



# The MINISTRY

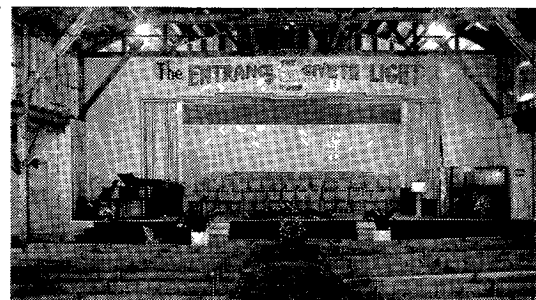
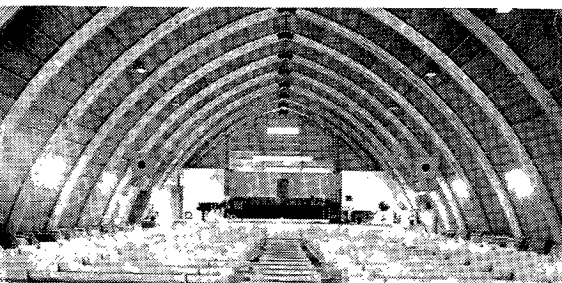
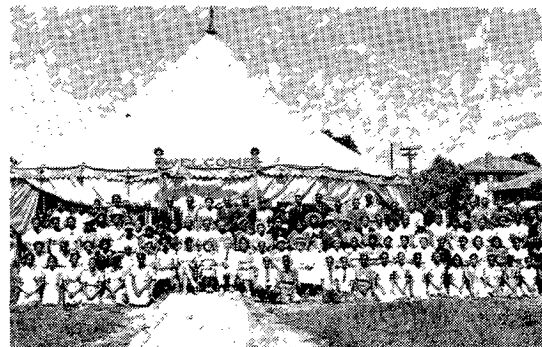
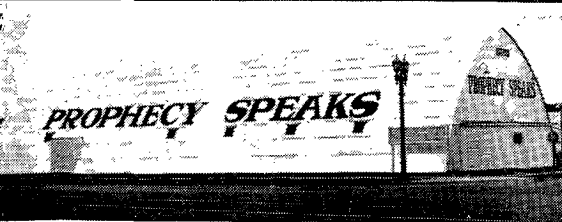
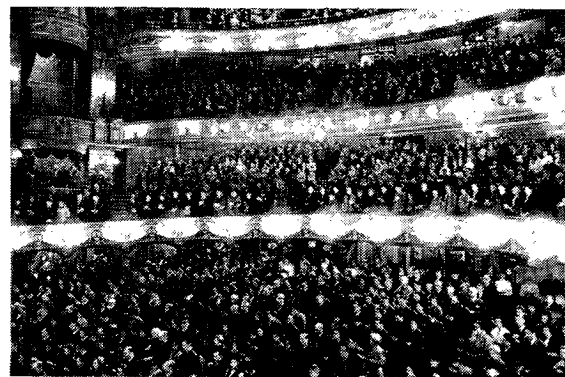
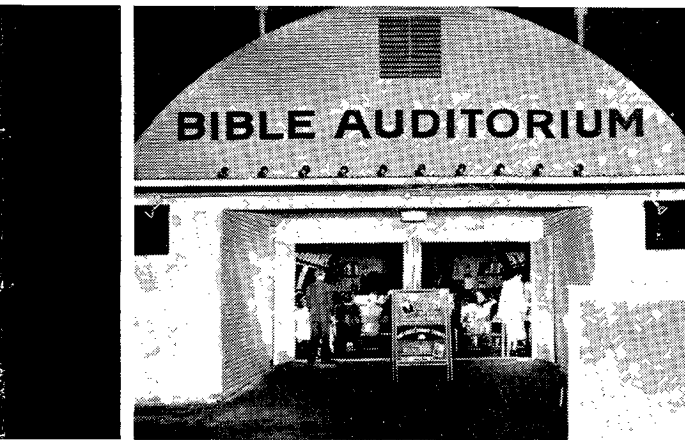
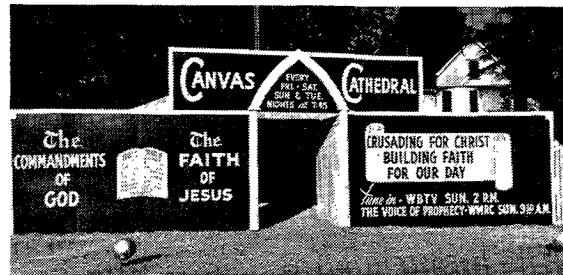
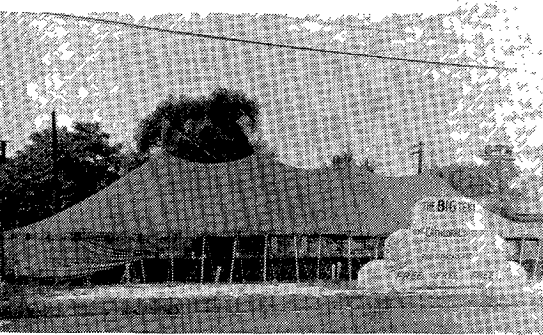
FEBRUARY

1966

## Public Evangelism

TENTS, TABERNACLES, and THEATERS

The dynamic history of Seventh-day Adventists



# *IF* God Is Dead

What It Would Mean If the "God Is Dead" Theologians Were Right

(A discussion of the "God Is Dead" theory)

**D. A. DELAFIELD**

Associate Secretary, Ellen G. White Estate, Incorporated



KATHARINE, the wife of Martin Luther, rushed into his study where the Reformer sat in gloomy introspection one day and declared, "God is dead!" She did this to awaken the great man to a realization that his worries were as unreasonable as her words, and the surprised move

had its desired effect. Luther saw how preposterous was her declaration and how equally ridiculous were his worries. He leaped to the defense of the living God and declared that God cannot die and began to act like a man who believed in Him.

Today, four prominent theologians (they have been called Christian atheists) have announced, as Katharine did, that "God is dead." \* They seek through this bizarre teaching to startle the world into a new search for the better life. If God is dead, they reason, then man had better take hold of himself and start living right.

Now Katharine didn't mean what she said, but apparently the quartet of young theologians concerned actually believe in the demise of God. Stop and think for a moment what it would mean if they were right.

If God is dead, then puny little man, the creature, has outlived his Creator. An "ailing" God could not survive the pressures of administration in a complex world. We are called upon to mourn the passing of the Infinite One. And little man has survived the Being who made him!

Unprepared to face developments in a world torn with tragedy and sin, the Lord

God has "folded up." He couldn't handle a world gone wild with sin. So the child of God's creation has destroyed Him by his incorrigibility. Just how God died I cannot grasp from reading about the new philosophy. Perhaps it was with disappointment or a broken heart. God just wasn't big enough to deliver the world from its problems.

But finite man is still around, very much alive, and standing up remarkably well under the strain of it all. The implication of it is that man is stronger than God, his life more durable and resilient. Man is better prepared to live with himself than is God. Henceforth it would seem that man is to be in charge of this world. We have a new administration. Now we can sit back and see how the leaders of the human race will handle the gross situation. If man has survived his Maker, he should have insights that would enable him to see beyond the shadows to the sunlight. We can sit back now and see what this cold world is going to be like without God!

## *Heavenly Funeral Dirge*

Just who man should worship from here on is not clear. The new theology sounds like a funeral dirge. They have torn down the image of the living God. Now the pedestal is bare or, worse still, we see enshrined there a substitute God—a dead God. Then whom shall we worship? To some minds the following alternative is suggested—there may emerge a "God above God" to take the place of the deceased One.

I have always understood the first law of all good religion to be this: "Something better is the watchword of life." But is a dead

God better than a living one? God wasn't doing so badly! Man, however, was making a mess of things. If perhaps the old man of sin in human nature could die, it would have solved the problem. But, no, it is easier for man to destroy God than to mortify the deeds of his flesh and to be crucified with Christ.

What every serious student of human nature knows is that whether God has been proclaimed dead or alive, the bulk of humanity will go on worshipping the gods they have made for themselves—sex, salary, fleshly pleasures, money, and position. In all seriousness, isn't it just possible that the "God is dead" movement is really just another attempt on the part of idolatrous man to create a method for forgetting God that will justify man's selfish method of worshipping himself?

### *God's Obituary Notice*

Really, my friends, there are some devastating alternatives to the worship of the living God that have been created by the new cult of the dead God. For with the death of God comes also the death of prayer, of faith, of reverence, of the church. This quadrangle of spiritual resource and power is now annihilated as much as the blessed Trinity or Godhead by the new blasphemy. Stop and think about it if you will. Man cannot

pray any more, for if God is dead, there is no Supreme Being to hear and answer his prayers. Ancient Israel accused God of deafness because He did not hear and answer the prayers of a rebellious people. But the modern theologians have outdone apostate Israel of old. They have accused God of more than deafness; they have charged Him with deadness. They have obliterated the Lord who is the only hope of His people today.

But modern man stopped praying when his prayers weren't being answered anyway. It is easy to conclude that God is dead when the heavens have turned to brass over men's heads. But why does not God hear man's prayers? Because antinomian man has turned his ears from hearing the law. So his prayers have become abomination (Prov. 28:9). How can God help rebel man until he stops rebelling? "O Lord God of hosts," prayed David, "how long wilt thou be angry against the prayer of thy people?" (Ps. 80:4). The margin reads: "How long wilt thou smoke against the prayer of thy people?" Here is a picture of a God very much alive and a strong suggestion that man would perish in God's anger if he did not cease to break God's just laws.

So you see, when God does not answer man's prayers anymore—man, the rebel, the commandment breaker, obliterates bluntly

## **Beginning Today**

### **Adventist Evangelism in the Twentieth Century**

#### **"TENTS, TABERNACLES, AND THEATERS"**

**HOWARD B. WEEKS**

This is the dramatic story of Seventh-day Adventist public evangelism in the twentieth century—beginning with the remarkable events leading to the sudden breakthrough in city evangelism by A. G. Daniells in Portland, Maine. This happened just fifty years ago—in January and February, 1916.

This series of articles, excerpted from a doctoral dissertation now being completed at the Michigan State University, will portray the major developments and personalities in public evangelism—Adventist and otherwise—during World War I, the "roaring twenties," the Great Depression, World War II, and on to the present time, concluding with an analysis of attitudes and expectations of present-day Adventist ministers concerning public evangelism.

This review of the past and forecast of the future will speak volumes as we strive for a more effective evangelistic work today.

The first article in this series begins on page 24.

the living God from his thinking by the neat expedient of an obituary notice! The anti-nomian philosophy succeeded in nailing God's law to a cross. Now they have pinned the Creator God on the nearby cross and destroyed Him. Dead law, dead God. Bury the law, forget it; bury God, forget Him too.

With God gone, faith goes also. It is not reasonable to have faith in the dead—no, not even in a dead God. A living God, yes; but not a dead God. Why believe in Him? The One whose promises suggested a substance to hope for is now dead and buried; the object of faith is gone.

Said Jesus with prophetic foresight, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). A negative answer was implied. No, there will not be much faith on the earth except among those who have the faith of Jesus, who keep the commandments of God, and who hold to the testimony of Jesus. It is these people who proclaim the message universally, "Worship God" (Rev. 14:7). To them God is anything but dead. He is the living God!

#### *Impotent as a Graven Image*

With the Christian atheists abolishing God for us, who shall mankind have faith in? The figure of a dead God is even more disconcerting than a helpless wooden idol. An erstwhile deity is as impotent as a graven image. Neither can hear nor see nor feel nor understand—neither can they answer our prayers. "He [man] maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. . . . He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand" (Isa. 44:15-18). With the demise of faith in God at the center of worship, man reverts to faith in himself, with self at the center. Humanity is hailed as God. This is unvarnished humanism. The cult of the dead God is an ideological mask that poorly conceals man's weak physiognomy. It is an old trick of Satan—putting

man in the place where God should be as the Living One. It is the mystery of iniquity that has operated historically for centuries in fulfillment of the text of Paul that a man of sin should sit "in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4).

There are many popes in the world—many heady theologians whose hearts have been lifted up and who have corrupted their wisdom by reason of their brightness, echoing the words of the first "star" to shine in his own light, "I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14:13, 14). But, alas, like Lucifer it will be seen that they are falling stars. "Thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" (verses 15, 16).

#### *A Few Flowers on the Tomb*

Really, when we stop to think of the "God is dead" philosophy, we wonder how a reverent theologian could have conceived the idea. A sense of the living presence of the Lord must have departed from these men. They have lost the sense of awe. And those who accept this sophistry of Satan will find that the hush of sacred happy moments in the still silence of the sanctuary of God will become a vacant memory. A funereal melancholy will come over the heart and the worship place where man before has grasped for healing silence. Henceforth going to church will be like going to visit the grave of our beloved dead to place a few flowers on the tomb. But there is no real communion, no restorative silence, as we find today in the worship of the living God, only depressing gloom.

For well over half a century irreverent philosophers and theologians have left us confused as to their ideas about God and His place in human affairs. The natural results of this agitation have been dim views of God as an ailing, sick, and hopeless deity. It is easy now to say that He is dead. But think of what this does to worship; what a

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#### American Bible Society Advisory Council

Receiving a page from the book of Romans printed in Burmese at the advisory council of the American Bible Society in New York are (left to right) Pastor Duane S. Johnson, associate secretary, General Conference of Seventh-day Adventists,

Washington, D.C., and the Reverend John T. Kellman, minister of the Russell Institutional C.M.E. Church, the Bronx, New York.

Making the presentation is George Amann of the society's production department. The page was printed on a press sent to Burma for Bible publishing in 1816, the year of the society's founding. Delegates from 81 Protestant and Orthodox denominations designated 1966 as "The Year of the Bible" in honor of the society's 150th anniversary in May.

They also unanimously approved a "strategic plan to implement the Supreme Court decision" by placing modern Bibles in public and public school libraries as a means of increasing knowledge of the Bible. The vote emphasized the need for modern Bibles in terms of easy-to-read trans-

lations and up-to-date formats, and stressed the fact that the Supreme Court decision placed no ban on the Bible as a cultural and historical source.

