  
To spend the last of my life and strength  
In doing my Master's will.  
Let me go back! 'Tis nothing  
To suffer and do and dare,  
For the Lord has faithfully kept His word;  
He is with me always there!

working at the sanitarium, whose earnings were much greater than mine. Having been in the mission field I found that my perspective had changed, that I would rather be in Africa than at home. It seemed to me that many of those at home were filling routine jobs, no doubt necessary and vital to our worldwide work. But there seemed to be an ingredient missing, at least to some extent—that of being fired with a sense of vocation and of the urgency of a great need.

I want to feel that I am making a sacrifice. I know I am doing that in being away from my mother in her old age. But I also want to feel that it is true regarding the financial side. How could I feel contented with high wages if it meant that the work itself was being handicapped? It is nice to have comfortable living quarters, but I don't feel that that should be the deciding factor in considering the mission field as a place of service.

We have so many compensations. One great privilege is that of travel. We have the opportunity of visiting many parts of the world that are interesting. I feel that it is a wonderful privilege to be able to

speak of seeing this and that in London, Copenhagen, and Oslo. Thus we are able to see many parts of the world that we could never visit by our own planning. It is also a privilege to be acquainted with our workers in the various fields, and see how our work is going in so many places.

My greatest desire is to do my best for the Lord, to feel that my strength, energies, and thinking powers are being put to the stretch, to do a satisfactory work, and to try to meet the needs. I could never be satisfied with merely a routine job.

It is a wonderful privilege to see the people come to our hospital, to see them receive a new lease on life, to see the blind regain their sight, to see some of them get a glimpse of the Bible truth we want to share with them, and to see some of these take their stand for God. One man who was baptized about a year ago is now taking an important part in our evangelistic work. Not long ago he preached at our church service on Sabbath morning on Genesis 3:15, and did very well. On a piece of paper he had only a list of his texts, with no notes. His talk was very good. This is our real pay!

## Gleams of the Golden Morning

*Reflections Based on the International Congress on Prophecy Held in New York City, November 6-13*

LEROY EDWIN FROOM

*Field Secretary, General Conference*



LIKE Israel of old, we as a people have usually dwelt apart, keenly conscious of our divine commission and message for mankind today. We have not in times past mingled to any extent with other religious groups. This in part was because we were deeply engrossed in our own work, and partly because we felt out of place and unwanted in interdenominational gatherings.

Through the years we have been keenly conscious of the fact that in the past we "have been regarded as too insignificant to be worthy of notice."—*Testimonies*, vol. 5, p. 546.

All too often we have been in the habit of emphasizing our points of difference and separation. We have said hard things of those who differed, and they have rejoined with even harsher things about us. Debates were not uncommon, with the intense feelings inevitably engendered. There was no fraternizing because of fear of compromising.

And because of the antagonisms on the part of religious leaders not of our faith, we usually refrained from identifying our denominational affiliations in public and personal evangelism, in our literature, and in our earlier radio work as well. This too was misunderstood. It was not done with intent to deceive, but to avoid fatal prejudice, and to obtain a hearing without a

difficult, if not an insurmountable, handicap.

But the same Spirit of prophecy counsels have also said in immediate connection with the statement just quoted, "But a change will come."—*Ibid.* And the same writer adds that developments were already under way that would bring this to pass.

Fellow workers, that epochal day is here. That prediction is being fulfilled before our eyes today. The humanitarian character of our welfare work, the dissemination of the fact of our basic loyalty to the great fundamentals of saving faith, the vast influence of the Voice of Prophecy broadcast for more than a quarter of a century, the steady witness of the *Signs of the Times* to its great host of readers, the illuminating article in *Look* magazine on Seventh-day Adventists, the presence of fifteen hundred sets of *The Prophetic Faith of Our Fathers* in fifteen hundred of the largest university, seminary, college, Bible institute, and public libraries in North America, Britain, and the Continent, and the direct impress of the Holy Spirit has definitely changed the attitude of literally hundreds of religious and educational leaders. This change is from deep disdain to profound respect for Seventh-day Adventists, the soundness and historicity of our positions on prophecy, the truth concerning our origin, and the cardinal teachings of our movement.

Added to this are the successful accomplishments of our Bureau of Public Relations in bringing our name constantly to the fore in the public press, and the pioneering temerity of some of our evangelists in openly proclaiming and publicizing our identity. Then there are factual and favorable articles in six of the great encyclopedias and yearbooks—like *Schaff-Herzog*, *Colliers*, *American Peoples*, and the *International Yearbook*. In addition there are chapters on Seventh-day Adventists in such books as *The American Church of the Protestant Heritage*, which was widely circulated through the Religious Book Club of America.

Added to these there are apologetic works like F. D. Nichol's *Midnight Cry* and *Ellen G. White and Her Critics*, dissipating popular misconceptions. All these factors, to mention but a few, along with developing apostasy in the religious world followed by separations and splits, and the increasing operation of the Holy Spirit on the hearts of men, are all contributing fac-

tors in a changing attitude toward Seventh-day Adventists. There are other striking, yes, revolutionary developments that will shortly be revealed, and these too are having a major bearing on it all.

We have clearly come to a new day when our teachings and our place in the religious world are being scrutinized as never in the past. Our evangelical views are being actively and favorably discussed in some of the greatest seminaries, universities, and divinity schools. Many religious leaders are at last coming to believe that we do not rightly belong in the category of the cults, but instead we can be recognized as true Christians, despite our convictions on the Sabbath, the nature of man, and other separating views.

### *Christ in Our Teaching*

And why is this? Because we have slowly come to follow the counsels of the Blueprint, long on record, in putting forth prominently our true adherence to the great fundamentals of the gospel and the saving faith in Jesus Christ alone, before coming to separation issues.

These fundamentals include the deity and eternal pre-existence of Jesus Christ as the Son of God; His incarnation through a miraculous conception and virgin birth as the Son of man; His sinless life and vicarious, atoning death once for all and all-sufficient; His literal and bodily resurrection from the grave; His literal and bodily ascension to heaven; His high priestly mediation in heaven above before the Father, ministering and applying the complete atonement He made on the cross; and His personal, bodily, premillennial, and imminent Second Advent in power and glory to raise the righteous dead, thereafter to establish His glorious eternal kingdom.

This has all come as a discovery and a shock to the conservative religious world. They formerly believed—and not without some reason—that we denied the deity and eternal pre-existence of Christ and the completeness of the efficacy of the blood atonement on the cross. They rested their misconception of Seventh-day Adventists on the repetitions of detractors and the citations of the Arian positions of some of our early pioneers that were later squarely confuted by repeated declarations of the Spirit of prophecy such as "There are three living persons of the heavenly trio."—*Evan-*

## I AM THE NEW YEAR

MARJORIE LEWIS LLOYD

*I am the New Year.*

*I am the page on which you write,  
The book you live, the song you sing.*

*I am the word you speak to those  
In need of comforting.*

*I am the resolutions that you make,  
The goals you set,  
The promises you made  
But never met.*

*I am the neighbor, or the boy or girl  
That watches you and tries to understand  
What God is like.*

*I am the souls you promised God  
To seek and find.  
The record that you want the angel  
scribes  
To write.*

*I am the love your very soul  
Cries out to be.*

*I am the New Year.*

*I came to you before—not once but many  
times—*

*You noticed me at first, but soon forgot.  
And now—God sends me back!*

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gelism, p. 615; "In Christ [Jesus Christ, the Second Person of the Godhead] is life, original, unborrowed, undervived."—*The Desire of Ages*, p. 530; "He [Christ] assures us that there never was a time when He was not in close fellowship with the eternal God."—*Evangelism*, p. 615. (See also *Signs of the Times*, Aug. 29, 1900 and May 3, 1899.)

That we have held these cardinal truths, confirmed by the Spirit of prophecy, and cherished by the overwhelming majority of our leadership and people for more than half a century, has come as a distinct surprise to religious leaders, along with our belief in the personality and deity of the Holy Spirit, and the completeness of the sacrificial atonement made by Jesus Christ on the cross (*The Review and Herald*, Sept. 24, 1901; *Signs of the Times*, Aug. 16, 1899), thereafter ministered and applied by Christ our great High Priest in heaven above. All this has forced a recataloging of Seventh-day Adventism.

That is the explanation, along with clarification of such points as that we do

not make Satan our sin bearer, that our sole hope of salvation is by grace and faith in Jesus Christ alone (not by faith plus our works), and that our works and obedience to the law of God and its Sabbath are the inevitable fruitage of that salvation, and spring from love. These concepts are at last breaking down the century-old barriers of prejudice and misunderstanding so common in the religious world.

I found this to be impressively true during this past spring and summer as I visited religious leaders in Germany, England, Canada, and the United States. A tremendous change in attitude is under way. It is giving us access to universities, seminaries, and numerous churches where, upon invitation, a number of us have been able to tell freely of our faith. Scholars are opening their homes to us, and vital correspondence is under way. This is more widespread than many of us are aware.

Some eight hundred of the key religious leaders in North America, Great Britain, and Europe possess and have read *The Prophetic Faith of Our Fathers*. As a result I am personally in contact with hundreds of religious leaders at this very time, and there is a constant stream of inquiries concerning our beliefs on this point or that. It is indeed a new day, fraught with great potentialities. And yet it is simply what the Spirit of prophecy has repeatedly and most earnestly called for during the last sixty years. How slow we have been to believe and respond! How tardy has been our following of the clear specifications of the Blueprint appearing in the Counsel section of this issue on page 40.

We were never able to make an impression or to change misconceptions until we came into line with these counsels on the basis of deep personal conviction. Present conditions stand as a solemn rebuke to our slowness to respond, and as a vindication of the truthfulness and soundness of these counsels when heeded. The pattern is crystal clear. Emphasis upon the uplifting of Christ is imperative—His divinity, incarnation, and atonement; His resurrection, ascension, heavenly ministry, and coming again—for the purpose of correcting misconceptions in the popular mind, and because of the intrinsic, basic importance of these phases of Christ's life.

We must never forget that our literature, radio, TV, and public evangelism will be increasingly successful in just such propor-

tion as our approach and emphasis was in harmony with these self-evident, sound, and sane principles given to us as a people.

For years this journal has emphasized the importance of following the counsels of the Lord in our evangelism—to dwell first on our points of common belief in the great historical verities of the Christian faith before setting forth the separating truths that we hold. This is not “soft-pedaling the truth.” Nor is it hiding our light. It is simply good common sense and sound psychology. Furthermore it is in harmony with inspired counsel.

*And it works!* Try it! Reject it and it will be to our peril, and our great loss denominationally. This is not a clever trick. It is sanctified common sense. It is simply putting first things first, and letting the world know that we are actually and truly orthodox Christians, which has not been understood in the past.

#### *The Challenge of the Congress*

These words were written near the close of the Second International Congress on Prophecy held in the Calvary Baptist Church in New York City from November 6 to 13. The contrast in attitude toward those of us Seventh-day Adventists who attended is striking when compared with the first congress in 1952, just three years ago. At that time we were not only merely tolerated but publicly castigated as a people by at least one of the speakers. This time the leaders were cordial in their welcome, and no speaker took us to task. Priceless contacts have been made, prejudices reduced or dispelled, and we were made to feel welcome as Christian leaders.

May I frankly state some of my reactions? They may shock THE MINISTRY readers a bit. In the first place, there was a tremendously heavy, almost continuous program—one we would not tolerate—of eight periods or studies daily. There were three in the morning—9:00-10:00, 10:00-11:00, and 11:00-12:00, and three in the afternoon beginning at 2:00, 3:00, and 4:00. At 6:00 P.M. there was still another—motion pictures or illustrated reports of the Holy Land. And finally, two large meetings were held each evening at 7:30 and 8:30. I make bold to say no Seventh-day Adventist congress or council lasting eight days would ever survive such rigors. And the attendance was constant and remarkable. Why was such a heavy program suc-

cessful in this congress? I sincerely believe that it was because of the deep convictions and longings of the participants, and the fact that they were there exclusively for Bible study and spiritual refreshing. Among the thirty-seven speakers was Dr. Wilbur M. Smith, who gave five masterful studies on “The Conflict of the Ages.” These were remarkably searching presentations by one of the greatest conservative Bible teachers of the country. They were packed with Bible, and were not only stimulative but were 98 per cent in harmony with our own beliefs, though freshly and uniquely stated. Hundreds of notebooks were open with busy pencils and open Bibles on the knee.

I must say, with deepest regret, that rarely do we ever have such penetrating and stimulative Bible studies in our own councils or workers’ meetings. They provided food for the soul. And men drank them in eagerly. Brethren, is not our need for more solid Bible studies and real Bible conferences, where we penetrate beneath the familiar surface with studies that are the result of intensive and extensive study? Dr. Smith spent five or six weeks preparing for his series. Is it possible that we are too busy about other things to take the time that is imperative for such exegesis?

Of course, along with these able, scholarly Biblical addresses were interspersed some that were highly speculative and decidedly un-Biblical, such as the future state of the Jews, the futurist rapture contention and ultra dispensationalism. These, of course, had no appeal for us. These speculations contained little or no message. Moreover, some of the ablest speakers, we learned, were not in harmony therewith. All this was to be expected.

Second, in not a few of the addresses there was an uplifting of Christ that made our hearts burn within us. The names of such speakers and their themes could be furnished. But the emphasis in these particular studies was simply what we are admonished in the Spirit of prophecy we should be foremost among all Christian bodies in presenting. Here is the declaration:

“Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. . . . The great center of attraction, Christ Jesus, must not be left out.”—*Gospel Workers*, p. 156.

But alas, brethren, we are not noted for our pre-eminence in presenting Christ. In-

stead, it is emphasis on the law, the Sabbath, the mark of the beast, the sleep of the dead, and the prophecies for which we are noted. These we must present, but withal in a better, more winsome, and more appealing way. But while presenting these we should not have neglected the basic gospel provisions. We are to take our rightful place in the forefront in preaching Christ. We are to present not simply the prophecies about Christ, or interesting and important things concerning Christ, but we are to present *Him* to the people as our all-sufficient Saviour, Priest, and King—our complete hope and provision for salvation.

When people want to find Christ they should instinctively seek out an Adventist minister. But do they? Here is a lesson and a rebuke!

This uplifting of Christ was markedly evident in the singing of both solos and congregational hymns. There was a heartiness in praising Christ in song that made the vaulted ceilings ring.

One could not but observe the simple sincerity and earnestness of the congress soloist who made her contributions so effective. There was no posing, no display. Hers was not a performance—just the witness of a soul redeemed by the blood of Christ speaking through the touching medium of simple spiritual gospel songs concerning the saving power of Christ. Each was a message from the heart of the singer that spoke to the hearts of the listeners. When the song had ended, the entire congregation had been lifted Godward, simply

because every song was an ascription of praise and adoration of Jesus. The songs expressed the same basic issue of the gospel emphasis. Again we were reminded of the counsel given to us:

“Lift up Jesus, you that teach the people. Lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to ‘the Lamb of God.’ . . . Let the science of salvation be the burden of every sermon, the theme of every song.”—*Ibid.*, p. 160.

“Christ crucified—talk it, pray it, sing it, and it will break and win hearts.”—*Testimonies*, vol. 6, p. 67.

In the past we have not often ventured into such gatherings, congresses, and conferences unless specifically invited, even when they were open to all Christians. But such a policy has automatically cut us off from many desirable and profitable contacts. It is well for us to become acquainted with these men, both for our own sake and for theirs. They come to find out that we do not have horns and hoofs, that we are not ignorant fanatics, but that we love the same Lord, and trust in Him wholly for salvation. On the other side of the picture we come to see that they have usually been sincere in their misconceptions, unwittingly taken in by detractors and apostates. We have found these misconceptions can be corrected and prejudices dissipated. In this way they see that we are not ashamed of our faith and are not hiding because we have something to cover. The result is wholesome both ways. And the opportunity for association and prayer with such leaders is a privilege indeed.

## THE HAND OF CHRIST

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¶ DR. THOMAS A. LAMBIE . . . was urged by a brother-in-law to remain in America and share in the brother-in-law's large medical practice, with the idea that the whole of it could soon be turned over to him by which he might have an ample and attractive living.

Later Dr. Lambie attended a missionary conference. The meetings were exacting and he was tired. “Either I dozed off and had a dream, or I actually had a waking vision. I have never known which. But this I saw vividly in that midnight hour: a map of Northeastern Africa, from the center of which came a hand and an arm. It was stretched out toward me, pleading, beckoning, a hideous leper hand. What! Must I clasp that hand in mine? I sought to evade it, but, compelled by some power beyond my comprehending, at last I reluctantly took it in mine. To my intense surprise I found it was not the hand of a leper but the hand of Christ, the beautiful hand of my Saviour—with the imprint of nails in the palm.”

That settled the question as to whether he would remain in America.—*Biblical Missions*. [From The Minister's File Service, See ad on page 49.—EDITORS.]

# Where Is the Lamb?

M. K. ECKENROTH

*Instructor of Evangelism, SDA Theological Seminary*

[The following reflections by M. K. Eckenroth, teacher of evangelism in the Theological Seminary at Takoma Park, D.C., were stimulated by an appropriate sermon presented by Dr. Joseph R. Sizoo, professor of the Department of Religion at George Washington University. We feel indebted to Elder Eckenroth for his challenging thoughts, which provide timely sermon ideas. Elder Eckenroth has translated Pastor Sizoo's sermon into sound Adventist thinking. We wish more of our ministers would follow his good example by sharing their sermonic thinking with the field.—R. A. A.]



THE incomparable experience of faith exhibited by Abraham, as recorded in Genesis, the twenty-second chapter, causes one to examine his own experience and capacity for faith in the light of such a demonstration of trust in God. It is in this experience of Abraham, when he takes his son Isaac to the land of Moriah and there treks to the mountaintop to present an offering to the God of heaven, that we see faith made into life. The heart of the experience comes to a dramatic focus in the seventh verse, when Isaac inquiringly turns to his father and says, "Behold the fire and the wood; but where is the lamb?"

One can hardly imagine what must have been the tense expectancy of that moment, when the aged father was called upon to exhibit an unprecedented faith in his God and translate it into the life experience of his son. It requires an excelling strength of character and a vision of the task God would have one do to compel young people to leave the homeland, go out from the presence of families and home ties, and depart for a land as did Abraham "not knowing whither he went." To be sure, that requires tremendous confidence in the call of our mission.

But what test can compare with that of being called upon to sacrifice the miraculous son of his old age? Through the years Abraham had dreamed, hoped, prayed, that he might have a son. Indeed, in every sense of the word Isaac was the apple of his eye, the crown of his life, the treasure of his days; and now he was called upon to take the life of his own

child with his own trembling hand. Except for the love of God in giving His own dear Son, there is not recorded anywhere such a dramatic test of love as this. The willing submission of Isaac to this service and sacrifice is a striking example of the sterling nobility of his heritage. It is illustrated by the experience of young ministers who were discussing their favorite translations of the Bible. One liked this one and another preferred another. Finally one preacher said, "I like my mother's translation best." "Your mother's?" asked the others quizzically. "Yes, she translated it into my life." After all, that is the essence of it.

Unquestionably, this incomparable story and incident in the life of Abraham was recorded and given to us that in these latter days we too might find the answer to our challenges through the eye of undimmed faith. Many perplexing questions press in upon us and, as workers in a church facing the ordeal of the last days and surcharged with the greatest mission ever given to any people at any time, we must come under the compelling influence of that same spirit and discover the meaning of the required sacrifices of our day.

## *The Wood*

We might well take this example of Isaac, when he questioned his father, and apply it in a very practical sense to our present-day experience. Where is the wood? Thank God we have many material things! We find as a church and as ministers of Jesus Christ that He has given us amazing facilities that yield at our command. At no time in our previous history have we had so many materials with which to work. Never has the Lord given to any group of ministers finer tools, designed, constructed, and sharpened to cut like a two-edged sword through the moral iniquity of today.

We have the materials pouring forth from the press, both secular and ecclesiastical. Never have we had a secular press more ready to use its voice in the spiritual rehabilitation of mankind. We have the materials of radio to penetrate into the darkest recesses of the earth. Even the expectancy of our forefathers could never have included the placing of such a



magnificent tool as the Voice of Prophecy radio ministry within the hands of the church. And now comes the handmaiden of radio—television. It may be used as an instrument of iniquity by the world. Certainly it brings a real challenge to every Seventh-day Adventist today, and calls us to develop a commensurate degree of faith so we will be able to measure up to the challenge posed by this latest tool and turn the dial when a true Christian ought to. In spite of all the perversions for which the enemy of man's soul uses these materials, television has come, along with radio, to be the most penetrating and most effective instrument ever given to the church to prepare the way for the physical presentation of the truth in the personal contact.

What shall we say of the materials given us? We possess the finest development of correspondence courses ever conceived or devised for the propagation of the gospel. In all of this we may take justifiable pride that the leaders in the cause of God have had the foresight to take these tools and use them in the magnificent task of proclaiming the gospel. Along with these the church has developed other tools and materials for the proclamation of the gospel, already conceived by faith by our pioneers, which now, after only one short century, stand forth as towering monuments of faith made real.

We speak of the institutions of the remnant church. Our medical institutions form a glorious link of mercy in our unexcelled, worldwide health and welfare systems. Here it is that the finest instruction in physical therapy is to be given to the world. Here it is that the sick, the physically wrecked and debilitated sons of men, are to come and learn the simple processes of how to live better. What a gold mine of treasure we have in this global system of institutions dedicated to the alleviation of human suffering!

But these are not merely tools. Through these means we may see the gospel in action. What shall we say of the schools that God has enabled us to develop—institutions of learning with an unmatched sense of educational purpose, dedicated to the task of sending forth men and women into a benighted world with a torch of truth?

And what of our organization? Through the process of a few years God has enabled the Advent people to develop and bring about the most excellent achievement of ecclesiastical and church policy ever conceived in church organization. We have successfully developed the most unparalleled financial solidarity for the development of the work of God in the earth. Again,

the workers of the present-day Seventh-day Adventist Church are ensured a social security excelling anything to be found in other religious organizations. The church has grown; its areas of influence have broadened.

We have added to the structure of our work the various departments of the church. All of these are to be strong tools used in the hands of the workmen to carry the gospel. Today we have a minimum of forty-two offices to be filled annually by the nominating committees in our churches. This we consider to be the minimum requirement for the adequate staffing of the departmental organization of the church on the local level. (See *Church Manual* for list.) Yes, we might well say with Isaac of old, "Behold . . . the wood." Here are the materials, the tools, the "things" with which the church is to work. Unexcelled tools they are. Thank God for their possession!

### *The Fire*

Isaac not only recognized his possession of "the wood," but he also said to his father, "Behold the fire." No one acquainted with the early history of the Advent Movement can doubt the absolute abandon with which the message was launched. Zeal and enthusiasm have gloriously characterized our functional program. From the very dawn of the emergence of the remnant people they went forth to the world with the deep conviction that they were to be the great restorers of the breach, they were to be the great continuators of faith and truth, and were destined to recapture the ancient fundamentals of the apostolic church. Much of that zeal still characterizes our work; and in order to appraise the intensity of our program, one need only look at the quality and quantity of the publicity that is circularizing constantly among our churches in the form of bulletins of various shapes, sizes, and colors; promotional material from the simplest design to the latest of the printer's art. Goals, charts, devices of all types, are given to our churches in order to stimulate a zealous propagation of the faith. Instruction inestimable is handed on to the ranks from one office and one department to another.

Yes, there is much fire—much movement; but even a fire must be fed. New fuel must be supplied, new sources must be explored, for no fire can consume without destroying itself. And the tragedy of all this is that too frequently competitive rivalries are engendered and are thus inevitably, slowly but definitely, extinguishing the flame of the impelling power that must attend the proclamation of the gos-

## "THE ONLY MINISTRY THAT WILL LAST"

"You may depend upon one thing—the only ministry that will last, and be as fresh at the end as it was at the beginning, is a Biblical and an expository one. Mere anecdotes, whether possible or impossible—most of them are impossible—fail, and in the long run exhaust themselves, but the Word of the Lord abideth forever."—JOSEPH PARKER.

pel. Only the maintenance of the foundation principle that *works are the product of salvation* and the *result* of one's love for Christ rather than the *genesis* of salvation or the *source* of love, will feed properly the fire of enduring zeal. The answer obviously lies not within the fire itself. Eventually the fire will die down.

Perhaps that alarming fact has not caused the general church as yet the agonizing concern that it should, or inevitably will, unless an examination of the most meticulous sort is made of this question. Evidences of the lagging flame are easily underestimated when we simply view the figures on graphs or charts, reports, devices. Graphs may rise while percentages plunge downward unobserved by the surface viewer. For while the fire burns on, it dooms itself to become a smoldering ember unless the fuel that fanned the first flame be renewed and abundantly supplied. That pioneer fire was the result of a conviction of destiny. A living Christ must be presented to the world. He is coming again, and there is no time for wasteful speculations or idle planning. Such was the mid-nineteenth century passion.

H. L. Rudy, a vice-president of the General Conference, tells a very interesting story of a church that found itself plagued with a strange odor in the main auditorium of the building. The congregation did everything it could to find the source of the distressing condition. They examined the foundations, they broke holes in the walls and attempted to discover whether anything might be there to cause it. They examined the rafters, all to no avail. Finally, an expert was called in to give most meticulous examination to this problem, and in due course of time he rendered his report. In substance it said that the church was sound, the foundation strong and steady, the superstructure well preserved, the rafters were as sound as when the church was first constructed; all was well in the structure of the church. But the report concluded by saying that the

source of the problem was discovered to be *dry rot in the pulpit*.

The observation Isaac posed to his father, "Behold the fire and the wood," is one of confidence in the efficacy of the fire and the wood; and in our application we might likewise exhibit this same faith. But we now come to the probing, piercing question asked by Isaac:

### "Where Is the Lamb?"

Oh, fellow preacher of Jesus Christ, may that incomparable question strike deep within your soul today! Where is the lamb? What good in its finality is the fire and the wood when the lamb is absent? What preacher's heart has not been chagrined by the words of the messenger of God:

"Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God's sight. Very good indeed was the fruit; but the virtue of the offering—the blood of the slain lamb, representing the blood of Christ—was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, What must I do to be saved? Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, pp. 187, 188.

We might well ask ourselves, "Where do the people of the world have a right to look in eager expectation for a revelation of the Lamb today?" Where will they find the gentleness of Jesus Christ? Where will they find the Saviour uplifted in word, in sermon, and in song?

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. *Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.'*"—*Ibid.*, p. 185. (Italics supplied.)

This is the searching analysis of our preaching, of our work: Can our congregations dis-

cover the Lamb in our services today? Does the compelling power of the sermon pierce into the soul of sinners because it is relaying the cry of the Lamb? Christ would rather die a thousand Calvaries than behold the lukewarmness of love toward Him.

### *Indifference*

"When Jesus came to Golgotha they hanged Him on a tree,

They drove great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

"When Jesus came to Birmingham, they simply passed Him by,

They never hurt a hair of Him, they only let Him die;

For men had grown more tender, and they would not give Him pain,

They only just passed down the street, and left Him in the rain.

"Still Jesus cried, 'Forgive them, for they know not what they do,'

And still it rained the winter rain that drenched Him through and through;

The crowds went home and left the streets without a soul to see,

And Jesus crouched against a wall and cried for Calvary."

—G. A. STUDDERT-KENNEDY

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Indeed, today so often the lamb is caught in the thickets of worldliness and man's unconcern, in materialism and with the substance and possession of goods. The bragging of the Laodicean lulls to sleep the worshiper whose dwindling fire and wood is all that he has brought with him for sacrifice, and he boldly

declares, "I am rich and increased with goods, and have need of nothing." Only the Lamb whose sacrifice is as sweet incense in the nostrils of God can perpetuate the fire and the wood on the altar of service as meaning anything.

Oh, fellow preacher of Christ, let not the pressure of the times, the progress of promotion, the crush of campaigns, the mechanics of method, the synthetic claim of achievement, crowd out the recognition of our basic service to let the world behold the Lamb of God again! The solutions of the problems of the church and of the world are not found within the abstractions of life, but rather in its absolutes. The solution is not found in words, but in works of faith; not in liturgy, but in life; not from lips, but in loving; not in goals, but in God; not by spurs, but by the Spirit; not in promotion, but in emotion; not by competition, but by submission.

May God give us the courage to pause in the mad rush long enough to find the hand of God; it will still work through His Spirit in behalf of His people. Let us restore the sense of worship as the first fundamental task to be accomplished; for if sinners find the Lamb in our services, they will inevitably find the Redeemer.

The objectives of the church in increasing its membership, expanding its influence, and reaching down into the pit and raising up fallen men to a higher plane, will be better realized and more perfectly achieved within the structural framework of the basic principles of worship. When this is done, works will then need to struggle to keep pace with the spiritual vitality of God's people. Gone then will be the days of prodding, coaxing, pleading for people to arise and redeem the time.

## **WE MUST BE ALERT**

☞ WAITING in a steamship office to be interviewed for a job as wireless operator, a group of applicants filled the room with such a buzz of conversation that they were oblivious to the dots and dashes which began coming over a loud-speaker. About that time another man entered and sat down quietly by himself. Suddenly he snapped to attention, walked into the private office, and came out smiling.

"Say," one of the crowd called out, "how did you get in ahead of us? We were here first."

"One of you would have got the job," he replied, "if you had listened to the message from the loud-speaker."

"What message?" they asked surprised.

"Why, the code," the stranger answered. "It said, 'The man I need must always be alert. The first man who gets this message and comes directly into my private office will be placed on one of my ships as operator.'"—*National Canvas Goods Manufacturer's Review*. [From The Minister's File Service. See ad on page 49.—

EDITORS.]



## We Call It Sacrifice

A CERTAIN man was becoming too interested, so his friends thought, in the teachings of Seventh-day Adventists. In the hope of discouraging any further study, they warned him, "Don't you know that if you become a Seventh-day Adventist the church will take away ten per cent of your salary?"