The delegates, who represented 95 per cent of the Protestant and Orthodox church membership in this country, also approved unanimously a drive by churches to enlist 10 million new Bible readers.

gloomy, despondent outlook this presents toward the worship of God. And in this context, why worship at all? If there is no one to hear, no one to be praised, no one to hear our prayers, no one in whom we can have faith, why worship?

But let us return to reverence. With the loss of reverence and the suspension of awe for God and things holy come the loss of respect for all human authority. If God is dead, we respect Him no more. We expected God to live forever. He has let us down. He should be living; He should not be dead. What happened to Him anyway? Has the whole concept of God been a myth? How can God die? But He is dead. Those who should know say so. So respect for God goes "down the drain."

And if we have no respect for God, then why should we respect anybody? If the Supreme Being cannot be respected, is it possible to respect inferior beings? The unhappy consequences that could result socially, as well as religiously, do not make pleasant thoughts—loss of respect for police and civil authority, insubordination, law-breaking, violence, chaos. The world has yet to see what will happen when a world

takes God completely out of their reckoning.

#### *The French Blood Bath*

A moment's recollection provides an example of godlessness in history on a national level—the blood bath of the French Revolution late in the nineteenth century. Remember what happened when Frenchmen of Paris enthroned the goddess of reason, a common prostitute, in place of God. And men deified the symbol of their lusts and pride and unbelief. The Revolutionary Republic expelled God and the Bible from their thoughts. For three and a half years France was a proclaimed atheistic nation, and with this rejection of God the nation nearly died. This example in history was intended to teach the world what would happen when men dethroned God and excluded Him from their reckoning.

It is the sense of the presence of God in man's life that is the greatest deterrent to evil doing. Suppose that Joseph had been victimized by the doctrine of the dead God. He would have lost the sense of awe and reverence that abides with a man who dwells in God's presence. Potiphar would have lost

his wife; Joseph would have lost his soul; and Egypt would have had no deliverer. "How then can I do this great wickedness, and sin against God?" (Gen. 39:9), said Joseph. The concept "Thou God seest me" restrained Joseph and kept him from the adulterous act.

Daniel and his three companions experienced a presence in the fiery furnace. Christ was there. The presence saved them as the presence of God still saves all who believe today.

### *Only the Ghosts of God*

And all this is closely related to man's conscience. If faith, prayer, reverence, and hope are gone—if these strong arms of the church have become casualties of the "God is dead" teaching—then man's conscience is dead too. What voice will speak to man henceforth saying, "This is the way; walk ye in it"? It will not be the voice of God; it will be the voice of the impostor Satan. With only the ghost of God remaining to torture man with fear, the outlook is bleak. The ringing voice of duty and moral responsibility is silent. What hope is there now for clear guidance and direction? All who go down into the pit are silent: said an inspired voice. If God is dead, His voice is silent too. So conscience goes with faith, hope, reverence, love, and all life's best things. Spiritual restraints and duties no longer disturb or challenge man. Poor degenerate man is left now to degenerate even more. But there is one consolation. He can do what he pleases at last. Maybe this is what the Christian atheist really wants. At last man can have his own way. All the ties to duty and responsibility are broken. Freedom has come at last! But with what bitter results.

And if God is dead, what shall be done with the Bible? And what shall happen to the church of God? It is impossible to believe that God is dead if one believes what the Bible says. Divinity cannot die. It is God who casts death and hell into the lake of destruction (Rev. 20:14). Thus all things are under God's feet, that the Supreme Being may be all in all. Death and hell are made subject to the Mighty One. The picture the Bible paints of God is a picture of a triumphant God who lives after sin and sinners die. God the Creator survives; sinful man does not. And God's Son said, "I am Alpha and Omega." "I am he that liveth, and was dead; and, behold, I am alive for evermore" (chap. 1:11, 18). "Death," said

Paul, "hath no more dominion over him" (Rom. 6:9).

### *We Might As Well Quit!*

It is a living God we worship, not a dead God, and the church was ordained to proclaim the good news of the living God to all mankind. Let us not be recreant in this duty. But what need is there if God is dead? The new "Christian atheists" are actually suggesting that the church close shop, shut its doors, and go out of business. The stock in trade of the church is Christ, God the Father, and the Holy Spirit. If the Trinity is gone, our shelves are empty; our stock is sold out; we might just as well quit.

In conclusion I must say that I do not know who is holding the physical world together now if God is dead. But there is a togetherness in the atoms of the material world that suggests a continuing source of power and cohesiveness and life. Numerous scientists in reverence speak of this power as God. The new theologians have robbed these reverent scientists of their God. The secular scientists have been outsecularized by the so-called religious teachers of our time. False religion has betrayed its own confidants.

Satan has been trying to kill God for a long time. Said Jesus to His enemies, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. . . . Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:40-44).

On the cross Jesus was murdered. He rose from the tomb and declared, "I am Alpha and Omega. I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:11-18). There will never be another cross for Jesus. There will never be another tomb or burial place. Death hath no more dominion over Him nor over His Father.

### *The Lord Shall Laugh*

We must reject the new Christian atheism, the new blasphemy, with the words of the Lord Himself. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2:4). Men truly have become "vain in their imaginations, and their foolish heart was darkened. Professing

themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1:21-23). "For this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11), "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. 1:25).

\* See *Time* magazine, Oct. 22, 1965, p. 61.

## A LETTER TO CHURCH LEADERS

### "The Silent Adventists"

For some time we have felt a growing conviction regarding an ebb in the use of the name "Seventh-day Adventists" in connection with many important functions and operations of the church. For lack of a better title, we choose to call this general trend "The Silent Adventists."

We preface these thoughts by saying that we have no "burden" against anyone; we simply want to reverse the trend, for reasons which are mentioned below:

**ITEM:** A number of Seventh-day Adventist hospitals are changing their names these days. The new name, more often than not, does not carry any indication of the hospital's connection with the Seventh-day Adventist Church.

*"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind."*—*Testimonies*, vol. 1, p. 224.

**ITEM:** Many, in fact most, of the buses that carry Seventh-day Adventist young people to Seventh-day Adventist academies carry no indication of the school's connection with the Seventh-day Adventist Church. The names of many of our academies have no connection with the church.

*"No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark."*—*Testimonies*, vol. 1, p. 223.

**ITEM:** A growing number of Seventh-day Adventist churches are changing their names, with the new name making no mention of the name of the Advent faith. The word "community" seems gaining as a substitute for the name Seventh-day Adventist.

*"Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me . . . advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner . . . is to be borne through the world to the close of probation."*—*Testimonies*, vol. 6, p. 144.

**ITEM:** In an increasing number of written articles, aimed at Seventh-day Adventists and non-Seventh-day Adventists alike, the name is either not used at all when it might be used naturally or the name is abbreviated "SDA." Only to a minute fraction of the public do these initials suggest the name Seventh-day Adventist. To altogether too many it is confused with "LDS."

*Never for one moment should the impression be given to anyone that it would be for his profit to hide his faith and doctrines from the unbelieving people of the world, fearing that he may not be so highly esteemed if his principles are known. . . . Every Christian is to be a light, not hid under a bushel or under a bed, but put on a candlestick, that light may be given to all who are in the house. Never, from cowardice or worldly policy, let the truth of God be placed in the background."*—*Testimonies*, vol. 6, pp. 144, 145.

We believe, and we feel you do too, that any trend to hide the name of our faith, no matter how well intentioned, should be reversed. And that is the challenge we would like to lay upon you.

In your important responsibility your view, your voice, moves the part of the church you are responsible for in one way or another. Whether you like it or not, people do things or they do not do things because of positions you take, speeches you make, counsel you give.

The tenor of the Spirit of Prophecy regarding the matter of the church name leaves little doubt that every Seventh-day Adventist hospital should carry the name of the church in its name; every Seventh-day Adventist church, academy, elementary school, and school bus should bear the name "Seventh-day Adventist" somewhere in its title.

Every article written for the non-Seventh-day Adventist public should use the name of our faith unless such use would appear grossly unnatural. The name of our faith should be written out, not abbreviated, in articles written for our denominational journals.

We earnestly seek your help in reversing this trend which, whether we like it or not, puts "the truth of God . . . in the background." Thank you for the help we know you will give in this matter. Taken from the *Pacific Union Recorder*, Oct. 25, 1965.

HERBERT FORD, Secretary  
Public Relations Dept.  
Pacific Union Conference





RECENTLY the editor of THE MINISTRY asked me a question which apparently has been on the minds of a number of our men. "With all the developments and spending in education today," he asked, "do we think our schools can 'keep up' without taking money from the Government?"

He then pointed out the fears of some leaders that because much of our church money has recently gone into our schools, evangelism may suffer.

Our boards, of course, are human and are bound at times to accede to pressures of current events and local calls. More often than not, this shows good judgment. By necessity, today is education's heyday. These trustees would be derelict if they did not take note of the remarkable ground swell in education and react with it.

This does not mean for a moment that we will forget the great and glorious challenge of public evangelism. It does not infer that our attention to education, medicine, literature, and other forms of evangelism will efface the mighty profile of the public effort. Nor does it suggest that our conferences turn their backs on the struggling

# *Can We Finance Both Evangelism and Education?*

RAYMOND S. MOORE \*

Let us look at the second point first. Through the history of our church there necessarily have been shifting emphases in our denominational spending. Sometimes the medical work has seemed to claim more than its share of the funds. Other times it has been publishing or evangelism or church building that has caught the collective imagination. Presently in the North American Division it appears to be education, and this time because of the explosion of knowledge it seems a greater than usual threat to those who have other primary interests.

## *Bias or Balance?*

The distribution of our church moneys has been remarkably balanced through the years, even though our professional biases may sometimes hint to the contrary. For example, while president of hungry colleges I have sat on sanitarium and hospital boards, tempted to envy funds allocated to them until I reminded myself of my responsibility to medicine also.

local pastors. To them a few dollars for public meetings can mean a transfusion of new life—and an awareness that the conference is as much a big brother as a collecting agency.

Yet, as many of our leaders have discovered, some to their surprise, our schools, our medical work, and our literature and radio-TV evangelists—along with personal work by pastor and laymen—do constitute basic and productive evangelism. We should not do one and leave the other undone.

But must our schools drain our treasuries? I think not. Our God has infinite resources and He is a balanced God. In a Spirit-filled church there will be plenty to go around. Our mission is not to declare on these pages what this balance should be, but to see whether we can find ways of providing sufficient money for all the activities

\* Doctor Moore is Graduate Program Officer for the U.S. Office of Education. As such he is involved in counseling and evaluating colleges and universities in the United States. He points out that the opinions here are his own and do not necessarily reflect those of the Federal Government.



and arms of our church—including education—without resorting to the taxpayer's pocketbook under legislative mandate.

### *Where Does the Money Go?*

Sometimes our schools may have overspent. But great care must be taken not to overdo this talk. Many of our expenditures in education are efforts to compensate for past neglects or to catch up with growing Adventist enrollment.

Take school *buildings* for example. Our Adventist advance requires more of them. We build, operate, and maintain them. There are many building materials and techniques that are more expensive in original outlay but are remarkable for their operation and maintenance savings over the long run. These include such items as quality heating, plumbing, and lighting systems, ceramic coating on interior brick walls, good insulation, roofing, et cetera. Quality construction, without frills and with careful and advanced planning—making the best use of new materials—should be the rule for all Adventist buildings even if the original cost is higher. And in design the school should be a garden of learning, not a factory.

### *Frills or Essentials?*

While neither attractive design nor sound construction are synonymous with luxury, many institutions are finding that they can do without such niceties as expensive stone, marble, or hand-molded brick construction. Instead they use quality materials that are attractive without pretense, such as standard brick and variations of precast concrete.

Air-conditioning can be a great medium for efficiency in certain areas of a school, especially under severe climatic conditions. But it can also lead to unhappiness, and to heavy maintenance and operational expense when applied unnecessarily or without wisdom. The joint-rooms-with-bath dormitory is another frill that has emerged among Adventist schools and which relatively few major outside colleges and universities feel they can afford.

### *And Teachers Too*

Proliferation of administrative and faculty personnel also tends to push up institutional costs. We sometimes add people rather than study our methods of operation. Efficiency studies reveal this even in well-managed places.

Yet we as ministers must not jump to conclusions in our analysis of educational personnel budgets. Much of the recent rise in school costs, for example, has issued from the attempts of boards to equalize salaries of women with men and to make teacher income commensurate with that of the ministry. A teacher's pay, in general, has long trailed the minister's.

### *Easter-Bunny Curricula*

College programs or curricula that add courses without careful thought to management constitute another cause of financial concern. While most institutional advances rise out of real need, it is often true that courses and majors proliferate as energetic professors push their specialties or as administrators eye other campuses. They are wise administrators and knowledgeable boards that carefully and tactfully, but firmly, limit the offerings of their schools and colleges.

One of the first things educators look for in evaluating institutions is whether they are living within their academic means. They ask if they are offering majors or small-class courses they do not really need, or attempting research they cannot afford nor complete on a competitive schedule and which should be left to more advanced institutions.

In fact, one of the most significant developments on today's higher education horizon is the simplifying of curricula. Some institutions have reshaped their curricula so effectively that they have been able to cut their number of courses sharply. Educational wisdom can thus bring a financial lift without an academic sacrifice. There is much—more than can be told here—that some of our colleges can do in this direction. And they can be much stronger institutions in the doing.

### *Applying the Cure*

If a minister is a constituent of a school whose management gives occasion for reasonable doubt, he should make it his business to check in a professional and Biblical way. If he is a trustee, and board studies have proved inadequate, he should ask for an unbiased investigation by off-campus educational experts. This is a requirement of responsible constituency and trusteeship. It should be done in a kind but firm and businesslike way, regardless of personalities.

And the board should be as quick to rec-

ognize the handicaps under which the principal or president is working as it is to condemn him. The trustee has as sacred a responsibility to the administration as it has to him.

### *Reorganize to Equalize?*

There is another area that has implications for fiscal reality. It is the consistent balancing or equalizing of our school programs—mentally, physically, and spiritually. God invariably blesses such an operation. In fact, it is a firm condition of His fullest blessing. This is of particular concern as our colleges race to keep up with enrollment demands, even though some already are so large that the maintenance of this desirable balance is difficult.