This was a serious charge. But the man wanted to check the matter, and decided to get his information from an authentic source. He went direct to the Seventh-day Adventist pastor, repeated to him the charge, and asked, "Is it true?"

Our minister must have been very wise, for he answered something like this: "Yes, it is true. The church does take ten per cent of your income. But that is not all. You will find that the church has numerous projects and campaigns—endless calls for money. And that is not all. The church will want you to enroll your children in its own school and will charge you tuition. When the children reach academy age, it will cost you more, and in college, much more. But that is not all. The church then may ask you to send your children to Africa as missionaries, and you may never see them again. The church does not stop with ten per cent. The Lord wants everything you have!"

This spirit of sacrifice appealed to our friend, and he was happy to enter into just that sort of consecration to God. He became a loyal, happy member.

We often sing:

"I gave, I gave My life for thee,  
What hast thou given for Me?"

What have we given? We pride ourselves on the amounts of our tithe and mission offerings. We talk about how much we

give, about being a missionary people. The world talks about it. We like to read the write-ups of the world in its publications concerning our giving. It would be better if we ourselves would never see them. They are not good for us. After all, we are only giving a little more than some other denomination, and what sort of standard is that? How much are we giving in God's sight? Are we *really* sacrificing?

We all know that we lose nothing by paying tithe, that the blessing of God more than makes it up. But leaving the blessing of God out of our calculation for a moment, does it really cost us to pay tithe, does it place us on the road to poverty? A visit to the parking lot at any of our conference or institutional offices would hardly give that impression.

Take your pencil. Jot down what you think the average American family spends for cigarettes, for movies, for social drinks, for many other things not in the Seventh-day Adventist budget. Isn't that more than what you give in tithe and in offerings? Figures still tell the truth.

What if we were to pick up the newspaper some morning and find in it a write-up about the advantages, financially, of being a Seventh-day Adventist worker? What if it listed all the subsidies and allowances and all the rest? Would it sound like sacrifice?

The servant of God wrote, "We are never called upon to make a real sacrifice for God."—*The Ministry of Healing*, p. 473.

Are we?

In these days of easy credit most of us can have anything we *need* and many of the things we *want*—with only a little pinching. A Texas newspaper has even advertised homes for sale to veterans without a down payment and with a cash bonus of fifty dollars just for moving in! In some places it is possible to purchase a car in such a way that the buyer may actually have more cash in his pocket after he signs the contract than before.

All this is not true in the mission fields. Yet some of our missionaries would tell you that the sacrifices made today are not as great as some have made and are making. We urge you to read the letter from one of our missionaries featured on page 10 of this issue.

It is true that the sacrifices made are not always financial. Leaving the homeland,

leaving friends, being almost completely isolated in carrying on the work of God, is sometimes most difficult. It is true that the departing missionary and the returning missionary are often greatly honored. But how much are they remembered, how much are they in the prayers of those in the homeland, in the long, long meantime? Friends may be thoughtful in getting their letters across the water the first few months, or the first year or two. But is a missionary less lonely during the third or fourth or fifth year of his term when all the homeland seems too busy to remember?

### *The Spirit of True Sacrifice*

One of our missionary nurses went out to an overseas division. She wanted to "hurry up and get the work finished so we can go home." For a time, whenever there was opportunity to be away from her post for a few days, she would visit with worker friends at headquarters. Then she discontinued that practice, because "it is too hard to come back."

Even then, all of us must agree that it is a very difficult thing to make a sacrifice for God that should really be called by that name, especially when compared with the sacrifice He made for us. God just doesn't let us give up anything without giving us something far better in return. The "machines" used in God's payroll department are used far more often for *multiplication* than even for *addition*. And they seem not to be equipped to subtract.

Have we given up something? "The Lord is able to give thee much more than this" (2 Chron. 25:9). And He will!

Every true worker longs to reflect the image of Jesus. We long to have every attribute of His character—His love, His tenderness, His firmness, His purity—written indelibly into our lives. How about His self-sacrifice?

"It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto."—*The Desire of Ages*, p. 20.

May it not be that self-sacrifice is not only "the law of life" but the *condition* of life eternal?

If we have never learned the spirit of

true sacrifice, would we feel at home in heaven? We wonder if we should have much in common with those who walk its blood-bought streets?

When we meet Abraham who gave up a country, Moses who gave up a throne, Noah who gave up popularity, the martyrs who gave up life itself, will there be a feeling of kinship because of the similarity of our experience?

Think of the special fellowship that will surely exist between Abraham and the heavenly Father. Could anyone better understand what it means to give up an only son than Abraham?

Beginning the new year in 1750 George Whitefield cried, "O for a disinterested spirit! O to be willing to be poor that others may be rich! O to be nothing that Jesus may be all!" That is the spirit of true sacrifice. Without it shall we ever fit into heaven at all?

There comes to mind a young woman who graduated from one of our academies and then went out into an isolated place, with her husband, to teach a government school. After school hours she spent all her time in giving Bible studies. In less than two years she had forty people keeping the Sabbath. All this without denominational pay. For a number of years now they have been in the employ of the church. Last winter when we were on a brief visit to their mission school, she showed us through a new building only partially finished. She showed us the rooms that were to be their apartment, and looking out where the windows would be, she exclaimed, "Isn't that a beautiful view!"

It actually looked more like monotony and duststorms. The wildest stretch of our imagination could not find any beauty in it. The landscape was dirt, just plain dirt, as far as one could see in any direction. But she had found the spirit of sacrifice. And she loved it. It influenced everything she saw. Surely in heaven she will *fit in*.

And yet some of us work for a few dollars a week less than we might make in the world. And *we call it sacrifice!*

EDITORS

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COMING NEXT MONTH—  
*A Special Announcement About the*  
1956 MINISTERIAL BOOK CLUB

# Congress on Bible Prophecy

## *Its Lessons for Us*

THREE years ago an International Congress on Bible Prophecy convened in the city of New York. A few of us attended at that time, reporting the meeting in the February issue of *THE MINISTRY*, 1953. Another such prophetic congress has just concluded. It too was held in New York City and at the same church—the Calvary Baptist church on 57th Street. Some of the same speakers were present, but a number of new voices were also heard during this intensive week of prophetic studies.

Comparisons are not easy, but the opinion expressed many times was that this recent congress exceeded in spiritual power and analytical content the gathering of three years ago.

Viewed from the angle of our historical interpretation, apocalyptic studies by those who hold the futuristic view are naturally disappointing. But it was interesting that there were fewer speculative and fanciful interpretations at this convention than were heard at the previous one. And despite occasional differences of viewpoint, there was a wholesome spirit of good will on the part of those attending, especially the leaders, which revealed the real experience of Christianity.

Those of us from the General Conference, with A. S. Maxwell from the Pacific Press, were well known at least to those in charge. But nevertheless we were made very welcome. Our association with these students of God's Word three years ago gave opportunity for some of them to become better acquainted with our work and our beliefs. Many times during these days, and after chatting with these men and becoming aware of their genuine interest in us, we reminded ourselves of the clear counsel given to us over and over again by the messenger of the Lord, that we should seek to draw near to the ministers of other faiths and that this would result in great good. But our slowness to follow that counsel and the consequences of our neglect are all too evident.

### *The Pulse of the Congress*

A report of this congress appears on page 11 from the pen of L. E. Froom. In it he sets forth convictions shared by those of

us who were privileged to be present throughout these meetings. To be able to feel the spiritual pulse of a convocation of this kind as well as to enjoy the Christian fellowship thus afforded; to have the opportunity of fraternizing with leaders from various denominational backgrounds while enjoying the results of their earnest searching of the prophetic Word—these are the things that assure us of the truth that God has indeed a faithful remnant scattered throughout the many churches of Christendom.

The earnest devotion on the part of all was impressive. These church leaders had come together not to discuss finance or to revise plans or policies. Far from it. In fact, there were no committees set up to bring in reports, for this was not an administrative council. Nor was it a council of any one particular church group, but rather an interdenominational gathering to study what the Word of God has to say on such great issues as Our Lord's Imminent Return, The Conflict of the Ages, Satan's Final Challenge for World Rule, The Place of the Jew in the World of Tomorrow, The Incomparable Christ, The Blessed Hope and Holiness of Life, The Crown Rights of the Crucified, et cetera. The congress theme was indicated in the slogan "Understanding the Times," which appeared on a sign right above the pulpit. "To assess the prophetic significance of the present hour and to clear the theological atmosphere, which of late has been showing a tendency to condense around some vital junction point of eschatology"—this was the stated objective of the congress.

Eight regular preaching or study sessions were held each day, with an additional hour for illustrated lectures—nine sessions in all every day! Truly an assignment! Yet never once did we see anyone reading a newspaper or a book during any portion of any meeting. Moreover when one service ended another began, and began at once. There was perhaps a hymn or a solo and a prayer, but no break—three meetings in a row, morning, afternoon, and evening. There was no doubt about the earnestness of these people. And preparedness for our Lord's return was the dominant note at these meetings. As one of the speakers emphasized, if we would be really ready for that tremendous event, then it would be well to study the brief record of Noah, who

was concerned far more with the message of the coming Flood than he was about the happenings of the life around him. The righteousness and grace of God and the coming judgment on that generation was the all-absorbing thought of his life. And such must be our attitude if we are to meet the mind of God for His children in this generation. That surely sounded like good Adventist admonition.

As we have already mentioned, there were some references to futuristic interpretations of prophecy. And these left some things to be desired. But such studies were few by comparison. Like the apostle Paul, who declared that while some preached Christ in one way and some in another, and some preached Him even in contention, yet he could rejoice in one thing at least, and that was that Christ was being preached; so we too could say that though some presented prophecy in one way and some in another, and some in an obviously erroneous way, yet we could rejoice that our Lord's return was being presented to the people and His claims brought home to human hearts.

This was not a gathering of liberal theologians where doubt was thrown upon the trustworthiness of certain Scriptures. On the contrary, this group represented perhaps the strongest leadership among fundamentalist theologians.

#### *Preparing to Meet Christ*

Unlike the World Council of Churches at Evanston, held during August, 1954, this prophetic congress was not concerned about the building of a world church. Its main burden seemed to be how to bring the gospel of Christ to the Jews and all who know it not that they too might be ready to receive Him with joy at His coming.

It seemed regrettable to some of us that there was little opportunity for the discussion of various points. But the purpose of these addresses was to stimulate thought and encourage personal study. And after such presentations as Dr. Wilbur Smith's daily study on the Conflict of the Ages, one was content to retire to his hotel room in order to digest the tremendous amount of spiritual food served by this outstanding student of the Word.

One of the many outstanding features of this congress was the entire absence of any derogatory reference to us as a people.

And that was all the more interesting because some were there who until recently had been bitter enemies of Adventism and had for years opposed both our work and our doctrines. But today some of these are staunch friends and have shown a keen interest in our work, and especially in our beliefs, realizing that we have been often seriously misunderstood. The causes for these misunderstandings we will deal with at a later time. As is often the case, one can be his own worst enemy.

But today great opportunities are before us. We must pray God for the preparation of heart and mind to meet the need of this great hour. We have been assured that when the Holy Spirit is poured out in power and the latter rain ripens the harvest of the earth, many who for years have consciously opposed our work will stand with us, proclaiming the fullness of the everlasting gospel. In anticipation of that, let us as ministers and workers humble ourselves before God, pleading a clearer revelation of our Lord, His divine Person, His absolute sovereignty, His all-atoning sacrifice, His matchless love, His long forbearance with a Laodicean people, and finally the climaxing vision of His ultimate rulership. Such perceptions of our Lord and Saviour will produce in us a spirit of true humility. It was a new vision of the exalted Christ that prepared the disciples for the Pentecostal outpouring of the former rain. And nothing less will prepare God's people for the latter rain.

R. A. A.

### **The Measure of a Man**

Not—"How did he die?"  
But—"How did he live?"  
Not—"What did he gain?"  
But—"What did he give?"  
Not—"What was his station?"  
But—"Had he a heart?"  
And—"How did he play  
His God-given part?"  
These are the units  
To measure the worth  
Of a man as a man,  
Regardless of birth.

—Anonymous

## Adventists Rush Test Case of Green River Ordinances

Police authorities cooperated in Gresham, Oregon, in the "friendly" arrest of a Seventh-day Adventist clergyman to provide a test case of "Green River" ordinances, which prohibit door-to-door peddling, including the sale of religious literature. The case is expected to be carried to the U.S. Supreme Court by the North Pacific Union Conference of Seventh-day Adventists on the grounds that it restricts religious liberty.

The Rev. C. Lloyd Wyman, 26, assistant pastor of the Gresham Adventist church, was arrested by Police Chief J. D. McMillan when he called at the latter's home after visiting eight other residents with his little case of Bibles and religious tracts.

In 1952 the Adventists withdrew an appeal to the Wyoming Supreme Court against the conviction of a clergyman for violating a similar ordinance in that State. They dropped the appeal when the denomination's attorney in Washington, D.C., advised that a technicality would have prevented carrying the case to the U.S. Supreme Court. The conditions of the current arrest, denominational officials believe, will make possible a national test of the constitutionality of "Green River" ordinances as applied to the sale of religious literature.—Religious News Service.

## Rural Church Bulletins to Get Free Mailing Privilege

Bulletins published by rural churches will be able to go through the mails free of charge under terms of a new regulation issued in Washington, D.C.

Extension of the "free in county" mailing privilege, long accorded weekly newspapers, to church bulletins or parish papers is an unexpected by-product of the legislation approved by Congress on July 26, 1955 (Public Law 170, 84th Congress), making it easier for church bulletins to obtain second-class mailing privileges. Rural churches that send out regular bulletins to their members, will be eligible for this second-class subsidy whether bulletins are printed weekly, biweekly, monthly, or even quarterly.

City churches also will find it easier to enter their bulletins as second-class matter. But they will not derive as much benefit by doing so, since there is a minimum charge of one cent per copy for all second-class matter delivered by carrier from the post office in which it is mailed. This is the same charge as for the third-class "permit" rate for nonprofit institutions, the rate at which nearly all church bulletins are presently entered in the U.S. mails. This amendment to the postal law permits any church or religious organization to enter its publication as

second-class matter simply by voting that it be sent all members on record, and that part of their contribution be considered a subscription to the parish or denominational publication.

Hitherto churches were required to maintain a specific subscription list for any publication entered as second-class matter. If it was sent to all members, a signed card from every contributor had to be kept, showing that he agreed that part of his gift should go for a subscription. In actual practice most churches used the third-class rate rather than attempt to keep such records.

Church bulletins entered as second-class matter will enjoy free mailing to all subscribers living on rural routes within the county in which they are published, as well as to box holders in small towns and villages that do not have city carrier service.—Religious News Service.

## The Floating Church

(Continued from page 3)

where he gives studies periodically. He goes and comes in his canoe. Recently in this group of interested people, three were baptized. Two more are ready for baptism. In his missionary zeal and enthusiasm one of the other members of the floating church has moved to a new place so he would have more missionary opportunities. He went twelve motor-boat hours up the river to a little town. He is a carpenter and makes his living at his trade. This man has eight attending his branch Sabbath school and all of them are now ready to be baptized.

Our group went from Manaus to the site of the floating church, arriving about four or five in the afternoon. Word was sent around to our people in the neighborhood, and in the evening at a little before eight o'clock, the canoes began to arrive. John Lima, his family, and a number of neighbors arrived in his motor boat. This boat is powered by a one-cylinder Diesel engine, which is started by a blowtorch heating the head.

It was, indeed, inspiring to see the little canoes arriving with two, three, and four people in them. As they came up to the side of the church they tied their canoes to the platform extending about four feet out from the base of the church and clear around it. When the meeting ended and the good-bys were said, the canoes were loosed again and headed for home, each with a lantern held high to light the way in some degree, and to advise other boats of their presence.

W. E. MURRAY, *President,*  
*South American Division.*





# E VANGELISM *Winning Men for God*

## Cutlass Crusade

A. M. MOYER

*Kumasi, Gold Coast, West Africa*

**E**ACH issue of THE MINISTRY gives many suggestions on the latest evangelistic equipment. Perhaps the readers of this progressive publication could for a bit of diversion push aside the advertisements on the latest projectors, films, portable tabernacles, and a multitude of other accessories, to listen to a report on the work of a pastor who invaded a village with cutlasses two feet in length.

Kotwia is a small village nestled in the forests of the ancient nation of Ashanti. In 1947, J. K. Amoah, Bible teacher in our training school at Bekwai, accompanied by students, entered the village to bring the message of salvation into the darkened heathen compounds. As a result each compound had at least one Adventist in it. Over two thirds of the village was converted.

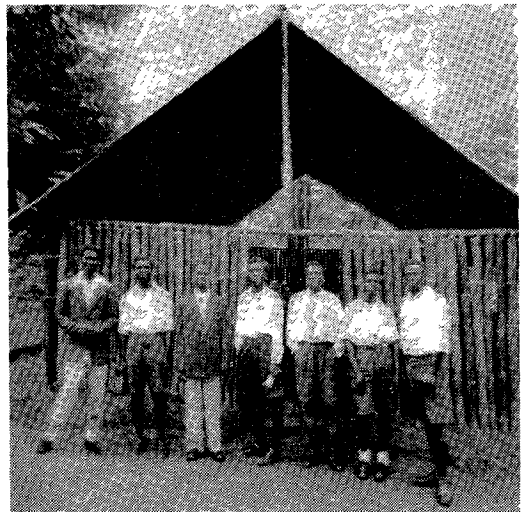
With the passing of time some of the members fell back to their heathen ways. Their little bamboo church fell down and with it went the spirit of the members. Some time ago Pastor Amoah, with seven student evangelists, again invaded the village with burnished cutlasses (long knives used for cutting wood, trees, et cetera). During the day the pastor led the young men to the bush and cut down the bamboo. He then called the members to help carry the cut bamboo back to the village. There with the help of the students he constructed a church, sixteen by thirty-one feet. The roof was constructed of bamboo split in half and placed like corrugated tile. The floor was packed earth finished off with a red clay mixture. This type of building is well ventilated. No air conditioning is necessary. Yet it is very comfortable, protecting one from the blazing tropical sun or the torrential rains.

The days were spent in building and the nights used for evangelism. After three weeks the building was completed, a lesson was taught in practical evangelism, and the enthusiasm of the members was revived. There were also four souls won to God's fold.

Success in the Gold Coast is dependent on one tenth of 1 per cent inspiration and 99 9/10 per cent perspiration. Equipment here is very expensive and not within the reach of the evangelist's salary; thus simple means are used to reach the people. It warmed my heart to see the great enjoyment and satisfaction of the members as they met in their bamboo church. The cutlass did a work that could not be accomplished by elaborate evangelistic equipment.



J. K. Amoah, who led the "Cutlass Crusade," which brought new life to the struggling church in Kotwia.



Kotwia SDA church, where the "Cutlass Crusade" was held.

# Gramophone Records Speed Gospel Proclamation

VIOLA M. ROGERS

*Bible Instructor, Greater Sydney Conference*

**B**EFORE the end I believe God will guide to the discovery of some new and simple ways of working that will greatly hasten the finishing of His work on earth. Watch for His leading, for to some humble worker a brilliant idea may be given. It may be given to you. God has ways yet unthought of for cutting His work short."

Vividly some of the workers remember these words spoken by J. L. Shuler during his visit to Australia. The thought was not new, for we have already seen some of the simple means God is using to carry His message to those who sit in darkness. As an instance of one of these new and simple ways, reference was made to the Bible correspondence course. Who could foresee when the first printed Bible lessons were brought out and a radio speaker advertised them over the air, that through such simple means literally millions of people would be studying the Advent message?

We were thrilled recently to learn of another device that some feel is doing more to speed up the gospel work than has any other invention since the discovery of radio.

Millions of people are now hearing the gospel story in their mother tongue without a radio, without being able to read, and without seeing the living messenger. Gramophone records are *speaking tracts*. Coming to them in the native speech of the people, they are eagerly listened to and understood by every man, woman, and child in the villages, including the witch doctors. Experience proves that the people will listen just as often and just as long as the records are played—sometimes all day or all night—till they know the record by heart. The short, basic talks are given as near as possible in Scripture language, and lives are soon changed by the power of the spoken Word of God.

A nonprofit missionary organization known as Gospel Recordings Incorporated was begun for the express purpose of giving the gospel to the people of every language on earth in the shortest possible time. It is sending out, free of charge, unlimited numbers of gospel records in more than one thousand languages and dialects. The records that some of our missionaries have heard give the pure Bible teachings in simple language.

## *How It Began*

What a fascinating story it is! It was our privilege to meet the American missionary, Miss Joy Ridderhof, who was used of God to pioneer this work, and to found Gospel Recordings. This organization is just as undenominational as the British and Foreign Bible Society. Her face shone with the light of faith and love as she unfolded to us the wonderful story of God's providence.

Working in the Catholic land of Honduras, this zealous missionary wished she could speak to a hundred groups at once, wished she had a hundred pairs of feet instead of one pair to travel the hills and carry the gospel of salvation. But instead she was laid low on a bed of sickness for many weary weeks in the homeland, and was told by the doctors that it would be impossible for her to return to Honduras. Cut off from her beloved native believers, she longed to send them a message from God's Word.

On New Year's Eve in 1939 Miss Ridderhof and a friend went into a commercial radio station in Los Angeles and there recorded in Spanish a gospel message in song and word. Very soon the record was on its way to her mission station, and copies of it were sent to other missionaries working in Spanish-speaking fields. The results were most inspiring, and Gospel Recordings became a reality.

## *2,974 Languages in the World*

Continuing the story: "As missionaries from other fields heard of the Spanish records they requested help in making records in their languages. The fact that 2,974 languages are being spoken in the world was staggering. But with God's help Miss Ridderhof took a leap of faith and promised records in other languages as God supplied the talent and the money.

"'Being fully persuaded that what He had promised He was able also to perform,' they have witnessed miracles since 1939. Gospel Recordings has its own studios and factories for pressing records and building phonographs."

## *How It Operates*

By the use of a tape recorder, an original record is made of a Scripture talk, singing, or testimony. (Field recording is done by staff members or representative missionaries with approved equipment.) Then a master record is made, from which many copies are pressed in their factories and distributed to foreign mission fields for use on phonographs, loud-speaker systems, and radio transmitters.

"As a field recording team, Joy Ridderhof,

Ann Sherwood, and Sanna Barlow went to New Guinea in September, 1952, and in a short time made 1,000 recordings in well over 200 languages. Working with established New Guinea missions they penetrated into uncontrolled territory and reached the remotest tribes and languages."

When we met Miss Ridderhof last October she had just returned from a tour of India. She reported that India's languages were all accounted for, either by the recordings her team had secured or by promises of responsible missionaries to gather them. After visiting London to establish another production center, Miss Ridderhof goes on to join her team in Africa for a two-year itinerary.

She said, "We prayed for a helper to gather all the aboriginal languages of Australia, and Don Richter was the answer." Don told us how he had just completed his search for tribal dialects all through the continent. Since then he has gone to the Solomon Islands. Another team, Vaughan Collins and David Hogan, are reported to be working in Indonesia, confronted with between two and three hundred languages.

They told us how hard, slow, and tedious is the work of getting primitive tribesmen to translate the simple master story into their mother tongues; but everything is most carefully checked before the tape recording is ready for transfer to the record. Sometimes it takes five hours to translate just one side of a record.

Look at the progress of this work:

In 1939, 1 language

In 1952, 400 languages

In 1954, 1,000 languages

Goal for 1955, 2,000 languages

One record was played almost constantly about 400 times, till it was actually worn out in a few weeks. In twelve months one missionary lending out ten phonographs to native workers, who signed for them for a certain period, reported 872 converts, all of whom confessed faith after listening to some of the records.

#### *Advantages Unique to Gospel Records*

We mention the following list of advantages claimed for the gospel recording method:

Teaches while the missionary is learning the language.

Aids missionary in language study.

Repeats the message over and over.

Can remain with native, however isolated.

Overcomes illiteracy problems.

Enters where doors are closed to Christian missionaries.

Constantly available—and tireless.

Speaks with the native accent and idiom.

Overcomes barriers among cults where priests forbid listening to a Christian missionary.

Native converts, even though not trained to preach, can travel with phonograph and records.

One missionary can use many different language records in places where tribal people of varying dialects gather.

Unusually gripping to older listeners.

Can be used for radio and loud-speaker broadcasts.

Usable where women are secluded for reason of caste.

Available to natives ostracized for reason of accepting Christian faith.

Fascination of the "mechanical voice" traps an audience.

Supplements music in native churches.

Children are eager listeners.

#### *The Australian Branch*

The first overseas branch was set up in Sydney in 1953, with J. Stuart Mill director of the work in Australia and New Zealand. Four workers constitute the Board of Directors: Miss Ridderhof, J. S. Mill, J. O. Sanders, and Dr. Paul White of *Jungle Doctor* fame.

"The Sydney branch," we are told, "embarked immediately upon the manufacture of the phonette, a small gramophone which can be acquired by missionary societies at a very small cost. It is planned for liberal distribution among the natives among whom the missionaries are operating. Available in two models, both inexpensive, the simpler form is designed for primitive natives, it having a minimum of working parts and being operated by a handle crank instead of a spring driven motor." These little gramophones are sent through the mails in what looks like a large cake tin. The light, almost unbreakable records, travel by air mail to all parts of the globe, arriving in good condition.

"All our work is saturated with prayer," said one of their representatives when addressing a Youth for Christ meeting recently. While all are anxious to increase production, yet they stop their work and devote every Wednesday from 9 A.M. to 3 P.M. to prayer. This practice has long been followed at the head office in Los Angeles. How necessary it is that power attend the spoken word of the records! Prayer is the power that keeps the records spinning.

The gospel to all the world in this generation is a big task. But with God, nothing is impossible. May this not be one of the means the Lord has of finishing His work and cutting it short in righteousness?

## A New Day in Southern Asia

E. R. WALDE

Secretary, General Conference TV and Radio Department

**A**TOMIC power is not the only giant let loose on this generation. One of God's special gifts to twentieth-century evangelism is the modern method of mass communication provided by radio, television, and the Bible correspondence school. Truly the power of such mediums for molding public opinion is unprecedented.

These mediums are a specific aid to today's evangelist. But most remarkable is the manner in which the Voice of Prophecy radio broadcast and Bible school are uniting their strength with the able efforts of our evangelists in the Southern Asia Division. It is there that the division president said:

"I want you to know that we here in the division consider this great program of radio and correspondence school work to be one of the greatest blessings that has ever come to the Southern Asia Division."

It is there that another division leader said:

"We have noticed that as the number of Voice of Prophecy graduates and students in an area increases, attendance at evangelistic services has grown proportionately in those places."

It is there that a union president said:

"We used to work hard trying to find those interested in our message. In order to get our folks out to our meetings we knocked on many doors to arouse interest. But now our work is easier. Names are sent to us, and they are

names of people who are already interested. They have already studied the message. From the bottom of my heart I say, 'I believe in the Voice of Prophecy!'"

### Public Evangelism and Radio

We checked our itinerary again. Yes, next Sunday evening our round of Voice of Prophecy rallies throughout Southern Asia would take us to Madurai, where evangelistic meetings were being conducted by Andrew Farthing. That evening as A. E. Rawson and I approached the neatly constructed wood and thatch auditorium, we were simply thrilled by the sight that greeted us. The tabernacle was filled, and already scores were jamming every available opening—doors and windows. Among the thousand or more who were already eagerly awaiting the evening program, sat some of the finest citizens of the community.

Another feature significant to mention here was the order and decorum in evidence—an achievement not readily attained in all meetings in these so-called non-Christian lands. We looked for the reason, and thought we had at least a partial answer as we noted the well-organized group of usherettes greeting and seating each arrival with friendliness, grace, and dignity. But more than that, they were all snarply and uniformly dressed, in the attractive garb of the East. As we were introduced to the evangelist's wife and the Bible instructor, Miss Ada Warhurst, we became immediately aware that they, too, were uniformly gowned, as were the usherettes, and that they, too, were busy

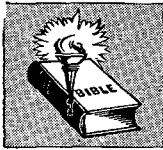
making those in attendance feel comfortable and wanted. (See picture on opposite page.)

Now, all of this would not be unusual in America, but it suddenly dawned upon me that what I was seeing was unique in these Eastern lands. Later I was assured it was. In fact, I was told this was the first time that usherettes had been substituted for the usual male ushers in our evangelistic meetings in India. The people in attendance seemed pleased, and I was certainly most favorably impressed.

(Turn to page 50)



Andrew H. Farthing and his associates during a recent evangelistic campaign in the city of Madurai, on the southern tip of India.



# BIBLE INSTRUCTOR

## India Calls

ADA E. WARHURST

*Bible Instructor, South India*

THE pages of history, ancient and modern, sacred and secular, have never lacked records of great women. Every nation can rightfully boast of its noble women who through the ages, by their kindly ministrations, womanly grace, and dignity, have lived to bless the lives of great and small, the high and the low. The fragrance of their lives still lingers to inspire the women of today to higher and nobler attainments.

India of yesterday has to her credit records of women who lived to accomplish great things in the manner of their calling. India of today, with her new-found freedom and independence, is opening doors of opportunity to women in

all ranks of life and service. India's constitution guarantees equality of the sexes, and women are now taking their places in increasing numbers in all walks of life. To the defense of their country they have rallied; for the rebuilding of their nation's social and economic life they now work. In legislative, administrative, medical, educational, and human relations spheres of service, women are now carrying a strong and effective ministry.

Justly proud are the Indian women of Vijaya Lakshmi Pandit, who has brought honor to her country and lasting inspiration to its womanhood by her leadership as the first woman president of the United Nations General As-



These women are associated with the Madurai, India, evangelistic team as Bible instructors and usherettes. It portends a new day for evangelism as these young women take leadership. From left to right they are Ruby James, Hepzibah, Thaya James, Chellom Sengol, Lily Wessel, Mrs. Ambiah, Mrs. Joshua, Mrs. Farthing, Miss Ada Warhurst.

sembly, and ambassador to the United States, Great Britain, and the U.S.S.R.