We realize that there will always be sharp arguments for larger schools. Yet in all this matter of equalization we will eventually find that the more oversize we build our schools, the more we preclude the vital balance of worship, study, and work, as well as the infinite blessings that are promised in its train. Seldom if ever will we find in debt an institution that has protected the balance of the head, heart, and hand as prescribed in the Spirit of Prophecy writings.

There are reasons to believe that the time has arrived for us to take regional and national inventories and to plan new academies and colleges. It would mark a new era of denominational maturity if we would somehow discard our somewhat provincial competition between schools and step out together in comprehensive, cooperative planning with an over-all goal of balanced education.

### *Holding Hands*

These times demand cooperation between our higher institutions and even between elementary and secondary schools. The world has *much* to teach us here. The attempt of an Adventist college unnecessarily to duplicate high-cost equipment or courses that can be found in other Adventist colleges is generally a serious financial drain in buildings, equipment, and operation.

We would do well to restudy our entire church college structure, particularly in North America, with a view to total coop-

eration. This would enable most of our United States colleges to cut operational costs, sometimes sharply. Other colleges and universities are doing it across the nation—giving up a certain amount of autonomy and private ambition in the common interest of their churches. This assumes the use of common sense in treating problems of distance and of natural resources.

Elementary and secondary schools in local areas could also benefit through the sharing of specialists—reading, music, et cetera—which are hard to come by, and which few can afford alone. Hundreds of institutions are finding their cooperation a remarkable answer to many educational problems.

### *Are Universities Bad?*

A decade or so ago fears were frequently expressed that we were so busy building our church schools and advancing our church frontiers that we were ignoring a crucial need for advanced institutions—universities. Today the common concern seems to be reversed. As plans were being laid for our universities, it seemed to me that the trustees were cautiously counting the cost. These men assumed, and I believe they continue to assume, that the administrators of these institutions will gear their programs to the financial and academic resources of the church.

This is not easy in these days of educational hurly-burly. We must be patient. Pressures are ever on them to expand, intensify, and upgrade existing programs. For instance, the Master's degree is as urgently needed by our teachers today as the Bachelor's was twenty years ago. A number of our colleges as well as our universities are being called on for graduate degrees. Therefore we must be prepared to pay the price at this level, while insisting on institutional planning and cooperation.

The Doctor's degree is something else. Most doctoral curricula involve extremely heavy outlay in equipment and/or faculty costs, and are quite satisfactorily offered by non-Adventist universities, assuming our Adventist students are able and consecrated. To be sure there are a few areas where doctoral instruction should be provided by our

## WHATSOEVER THINGS ARE PURE

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The plea today is for "realism." But after all, that is no reason for finding all our illustrations on the rubbish heap of life's more crass humanity. It is not always necessary to take a picture of the harbor when the tide is out.—LOUIS H. EVANS in *Youth Seeks a Master*.

schools because of ideological conflicts the Adventist faces in non-Adventist universities. English and the biological sciences may be examples of these academic fields. But this does not mean at this time that any one of these doctoral majors should be offered by more than one institution among us.

### *Taxes for Church?*

In financing our American schools, then, do we need tax moneys? What *are* the principle issues? The one most frequently mentioned is Federal control. Denominationally speaking, it should concern us least. There are much more urgent considerations not so often heard.

The *first* is based on a single question: What is the nature or purpose or intent of our schools? If our schools were like many of church origin or sponsorship, I would see no reason why we should not take tax money for buildings and operation. These institutions of which we speak are free to select teachers from any creed and are not concerned about the proportion of their students who derive from the parent denomination. Nor are they concerned primarily about student orientation to the church. With the prominent exception of a few such as Mormon, Mennonite, Baptist, Lutheran, and Adventist schools, most Protestant education falls into this free-selection category.

If on the other hand the essential objective of the school system is evangelical and religious; if its first priority is the preparation of workers for the church; if its courses are woven warp and woof with religion, and if courses in religion are an imperative for graduation; if its overriding purpose seeks the restoration of the image of God in man; then by definition the institutional goal is very similar to that of a divinity school. In fact, it may be much *more* denominational and doctrinal and evangelical in orientation than many divinity schools. And divinity schools are explicitly proscribed in virtually all Federal aid programs. Mind you, I do not say ours are divinity schools, but their underlying purpose and *modus operandi* should be thought through.

The administration of Federal programs relies to a great degree on the integrity of the applicant institution or agency. We are the ones who must clearly discern and decide the nature of our schools. And we in the United States must determine honestly

whether they fit into the intent of the *United States* Constitution—not that of an African or European or Oriental nation, unless we are in that nation. The Government administrators will not decide our purpose for us. They will take our word.

*Second*, our schools were established on a philosophical basis unique among the school systems of the world. If we consistently follow our philosophy, we have nothing to fear. Dr. Tsunekichi Mizuno, distinguished Japanese educator, made a notable evaluation of Adventist education in the harrowing years before World War II. When speaking to F. R. Millard and his colleagues of the book *Education* and its philosophy of balance he said, "If you follow your plan you have no reason to worry. If you do not follow your plan you have no reason to exist." Our college stayed open when others were closed. Many distinguished educators have lauded our distinctive philosophy. Many have wondered that we don't appreciate it more.

The club of accreditation and worry over demands of the world all crumple or fade away under the blessing of a promise-keeping God. I wonder if here is not where our attention as a church should be, rather than assuming the posture of sycophant at the taxpayer's purse. If we maintain our uniqueness we will be appraised on that basis rather than on some of the world's more expensive criteria.

*Third*, but not by any means the least, is the question of the effect of Government support on the stewardship of the church. There are some experienced heads who point to its effect on other churches. They feel that it welcomes an attitude of "Why should I sacrifice for this building (or program) if the Government will pick up the tab?"

It is easy to rationalize otherwise, and rationale often overtakes us unaware. But the fact remains, according to the experiences of other churches, that we will probably pay a high spiritual price for easy money.

### *A Policy Needed*

Whatever we do, we should no longer delay a nation-wide ratification of our policy regarding Government assistance. Once established, we should, like the Mormons and others, make it clearly known. Otherwise our own institutions are left hanging in the air, and outside institutions and agencies will continue to think, as some

do now, that our paucity of Government grants derives from institutional inferiority rather than adherence to a principle.

#### *Answer to the Editor's Question*

I believe the editor's question can be answered best if every minister and conference worker would carry out five important actions:

1. Review his definition of evangelism and his over-all assessment of public effort. Objectivity here is difficult for the typical minister, for he is usually trained to be partial to public evangelism. Such an objective view will hardly deny the public effort its access to the conference treasury.

2. Take a long, charitable, but objective look at the church's educational institutions—at all levels—within his ken, and ensure, insofar as he is qualified, that they benefit by optimum management. His charity will overlook pettiness and areas where he is incompetent to judge, and will give the school leaders the benefit of any doubts.

3. Prayerfully restudy the unique and balanced educational philosophy presented to us by the inspired pen, realizing that God's commands are enablings and that we are His only limitations. Then determine carefully but courageously to adhere to His pattern.

4. Make cautious distinctions between (a) Government assistance to individuals (lunches, fellowships, etc.) or purchase of services (research grants, etc.) and (b) direct Government assistance to institutions.

5. Begin educating his laymen in so complete a stewardship program that the church will in reality be the center of their lives. At such times we are promised that there will be (a) fewer pressing financial appeals than now and (b) more funds—as with Israel of old—than we actually need for our work.

I believe these five actions will put evangelism, education, and Government aid in proper perspective. When that is done, the clear answer to our editor's question will be "Yes, I believe our schools can 'keep up' without taking money from the Government"—and evangelism need not suffer thereby.

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We grow a little bigger every time we measure our friends with the Golden Rule.—*James L. Colbert.*

# *Turning Barriers Into Bridges*

DON LEE

Pastor, Hawaiian Mission

THE privilege of witnessing before ministers of other denominations is not always appreciated by Adventist ministers as it should be. We develop within our own attitudes several barriers that must be surmounted in approaching these men. One of the greatest is our tendency to regard them as "substandard" Christians and thus block the channel of communication with them.

While there should be no doubt that we have a special message for the world, it should be noted that some of these men might teach Seventh-day Adventist workers basic principles in the field of service. When we arrived in this district to begin our pastorate, the local Methodist minister immediately called to offer the use of his personal auto and any other items that might be required in our becoming established. Although we did not require his assistance, a friendship developed through his contact that has had encouraging results.

This is a country district, and the local ministerial association consists of informal fellowship with two Methodists, two Congregationalists, a Nazarene, and an Episcopal minister. The Salvation Army captain also attends. Meeting for breakfast once each month, the group plans community services and discusses mutual pastoral problems. We were invited to join and began to attend soon after our arrival.

#### *Friendship, in Spite of Refusals*

When Billy Graham conducted his campaign in our area, we did not choose to participate and expected a crisis might de-

velop in our relationship with the local ministry. These men, however, maintained a friendly and Christianlike attitude.

As plans were laid for United Lenten services, we were asked to participate, but refused on the grounds that we do not follow the non-Biblical Lenten tradition. Again we wondered what the attitude of the "brethren" might be, but they continued friendly.

Toward the close of the Lenten services the breakfast meetings were devoted to constructive criticism of the speakers, and after one such session someone observed that they had not had opportunity to criticize the sermons of their Adventist colleague. We extended an invitation to visit our Sabbath-morning service and a date was set for the group to attend.

Our congregation was informed of the intentions of the ministers and kept aware of the date. Our people warmly welcomed the visitors and provided an excellent vegetarian potluck dinner in their honor following the worship hour.

#### *Uneasy for Sunday Sermon*

While visiting with these brethren in the pastor's study, we were able to point out the volumes of the Spirit of Prophecy on the shelves and briefly describe the work of Ellen G. White. At the Parish Hall before the potluck supper we explained the reason that they would find no flesh foods on the table and found these men more receptive than we had dared to expect.

The reactions of these ministers was gratifying, and we include some of their statements in this article.

The Episcopalian rector remarked: "I expected a somewhat informal service as you had forewarned us, but there was a warmth about it all that left me deeply impressed. I felt that I had truly worshiped!"

Another commented: "I had been fed spiritually on Saturday, and was left feeling somewhat uneasy for my Sunday sermon. It just didn't seem right to be in the

pulpit on Sunday after having already worshiped on Saturday."

Others were impressed by the lay participation in our service, especially by the congregational singing. All agreed that they had gained a completely new concept of Seventh-day Adventists.

Mingling with the Protestant ministry on this island has led to several opportunities. One of these men telephoned to ask whether I knew that a certain one of his neighbors was a Seventh-day Adventist. On another occasion this same clergyman's wife asked me to visit and pray for one of their parishioners who was dangerously ill and the pastor was not available. This degree of cooperation and mutual respect has given several openings for discussion of cardinal doctrines with this man.

This area of Christian witness provides fruitful contacts, but not all Protestant ministers respond to the same approach. Shortly after our arrival we went from parsonage to parsonage becoming acquainted with these pastors and found that in some instances we were not cordially welcomed. The majority, however, were friendly and willing to exchange views on techniques and doctrine.

Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock.—*Testimonies*, vol. 6, p. 78.

Every Seventh-day Adventist pastor may come near to his neighboring clergymen, praying for and with them. However, we will never successfully approach these men without regarding them as sincere men who desire to serve God. This recognition makes it possible for our workers to deal with the clergy according to the counsel of the Spirit of Prophecy. In this way we are able to turn barriers into bridges.

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During a depression we lose our houses; during prosperity we lose our homes.—*Dr. Sterling Price*.

## THE SOUND OF PRAISE

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There is an old Hebrew legend which says that after God created the world He called the angels to Him and asked what they thought of it. One of them said, "There is something lacking: the sound of praise to the Creator." So God created music, and it was heard in the whisper of the wind, and in the song of the birds; and to man also was given the gift of song. And all down the ages this gift of song has indeed proved a blessing to multitudes of souls.—*World Religious News*

# *It Began Before It Happened*

Faith for Today Reaping Evangelism

**WILLIAM LOVELESS**

Pastor, Sligo Church, Takoma Park, Maryland



IT ALL began two years before it happened. This is the simple story of an evangelistic campaign that became a profound experience for a church.

For several years the Sligo Seventh-day Adventist church in Takoma Park has carried on continuous Sunday evening evangelism. The

results have been good; the attendance has been more than adequate; but there was a large number of those who had not quite been brought to decision. In a staff meeting the ministers of the church—William Loveless, Floyd Strunk, and Melvin Tompkins—gave study to a different kind of evangelism. This evangelism would involve the careful training and preparation of the laymen of the church. It was decided with the help of V. W. Schoen, of the Home Missionary Department of the General Conference, to inaugurate a plan of lay training that would mobilize and train the laymen of the church for action.

In the fall of the same year, 1964, a lay training school was begun, staffed entirely by laymen. The school was an immediate success, with a graduating class of eighty. A second school was held during the winter, and a third school held in the late spring and summer. The solid preparation of more than two hundred laymen trained to give Bible studies and trained in the art of approaching people proved to be an invaluable service in the story you are about to read.

Through providential guidance of the Lord, that same summer one of Washington's major television stations was opened up to a local television program featuring Dr. Winton Beaven and the pastor, William Loveless, in a weekly dialog program enti-

tled "Concept." Free Bibles were offered to all who would write in, and the Bible marking plan was used on television with a remarkable response. More than seven thousand Bibles were mailed to people in the Washington area, and the mail to the program astounded even the station.

In the winter of 1965 a meeting of the board of elders of Sligo church was called, and at that time the pastoral staff discussed in detail with them the needs and plans of evangelism for the fall of 1965. The lay training program was going well. The television program was in full progress. And it seemed wise, after prayerful deliberation, to invite in an evangelistic team for a short two-week reaping-type meeting. It was felt by the elders and the staff that by the fall of 1965 a solid base of good interest would be ready for a reaping program. So it was moved that an invitation be extended to Pastor William Fagal and the Faith for Today team to come to the Washington area for a two-week revival-reaping session in the fall of the year. Before the invitation was extended to Faith for Today the church board was asked for its approval and advice, and full agreement was given to proceed with the recommendations from the board of elders, and we here give you the simple story of the results step by step.

A number of important decisions were made early in the spring of 1965. The campaign was still a full eight months away, but already it was important to select and train leaders to organize the church into an effective advertising and follow-up program. The home missionary committee of the church met several times during the months of May and June to select leaders and outline a program of action.

First and foremost it was necessary to collect and process the names of former Seventh-day Adventists and non-Seventh-day Adventists who had in previous times had

contact in some way with the church or its programs. There was a mailing list of interests that received mail three or four times a year from the church. There was a large list of television interests, another list of those who had attended the Sunday evening meetings, and a number of former SDA's. For several weeks information sheets were put in the church bulletins to be turned in by the members, giving additional names. It was felt wise to continue promoting the lay training program even during the busy months of the summer. In July of 1965 a lay training program was begun which graduated over forty.

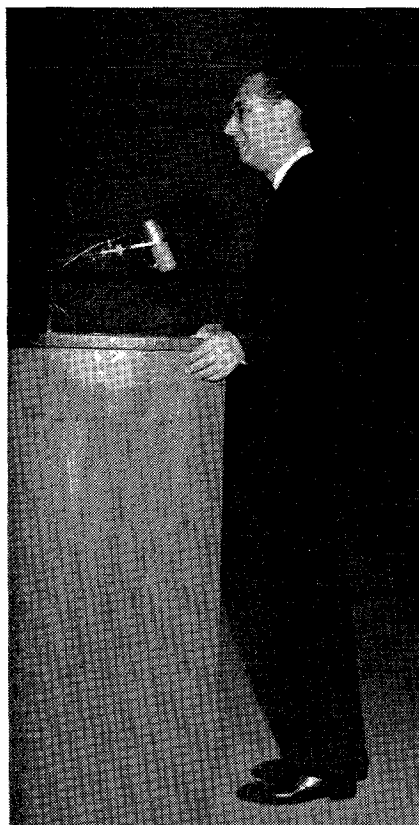
The evangelistic meetings were to begin on Sabbath, September 25, and conclude on Sabbath, October 9—two full weeks and three Sabbaths. It was felt, therefore, that it would be necessary for visitation teams to personally visit approximately two thousand key interests in the Washington area two Sabbaths before the campaign began. The conference ministerial department secretary, Orley Berg, was invited to come and participate in a training program for the visitation teams. The visitation was to be a simple, personal invitation to the opening meeting on Sabbath afternoon. It was not a visit designed to enter the home but simply to stop by and mention the meetings and leave a handbill and four tickets to the opening service.

Seven important committees were organized—the advertising, transportation, mailing, Bible, music, visiting, and clerical. The duties of the committees were as follows:

The advertising committee was to cover the meetings with news stories to the local papers, radio, and television stations; arrange for union paper advertisements to collect names, arrange for the sending of a pastoral letter to all the church membership list, to the television list, and to the interest list of the church; to arrange for window cards and placards, radio and television spot advertisements, and newspaper advertisements, and to work with Faith for Today in making sure that the letter from Faith for Today was received by all their interests in the Washington area.

The transportation committee was charged with the duty of arranging for transportation of those non-Adventists who needed transportation to and from the meetings.

The mailing committee was charged with the job of mailing out handbills and tickets



W. A. Fagal as he preached the message to the interested listeners in Sligo Church.

to about 7,500 television contacts and names of interested persons in the Washington area, and during the meetings to mail the sermon offered each evening. Pastor Fagal used the *These Times* sermon series, which he wrote some time ago on the doctrines of the church, as a free give-away each night. Sermon request cards were used every night as a means of collecting names and taking record of those who were present. As soon as the mailing committee finished processing the non-Adventist cards during the meeting, the cards went directly that night to the clerical committee which took the cards and arranged them alphabetically and placed the date on a master card in an alphabetical file so that an accurate record could be kept of the non-Adventist attendance.

The clerical committee then reported to the pastors during the meetings those who were attending regularly so they could be visited by Pastor Dalrymple (of Faith for Today), the pastoral staff, and the Faith for Today team. The heavy visitation made



possible by the careful work of the clerical committee cannot be overemphasized.

The Bible committee distributed Bibles each night to be used in the Bible marking plan.

The music committee arranged for musical items other than the quartet during the series. It was possible, therefore, to have a guest choir or the church choir for most of the meetings during the entire two-week series.

The visiting committee planned and organized the visiting of non-Adventists and former Seventh-day Adventist names, and the mass door-to-door visitation was conducted and arranged for by this committee. In addition to those who had graduated from the lay training course, a one-hour training session for all those who were in the visiting teams was conducted by the conference ministerial secretary and pastors. An estimated 240 Sligo members participated in the door-to-door visitation program, contacting personally 1,800 homes on two Sabbath afternoons before the meetings began. It was this sustained visiting program and emphasis on personal interest that paid off as the meetings progressed.

Important, of course, to the whole undertaking was the prayer life of the church. Various prayer bands were organized in the General Conference office, the Review and Herald office, the Washington Sanitarium, and Columbia Union College, as well as the church, for a special prayer at noon for the meetings. Many members pledged them-

selves to daily prayer for months before the meetings began, that God's Holy Spirit might use the organization set up to take care of the detail work.

The careful concern of Faith for Today's staff must be pointed out as an important part of the success of these meetings. Gordon Dalrymple, director of the Bible School and Public Relations for Faith for Today, was very active in working with the ministerial staff of the church to ensure adequate preparation, execution, and follow-up of the meetings. He came to Washington to meet with the staff at its regular Monday morning staff meeting to lay careful plans. All the handbill copy, tickets, announcements, and titles of the meetings were screened by both the Faith for Today staff and the Sligo church staff before they went to press. The experience of working closely and carefully with the Faith for Today staff was indeed a broadening and enriching experience for the ministerial staff of Sligo church.

What happened on Sabbath afternoon, September 25, 1965? In accordance with a plan already worked out, it was decided to begin the meetings on Sabbath afternoon rather than Sunday night. This proved to be a profitable plan. The opening meeting found the Sligo church full to the last seat, with many non-Adventists in attendance. The crowds were maintained throughout the two weeks, with the Sabbath afternoon meetings by far the most important in terms

*(Continued on page 36)*



Here are some of those who attended the meetings night after night.

# Christian Maturity and the Home

(Concluded)

ROY ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



WHEN a doctor's or a minister's family becomes a team for God it reaches its zenith, and among the many husband-and-wife teams around the world none has made a greater contribution to medical science than Drs. Paul and Margaret Brand of the Christian Medical

College at Vellore, India. For twenty years these noble partners have been bringing hope and rehabilitation to thousands of unfortunates suffering from the dreaded scourge leprosy. Sometimes this disease is styled "the blackest of all human diseases." What Dr. Paul has done in restoring crippled limbs and reactivating fingers by connecting them to healthy nerve impulses in the patient's forearm may give him a place among the most honored names in medicine.

His wife, Dr. Margaret, has concentrated largely on the blindness so often associated with Hansen's Disease. Her part in this team relationship has been outstanding. At times she has performed as many as one hundred operations in a day. These highly skilled surgeons are performing a tremendous service, not only for the sufferers in India but for lepers all over the world.

What led the Brands to dedicate their lives to medical missionary work? Their hearts were moved by the hopeless outlook of 14 million known lepers. To restore these people to a full life of service is a joy greater than can be expressed in words. A report of their work was published in the *Saturday Review* of October, 1964.

Some features of their work seem almost unbelievable. A visit to this institution is an unforgettable experience as well as an inspiration, for one senses that the selfless service of Drs. Paul and Margaret Brand is the spirit that moves the whole staff. Several of our Adventist doctors have served Vellore Medical College with distinction. There surely is no greater work than to be a medical missionary. In *The Ministry of Healing* we read: "The physician who desires to be an acceptable co-worker with Christ will strive to become efficient in every feature of his work. He will study diligently, that he may be well qualified for the responsibilities of his profession, and will constantly endeavor to reach a higher standard, seeking for increased knowledge, greater skill, and deeper discernment."—Page 116.

## *True Medical Missionaries*

"The true medical missionary physician will be an increasingly skillful practitioner."—*Ibid.*, p. 117.

Then, applying the admonition of the apostle Paul to physicians, we read: "Let the younger physicians, 'as workers together with Him [the Chief Physician], . . . receive not the grace of God in vain, . . . giving no offense in anything, that the ministry [of the sick] be not blamed: but in all things approving ourselves as the ministers of God.' 2 Corinthians 6:1-4."—*Ibid.*, p. 116.

From the same pen comes this clear instruction to us all as laborers together with God: "Every worker should labor intelligently, with an eye single to the glory of God. He should take special care not to abuse any of his God-given faculties."—*Evangelism*, p. 658.

"Ministers of age and experience should

feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. Each effort to expound the gospel should be an improvement upon that which preceded it. Each year they should develop a deeper piety, a tenderer spirit, a greater spirituality, and a more thorough knowledge of Bible truth."—*Ibid.*, p. 662.

This appeal for a tender spirit and deeper spirituality is significant. As professional men and women we are constantly challenged to find better and quicker ways of treating disease. Yesterday's answers are not good enough for today's perplexities. Dr. Hammill, of Andrews University, tells of a group of mountain climbers at a lodge who were debating what they were needing in the way of equipment. An old mountaineer was standing by and someone asked him what he would advise. His was a classical answer: "The more you have in your head the less you need in your knapsack." But a medical missionary needs more than something in his head. God can use an atheist, a spiritually indifferent person, to develop a new vaccine, but to bring new vision to broken men and women He can use only dedicated Christians. We need more than medical and academic know-how. We need the Spirit of God. A beautiful tribute is paid to Luke when he is called "the beloved physician."

### *The Spirit of Greatness*

One of America's truly great men was Abraham Lincoln. While he and his wife were not exactly close-knit partners, yet there were commendable things about each of them. Mrs. Lincoln was ambitious, and that could well have played a part in his advancement in the political world. But it was the tender heart and genial spirit of the man that appealed to the multitude. It is said that he had unusually long arms, that when he stood erect his fingers touched his knees. That may have been so. But it was not his physiological differences that made him great; it was his psychological genius and his universal love. His warm spirit of friendship gave his wife deep concern, especially when his cronies tramped over her lovely carpets in the White House. "His heart is as big as his arms are long," she once exclaimed. And that was true.

The world has long forgotten Mrs. Lin-

coln and her carpets, but Abraham Lincoln is loved the world around. I have seen his picture in government offices in India, where he seems to be regarded almost as a patron saint. Even in the Soviet Republic he is held in some veneration. One of the finest statues to this great personality stands just outside Westminster Abbey in London. He was not the greatest businessman, not even the greatest executive, but he was a great lover of mankind, and that love extended to even his political enemies. It is said of Lincoln that he never forgot a kindness but never remembered a wrong. Among his immortal sayings was this: "I feel sorry for the man who cannot feel the lash when it is laid on the other fellow's back." To feel what others feel and to enter into their need is true Christianity.

### *Make Enemies Friends*

When the War between the States was at its height a special group had gathered in Washington for counsel. When the President in his kindly way expressed concern for the people of the South a woman rose and with flashing eye said, "I think the President should understand that he is expected to destroy our enemies, not sympathize with them."

With quiet dignity Lincoln replied: "Madam, when I make my enemies my friends, have I not destroyed them?" No more needed to be said.

It is not the cleverest doctor nor the most eloquent preacher that grips the community, but the one who knows how to love, who finds a way of caring for the orphan and the widow, who knows how to comfort the brokenhearted and speak peace to the lonely, the destitute, and the delinquent. When there is practical self-sacrificing love for the good of others in the family circle, in the neighborhood, in the church, then the world sees Christianity in action.

### *Heaven Reflected in Our Homes*

When our homes are filled with the atmosphere of heaven, unbelievers will come to know that God, and He alone, is love. No human being is love. We can and should be lovable. The greatest argument in favor of Christianity is a loving and lovable Christian.

We are all aware of the two Greek words for love—*eros* and *agapē*. The first refers to human love; the second to divine love. When the creature takes the place of the

Creator, that is erotic love and can quickly turn to hate, and the partner of our choice is seen to be standing on feet of clay. But when the *eros* is eclipsed by the *agapē*, then life is seen in a new dimension, and the question of incompatibility can never arise. "Incompatibility" is a strange word, for whoever saw two people perfectly compatible all the time?

It is tragic to see one setting off in search of a new partner, under the assumption that he or she can supply what God alone can give. That is futile. Such a relationship becomes little more than a series of zeros. When we look to our heavenly Father to supply our needs, all other interests become secondary. Life is more than meat, said Jesus, for life is made up of relationships with greater values than material things. Life consists not only of what we possess but what possesses us. Love as God intended is not only a *gift*, it is a *discovery* and a *way of living*. It is not something we merely find, it is something we create. Yet love can be crushed in a moment. Cultivate it and it will blossom more and more until eternity.

Human love should be but the vestibule for divine love. It is a divine impulse that moves a man and a woman to establish a home together. But not even God can make a couple fully successful in marriage without their loyal cooperation. If marriage is to continue to be a fountain of joy, then let us hold out our cups. But be sure not to hold them upside down.

How love *grows* during a lifetime is far more important than how it *felt* at the beginning. To keep the lamp of love aflame two words are important—"you" and "always." Did you ever notice that all love songs have the ring of eternity about them? No one ever said at the wedding altar, "I'll love you and honor you for two and a half years, or twenty-two and a half years." No, it is "forever." The years bring changes, however, and if a package is to be judged by its wrapping alone, we should not be surprised if the tinsel is tarnished. But "silver threads among the gold" can give a deeper meaning to life.

Some strain and tension are inevitable from the start, for all growing things have

tension. Suns and planets are held in their courses by gravity, but gravity is really tension. Tension is one of the laws of life. When everyone is thinking alike, it may be that no one is really thinking. Nothing is more tragic than to see two good people pulling against each other. But it is always inspiring to see two people pulling together and at the same time laying hold of divine strength and grace to give vigor to their efforts.

A boy who was sent to mow the lawn harnessed his dog to the mower. But every now and then the dog would stop and start barking. A passer-by noticed this and said to the boy: "Why does your dog stop pulling?"

The boy's answer was superb: "Oh, he can't pull and bark at the same time so he stops pulling because he'd sooner bark." We have seen couples like that. Others do not bark, they wander.