Today as never before in India a door of opportunity is open wide for Seventh-day Adventist women to serve as messengers of God. India's women not only are striving to build a stronger and better India but are also seeking a knowledge of God. "Tell us of God." "Tell us of Jesus." Not one voice, not two voices, but myriads of voices are to be heard in every city and village—voices of women calling to know of Him who made all men to be free.

From the pen of inspiration we read: "A sister laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot."—*Testimonies*, vol. 1, p. 452.

And again: "If there were twenty women where now there is one . . . we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."—*Evangelism*, pp. 471, 472.

Many more women are needed to strengthen the ranks of those who now serve. Many, many calls for help from the women of India are going unheeded because the working force of God's messengers is not sufficient to meet the need. Great is the honor that a country bestows upon those who give their lives in unselfish service. Great is the honor of being a representative of one's country. But how much greater will be the honor bestowed upon those messengers of the King of kings who go forth empowered by heaven to serve those who wait for the good news of salvation.

"When a great and decisive work is to be done, God chooses men and women to do this work."—*Ibid.*, p. 469.

A great work has yet to be done in India. God needs both men and women. May the prayers of God's people strengthen the work already being done; may ears be tuned to hear the cries of those seeking a better way; may eyes be raised to see the ever-widening doors of opportunity; and may feet hasten toward the great task God is waiting for men and women to do. Only then will the sun, now

rising with hope and expectancy upon the horizon of India's millions, set with the glories and splendor of God's kingdom in hearts at peace and in tune with God.

## Another Missionary's Letter

[Our ministerial office always appreciates articles and letters from overseas. India's call for Bible instructors found a response on the part of her native women now in training. But India is still pleading for trained women to lead out in training many more for her thousands of cities, towns, and villages. American sisters, such pleas should be gripping our heartstrings, and many young women should be preparing for Bible work in overseas divisions. Items gleaned from Miss Warhurst's letter, which came with the foregoing article, will interest our readers. We are also reprinting an article by Miss Warhurst that appeared in the *South India Observer*. Catch the soul burden of this noble sister. It is so typical of a true Bible instructor.—L. C. K.]

THE recent weeks have been anxious but happy ones. We are now in the ninth week of our effort and the first baptism has been held, when fourteen souls were buried in baptism. We hope to have at least twenty more in the next baptism; there would probably be a hundred were it not for the employment difficulties in this country. With India's millions, and tens of thousands workless, to give up one's job is no small test. In this effort, as in all other efforts I have been associated with, scores of people have said, "We want to follow the truth; we want to keep the Sabbath. But how can we do it when all industries and schools are open on Sabbath?" That is the one big discouraging feature of the work here. The economic situation is such that a man without work almost starves.

Of course we who have lived much of our lives in countries where work is offered to men who want to keep Sabbath, find the situation very difficult in a country such as this. However, we know that God is able and will never fail those who put their trust in Him. If we could only help people to have greater faith in the all-keeping power of God!

I keep wondering why we cannot have more women workers when we really need them so badly, especially here in India. Could those who do the planning realize the great dearth of women in the Bible work, and could they hear the women of India pleading for their help, would it make a difference in the supplying of this need? We women are few, and we feel that we can do so little, but we love the people and we love our work. We keep



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praying that many of our young women now in training will hear India's plea and come over and help us.

A visit to some Voice of Prophecy interests took us out until one o'clock this morning. These people live in a palatial home and have about six servants. It is wonderful how the Voice of Prophecy is reaching men and women in high as well as low places.

This morning has found us with drawn swords and on our toes, with the Word of God in hand. Folk who have decided for baptism are being harassed by relatives and ministers, and all kinds of untruths are being used for the purpose of thwarting the work of God in the hearts of men and women. There is only one thing to do on such occasions—prayerfully challenge the devil's lies, for the Christ who conquered in the wilderness with the Word still conquers today. We came home happy in spirit, for the woman and her son said in parting, "We shall be at church on Sabbath." Another woman also decided to be baptized. There are many in the valley of decision. Do pray for us and for them.

## Women Builders

ADA E. WARHURST

*Reprinted from "South India Observer"*

RECENTLY I stood before a large building project. What amazed me was the large army of women workers assisting the men laborers. Cooperating one with the other, working with the precision of clockwork, they kept a constant supply of materials at the feet of the key men.

What would the contractor have done without the aid of those hard-working women?

God, too, has a building project. It is His kingdom on earth erected in the souls of men.

Its beauty, far surpassing that of any edifice built to adorn our town or city, will some day grace the streets of gold in the heavenly land.

The blueprint, so clear that even the simplest of men and women can understand, calls for every type of laborer.

"When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined."—*Evangelism*, p. 469.

As I think of South India and her 60,000,000 people—every one of them a potential gem to adorn God's building; every one of them a precious soul for whom the Master Builder's

Son gave His life on Calvary—I think of the wonderful work women can do in God's plan.

Is His kingdom on earth, the finishing of which will usher in a new world of happiness, being retarded because the women laborers as Bible instructors are missing?

Is there a constant supply of materials—precious souls—being brought to the Master's feet? Is the heart of the Master Builder longing to see the completion of His building? Is there a longing to see twenty respond to the calling of Bible instructor where there is but one?

"Please teach me the Bible and tell me of your Saviour. My husband will not allow me to attend Christian meetings." "It is not customary for men to visit us in the privacy of our homes. Please can you send us some of your women to instruct us in the things of God?"

These calls for the help of women who not only know God but know the Word of God are indicative of the many, many calls sounding in India.

"Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Saviour. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."—*Ibid.*, pp. 471, 472.

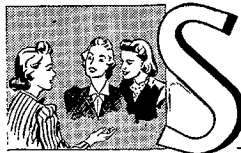
Homes are opening everywhere. Hearts are yearning for truth. Souls are calling for help. Shall these calls go unheeded? Do we not want to see many more converted to the truth?

Now as never before Bible instructors are needed to cooperate with the evangelists in the finishing of the great task God has committed to His people. If we fail to follow the blueprint, what of the loss?

When God has given so much to put into effect the plans for an eternal blood-bought kingdom, can we, the women who have tasted His love and experienced the joy of His truth and salvation, fail to offer our services in cooperating with Him and our fellow brethren in the saving of the women and the children?

The challenge comes to the women of the church to rally to the building of the kingdom. Remember, God Himself has said through the pen of His servant: "If there were twenty women where now there is one, . . . we should see many more converted to the truth."

South India's goals for souls will be reached if you will offer yourself.



# SHEPHERDESS *Her Vital Partnership*

## Worship in the Minister's Home

MRS. B. L. HASSENPFLUG

*Minister's Wife, Decatur, Georgia*

[Some months ago it was my privilege to join in family worship one morning with the Hassenpflug family during an evangelistic campaign in Miami, Florida. The experience was a refreshing one, and it was a delight to see a fourteen-year-old son and a twelve-year-old daughter join *enthusiastically* in the discussion of the worship period. There was a genuine family spirit manifest. The theme of the Sabbath school lesson that week was on the right observance of the Sabbath. First, the children were asked what should not be done on the Sabbath. Then the approach was changed, and they were given the opportunity to suggest the many things that it was right and proper to do on the Sabbath. Their response was spontaneous, intelligent, and sincere. I felt that here was a family that had discovered the true secret of making family worship interesting and instructive.—B. C.]

SOME of us like to look back on our ancestry and note with a great deal of family pride what a fine heritage we have. We especially like to dwell on the branches of our family tree that are lush with the fine fruits and foliage of great characters and outstanding personalities. There are the weaker branches too, which we hardly ever mention. Family trees are such interesting things!

Many of us, especially those who come from the old-fashioned large family, like to look back on something else. I am referring to what I like to think of as the family wheel.

Do you remember ever having ridden in a heavy, horse-drawn farm wagon? Can you recall leaning far out over the sides of the wagon so you could see the strong wheels as they sank down in the loose roadbed, leaving smooth, broad, sand ribbons behind them? There were the times after a heavy rain when the road was soft and sticky. Those were the times the wheels made little crackling sounds as they squeezed and oozed their way along. Come stones, ruts, hills, or what may, sturdy wagon wheels had their part in opening up many unentered places of earth. The beautiful murals on the wall

around the unique Voortrekker Monument near Pretoria, South Africa, depict the part wagon wheels played in opening that great country to the white man.

Yes, those were the wagon wheels, but what of the family wheels? They were there too, father and mother forming the strong hub. Then the children branching out as so many spokes of the wheel. The whole was bound together by the iron band of family worship and devotion. There were stones and ruts in the road, to be sure. There were times when family wheels creaked and strained under great pressure. But so long as the iron band of family prayer surrounded them, so long stood the family wheel.

Perhaps it would not be amiss to investigate the strength of the devotional bands that surround our ministerial homes. We are plainly told that everything that can be shaken will be shaken. Many years ago as Christ looked down the stream of time He asked a question recorded for us in Luke 18:8. We believe that this question was aimed at us, for our time. We know how the question reads, but for our benefit let us change it this way: "When the Son of man cometh, shall He find faith in *my home?*"

We are concerned, and rightly so, with the faith of our church members, and of those not of our fold. What about the faith of our own families? Are ministers' children by nature more spiritual, better indoctrinated, better behaved, and more faithful?

America has long been known as a country with a bountiful food supply—a land where none need go hungry. But a few years ago we began to hear the strange term "hidden hunger." An abundant supply of food available, yet the body starving for certain essentials, and this in homes with an unlimited food budget. How sad it would be if there were a "hidden hunger" in our home not for bread, but for a



daily spiritual feast. God forbid that we spread a banquet for others and leave the crumbs for our children.

Our programs are crowded and our lives bound up with complexity. The time element enters into nearly everything we do. There are so many things we intend to do, need to do, but seldom find time to do. On the other hand, the things we *have* to do and really *want* to do, we plan for and find the time. The person who really wants to do something finds a way, and the person who doesn't finds an excuse.

### *Planning the Worship*

We need to plan more carefully for the time in the morning and evening worship periods in our homes, so there will be no rush or lapse. Children are quick to detect what is given priority in our lives and theirs. Taking time for a proper worship period in the morning sets a good mold for the busy day ahead. It is like a breakfast of orange juice and toast, or one of whole-grain cereal, fruit, and milk. The angels of heaven must hover very near the scene where father and mother sit with the children gathered around the family altar. Spread before them is a feast of God's Word from which is drawn such fare as the milk of the Word, the bread of life, topped off with the fruits of love, kindness, and patience.

We all have our favorite times for our study of the Sabbath school lesson, or the reading and study of the Scriptures, but it seems that the morning worship is not complete without some consideration of God's Word. Some of us can recall having heard the entire Bible read through for worship, not once but many times. Ancient Israel set us a good example, for we are told that "through song and prayer, and lessons from the Scriptures, adapted to the opening mind, fathers and mothers were to instruct their children that the law of God is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul."—*Fundamentals of Christian Education*, p. 442. Other things may be added to morning worship, but they are only the relishes that break monotony and add interest. Bible study is the entree of our spiritual feast.

We will often need to gear our worship to suit the youngest member of the family. That will necessitate keeping our worship short and interesting. Even for the older ones, too much speechifying only tends to clog the mind and become distasteful, just as too much food is loathsome.

Older children and even those just learning

to read enjoy participating in reading and asking questions, and their interest is held better than if they merely sit and listen.

Worship time is a good time to learn and frequently repeat in unison the Ten Commandments, John 14:1-3, Revelation 14:6-12, the beatitudes, the twenty-third psalm, the books of the Bible, and other family favorites. Bible quiz games may sometimes be used with great interest. That our children might be better grounded in the message, it is well to devote some worship periods to learning several cardinal texts on specific phases of our message. These, and many more ideas, may at times find a place in morning worship. But if Satan retards our rising each morning so that we only have time to dress, snatch a bite of food, and go through a hurried and meaningless form of worship, he has gained a victory in our home that may have eternal effects.

The evening worship should be of a different nature. As problems arise they may be discussed and suitable reading material on the subject be presented at worship time. *Messages to Young People*, by Ellen G. White, and other books on the home make splendid reading.

We hear much in modern education on appreciation of art, literature, and music in its various forms. We might find that hymns and certain scriptures would hold more meaning if we gave a little thought during evening worship to the story of a composer or the background of certain Bible passages. Most of us have days when some happy experience has come our way. Perhaps we have had a wonderful answer to prayer or a joyful soul-winning experience. Why keep it a secret to relate in a sermon or at prayer meeting? Share it with the family first! Their faith will be strengthened and their hearts drawn into a unity of purpose.

Special occasions, such as birthdays and anniversaries, may be made the theme of special attention. Recounting God's providences during another year and dedication for the year ahead will have a molding influence for good.

### *Sabbath Specials*

Friday and Sabbath evenings are always special times in the home. Those are the occasions when we may want to choose a different setting for our worship scene. The worship periods longest remembered may be those held on a hillside overlooking a peaceful valley, by the seaside, or in a quiet garden. Music and singing are added features. Many families have chosen a weekly theme song such as "Safely Through Another Week," "Day is Dying in the West," thus marking the passage of another week and

indelibly stamping the beginning and closing of the Sabbath on the minds of all.

Visual materials may sometimes be used, such as pictures with a story. When there is sufficient time we could set up the slide projector and look at pictures of birds, flowers, trees, sunsets, et cetera, reading or quoting appropriate material with it. Songs could be sung from the screen.

After God has spoken to us through the Scriptures, nature, and other inspiring ways, it is our privilege to speak to Him. What an opportunity is given here to teach our family how to pray! The child who has been taught to pray in the family group from babyhood has been taught to know and speak to God as a friend all through life.

Too often prayer becomes nothing but a petition. Weak and needy though we are, real worship is much more than petition. It also includes appreciation to God, confession of weakness and sin, aspiration to become like Him, dedication to Him, and admiration for our great Creator.

Children can be taught to pray not only for themselves, but for any great cause that pertains to the family, the church, or the organization. The faith of a child is amazing and often puts the older ones to shame. How well I remember the prayer of a little girl who never failed to pray for the evangelistic campaign her father was conducting. It went something like this, "Dear God, bless our effort. Cause thousands and thousands of people to come out and help thousands to be baptized—well, at least a hundred, dear God." This last was added as if it were a modification for earthly ears to hear. O for the faith of a little child! How much more fruitful our labor might become!

Let us remember several important factors in our praying. First of all, be brief. It has been estimated that an adult's attention may be held no longer than five minutes—a child's much less. Leave the long prayers out of family worship. Second, prayer should be related in part to the immediate group. Third, prayer should be specific and concrete, both in request and thanksgiving. To illustrate, if John or Mary has examinations that day, pray that guidance may be given them as they write. In that way God is made a partner all through the day in every transaction. Fourth, let there be variety in our prayers. A very beautiful prayer may become dull and monotonous if it is exactly the same every day, taking the form of a commercial—trying to sell God on some pet theme of ours. Why not have the family kneel

in a circle, join hands, and offer a chain of sentence prayers?

In short, some of the qualifications of a happy and successful family worship are what the family looks forward to with eagerness, does with interest, and looks back upon with happy recollections forever after.