In Deuteronomy 12:13 we read: "Take heed to thyself that thou offer not thy burnt offerings in *every place* that thou seest." To expend one's time at every wayside altar is to sow for a tragic harvest. The sacredness of the home is vital. We must not forget that life is largely a matter of selection and emphasis. Then let us always apply ourselves to the most important.

### *Keeping Home Aglow*

The demands of our profession are naturally great, but let us determine to keep our social and family life so in balance that those nearest us will never need to feel hurt because we seem to take them for granted. Homemaking is love-making broadened in a program that not only takes in the whole family but influences the whole community. There is not a home or a professional practice or a church in the world that cannot be improved if done in the right way.

Home must be a sacred place where the family circle can bow together in worship every day. When the Lord established worship in Israel He put the sanctuary in the midst of the people. And, of course, we remember the structure. There was the outer courtyard, then came the holy place, and then the Most Holy Place. This inner apart-

(Continued on page 21)

## LIVE FOR THEM

There are things that are worth dying for—the honor of one's country, the sanctity of the home, the virtue of women, and the safety of little children. But, if they are worth dying for, they are worth living for!—George W. Truett.

# *Are You a Balanced Minister?*

**R. C. WILLIAMS**

Ministerial Association Secretary  
North Philippine Union

**O**NE of the greatest needs in the Seventh-day Adventist Church today is for balanced Christian living. This urgent necessity is not confined to the laity or church officers alone. It is vital that every minister of righteousness maintain a proper spiritual equilibrium if his service to God and man is to be both acceptable and productive of eternal good.

Jesus, speaking to the Jewish leaders of His day, emphasized the need of balance in these words, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. . . . Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:23, 25-28).

Two thousand years ago the religious leaders were certainly devout and zealous. The letter of the law was of deep concern and anyone found violating its rabbi-interpreted legal aspects was dealt with severely.

While we do have admiration for a people who will stand unwaveringly for their convictions, it is pathetic to witness unbalanced zeal. Take another look at the picture presented by the leaders of Jesus' day. They attempted to keep the Sabbath to the

very letter but neglected the spirit of the Sabbath—love. The sick or wounded ox, with no soul to save, would receive help even on the holy day but to help a man with a withered hand was sinful. The young ruler was busy in his rounds of religious activities but had failed to share his Heaven-bestowed material blessings. Ceremonial cleanliness was of utmost importance, yet the prayer of King David, "Create in me a clean heart, O God; and renew a right spirit within me," was all but forgotten. Tithe, a recognition of God's ownership of material possessions, was figured to the last farthing on the least of the least—mint, anise, and cummin; but all too often the heart was not given in recognition of the Messiah who authored the law of the tithe.

The lesson is clear and simple, isn't it? Zeal, fire, and conviction in certain fields of endeavor must not be regarded as license for neglecting other equally important responsibilities. Being sincere for Christ in a few chosen lines of activity does not excuse one for failing to measure up to the divine challenge of growing "up into him in all things."

A great need of the Advent Movement in the twentieth century is that which faced the Jewish church in the days of Christ. Our urgency is for balanced Christian living. As we review the vows we took on our baptismal day, we find there the recipe for a full and consistent life. Every Seventh-day Adventist minister stands in dire need of well-balanced living in these tremendous days of stress, strain, and decision.

This certainly is the hour in earth's history when we should be "giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the minister of God" (2 Cor. 6: 3, 4). It is the hour when the laity, church officers, and ministers should be witnessing by a consistent and balanced life.

This is no time for zeal that is demonstrated by a special burden for one doctrine of the faith or one aspect of Christian living to the neglect of other equally important matters. The past decades of this movement's existence have given witness to a number of individuals and groups who have spent life and means in promoting certain phases of living or on so-called pet ideas on doctrine. The subject matter itself in many cases was noble and vital, but the method of promotion and the neglect

of other important truths left the sincere soul with no choice other than to declare it not of the Lord's planting. To such our Lord would say as of old, "These ought ye to have done, and not to leave the other undone."

Even among God's ministers, zeal in preaching the doctrines, remitting a full tithe, organizing the members for soul-winning endeavor, and participating in a host of other good things is no excuse or license to be lax on careful Sabbath observance, the food question, relationship with the opposite sex, or in self-control. Divine counsel calls not only the member but, above all, the minister to be sober, "in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech. . . . Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (Titus 2:7-10).

Valuable counsel has been given to the Advent ministry through the Lord's special messenger. We share a few choice but pointed thoughts for your sincere and prayerful meditation:

"Men may be able to repeat with fluency the great truths brought out with such thoroughness and perfection in our publications; they may talk fervently and intelligently of the decline of religion in the churches; they may present the gospel standard before the people in a very able manner, while the everyday duties of the Christian life, which require action as well as feeling, are regarded by them as not among the weightier matters. . . . Practical religion asserts its claims alike over the heart, the mind, and the daily life."—*Testimonies*, vol. 4, p. 372.

"Any habit or practice that would lead into sin, and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God cannot benefit the soul. The blessing of heaven cannot attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of the character, and to mislead others."—*The Desire of Ages*, p. 439.

Fellow ministers, would it not be well for us to make a careful examination of our lives? Are we consistent in our public and private life? Will the actions, seen and unseen by human eyes, stand the scrutiny of the heavenly Watcher? May we who preach to the souls of men that "God shall

bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" remember that with what judgment they are judged, we too will be measured.

Zeal? Yes, may God give us more—much more of it in these climactic hours of earth's history. But may it be divinely tempered, strengthened, and balanced that eternal good will come to all. As we examine ourselves in the light of full gospel truth, may the words of Jesus, "These ought ye to have done, and not to leave the other undone," urge us on to a balanced ministry.

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## Christian Maturity and the Home

(Continued from page 19)

ment was reserved for the high priest alone. Now let us think of our homes in this way. The courtyard is where we meet our friends. We can join with them in wholesome fellowship. We can approach the altar and associate with them in worship, but then there is the holy place where the family of priests officiated. Let that represent our homes. But even then there was the Most Holy Place, which was kept inviolate. We could let that represent the marriage relation in the home. For marriage is not a fusion, it is a communion, and communion can be richer with the ripening years.

The Scripture indicates that the husband and father is the head of the home, but the wife and mother is the heart of the home. True love begins at home and reaching thence, Twines sympathetic arms round all our race. And fills the interval of time and sense, With heirs from heaven, its native dwelling place.

For home shall be a type to that above,  
Like Israel's desert temple long ago,  
Built of the same grand masonry of love  
As that bright dwelling place to which we go.

—*The True Home*

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We need to search the Scriptures daily, that we may know the way of the Lord, and that we be not deceived by religious fallacies. The world is full of false theories and seductive spiritualistic ideas, which tend to destroy clear spiritual perception, and to lead away from truth and holiness. Especially at this time do we need to heed the warning, "Let no man deceive you with vain words" (Eph. 5:6).—*Selected Messages*, book 1, p. 170.

# The Dynamism of A Successful Ministry

(Part 1)

WESLEY AMUNDSEN

Secretary, ASI Association



DYNAMISM is said to be "the power or quality of imparting energy or of producing action or the operation of force of any kind."—Webster.

Paul's evaluation of the greatest power in the world is a reading must for every minister at least once a week. The

New Testament translation by J. B. Phillips is perhaps one of the clearest in modern English. I would have you notice, first of all, the four if's used by Paul as he deals with the desirable characteristics of the professed Christian minister.

## *The Four If's*

"If I were to speak with the combined eloquence of men and angels I should stir men like a fanfare of trumpets or the crashing of cymbals, but unless I had love, I should do nothing more.

"If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and

"If, in addition, I had that absolute faith which can move mountains, but had no love, I tell you I should amount to nothing at all.

"If I were to sell all my possessions to feed the hungry and, for my convictions, allowed my body to be burned, and yet had no love, I should achieve precisely nothing" (1 Cor. 13:1-3, Phillips).\*

And having projected these imponderables, Paul now analyses in simple language, without resorting to definitions of various interpretations of textual material, this great element so necessary in the work of self-sacrificing life and ministry—*love*.

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen. . . .

"In this life we have three great lasting qualities—faith, hope and love. But the greatest of them is love.

"Follow, then, the way of love, while you set your heart on the gifts of the Spirit" (1 Cor. 13:4-7, 13; 14:1, Phillips).\*

## *Living Principles or Fitful Feeling?*

Writing in her book *The Acts of the Apostles*, Ellen G. White said this about the love principle as it relates to the minister of the gospel:

The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of His approval to the work. The shepherd and the flock will become one, united by their common hope in Christ.—Page 516.

This paragraph contains a truth every minister needs to understand in its fullness—that successful ministry is based upon the dynamism of love released within the human life in such a way that the shepherd of



the flock becomes fully identified with the people—the sheep of God's pasture—and that they too are one in Christ.

That is what Jesus meant when He inspired John to write: "Look what love it is the Father has bestowed on us, that we should be called the Children of God. And that is what we are. That is why the world does not recognize us because it did not know Him" (1 John 3:1, 2, *Authentic New Testament*, p. 432).

### *Christ's Legacy to Peter*

The legacy Christ left to Peter might well be the legacy He has left to the ministry today. It was based upon the thrice repeated question, "Lovest thou me?" (John 21:15-17).

This great question impregnated itself so deeply into the consciousness of the man Peter that from that day forward he was fully and completely dedicated to follow his beloved Master, even unto death. He was prepared to drink of the cup and to suffer with his Lord in behalf of the church over which God had made him an overseer.

It has to be so with the ministry of the church. The counsel given is clear on this point.

Christ mentioned to Peter only one condition of service—"Lovest thou Me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal,—all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure.—*The Acts of the Apostles*, p. 515.

### *More Glamour and Show*

What do we consider to be the essentials in our ministry in this present age? Larger financial budgets? More eloquence in oratorical preaching? More ability to analyze and define Scripture texts? More startling advertising to catch the eye of the populous? Better music and singers? Larger pipe organs? More pageantry? More glamour and show? More radio and television? Larger crowds? How do we measure values in our soul-winning service for God?

Pause for a long moment and look at the hands of Jesus. What do you see there? Scars! Jagged, deep scars! Watch Him as He goes before the Father and holds out those hands, with palms turned upward, and hear Him say:

"I have graven thee upon the palms of my hands" (Isa. 49:16).

Where do you carry the souls for whom you labor, the souls of church members who are in need of your ministry of love? In a notebook? On a slip of paper carelessly tucked inside your Bible or some other book? Where do you carry them when you present their names to the Father through Jesus?

How did Philip the evangelist deal with the Ethiopian treasurer when he overtook him on the road that led to Gaza? What did he talk about?

### *Why Did God Select Philip?*

Philip had left a good interest in the city of Samaria. He performed miracles, healed the sick, cast out evil spirits, brought "great joy in that city. People who believed his preaching of the kingdom of Christ were baptized and joined the church. The brethren at Jerusalem heard of his success and they sent Peter and John to see what was going on. It seems that Peter took charge of the evangelistic effort in Samaria and the Lord saw two men—Philip, His faithful evangelist, and the treasurer of the Queen of Ethiopia; so He purposed to bring them together. Why did God select Philip? Because He knew Philip, and He knew that Philip would present Christ to that Ethiopian even as he had preached Christ in Samaria.

The record is before us. The dialog between the two men is enlightening and instructive. The main point was that "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." The results were dramatic out there in that desert place far removed from the haunts of men. Philip, the successful evangelist, went down into the water with that one human being of another race, and "he baptized him." The new convert went his way with gladness in his heart, Philip never saw him again. And the evangelist, going about on God's business with a heart filled with the love of Jesus, continued preaching in other cities.

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

*(To be continued)*

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Nations do not go down because of any act of God, but because of the stupidity of the people.

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JUST fifty years ago, A. G. Daniells, inspired by the counsels of Ellen G. White, led Seventh-day Adventists to a dramatic breakthrough in city evangelism in a remarkable series of meetings in Portland, Maine, during January and February, 1916.

Some of the answers to the questions perplexing Adventist leaders in 1900 arrived in the person of Ellen G. White, who had been in Australia since 1891. While the church had experienced rapid growth abroad during her absence, it was suffering under the lack of an adequate central organization. Many diverse denominational interests were in seeming competition, and there were many overlapping boards, associations, and committees.

To the detriment of evangelism, while Adventists seemed enmeshed in unproductive introspection and doctrinal examination, their prime audience—rural, Bible-believing Protestants—was moving in large numbers from country to city. Very little was being done to develop what was then called “city work,” least of all platform evangelism of large enough scope to make an impact on the city dwellers.

Mrs. White began at once to press for two “reforms”: 1) a streamlining of church organization; and 2) an aggressive plan of public evangelism in the cities, particularly in America. Her counsels led to the development of a central organization large enough to consolidate previously separate agencies and associations, and to coordinate the operation of a new “cluster” form of church organization, with individual State and regional conferences banded in union conferences (these ultimately to be clustered in divisions of the General Conference). Arthur G. Daniells was elected to direct the newly re-organized church as president of the General Conference.

#### *Evangelism Urged*

However, no sooner had Daniells been charged with implementing the new organizational plan, with all the preoccupations implied, than Ellen G. White began pressing him for more aggressiveness in city evangelism.

But Daniells and the other leaders were

# *Adventist Era the Twentieth*

“Tents, Tabernacles”

(Part 1)

HOWARD

Vice-President Public Relations and

FROM PERPLEXITY TO

very slow to respond to this intensive urging by Mrs. White. First of all, they were greatly involved in making the newly established organization work. Second, they shared to some extent the prevalent lack of churchly enthusiasm for the popular city evangelist. They were fearful of building up platform personalities above the message itself.

Moreover, they had little evidence of recent Adventist success in the cities upon which to base any conviction that means and manpower diverted to a concerted denominational program of city evangelism would produce results. Adventist premillennialism was not calculated to inspire the interest of middle-class Protestants; as Moody, Jones, Mills, and other revivalists had all discovered. Attendance at Seventh-day Adventist evangelistic meetings was sparse and results were small. A great stretch of the imagination and much faith would have been required in heeding Mrs. White's admonition to “work the cities.”