## Suggested Equipment List for African Interior Missions

MRS. W. H. ANDERSON

[Although such a list as this might vary considerably for different mission fields, and even for various sections of Africa, we feel it will be of general interest to our readers and specifically for prospective missionaries.]

### I. SOME ESSENTIALS FOR PERSONAL USE

1. A set of 3 or 4 good *secondhand* tooth forceps.
2. First-aid kit. For home and bush itinerary emergencies.
3. Scalpel—should be a screw-in blade so it can be encased while not in use to ensure sharpness.
4. Bedpan—enamel; chamber pail—enamel (for home use).
5. A private set of fomentation cloths—cotton and wool mixed.

### II. ITINERARY EQUIPMENT

1. A compact culinary camp kit in metal case. It is ruinous to wife's private kitchenware to use over open fire on bush trips.
2. Cooking pots and pans for open-fire cooking.
3. Enamel cups.
4. Four army blankets and waterproof ground sheet.
5. Small khaki cot sheets. Khaki pillowslips, buttoned to hold pillow inside.
6. A cot mosquito net of strong, small round mesh. (Camping ruins bedroom nets.)
7. A folding camp cot and two-inch mattress pad.
8. Extra pillow (for soon soiled).
9. Pair of leather (pig skin) gloves; for wife also.
10. Mosquito boots (kid leather, reaching to knee; for wife also).

NOTE: After a trip be careful when bringing this equipment into living quarters to look it over and sun it well. Roaches and vermin can easily be introduced into one's dwelling and they are hard to eradicate in a hot climate. With care it is not necessary to be infested.

### III. SUGGESTIONS FOR WIFE'S PRIVATE NEEDS AND COMFORTS

1. Yardage of pretty materials for window curtains.

2. Yardage of suitable material for draping homemade dressing tables, bureaus, chests of shelves, etc.
3. Yardage of heavier material for homemade wardrobes.
4. Chair canvas for camp stools, etc.
5. A small hammer, a screwdriver, a little file, a few assorted nails and screws.
6. A good wall can opener.
7. Several cards of spring wire hooks and eyes for curtains and homemade furniture.
8. One set of old-fashioned, iron-handled flat-irons.
9. Unbleached sheets, for strength.
10. *Plain*, strong pillowslips.
11. Washable bedspreads.
12. Things to dress up the house and make it cozy, such as doilies, table covers, vases, etc.
13. Materials to supply a hobby to while away the lonely hours—crocheting, knitting, painting, wood carving, or other hobbies. Take books of instruction and suggestions and materials needed.
14. Plenty of hairpins or bobby pins, extra combs and brushes.
15. Good *cotton* hose for bush wear.
16. Rain togs for the tropics; high-topped galoshes.
17. Mosquito netting of close, round mesh for bed nets. Can be purchased at Cape Town, but if you enter at any other port, better take it with you. Probably 10 yards for double bed and 8 yards for single bed, 108-inch material or wider. Homemade nets are more serviceable.
18. A good supply of straight 1/2-inch tape for binding nets.
19. Get a sun helmet upon entering the country.
20. An extra pair of spectacles if *dependent* on glasses to see well.
21. A hand sewing machine, easy to transport.
22. A few durable fans. (Electrical appliances are of no use, for there is no electricity in the interior mission fields.)
23. A good cookbook.
24. A glass-bowl coal-oil lamp. Take extra wicks and chimneys.
25. An old-fashioned coal-oil lantern for camping out and night use for station. Torch batteries soon perish. The lantern is an old, ever-ready light.
26. A dinner set of dishes in open stock so extra cups and small plates can be taken along. African servants are hard on cups and small plates.
27. Substantial cooking utensils. *Should not be enamel*. Suggest iron skillet with lid. Bread tins, muffin tins, cast aluminum or stainless-steel cooking pots and lids. Measuring cup (not glass), measuring spoon, peelers or sharp knives (servants like them very much), aluminum bowls, basins, and pitchers.
28. A supply of steel wool for cleaning pots, etc. S.O.S. very fine.
29. A *large* teakettle for boiling drinking water.
30. A good 3-tube water filter, 2 1/2- or 3-gallon size.
31. A small alarm clock.
32. Two glass washboards and clothes pegs, 200 ft. wire clothesline. (*Clothes should not dry on grass.*)
33. Washtubs or laundry tubs. To wash in the rivers is dangerous because of Bilharzia, which is found in practically every river of Africa.
34. A good copper wash boiler in which to boil clothes in case of epidemics or contagious disease.
35. Small (quart size) spray gun for flies and mosquitoes.
36. Last but not least, a good *roach powder*. This creature is to be reckoned with all the time in Africa.

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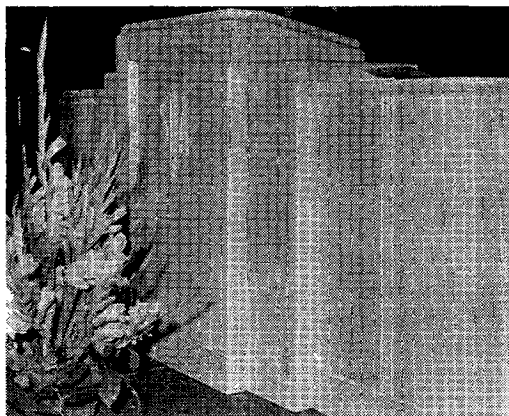
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- 12L—In the Sweet Bye and Bye
- 13L—Saviour, Like a Shepherd Lead Us
- 15L—Shall We Gather at the River?
- 16L—There Is a Gate That Stands Ajar
- 17L—Watch, Ye Saints
- 18L—Lift Up the Trumpet
- 19L—The Golden Morning Is Fast Approaching
- 20L—How Sweet Are the Tidings
- 21L—When Jesus Shall Gather the Nations
- 22L—Beneath the Cross of Jesus
- 23L—In a Little While We're Going Home

- 24L—I Sing the Mighty Power of God
- 25L—Is Your All on the Altar of Sacrifice?
- 26L—Jesus, I Come—Out of My Bondage
- 27L—Jesus, I My Cross Have Taken
- 28L—Jesus Is Tenderly Calling
- 29L—Jesus, Keep Me Near the Cross
- 30L—Jesus Saves
- 31L—Just as I Am
- 32L—Marching to Zion
- 33L—Master, the Tempest Is Raging!
- 34L—Jesus Paid It All
- 35L—No Disappointment in Heaven
- 36L—Softly and Tenderly
- 37L—Sweet Hour of Prayer
- 38L—Throw Out the Life Line

- 39L—'Tis So Sweet to Trust in Jesus
- 40L—We Are Nearing Home
- 41L—We Have an Anchor
- 42L—What a Friend We Have in Jesus
- 43L—What a Gathering of the Faithful
- 44L—I Will Follow Thee, My Saviour
- 45L—America
- 60L—Alone
- 61L—Can the World See Jesus in You?
- 62L—He Lifted Me
- 63L—He Ransomed Me
- 64L—He Whispers His Love to Me
- 65L—I Come to the Garden Alone
- 66L—I Shall See the King
- 67L—I Walk With the King

- 68L—I Want to See Jesus, Don't You?
- 69L—I Would Be Like Jesus
- 70L—Jesus Took My Burden
- 71L—Just When I Need Him Most
- 72L—Living for Jesus
- 73L—O That Will Be Glory
- 74L—Since Jesus Came Into My Heart
- 75L—Tell Me the Story of Jesus
- 76L—That's Why I Love Him
- 77L—The Old Rugged Cross
- 78L—The Way of the Cross Leads Home
- 79L—Walking With Jesus
- 80L—Where the Gates Swing Outward Never
- 81L—You Must Open the Door
- 82L—He Lives

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# FORUM

*Frank Ministerial Discussion*

## **A More Worshipful Service of Humility**

DEAR EDITOR:

I should like to see some ministry-wide thought given to the ordinance of humility. Is there not some way by which this impressive part of our communion service could be made both solemn and beautiful?

Not long ago we celebrated the Lord's Supper in our church. The sermon centered on the meaning and beauty of the preparatory service. It brought vividly to our minds the thought that as we knelt to wait on one another we were doing so in the name of Jesus, and that we were symbolizing in our act the washing away of sin—a "lesser baptism," as it was called in an earlier age.

This service was well attended, and as a result there were so many sisters trying to crowd into one small room that standing room was insufficient, to say nothing of space to move about in or to kneel. (I fear that many of our churches were never built with this service in mind. Provision is made for the ordinance of baptism, but not for the ordinance of humility.) With the overcrowding, the confusion, the hurry to vacate seats for others to use, the hum of many trivial conversations, no hymns or music, I turned to my visiting friend from Guam and voiced my disappointment.

She told me that in Guam both participants bow their heads in silent prayer just before performing this service. This is repeated again when the partners have changed places.

Although I have grown up in this denomination and attended services in many different places, I have never seen this done. I should like to put this question to the ministry: Would it not in some measure add to the spiritual

atmosphere of the service if we would not only bow the head in prayer, but perhaps say, "In the name of Jesus I now serve you"? Of course any service may lapse into a form, but I wonder if something like this might not add immensely to the meaning and solemnity of the act.

I know that in many churches there is the singing of a hymn during the service, which is excellent. But even that is not universally practiced among us any more.

MRS. MILTON LEE

## **Carefulness in the Ordinance of Humility**

DEAR EDITOR:

The ordinances of the Lord's house are among the most beautiful and solemn of our acts of worship. It is most important that these be conducted in a manner that will be acceptable to the One who instituted them and uplifting to those who participate.

There is one aspect of these services, however, that is not always given the consideration it demands. The simplest principles of hygiene are occasionally overlooked by those who officiate. We realize that the utmost carefulness in cleanliness is observed in most of our churches, yet here and there are instances where there is obvious neglect.

We are told that "order and cleanliness is the law of heaven."—*Testimonies*, vol. 4, p. 142.

When communicating to Moses the forms of the Hebrew ceremonial law, God laid special emphasis on the need for absolute cleanliness.

"In the teaching that God gave to Israel, the preservation of health received careful attention. The people who had come from slavery with the un-

*[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Exposition of points of view which may differ from those of contributors to the Forum are always welcome.—EDITORS.]*

cleanly and unhealthful habits which it engenders, were subjected to the strictest training in the wilderness before entering Canaan. Health principles were taught, and sanitary laws enforced.

"Not only in their religious service, but in all the affairs of daily life was observed the distinction between clean and unclean. All who came in contact with contagious or contaminating diseases were isolated from the encampment, and they were not permitted to return without thorough cleansing of both the person and the clothing."—*The Ministry of Healing*, p. 277.

Often new converts may enter into the service of humility with some reluctance, and how important it is to see that everything is carried out with due regard for the laws of hygiene. Christians are usually very particular about the food they eat. They like to know that it is free from contamination. Those who prepare for and conduct the ordinances should be just as careful to arrange things so as not to give offense.

The ordinance of humility, symbolic of a spiritual cleansing, is made more effective if conducted in a careful, orderly manner. Sufficient clean basins and towels are of course essential for all participants. The most important precaution of all is that the officiating ministers or elders thoroughly wash their hands before the communion service begins.

For many years I have observed these services both in the home field and in mission lands. In many cases the ministers have done no more than dry their hands on the towel they have used in the ordinance of humility. This is hardly recommended even in a European community where the possibility of transferring disease is less likely. In the mission fields it is dangerous thoughtlessness.

In some of these places the church members have traveled long distances on bare feet. They have passed through villages and along roads where all manner of filth and disease are present. Seldom are they free from sores and infected wounds. To see the minister serve one of these and then, without washing his hands, serve the emblems of the Saviour's body, is, to say the least, offensive.

It surely should be a definite responsibility of the deacons to have soap and water ready, so that at least those who minister may wash their hands before proceeding with the breaking of bread. If it gave mental ease to only a few of those present, it would be worth while. And in the mission fields it would serve as an object lesson, and make no small impression on the minds of those who as yet have little sense of cleanliness.

ALLAN PAGE-DHU

## Warning the Great Ports

DEAR EDITOR:

The thought came to us as we traveled for four weeks by ship to our first mission appointment—can we not do more in warning the ports? At the ports we see ships from many countries. Great good could come if all our brethren expecting to travel would arm themselves plentifully with tracts in various languages.

On our recent trip we were able to distribute over two hundred pieces of literature to people from ten countries. Everywhere the people eagerly grasped the tracts, often immediately reading them completely through. We were forced to ration our supply so as to have some tracts and booklets for each port. Just before distributing them, we wrote in the address of the Bible correspondence school of that country as found in the *Yearbook*.

In one case we gave a tract to a saleslady. Although we could scarcely speak her language, we learned that she was a backslidden Adventist. A few days later we met her at church, and with tear-filled eyes she told us how thankful she was that the Lord should send someone more than six thousand miles to cross her path in southern Chile. She is now planning to attend school to be a nurse in the Lord's great work.

Perhaps our various conferences could more actively promote this work in the ports that lie within their borders. Those that go down into the sea in ships usually have time to read. If we thus cast our bread upon the waters, we will find it again after many days.

MR. and MRS. JOHN YOUNGBERG

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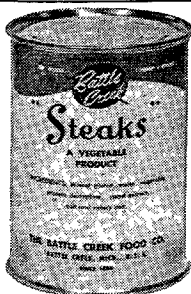


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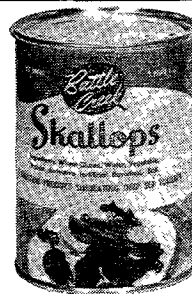
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# COUNSEL *From the Spirit of Prophecy*

## The Summons of the Spirit of Prophecy

*Called to Be Christendom's Foremost Heralds of Christ and His Atonement*

1. FOREMOST IN UPLIFTING CHRIST.—“Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. . . . The great center of attraction, Christ Jesus, must not be left out.”—*Gospel Workers*, p. 156.

2. ATONEMENT CENTRAL AND FOUNDATIONAL.—“The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. . . . This is to be the foundation of every discourse given by our ministers.”—*Ibid.*, p. 315.

3. EXPONENTS OF THE BLOOD.—“We must become exponents of the efficacy of the blood of Christ, by which our own sins have been forgiven. Only thus can we reach the higher classes.”—*Testimonies*, vol. 6, p. 82.

4. COMPLETE SYSTEM OF TRUTH.—“Christ, His character and work, is the center and circumference of all truth. He is the chain upon which the jewels of doctrine are linked. In Him is found the complete system of truth.”—*The Review and Herald*, Aug. 15, 1893.

5. THE SCIENCE OF SALVATION.—“Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach.”—*Testimonies*, vol. 8, p. 287.

6. PRESENT CHRIST IN FULLNESS.—“Ministers are to present Christ in His fullness both in the churches and in new fields. . . . It is Satan's studied purpose to keep souls from believing in Christ as their only hope.”—*Gospel Workers*, p. 162.

7. ALLOW NOTHING TO SUPPLEMENT.—“Let the science of salvation be the burden of every sermon. . . . Bring nothing into your preaching to supplement Christ.”—*Ibid.*, p. 160.