#### *Lack of Planning*

What disturbed Mrs. White was not the lack of evangelism of a kind; but rather of a comprehensive, systematic evangelistic

THE MINISTRY

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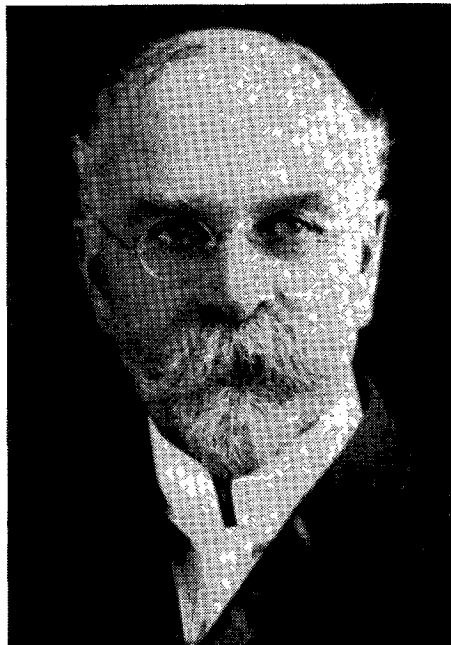
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B. WEEKS

Development, Loma Linda University

TO BREAKTHROUGH



A. G. Daniells when he moved into the larger program of evangelism.

plan urged by national headquarters. The church rapidly moved ahead on the public affairs front and in institutional enlargement, as well as in its foreign missions objectives, but not in platform evangelism in the cities.

In 1907 Mrs. White began to repeat with more emphasis her pleas of 1903 and 1904 to launch a greater work in the cities. She said:

We stand rebuked before God because the large cities right within our sight are unworked and unwarned. The terrible charge of neglect is brought against those who have been long in the work, and yet have not entered the large cities. We have done none too much for our foreign fields, but we have done comparatively nothing with the great cities right beside our own doors.<sup>1</sup>

She wrote to Daniells, "Voices are to be heard in every city proclaiming the last message of mercy to the world."<sup>2</sup> And again, "There is a great work to be done in the cities and villages that is not being done."<sup>3</sup>

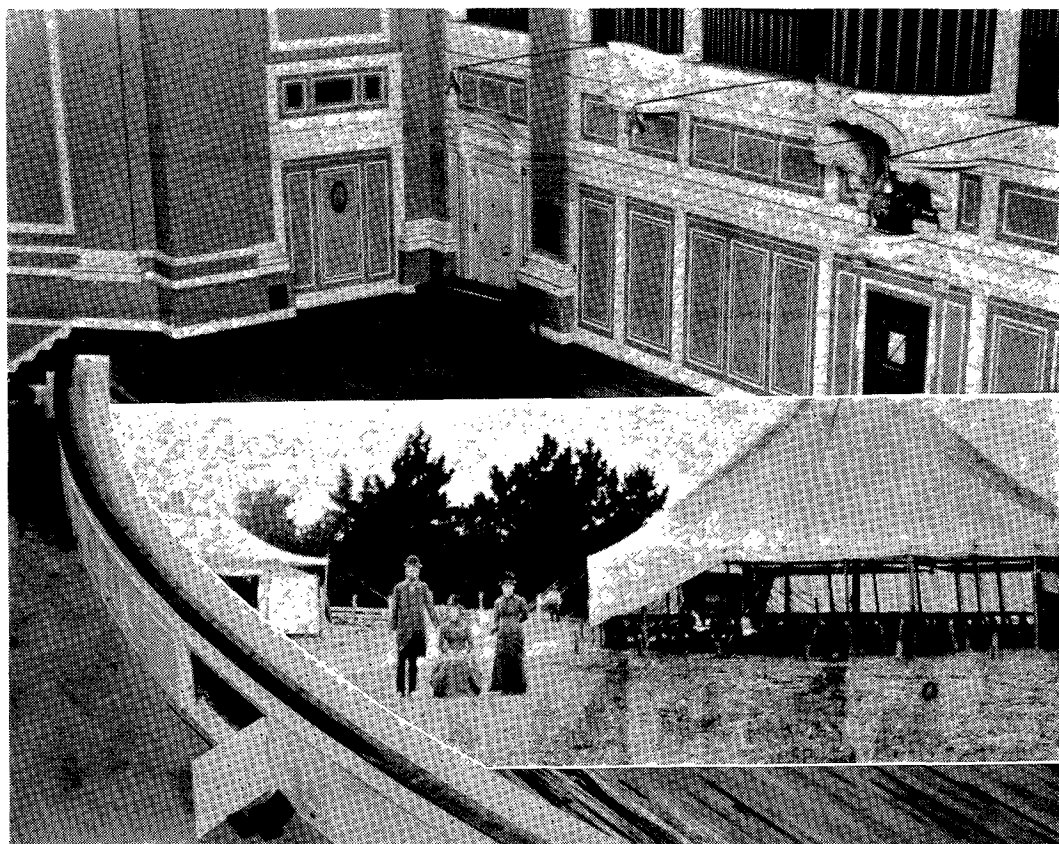
Mrs. White did not see why Daniells, like her late husband, James White, could not delegate some of his routine burdens to others so that he might be in the field leading the evangelistic forces by his personal example. Letter after letter reminded

Daniells and his associates of their responsibility to put themselves personally into the work of city evangelism.

## *Plunging Growth Rate*

In the meantime there was a growing awareness of the need among the rank and file of the ministry, and some discontent. Ample justification for such feeling was seen in the poor record of Adventist growth in America during these years of administrative preoccupation. Following a brief surge in the wake of momentary evangelistic success in 1905 (in which J. S. Washburn, Luther Warren, and W. W. Simpson were leading figures) the rate plunged to another low. In 1907, Adventist membership was barely one per cent more than it had been in 1906. In 1908, the growth rate dropped still further to only a fraction of one per cent over the previous year.<sup>4</sup>

Even though the United States population was growing apace, and although fundamentalist evangelists like Torrey, Chapman, and Sunday were making rapid strides in the cities, the Adventist Church, despite its institutional and mission success, was scarcely holding its own in America.



Platform, City Hall, Portland, Maine, where week after week 2,000 eager listeners heard A. G. Daniells, General Conference president, proclaiming God's message for the hour. Insert shows the preacher, his wife, and Bible instructor as he began his public ministry in Auckland, New Zealand, 22 years earlier.

### *Prophetic Desperation*

Mrs. White seemed to have reached a point of desperation in urging the leadership to make public evangelism its first order of business. Even her son and first aide, W. C. White, seemed at a loss to understand the intense feeling Mrs. White had about this matter. He wrote to A. G. Daniells:

This morning Mother said to me that while our brethren have done a little here and there, they have not instituted that thoroughly organized work which must be carried forward if we shall give our cities proper warning. . . . It seems to me that there must be some great crisis just before us. I cannot in any other way understand the intensity of Mother's distress regarding our slowness of action in getting the work going in our big cities.<sup>5</sup>

### *The Turning Point*

Daniells soon realized in a more personal way just how serious the situation

was. On a visit to California it was his intention to call on Mrs. White as of old and tell her of his plans to meet soon with workers in New York City to discuss their evangelistic work in the place. To his surprise and dismay, she flatly refused to see him—until he should personally lead out in the work of evangelism in a manner to inspire complete denominational commitment.

Thus turned aside, Daniells yielded his pride. Contritely, he wrote to Mrs. White, declaring his intention to take personally her counsels to make the Seventh-day Adventist Church truly evangelistic. The following is an excerpt from his letter:

I was sorry I could not have talked with you while at St. Helena, concerning the work for our cities. I wanted to tell you that I shall take hold of this work with all my heart. . . . And I am willing to spend months in personal efforts with the workers, if necessary.<sup>6</sup>

### Official Action

Daniells took the entire matter to the General Conference Committee and impressed upon them the importance of immediate action in city evangelism. The committee approved a plan suggested earlier by Mrs. White that a special committee be appointed to coordinate city evangelism throughout the land. Daniells was released from the usual camp meeting itineraries and from a forthcoming overseas appointment that he might give his undivided attention for a full year to the problem of evangelism in the cities.

On July 7, 1910, Daniells convened in New York City a meeting of the newly created committee on city work. He was under no illusion concerning the difficulties facing the denomination in an all-out attack on the large cities, for en route to the New York meeting he had undertaken a personal survey of evangelistic work then being conducted. In Boston, contrary to his expectations, he had found no organized work whatsoever; "no mission in operation, no tent meetings being held, and the sanitarium workers . . . not doing any organized work." One evangelist who had attempted meetings had been ordered by the sheriff to close his tent and move out of the city. In Portland, Maine, he found that tent meetings were planned but would not be under way for a while. However, in New York City where O. O. Bernstein and others were at work, eight tent campaigns were under way simultaneously, a seem-

ingly remarkable undertaking; yet of this Daniells said merely, "The work seems to be going as well as could be expected."

In a fervent summary, Daniells expressed gratitude for what was being accomplished, "but O, what a task we have on our hands!" At the same time he declared his fundamental optimism for the future. "I am becoming deeply interested in this evangelistic work," he exclaimed. "It is the most important phase of the work we are carrying forward at the present time."<sup>8</sup>

### E. G. White's Approval

Ellen G. White was delighted with Daniells' personal entry into the evangelistic arena. She was also appreciative of his realistic appraisal of the circumstances facing the church in its effort to move ahead:

I am very glad to hear that you have been led to understand for yourself the condition of the unworked cities. . . . If this work had been undertaken years ago, large numbers would have been brought to a knowledge of the truth. . . . I am intensely in earnest, and O, I beg of you to encourage our people to redeem the time.<sup>9</sup>

Daniells rose to the challenge, and was inspired to do his utmost. He said in successive letters to W. C. White:

I think I may say to you that I have set my hand as firmly and determinedly to this city evangelistic work, as I have ever taken hold of anything in my life. I have become very greatly interested in it. It appeals to every fiber of my body.<sup>10</sup>

In turning my attention again to evangelistic lines of endeavor I am something like the old soldiers who hear the bugle call. It thrills my heart, quick-



The tent used by Brethren Bernstein and Nicola.



# CHRISTIAN BAPTISM

WILL BE

ADMINISTERED IN

THE HUDSON RIVER

*Near the Foot of WEST 149th STREET*

**Sunday Sept. 10-3 P. M.**

EVANGELISTS

*Bernstein and Nicola cordially invite  
you to be present.*

**OVER**

Announcement of baptism conducted by O. O. Bernstein and L. T. Nicola in the Hudson River, New York, 1910.

ens my activities, and gives me delight. . . . I wish that I could fire the heart of every minister in this denomination with the feeling that I have regarding the importance and the great value of evangelistic work.<sup>11</sup>

You will see that I am taking hold of this line of work to win.<sup>12</sup>

Inspired by the example of their world leader, conference presidents throughout North America appealed to him for help in developing city work in their fields. Daniells reported:

From all parts of the country I am getting requests from the Conference Presidents to help them start this special work in their leading states. The President of the Minnesota Conference appeals to me to help him get a good strong evangelist for Minneapolis. Missouri wants one for St. Louis. They must have one for Chicago. East Michigan wants help for Detroit. Western Pennsylvania urges that we shall help them start the work in Pittsburg. . . . Western New York presses for an evangelist for Buffalo.<sup>13</sup>

The General Conference leader and his administrative colleagues in the field did their best in dispersing the limited evangelistic talent available to places where the needs were considered greatest and the opportunities most ripe.

In the meantime, as Daniells turned commitment to action, he received cheering word from St. Helena of Mrs. White's support and encouragement. She said:

I have received your letters regarding the coun-

cil held in New York, and the efforts that are being made in behalf of the multitudes in the large cities. . . . The position you have taken is in the order of the Lord, and now I would encourage you with the words, Go forward as you have begun, using your position of influence as President of the General Conference for the advancement of the work we are called upon to do. . . . I can now take hold with you in full confidence for the doing of the work that rests upon us. The Lord in His mercy will pardon the failure of the past. He will be your helper. He will give you sustaining grace, and we will draw with you and give you all the help we can to use in your position of influence as president of the Conference, and to work wisely in the education of others to labor in the cities. . . . In conclusion I will say, redeem the lost time of the past nine years by going ahead now with the work in our cities, and the Lord will bless and sustain you.<sup>14</sup>

## *Intensive Preparation*

In the realization that the ministry of the historically rural Adventist Church needed special training for work in the large cities, the 1910 Autumn Council authorized a series of institutes for all pastoral and evangelistic workers, "in view of the very urgent calls which are coming to us . . . to enter the large cities without delay, and proclaim the truths of the message, and knowing well that our ministry . . . feels altogether unequal to the task without special preparation."<sup>15</sup>

These institutes were of utmost importance in the minds of Daniells and his fel-

low leaders. Daniells emphasized that twenty years had passed since the last such institutes were held, except for brief ministerial meetings at General Conference sessions, and the turnover in ministerial personnel had been great.

One of the most notable developments at the Philadelphia institute was a great wave of religious feeling and emotion that came over the ministers and others in attendance. In the words of Daniells we get the picture:

Deep conviction of sin began to lay hold of hearts. From the meeting where the Spirit's presence was so deeply felt many went to their rooms to plead earnestly with the Lord to forgive their sins and cleanse them from all unrighteousness. Severe battles were fought and glorious victories were won by many on their knees. . . . Many remained in the church until midnight, struggling for deliverance, and they received it. . . . It was not what are considered great, serious sins that brought this deep conviction. It was the terrible character of sin, and its hold upon our hearts, that laid us in the dust. . . .

The testimony of all was that they never faced the future with such courage. . . .

It will surely mark the turning point in the lives and the work of many who were present; and it must mark the beginning of a new era in our cause.<sup>16</sup>

### *Rising Growth Rate*

The results of this and other aspects of the new General Conference emphasis were not long in appearing. Once more the Adventist membership growth rate in America began to rise. Whereas in 1910 it had sunk to a negative 1.5 per cent, it had risen in 1911 to a plus 2.5 per cent, by 1913 to nearly 5 per cent, and the best was yet to come.<sup>17</sup>

Evangelists and evangelistic campaigns multiplied. By 1913, fifteen evangelists, assisted by many other workers—forty-two in all—were at work in the Greater New York area. During the summer of 1914, nine tent companies [evangelistic teams] were deployed in Iowa. Evangelists like A. R. Ogdon, K. C. Russell, J. W. McComas, A. S. Booth, J. W. McCord, R. E. Harter, Gustavus P. Rodgers, Carlyle B. Haynes, E. L. Cardey, and others previously mentioned were in the vanguard of a host of workers earnestly endeavoring to follow the counsel that had been given.

The results were greatly encouraging. Audiences of the most prominent evangelists frequently numbered seven hundred to eight hundred, and occasionally even touched the thousand mark.



The spirit of evangelism that gripped the General Conference president moved other strong preachers. Large pavilions made it possible for great crowds to hear the Bible prophecies unfolded.



## Stimulation of War

With the outbreak of hostilities in Europe the church was stimulated to new evangelistic zeal. Deterioration in world conditions lent weight to Adventist views of growing world disorder as a prelude to the second coming of Christ; as opposed to that of liberal churchmen, particularly in the social gospel movement, who had long forecast increasing world betterment. Adventists noted what seemed to be some very specific fulfillments of their prophetic views, one of which was the early involvement of Turkey in European strife, regarded as a definite apocalyptic signal.

These world events were accompanied by a deepening spiritual commitment of Adventists to their task. There was an inspired conviction that after many years of ridicule as forecasters of world catastrophe in the face of the "world betterment" proclamations of other churches, actual events had at last proven the Adventists right and the others wrong. Adventists hastened to press their advantage by calling on unhappy members of other churches to join them in their great movement. The denomination was caught up in a new spirit of confidence, unity, and commitment. I. H. Evans, president of the North American Division, declared,

God is visiting His people. Marked experiences in gaining personal victories over evil habits have come to many. . . . Our evangelists report good meet-

ings in connection with their field efforts, and many are stirred as they contemplate present day conditions in the world.<sup>15</sup>

This spirit of revival continued and deepened, and on January 8, 1914, it was reported in the church paper:

A deep religious revival and reformation are in progress among our people. . . . It is difficult to tell just when and how this revival began; but it is here, and there is great rejoicing over the glorious results it is producing. It seems to have begun in the very earnest appeals of [Ellen G. White] during 1909 in behalf of the millions . . . in the great cities.<sup>19</sup>

(To be continued)

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## TV Harmful to Pets

A study in West Germany has revealed that pet owners who let their pets watch television more than an hour a day are risking grave hazards to the animals' well-being, reports the *Ladies' Home Journal*. Poodles, for example, who viewed TV for three or four hours a day, became highly nervous and snappish, and suffered acute loss of appetite. Effects on birds, especially parakeets, were even worse.

## Gambling Profitable Business

When it comes to a return on a sales dollar, what business comes out best? Gambling, answers the New York *World-Telegram and Sun*.

To judge by a public financial disclosure of one big Las Vegas casino, gamblers—legitimate ones, that is—pocket 31 cents of every dollar received.

This is six times the return of revenues for all American businesses and three times that of the world's most efficient industrial giant, the General Motors Corporation.

The 31 per cent return was realized last year by Golden Nugget, Inc., whose two million shares are owned by 2,174 stockholders.

## Gambling Called "Sinister Threat" to Nation's Economic, Moral Life

Church members who see gambling as nothing more sinister than the "thrilling spectacle of the Kentucky Derby or the vacation visit to a gambling casino" have contributed to a gambling industry which finances syndicated crime, said Dr. Jimmy Allen, Christian Life Commission secretary for the Baptist General Convention of Texas. According to Dr. Allen, increasing prosperity and leisure have added to the growth of gambling, which he said was estimated at \$50 billion annually. He outlined four levels for Christian attacks on the gambling industry: containment; reclamation of the "four to six million compulsive gamblers and their families who suffer the consequence of their addiction"; education; and Christian commitment.—*Minister's Tuesday*.

# Premarital Counseling

FREDERICK DIAZ

Pastor, Latin-American Church, San Francisco



AN AVERAGE of about 400,000 divorces have been granted annually in the United States alone during the past decade, roughly the equivalent of the population of a city as large as Louisville, Kentucky, or Newark, New Jersey.

How many marriages end in the divorce court

every year that may have been saved through premarital counseling? There is no statistical data in this area to prove anything one way or the other, but it may be safely assumed that premarital counseling is a positive factor and is essential to the stability of a marriage. Not that counseling is a guarantee for success in marriage, but no one can deny that it will help the future spouses to face the marriage situation with a greater degree of maturity and insight than do those not receiving counseling.

It is precisely in the area of premarital counseling that many ministers of the gospel are failing. In too many cases there is no effort, or perhaps too little effort, made on the part of the pastor to adequately counsel those in his church who are contemplating marriage. It is taken for granted that they have made the right choice and that their marriage will be a success.

What exactly is premarital counseling? With what does it have to deal specifically? J. Kenneth Morris offers the following definition:

Premarital counseling is that form of counseling which centers around the interpersonal relationship of a man and a woman, helps them evaluate their relationship in view of their approaching marriage and acquaints them with ways by which they may

build a happy and successful marriage, or in the light of the evaluation of their relationship, results in their deciding against the marriage.<sup>1</sup>

The *main objective* of premarital counseling within the church is "to help lay the foundation for a happy and successful marriage within the framework of Christian faith."<sup>2</sup> This objective should be highlighted all through the interviews the minister might have with the future husband and wife.

Premarital counseling differs from other forms of counseling in two respects: those couples whom the minister counsels will receive advice at the minister's insistence rather than on their own initiative, and further, a considerable amount of instruction is involved. The minister must be prepared to give counsel in the following areas, considered by a number of psychologists and marriage counselors to be the areas of greatest difficulty in working out an adjustment: spending the family income, sex relations, religious activities, in-law relationships, social activities, and mutual friends. Let's take a look at each of these areas.

## 1. *Spending the Family Income*

One couple in five has never satisfactorily agreed on finances. The situation, of course, has worsened owing to the fact that so many women now work outside the home and have an income of their own. As of 1963, women constituted 33.2 per cent of the total working population. About all the pastor counselor can do in this area is to outline some basic guiding principles the couple can follow in their attempt to arrive at a sound economic or financial plan for their future home. The necessity of a budget should be underscored. Some ministers have sample family budgets on hand for purposes of illustration.

## 2. Sex Relations

The rising tide of divorce and marital complications within the Seventh-day Adventist Church itself should be enough to shake us up and awaken us to the realization that all is not well. The situation has been aggravated by the so-called new morality and sex revolution which, whether we want to admit it or not, has to some degree infiltrated our own ranks. Prenuptial sex experience and sexual promiscuity are commonplace in our modern society and they threaten to become so even within the church. The problem is a real one, and we must face it realistically, not sentimentally. Even in this area our youth are asking, "Is it wrong?" We must be prepared to give a relevant answer. Puritanical platitudes will not do.

Perhaps the scarcity of premarital counseling in the church is due in part to the pastor's shyness or reluctance to discuss sex matters openly. He himself may have been brought up in an atmosphere where the subject of sex was taboo. Such a minister would be at a definite disadvantage when it comes to premarital counseling, since this subject is bound to arise. Let us not reach the conclusion, however, that this matter of sex is *all* there is to premarital counseling. But it is well to be prepared to face it maturely and with aplomb. This reluctance, or shyness, to discuss sex matters, by the way, is true also of many members of the medical

profession, strange as it may seem. In the November, 1964, edition of *Newsweek*, Dr. Harold I. Lief, of Tulane University School of Medicine, was quoted as saying that even the most mature intern is apt to be anxious about sex and both ashamed and embarrassed to talk about the sexual aspects of a patient's life, and that he would be happier if he could deal with each patient as if the patient were a machine. The New Orleans physician was further quoted as saying that even many of the instructors in medical schools approach the subject as reluctantly as bashful parents. This bashfulness on the part of clergyman or doctor is unwholesome and must be overcome if he is to minister effectively to those who come to him for counsel.

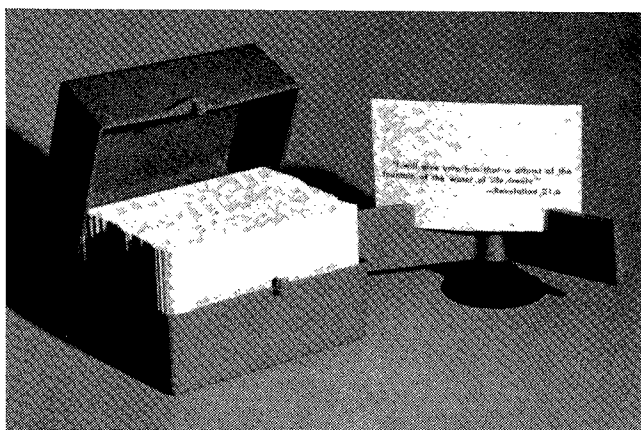
The minister's basic task when approaching the subject of sex is to impress the couple with the idea that sex is but a single part of a total personal relationship and that it is most satisfying when it is the expression of a genuine affection. The future husband and wife must be informed that sexual adjustment in marriage does not come overnight. The dangers and sinfulness of premarital sex relationships must be pointed out and emphasis given the fact that the best code for a Christian couple is that which limits sex relationships to marriage. The pastor should have access to certain good books on the subject of sex, reproduction, birth control, et cetera, that he can recommend for specific information.

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### Car Plastic Holder for Bible Promises

Ministers spend hours in automobiles. This precious time can well be spent in meditating upon the promises of God. A plastic red chest containing 120 cards with Bible promises on one side and pertinent quotations concerning prayer on the other side, plus a plastic holder with a suction cup for fastening on the dashboard of your car, is available for \$1.95 by check or money order. Order from Bible Promises, Box 459, Madison, Tennessee 37115.

This idea of a plastic holder suction cup was developed by one of our good dentists, Dr. James Trivett of Nashville, Tennessee. I have found this aid to be most helpful while driving or waiting for traffic lights to change. A split second glance at the card



on the dashboard rivets a marvelous thought from God's word in my mind. Time is precious. Use it well. Try this plan for yourself.

J. R. S.

If the couple reveal any problems of a physical or biological nature, the pastor should refer them to a competent Christian physician from whom they can receive special help.

### 3. Religious Activities

Religion in marriage is a most important and powerful factor. It can unite a home or miserably divide it—and even destroy it. It appears from research studies that those couples who participate regularly in religious activities such as attendance at church and Sunday school make a better adjustment to marriage than those who never attend or who stopped attending before they were eighteen years old.<sup>3</sup> The Seventh-day Adventist position, of course, is that in order to promote harmony the marriage of persons with different religious or denominational backgrounds should be discouraged. This, it should be added, includes marriage with the *irreligious* as well.

Bishop James A. Pike, in his book *If You Marry Outside Your Faith*, refers to the "Maryland Study," sponsored by the American Council on Education with the title "Youth Tell Their Story" and authored and compiled by Dr. Howard M. Bell. It is a study of 12,000 young people. The object was to learn about the religious connection of their parents and "whether their parents were living together or not." The results were significant: (1) Where both parents were Protestants, 6.8 per cent were separated; (2) where both parents were Roman Catholic, 6.4 per cent were separated; (3) in the case of *mixed* marriages, 15.2 per cent of the youth represented broken homes; (4) where the parents had *no* religion, 16.7 per cent of the homes were broken. In summary, says Bishop Pike, in the case of mixed marriages there was  $2\frac{1}{4}$  times as much separation and divorce as in the families where there was "religious homogeneity." "With one out of four marriages today reaching the courts, this differential of  $2\frac{1}{4}$  to 1 as to the chance of success is not an unimportant consideration," reasons Pike. So we see that a religiously mixed marriage is a dangerous proposition, and it behooves us to do all in our power to guide the thinking of our youth in this respect. Too many of our young people are marrying outside of their faith, and this results either in their making serious compromises that emasculate them spiritually or in their finally leaving the church. This situation is both real and serious. The pastor must do something about

it. Premarital counseling is a big step in the right direction.

### 4. In-Law Relationships

The mother-in-law has been referred to by some as the person who causes more trouble than any other family figure in our culture. Others refer to her as a notorious figure in the family life drama. "She need not be," says J. Kenneth Morris, "if she can be made to realize that the marriage of her son or daughter is a crisis in her life and that in order to meet the crisis she needs counseling."<sup>4</sup> This implies that the pastor may have to counsel not only the son or daughter who plans to get married but also mother and father, for whom the marriage of their offspring may be a considerable emotional blow. The matter is made worse if the son or daughter is still tied to mother's apron strings. If the weaning process has not taken place, it can cause serious difficulties. The minister must be aware of the fact that a person who must still be taken care of economically, emotionally, or physically is not old enough for marriage, and he should seek to make this amply clear to those looking forward to matrimony. In-law relationships can be worked out satisfactorily when the couple start their marriage on the principle of "our home must come first." In every marriage there should be a *third* person—Jesus Christ; no one else.

This is not to imply, however, that *all* in-laws are a problem to married couples. There are many sweet in-laws who have a wholesome attitude toward life and toward their children and who are never a problem to them in any way. Furthermore, we must remember that our responsibility toward our parents does not end with marriage. We must somehow provide for their welfare and not neglect them, for they, too, like all normal human beings, crave and need love and affection. The counselor's responsibility, then, is to have the couple consider the *possible* problems their in-laws can or may create and how they can best solve them. Should there be any objections to a marriage on the part of future in-laws, the couple must not immediately assume that they are therefore selfishly and unreasonably trying to prevent the happiness of their children. Many parents are correct in their judgments, and their opinion and counsel should be taken into consideration at all times. This is especially true in the case of God-fearing parents.

If need be, the pastor-counselor should make arrangements to confer with the parents of the groom and bride-to-be in order to obtain a more balanced view of the whole situation. When we marry we not only marry the one person, but in a broader sense marry *into* his or her family also, and for that reason the in-law situation should be seriously studied and evaluated, for it will most definitely affect the couple for better or for worse in their future relationship as husband and wife.