8. FOUNDATION OF THE GOSPEL.—“No discourse should ever be delivered without presenting Christ and Him crucified as the foundation of the gospel.”—*Testimonies*, vol. 4, p. 394.

9. CHRIST IN EVERY SERMON.—“Jesus is the living center of everything. Put Christ into every sermon.”—*The Review and Herald*, March 19, 1895.

10. CHRIST IS OUR PLATFORM.—“Christ and His righteousness—let this be our platform, the very life of our faith.”—*Ibid.*, Aug. 31, 1905.

11. INCARNATION, ATONEMENT, AND MEDIATION.—“The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last.”—*Gospel Workers*, p. 251.

12. DISPEL CHARGES OF LEGALISM.—“The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.”—*Testimonies to Ministers*, p. 92.

13. POINT TO LAMB OF GOD.—“Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to the ‘Lamb of God.’”—*Gospel Workers*, p. 160.

14. EVERY TRUE DOCTRINE CHRIST CENTERED.—“Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words.”—*Testimonies*, vol. 6, p. 54.

15. THESE ARE OUR THEMES.—“These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit.”—*Evangelism*, p. 187.

16. HIGHER WITH THE CROSS.—“Lift Him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ.”—*Ibid.*



17. LOVE BREAKS DOWN PREJUDICE.—“In order to break down the barriers of prejudice and impenitence, the love of Christ must have part in every discourse.”—*Ibid.*, p. 189.

18. KEYNOTE OF EVERY MESSAGE.—“The return of Christ to our world will not be long delayed. Let this be the keynote of every message.”—*Testimonies*, vol. 6, p. 406.

19. CHRIST'S RIGHTEOUSNESS TRANSCENDENT.—“The message of Christ's righteousness is to sound from one end of the earth to the other. . . . This is the glory of God, which closes the work of the third angel.”—*Ibid.*, p. 19.

20. TILL CHRIST BE FORMED WITHIN.—“Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory.”—*The Review and Herald*, March 19, 1895.

21. SHOW NECESSITY OF ATONEMENT.—“Christ is to be preached, not controversially, but affirmatively. . . . Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement.”—*Evangelism*, p. 187.

“They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, ‘Behold the Lamb of God, which taketh away the sins of the world.’”—*The Review and Herald*, Feb. 22, 1887.

22. HOLD ATTENTION BY PRESENTING CHRIST.—“But hold the attention of the people by

presenting before them the truth as it is in Jesus. Keep before them the cross of Calvary.”—*Evangelism*, p. 150.

23. SUN OF RIGHTEOUSNESS DISPELS DARKNESS.—“Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness.”—*Evangelism*, p. 170.

24. LESS CONTROVERSY, MORE CHRIST.—“We need far less controversy, and far more presentation of Christ. Our Redeemer is the center of all our faith and hope.”—*Evangelism*, p. 172.

25. SIMPLE CHRIST-CENTERED TRUTH.—“The more clearly ministers discern Christ, and catch His Spirit, the more forcibly will they preach the simple truth of which Christ is the center.”—*The Review and Herald*, March 24, 1896.

26. PRESENT CHRIST IN FULLNESS.—“It should be the burden of every messenger to set forth the fullness of Christ.”—*Ibid.*, March 19, 1895.

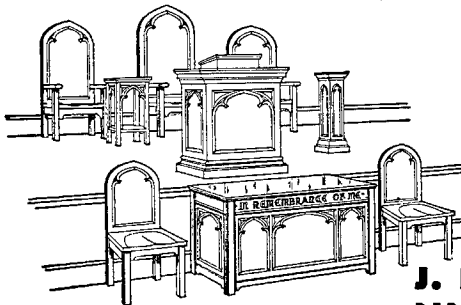
27. CHRIST'S SACRIFICE IS SUFFICIENT.—“When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. . . . The sacrifice of Christ is sufficient; He made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless.”—*Ibid.*, Aug. 19, 1890.

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Turning your back on one problem brings you face to face with another.—*Indianapolis News*.

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# PASTOR *Shepherding the Flock*

## A Financial Plan for Church Building

CLIFFORD E. MULVIHILL

*Pastor, Nevada-Utah Conference*

**A**FTER building two churches in the past three years, I would propose the following financial plan were I to promote another church building project.

After the architectural plans are completed, and a reliable estimate of the cost of the contemplated edifice is secured, my first step would be to determine the financial resources of the congregation for the proposed task. A careful study would be made of the ability and willingness of the congregation to contribute.

Suppose the goal is to raise forty thousand dollars in a congregation with approximately fifty prospective contributors, and suppose the plan adopted is to have payments made over a period of eighteen months. The picture will look something like this:

5 pledges at \$25 per month for 18 months (\$450) .....	\$ 2,250.
10 pledges at \$15 per month for 18 months (\$270) .....	2,700.
25 pledges at \$10 per month for 18 months (\$180) .....	4,500.
10 pledges at \$5 per month for 18 months (\$90) .....	900.
<hr/> 50	<hr/> \$10,350.

One year before building operations are to begin, a personal canvass for pledges would be made to all the members, showing them the proposed plan for raising \$10,350 in pledges to be made in monthly payments. I would then encourage their commitment. In addition to this plan I would endeavor to enlist their willing cooperation to contribute as large a cash donation as possible, to apply on the remaining deficit of the forty-thousand-dollar project.

"Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. . . . He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death."—*Testimonies*, vol. 3, p. 548.

The second step would be to start a city-wide canvass for material donations from all lumber yards, electric companies, paint companies, hardware stores, plumbing stores, and ready mix companies. This step is important, but many times the most neglected one. Thousands of dollars are lost to the denomination each year by not carrying out this phase of the program.

In Quincy, California, our church edifice was recently built costing approximately \$10,000 and valued at \$60,000. A canvass for material donations was made. As a result eight lumber mills donated 22,000 feet of lumber valued at \$2,000; three retail lumber yards donated a total of 3,000 feet of lumber valued at \$300; two electric companies contributed electrical supplies totaling \$50 in value; two hardware stores donated kegs of nails, paint, lavatories, and door locks; sand and gravel companies gave all the sand and gravel needed; and two plumbing supply stores donated most of the water pipe and fittings needed.

Recently C. F. Phillips, home missionary secretary for the Nevada-Utah conference, Paul McFeeters, and I spent five days in Utah, helping the Ogden Seventh-day Adventist church in their solicitation program for material donations. The response in this difficult city, with 60 per cent of its population Mormon people who are assessed annually to aid in the building of their wards (churches), was very heartening. Thirty-five yards of ready mix concrete, valued at \$400, was donated by three companies; one hardware supply contributed all the door hardware and locks needed, valued at \$175; the Crane Company donated \$100 in rest-room fixtures; one paint store gave \$25 in paint; and the sum of all donations during the week totaled \$3,750.

The third step would be to solicit all other places of business, with the exception of the

small business, for cash donations to the church building fund.

The fourth step is a novel idea. We have found that many of the small places of business will give little or nothing financially for a building project, yet if they are canvassed for credit vouchers, they will enthusiastically respond. Many service stations will give a credit voucher stating, "The bearer of this voucher is entitled to \$5 gasoline." Others will give a free automobile lubrication to the holder of the voucher. Grocery stores will give a \$10 order of groceries. Others will give meals for a family of four, portraits, small electrical appliances, tires, as well as many other items. These vouchers, in turn, can be sold to the members at an evening social at a discount from their actual value. This project should net another one thousand dollars for the building fund.

Building contractors estimate labor to be 50 per cent of the total cost of any building project. This is a financial item not to be overlooked. Through personal visitation of every member I would endeavor to secure their willingness to pledge a certain number of hours each week, stating what nights they could be available, as well as Sundays if possible.

In *Testimonies*, volume 6, page 101, is found this helpful counsel:

"There are some cases, however, in which a young church may not be able at once to bear the whole burden of erecting a house of worship. In these cases let the brethren in other churches help them."

The Baldwin Park church in Southern California, under the direction of Merrill Enright, pastor, promoted a Sunday work program in which seventy-five men from fifteen churches traveled from all parts of the Southern California Conference to assist in framing the church. Thirteen of the volunteer workers were not members of the Adventist faith, but they expressed great satisfaction in lending a hand for such a project.

This brings to mind that the largest and most successful Sunday work bee for our Elko, Nevada, building project was the day in which each member invited non-Adventist friends to join us for the day. At other times non-Adventist painters and roofers were invited to donate a few hours, which proved to be successful. Sometimes nonmembers are won to the message through this type of fellowship.

Invariably the treasury is depleted toward the end of the project, and there are no funds for the church furniture, platform and aisle carpet, and landscaping. I have found this an

opportune time to introduce the members to the "Memorial Gifts Plan." By this time most of the members are finishing their eighteen-month pledges and are very willing to start another monthly pledge as a memorial gift. Some of these are as follows: outside bulletin board, foyer bulletin board, landscaping, piano, organ, minister's desk, primary or junior furniture, tower chimes, minister's pulpit, chancel chairs, communion table, pews, aisle carpet, platform carpet, stained glass windows, lighting fixtures, and pulpit microphone.

A Book of Memorials, displayed in a handsome glass case may be placed in the foyer to be seen as one enters the church. In this book is inscribed in beautiful script each donor's name (in alphabetical sequence), the gift, the person commemorated, and the purpose of the gift.

Each week a new page is turned in the Memorial Gifts Book to reveal a new list of donors. To preserve the book, it is locked in the glass case, but may be seen in its entirety by anyone upon request. This book of remembrance will also contain the names of the members who donated many hours each week to the building and those who have aided financially in any way.

As J. Lee Neil stated in his article, "Sons of Strangers Shall Build Up Thy Walls," the program is one of prayer and perspiration. Let us arise and build, remembering the promise in Philippians 4:19, "My God shall supply all your need."

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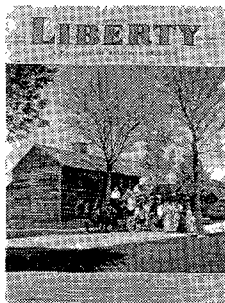
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# PULPIT *Pointers for Preachers*

## Communion Service Sermonette

MERLE L. MILLS

*President, Southern New England Conference*

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4, 5).

I NEED not go into the details of this sacred scene. We are well aware of the fact that the disciples were completely unprepared for this new service that the Master was soon to inaugurate. They entered the upper room to celebrate the Passover, not realizing what was going to happen the following day. They came there with hearts tainted with pride and arrogancy, quarreling as to who would be the greatest in the kingdom. They were still laboring under the illusion that the kingdom of Christ would be a material kingdom. One disciple was seeking to become the treasurer, another one the secretary of the interior, and still another was seeking some other office. And so they quarreled among themselves during this last night the Master was to be with them.

They had overlooked the hiring of a servant, which was the custom in the East. No one was present to wash the disciples' feet, and not one of them would think of taking the place of a servant and performing this menial task. So Jesus took a towel and girded Himself, and took water, and, beginning with Judas, went from one disciple to another, washing their feet. But when He came to Peter, Peter objected and told the Master that he would never permit Him to wash his feet. Then Jesus said to him: "If I wash thee not, thou hast no part with me." Immediately Peter changed. He laid aside his pride, humbled himself, and allowed the Master to wash his feet. When Jesus had completed His task, washing last the feet of John, He laid aside the towel, the water, and the basin, and seated Himself at the table as He made this pronouncement: "Ye are clean."

What a wonderful pronouncement! Not a physical cleansing, necessarily, but a spiritual

cleansing—the hearts had been washed, their sins confessed. They had acknowledged their pride and guilt. The washing of their feet was a symbol of the washing of sin from their hearts. But then He said, "Ye are clean, but not all." He was referring to Judas. That proud and arrogant disciple had been conniving and scheming to reach a prominent place in the kingdom of Christ, which he thought was soon to be established. He had even stooped to the terrible depths of becoming a betrayer; he had gone out and bargained with the enemies of Christ to betray his Lord. As Jesus was washing his feet, Judas could hardly contain himself. His conscience almost overwhelmed him, and he was at the point of making a confession and a surrender. But he was proud. He was afraid he would lose his standing with the other disciples. He was stubborn. So he refused to surrender. Of course the washing of his feet meant very little. His heart remained unchanged. Jesus said, "Ye are clean, but not all." Judas was still unclean, his sin still unconfessed. He refused to humble himself and acknowledge his guilt.

The point is this: Here are two disciples, Peter and Judas. Both were proud men. Peter was proud, and he objected at first to having his feet washed, but then he was willing to surrender, to humble himself, to acknowledge his guilt, to confess his sin, to be cleansed. Judas was not only proud but also stubborn. He knew he was wrong. Already he was laboring under the guilt of that heinous sin of betraying his Lord. The blood money was on his person. But he would not change his way, so he remained unclean.

One of the most grievous sins of our age today is *pride*. One of the greatest things lacking in the church today, as well as in the world, is humility.

Last winter we had a little kitten in our home. It stayed rather close to the house and did not know very much about the dangers of

the outside, until one day it was permitted to go out. A neighborhood dog came chasing that little kitten, and it became frightened and ran to the top of the nearest tree, where it found a place of safety. In a minute or two the dog, realizing he could not climb the tree, ran off. The little kitten tried to come down the tree headfirst, but found it could not make it that way. It did not try to turn around and back down, so there it remained, frigid and crying, until I went to the tree and stretched to the very height to reach the kitten. The kitten *had not learned to back down!*

When we have made mistakes and wronged our brethren, we must back down and admit our faults. The Bible says, "Confess your faults one to another, and pray one for another." That does not mean that we are to go out and tell all of our friends our faults, but it does mean that when we have wronged others, we must back down. One of the signs of true greatness is to admit that one has made a mistake.

Peter was willing, so he was cleansed; but Judas, that proud, dignified disciple, who was not only proud but stubborn as well, went out that night and closed the door behind him; he went out into eternal oblivion, because he refused to be cleansed by the Master. He would not confess his guilt.

As we participate in this ordinance of preparation it is a symbol to the world that we acknowledge our guilt, that we are willing to back down, that we acknowledge we have made mistakes. We go to our brother and seek a reconciliation. It might be to husband, wife, children, some officer in the church, someone in the neighborhood. Then we go to God and confess to Him and seek His forgiveness. What a thrill comes into the heart as we enter into this ordinance of service and realize that

it is a symbol of inner cleansing! May there be no pride ruling in our hearts this day, but may there be a willingness to acknowledge our guilt and cry out from the depths of our souls to the Lord Jesus for forgiveness, and then we shall have the assurance that we have been cleansed from all sins. "As far as the east is from the west, so far hath he removed our transgressions from us," is the promise. They will no longer be seen. This is our privilege. It makes this service most sacred. He who refuses to participate in reality is telling the world that he is not guilty, that he is aloof from the temptations of life and has not made a failure, or else is acknowledging his stubbornness and is acting the part of Judas. Let us take the part of Peter today, and even if we have had pride in our hearts, let us say, "Not my feet only, but also my hands and my head."

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

—ISAAC WATTS

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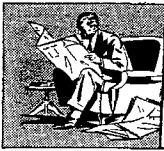
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# NEWS *From Current Journals*

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

¶ Americans must not be deceived by "reports of increased church attendance" into thinking a deep and genuine religious revival is under way, Lt. Gen. W. K. Harrison, commander of the U.S. Army's Caribbean Command, said in Washington. Speaking of America's spiritual life, General Harrison asked the delegates to answer for themselves the question "Just how real and effective is this alleged religious trend?"

"I think," he said, "that the answer is to be discovered in the type of prayers which the people are frequently called upon by various spokesmen to offer up to God. There are prayers for peace, disarmament, safety, rain, and many others. The one objective is to gain something for ourselves. . . . Men do not appear to feel any real obligation to God."

General Harrison observed that too many Americans are like the soldier in the foxhole who ordinarily profanes God's name a hundred times a day, yet in time of trouble calls upon a God who really is unknown to him. "If the American people desire that God hear their prayers," he concluded, "they must truly turn to Him, away from self and sin."

¶ Worshipers at Centenary Methodist church in Syracuse, New York, present admission tickets each Sunday. The Reverend Lloyd V. Moffett, pastor, says the novel idea has increased attendance at services. The tickets are mailed to members and friends the first of each month with the regular church newsletter. When the worshiper enters the church he deposits the ticket, on which he has written his name and address, in a box. After each Sunday morning service Mr. Moffett takes the tickets to his office where he and the church secretary keep an individual record for every family.

If anyone forgets his ticket, he can still attend services. Mr. Moffett said the plan enables the pastor to keep track of the church attendance habits of members and other residents of the area and aids him in his visitation program.

¶ In unprecedented action the United States Air Force is paying for a new church in the tiny southwest Ohio community of Ithaca. It was on April 13, 1954, that an Illinois National Guard F-51 fighter plane, flying over Ithaca on a routine mission, dropped two wing tanks filled with high-octane fuel. One of them plummeted 6,000 feet into the 50-year-old Evangelical United Brethren church and turned it into a holocaust. Cause of the freak accident was never determined officially. Last spring the Air Force, through a special act of Congress, appropriated \$112,500 for a new church.

¶ Dr. Ralph W. Sockman, in a lecture in Evanston, Illinois, criticized "peace of mind" Christianity. "Current preaching," the New York Methodist minister said, "tends to emphasize Christianity as security rather than Christ as Saviour, but real peace of mind results from adjustment to God, not an adjustment to the passing flux and change."

¶ Protestant clergymen in Johannesburg, South Africa, report an "unprecedented" revival of interest in religion among South Africa's youth in the past two years. Membership in Christian youth organizations has increased by 25 per cent during the period and young people are "flocking to church by the thousands," they said, adding that the revival has been "so marked and so sudden" they are unable to fully explain it.

¶ A 73-year-old Minneapolis atheist has started legal action against the United States Government in an effort to force it to end the employment of chaplains for the armed forces. Frank C. Hughes claims that use of tax money for payment of salaries and allowances to chaplains is illegal.

Acting as his own attorney, he drew up a complaint against Ivy Baker Priest, treasurer of the United States, and mailed it to Washington, D.C., for filing in the Federal District Court there. In paying income taxes assessed against him, Mr. Hughes says he is "forced to pay a part of the cost of promulgating religious doctrines, which he abhors, and is obliged to support, financially, religion entirely alien to his own." Thus, he maintains, he is denied the freedom of religion guaranteed in the first amendment to the United States Constitution.



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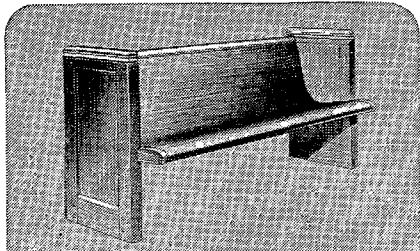
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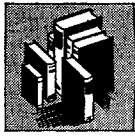
¶ East German Communists are developing ceremonies to take the place of Christian baptism, marriage, and funeral rites. The rites announced by the Communists are:

1. "Name-giving" ceremonies, to be held on Sundays in the offices of public registrars. Birth certificates will, if desired, be handed over to parents in "a solemn form." 2. Similar ceremonies will be provided for newlyweds. Upon payment of an extra fee a small band will play "suitable music." 3. In the case of funerals Communist functionaries will be available for speeches at the graves of the deceased.

¶ IN BRIEF.—There are now 141,733 more bars, cocktail lounges, and liquor stores in the United States than churches, synagogues, and temples of all religious groups. . . . Church construction set another new monthly record—\$70,000,000—in September, 1955, the Departments of Commerce and Labor reported. . . . Police recruits in New York will take a course in moral and spiritual values, first of its kind in the country. . . . Religion is dividing rather than uniting one out of every five Protestant families, a Chicago church official reported. . . . A Montreal bylaw requiring stores to remain closed on six Roman Catholic holy days of obligation, and the provincial statute on which it was based, were ruled invalid by the Supreme Court of Canada in Montreal. . . . Clergymen dropped from the upper 30 per cent of salaried workers in the United States to the lowest 30 per cent between 1939 and 1949. . . . Scientists of the archeological museum at Plovdiv, Bulgaria, report the discovery at the nearby village of Komatevo of the foundations of a large three-aisled early Christian church, dating from the fifth century. . . . Every public school in America should have an adjoining religious educational building, an official of the National Council of Churches said in Minneapolis. . . . Fifty-one of the 256 presbyteries of the Presbyterian Church in the U.S.A., including the first and third largest in the country, have voted in favor of ordaining women. Only three presbyteries have thus far rejected the proposal. . . . Contributions for all purposes to 47 Protestant and 2 Eastern Orthodox communions in the United States reached a record total of \$1,687,921,729 in 1954, with highest per member giving in the United States recorded by the Wesleyan Methodist Church, whose per capita total contributions amounted to \$176.91. Seventh-day Adventists were second with \$173.94. . . . A page from a Merovingian Bible in the library of Yale University's Branford College has been authenticated by the world's leading music historians and scholars as the earliest-known Christian music manuscript.

**"Adventists are specialists in training congregations to work; but we should also be specialists in training congregations to worship."**





# For Your Library BOOKS...

*Speaking for the Master*, Batsell Barrett Baxter, The Macmillan Co., New York, 1954, 134 pages, \$2.50.

Unique in its field, Batsell Barrett Baxter's *Speaking for the Master* seeks to give in the compass of fewer than 150 pages the foundations of public speaking, with emphasis on the needs of the average Christian layman. The book probably fills two needs among Seventh-day Adventists. It provides a basis for practical, applied study for the layman who must work alone and develop normally effective speaking sequences; and it provides a basis for adult education in the church when the wide-awake pastor conducts a class in public speaking for the members of his congregation.

The sixteen chapters of this very practical guide to successful speaking include studies in public prayer, in making church announcements, in oral Bible reading, in religious talks, and in voice improvement. Frequently examples accompany the theory of the text, and well-planned activities appear at the end of the chapters. *Speaking for the Master* is the fruit of Dr. Baxter's more than fifteen years of preaching and teaching experience. The author's *The Heart of the Yale Lectures* has been favorably received by many Seventh-day Adventist preachers.

This reviewer's personal acquaintance with the author, and his recognition of the soundness of the principles stressed in this new book, prompt an unqualified recommendation for its use among Seventh-day Adventist laymen who aspire to be better Sabbath school teachers, church officers, gospel salesmen, Bible instructors, and the like. The book is a challenge to ministers to conduct adult education classes in public speaking for church members.

CHARLES E. WENIGER.

*People's Padre*, Emmett McLoughlin, The Beacon Press, Boston, 1954, 288 pages, \$3.95.

This is more than a revealing account of a priest's withdrawal from the priesthood and his church; it is also a warm, human story of a man whose fervent desire was to bring health, hope, and purpose to other human beings who had none of these things, and who, because his ecclesiastical overlords opposed him, broke with his church, and followed his desires notwithstanding. This is a most readable autobiography of this man's spiritual pilgrimage from priest to citizen, from bondage to freedom. It is really a great story, a human drama stranger than fiction, told without bitterness or vituperation, a straightforward recital of facts that will deeply stir those who read it.

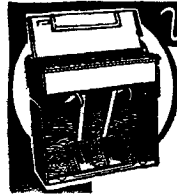
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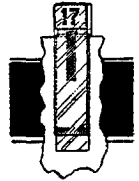
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## Southern Asia

(Continued from page 28)

Following the meeting, as we were preparing to leave for the railway depot, our gracious host, Evangelist Farthing, generously reiterated the glowing and grateful tribute he had paid the Voice of Prophecy work during the meeting, in his introduction of the guests for the evening. Then he added:

"I want to be very frank and tell you that most of my baptisms are the result of the initial work done by the Voice of Prophecy broadcast and Bible schools."

Immediately there flashed before me the words of Paul in 1 Corinthians 3:6, "I have planted, Apollos watered." But more than that, the words of verses 8 and 9, "Now he that planteth and he that watereth are one. . . . For we are labourers together with God."

We left Madurai with a feeling of gratefulness to God for workers like Evangelist Farthing, who are working with such passionate fervor and who are keenly alert to the grand area of cooperation to be found as the evangelist links his efforts with the powerful postal and broadcast endeavors of the remnant church.

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## Peter and John

(Continued from page 52)

ent responsibility. And even in eternity the crowns of some will have many more stars than others. Let us do our work faithfully, not comparing ourselves with others but faithfully obeying the voice of the Holy Spirit. Let each worker be responsible to the Master for *his* service. This attitude on the part of the worker in the cause of God will bring greater blessings to him and greater results in the salvation of souls. That kind of servant receives his glorious recompense.

You remember how Peter received his commission from the Lord. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me" (John 21:18, 19). It must have been a dramatic moment for Peter when the Lord told him his work and how he would have to follow in his Master's footsteps, even unto crucifixion for the crime—according to the Roman conception—of preaching the gospel.

This solemn command from the Lord made a deep impression on Peter. At that moment he suddenly noticed John passing by, and knowing that

Jesus loved John very much, he said, "And what shall this man do?" Peter felt that if the Lord was giving him a difficult assignment, John should have one too. He did not think it would be fair for him to suffer such consequences for preaching the gospel while John might have it easier on the same salary! Jesus kindly rebuked him for these thoughts: "If I will that he tarry till I come, what is that to thee? follow thou me." w. s.

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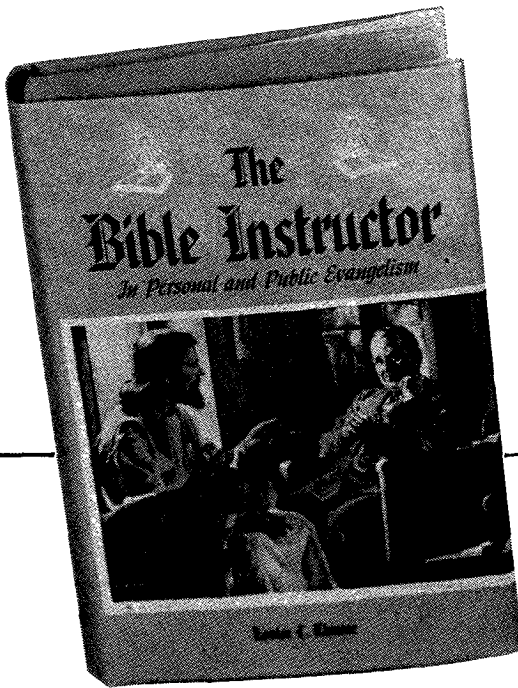
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## THE GIVER WITH A MOTIVE

To EVERY minister there comes the problem of accepting or declining to accept certain gifts from church members. Gifts are often the sincere, heartfelt expression of gratitude and Christian love, and the understanding pastor will know when to accept them as such. But it was the wise Solomon who suggested moderation in gift receiving lest it have a corrupting influence on the man of God.

The giver with a motive must be discouraged in his giving and corrected in his living. Cursed be "the tie that binds" the hands of the minister who has been softened by the gifts of the guilty. The man who says "I'll receive their gifts but rebuke their sins" is to be commended for his conviction, but one finds less praiseworthy his ignorance of human nature.

E. E. C.

## DIVERSITY OF CHARACTER AND PERSONALITY

OFTEN a loving personality is considered a sign of weakness in one who lives up to principle. But is this really so? Take the experiences that preceded the crucifixion of our Lord Jesus Christ. The powerful orator, Peter, betrayed his Master, denied Christianity, practically made himself an apostate when he was questioned by a servant girl. But John, the loving, sympathetic disciple, was firm in principle, firm in the truth, firm in his belief in Christ. He followed Christ right into the courtroom of the high priest's palace, and when He was crucified, John stood faithfully near the cross.

Jesus, knowing Peter's heart and his deep and sincere love for his Lord, restored him to the ministry. Notwithstanding his great denial, He commanded him to "Feed my lambs," "Feed my sheep," "Feed my sheep."

If Peter had lived in some future time of the world's history and had made the same mistake, perhaps a committee would have said, "You can be restored to church membership, but you cannot be reinstated in the ministry." In fact, I wonder if today we would let him pass out the songbooks in an evangelistic meeting, much less preach a Pentecost sermon.

Sometimes it is difficult to forgive and forget some unfaithful or unkind deed of a fellow minister, and after many years an error or an undesirable trait of character or habit is referred to as currently existing, when the man may have changed into a saint of God. It is well to remember the experiences of Peter. Through the confidence Jesus placed in him, notwithstanding his past undesirable traits, he became a powerful preacher for the salvation of

thousands of souls, and a faithful martyr. It is an inspiration to a worker to be faithful and loyal when he knows that he has the confidence of his collaborators in the cause we all love.

The Lord does not expect us all to be of the same mold. He wants us to be united in the faith, but He uses a diversity of character and personality.

W. S.

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CHURCH MEMBER

has his share of spiritual problems. In addition, there are the normal everyday problems consequent to man's material existence. Add to this the cross he bears in his neighborhood because of his "peculiar" religion, and we have a soul in need of comfort and encouragement sitting in our pews on Sabbath morning.

Now the question before every preacher is, What exactly do we have to offer that starving soul? Are we expected to put on some high-pressure program? To feed the spiritually hungry and to quench the thirst of the soul we need more than a well-documented defense of the faith aimed at some enemy who seems to be making inroads on the flock. And the minister must be more than a peddler of "pulpit patent medicines." Moreover we must realize that the pulpit is a poor place to attempt to cure a moral offender. A visit to his home will accomplish far more than all our oratory.

Let us think about our worshipers. When they leave the church on Sabbath is there an abiding conviction in their hearts that God has spoken to them? Can each say with the psalmist, "He leadeth me beside the still waters. He restoreth my soul"? The thoughts of the sheep for their earthly shepherd are largely a reflection of the thoughts of the shepherd for his flock.

In troubled waters men need to hear a voice saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God."

E. E. C.

## PETER AND JOHN

SOMETIMES we might pity ourselves as workers in the cause of God, thinking that our load is heavy while some fellow worker has a more pleasant task or a better position. Such thoughts should never be permitted to enter our minds. If God wants me to be on the fighting front lines of His cause, and to suffer anguish for the salvation of souls, let me rejoice. I should never look back and contemplate with dissatisfaction or envy the work of my fellow laborers. God gives each one a different job, a differ-

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