### 5. Social Activities

Fellowship—doing things together—is essential for the survival of any family. The minister should encourage the couple that comes to him for counsel to do things together. Some suggested activities are picnics with other couples, golf, camping, games, and sports. The end result of doing things together and going places together is increased unity and harmony in the family circle. The pastor's job, therefore, is to awaken the couple to the value of social and recreational activities as a tool for promoting peace and harmony in the home. The need of including their children in their recreational plans must also be emphasized. This will promote confidence on the part of the children toward the parents and will aid in reducing tension and conflict in the home between both.

### 6. Mutual Friends

This is considered the least difficult area of adjustment and does not require extensive discussion. There will be no problem here when the couple comes from the same social group and shares the same religious faith, but when this is not the case and there is a decided difference in the socio-economic and religious background, conflicts will arise. Suffice it to say that people of approximately the same social and educational level and of the same religious background will generally be the happiest.

In regard to the educational factor in marriage, Dr. Sylvanus M. Duvall offers the following comment: "The higher the educational level, the greater the chance for success in marriage. High school graduates divorce less frequently than those of less schooling. College graduates stay married longer and more happily than others."<sup>5</sup> Couples of the same basic background will have no particular problem in choosing friends who are at their level and agreeable

to both. A sound social life will contribute much toward making their marriage a success, and this the counselor should emphasize when interviewing future spouses.

"The happiness and prosperity of the marriage relation depends upon the unity of the parties,"<sup>6</sup> wrote Ellen G. White many years ago. Unity, understanding, and the ability of husband and wife to communicate intelligently and effectively are basic for the success of a marriage. This is what premarital counseling should seek to promote. It should lead them to ask and answer candidly these fundamental questions: Are we compatible? Do we understand each other? Am I willing to overlook the non-essential in my partner? Am I a good listener? Do I honestly try to understand my partner's opinions? Do I react in a mature fashion when there is a difference of opinion? Do we pray together about our mutual problems? The latter is a most pertinent question, for nothing promotes oneness in marriage more than a gathering around the family altar. It has already become a hackneyed slogan, but is it not true nevertheless? "The family that prays together stays together."

No preacher in his right mind can fail to see that premarital counseling is a field of vital importance, yet so neglected by many. Choosing a lifelong partner is one of the most important phases of a person's life. The wrong choice could ruin a man or woman spiritually, morally, mentally, and physically. Eternal perdition could be the result. There are many youth of marriageable age in our congregations who need our help and counsel. Seek them out. Be a friend to them. Be approachable. Make it possible for them to confide in you. The future of society and the church depends on the stability of the home. Preacher, there is much you can do in this area. Do it!

<sup>1</sup> J. Kenneth Morris, *Premarital Counseling*, p. 15.

<sup>2</sup> *Ibid.*, p. 42.

<sup>3</sup> *Ibid.*, p. 154.

<sup>4</sup> *Ibid.*, p. 150.

<sup>5</sup> Sylvanus M. Duvall, *Before You Marry*, p. 37.

<sup>6</sup> Ellen G. White, *Patriarchs and Prophets*, p. 174.

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Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave Him to teach. The truths that He proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God.—*Selected Messages*, book 1, p. 160.

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# *Your Style in Preaching*

J. M. THORVALDSSON

Pastor, Ile-Ife Hospital Church, Nigeria

**V**ARIOUS instruments are used by our Lord to bring the news of salvation to sinners. He speaks at sundry times in divers manner, through a fearless Jeremiah pointing at the squalid stains of Israel's guilt, or a gentle John admonishing his brethren to keep on loving one another.

Has God called you to give the clarion sound of His saving message to the flock within and without the gate? Then, says the apostle, "Give your whole attention, all your energies, to these things" (1 Tim. 4:15, Phillips).<sup>\*</sup> Be sure you are giving the distinct message God has given you in your preaching and teaching.

God has given you a message that has stirred your soul. It has been impressed on you more and more as you have read the Scriptures and the *Testimonies* and through subsequent meditations and prayers. Woe to you if you do not proclaim it to the flock under your care. Thus far you have resisted the temptations of Satan as he has tried to convince you that the message is not as important as you at first thought. But he does not give up easily. He may say to his evil forces: "Let him tackle the subject, but let us make it meaningless to the hearers by convincing him he will be a more eloquent speaker if he uses someone else's style."

## *Lifeless Imitations*

But how are you to preach a powerful sermon? You have tried the methods by which Pastor So-and-so is having great success. Why, you have even used some of his . . . well, outlines. (Honestly, you did change the sermons somewhat to make them your own.) But success did not come.

How often have you seen a lifeless presentation in your own or another minister's imitation of a good preacher. God gave that good preacher a message. Why

should He forsake you by not giving you just as powerful a message? Brother, where is your faith? He has already given it to you. You must take up the bed whereon you have rested in uncertainty, and walk by conviction of His leadership. The Lord never called you to preach someone else's message.

At times you might have tried to make something absolutely original. You had some sermon ideas you were sure would send the message home, yet it did not seem to reach the audience. What went wrong?

## *Depth Is Simplicity*

Why do we strive for originality? It is only possible to think in terms of impressions received through one or more of our senses. There is nothing original about the majority of these impressions. We can merely use them as an alphabet in spelling out the ideas the Lord gives us. Certainly we can make something outlandish out of them, but this is not our concern. Our burden is what God has done for us and not what we have been able to do by ourselves. As we bring to others in human terms what the Lord has done for us, we are bringing the message He has given us to proclaim.

Depth is not achieved by complicated orations but in the expression of a simple, living religion as a reality. In writing his Epistles, the apostle John used the "simplest language" in setting "before us true practical godliness. This simplicity does not show shallowness, but depth."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on 1 John 4:8, p. 951.

Some of us are teachers, some are evangelists, and some are pastors, but all are needed in the work of God (Eph. 4:11; 1 Cor. 12:28). God does send out His mes-

sage of salvation through different channels, and this is why we have been chosen. "Men of different minds are needed, men whose hearts are tenderly led out to win souls. Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest."—*Testimonies to Ministers*, p. 251.

Now, how are we going to prepare our message for presentation?

### *Your Style Is God's Gift*

Our sermons must be prepared for presentation by ourselves. Our style is the gift God has given us.

One preacher of a past generation, Matthias Jochumsson, never seemed to be able to communicate any laboriously prepared message, yet when some theme had permeated his spirit, it would flow from his lips or his pen in glowing terms. Whenever he would try to improve on what he already had written, it would invariably suffer and lose its first vividness. In spite of his inability to work deliberately for style, his spontaneous poems are loved today by the people of his country, Iceland, and his inspiring hymns are used widely in the churches of that North Atlantic island. One of his hymns of praise to God stirs the heart in these people every time they sing it as their national anthem.

So we may find that we cannot improve the style of our preaching by deliberate attempts to formulate certain expressions with which we wish to carry the message. Others may, like another poet of the same historic island, have to work hard on their style and syntax in order to make their language meaningful, yet a sermon should never be so arranged in "every detail with such exactness" (*Gospel Workers*, p. 165) that the Lord will not have the opportunity to work on our mind while we are delivering the sermon.

Each minister of the gospel must make the best use of his own talents so that the third angel's message can be preached in diverse manners. Therefore, let us make sure we use the gifts God has given us, and not try to make use of the gifts He gave someone else.

True, there must be preparation, but not all men will prepare in the same way. However, preparation of our own soul and spirit must be included, enabling us to receive inspiration from above. If we are inspired, let us make certain our inspiration

has come through the Holy Ghost and not from our own vanity.

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

## **It Began Before It Happened**

*(Continued from page 16)*

of non-Adventists attending and in terms of the subjects presented.

During the night meetings Sunday through Friday a Faith for Today color film was shown at ten minutes before seven, with the nightly program beginning promptly at seven-thirty. It was felt that it would be wise to close the meetings as near eight-thirty as possible. This also proved popular with those who came to hear and see.

Pastor Fagal began making urgent appeals at the second Sabbath afternoon meeting. Decision cards were passed out to the congregation at the close of every service, and those present were urged to indicate a decision in one or more of several categories on the card. This method of decision-getting was used in preference to a public appeal or altar call with great success. When the meetings concluded, 125 people indicated a desire for baptism. Sixty-eight non-Adventists indicated a desire to follow the Lord Jesus and keep His commandments. On the final Sabbath morning service nineteen precious souls were baptized at the eleven o'clock service. There were many wet eyes and happy hearts in the Sligo church at that moving service when several of the candidates gave a personal testimony. Interestingly enough, of the young people who participated in the first baptism, all were going to a public high school or university.

A class in the prophecies of the book of Revelation is being held on Wednesday nights as a follow-up to the series, along with the pastor's Bible class on Sabbath morning. The Faith for Today reaping campaign has proved beyond the shadow of a doubt that public evangelism is not dead when properly planned. The Lord, in adding His blessing, added the greatest blessing of all—a deepened spiritual life for a congregation of God's church.

The heaviest load any man ever carries on his back is a pack of grudges.



# "Appointment in Heaven"

L. E. TUCKER

Pastor, Texas Conference

(Suggestions for Helping People Across the Line During Revivals.)



EVERY evangelist, to be successful as a winner of souls, must wholeheartedly believe Christ's promise "Whatsoever ye shall ask in prayer . . . ye shall receive" (Matt. 21:22). My entire series of revival meetings or the full-scale evangelistic campaign is geared to helping non-Advent-

ists and those who have backslidden to make a decision to unite with the church.

From the opening night to the farewell benediction I urge men to make their decision for Christ and His church. And I mean this literally. The opening night I close my message by showing in color motion pictures the transforming power of God at work in New Guinea. As hundreds are shown leaving their heathen ways to unite with the people who keep the commandments of God and have the faith of Jesus, hearts are moved as they witness scores of these people being baptized into Christ and His glorious message.

At the seventh meeting we present the need for their uniting with the church and being baptized. I announce that a public baptism will be held one week later on Sabbath afternoon. The suggestion is made that everyone who has not been baptized by immersion, or who has been but now realizes he should be baptized again since he has learned of God's message for these last days, will want to begin planning for next week's baptism.

On the second Sunday night we show how God is calling thousands out of Babylon and into fellowship with His remnant people in the Philippine Islands. Again the necessity of baptism is impressed upon the viewers as they see hundreds being baptized and welcomed into the church. During this

second week of meetings I present earnest appeals for definite decisions to (1) make a total surrender of life to Christ; (2) keep the seventh-day Sabbath; (3) be baptized and unite with the Seventh-day Adventist Church.

## *Visit Interests Daily*

Since our present revival meetings are held nightly for only two weeks, we visit each definite interest daily. When our meetings last longer we visit twice a week. In these visits I often say, "We are having a baptism next Sabbath afternoon and I do hope and pray that you will be one of those taking part."

By presenting on Friday night of the first week the need to go along with the people of God and be baptized and on the next Sunday night showing pictures of the hundreds who have united with the church by baptism in the Philippines and the same night presenting the call to come out of Babylon into the remnant church, I often find that as we begin our visiting the second week some will say, "We want to be baptized and unite with your church. How do we go about arranging for this?"

On the second Thursday night I give an appeal for those who desire to unite with the Seventh-day Adventist Church to come forward. There is joy written upon the face of everyone who comes forward as I step down from the platform and extend my hand to welcome them. Let no preacher hold back in fear from making this invitation. But let him step forward from that platform in faith, asking for souls to cross the line, and he shall receive the hands of many souls. And what joy this will bring to his own heart, the hearts of those who have stepped forward, and to the hearts of our dear members who are standing in prayer, witnessing this miracle of God.

On Friday night an altar call is made for

total surrender. Though I do not stress uniting with the church in this call, most non-Adventists and former members kneel at the front with this commitment in mind. Following this call, as was true the previous night, those uniting with the church by baptism remain with the church board for instruction by the evangelist and pastor.

The following morning, Sabbath, each person makes another commitment to let nothing separate him from the church and Christ. While all are standing, another invitation is given to those who have not yet made their decision to unite with the church.

### *Telephone Relatives and Friends*

One of the most important meetings of the entire revival series is the first baptism on the second Sabbath afternoon. Every night during the past week we have announced this meeting and urged folks to write, telephone, or wire relatives and close friends, urging them to be present for this unique baptismal service. I stress that this baptism will be different from any they have ever seen before. So much is said about its beauty and uniqueness that by Sabbath morning members and nonmembers often comment, "I can hardly wait to see what's going to happen at this baptism. I wouldn't miss it for anything." "Appointment in Heaven" is the title of the baptismal service.

After a lively song service, enhanced by special numbers, the Crusade theme song, prayer, and scripture reading follow in order. Next comes the presentation of the baptismal candidates. We purposely have requested that the candidates not sit on the front row but rather sit in different areas throughout the church. Usually each candidate is sitting with the church member who has been most influential in helping him make his decision. (When each candidate signs the decision card to unite with the church, he is also asked to list the names of those who have influenced him to become a Seventh-day Adventist.)

### *Trophies Brought Forward*

Now I will say something like this: "Brother Brown, haven't you been giving Bible studies to the family sitting beside you? Please bring those good folk up here and introduce them to us." With what joy Brother Brown brings forward his trophies—now baptismal candidates. A brief interview will reveal (a) when and how the can-

didate first heard of the church; (b) all the church members who have played a part in his conversion (if present, these are invited to stand at the front with the candidates), and (c) the candidate's desires as a soul winner—members of his family he is going to help prepare for the next baptism.

Following the interview, the candidate and those who came forward and stood with him are seated in a reserved section at the front. After all the interviews have been completed, the candidates stand to take their baptismal vows and be voted into church membership subject to their baptism. This is followed by a consecration prayer with the ministers and candidates kneeling.

As each candidate steps into the water the



### **VIEWPOINT**

As a rule, when a minister's wife works she is unable, or disinclined, to be with her husband at the midweek prayer meeting, to say nothing about being with him in his pastoral calls. As a matter of fact, it has been my observation that the minister whose wife works does not make home calls as frequently as do those whose wives are free to go.

I know of a pastor whose wife teaches public school, and she never attends prayer meeting—not even in the summer during vacation. Such a helpmeet must be a great handicap to a pastor.

What can be done about this deplorable situation? I do not claim to have the answer, but it does seem that this situation should be changed, and I believe it can be if more and more is said about it in *The Ministry* and in the ministerial institutes, and in other ways.

The shepherdess is needed at the side of her husband today more than ever before. She should hold up his hands and encourage him and accompany him more in home visitation.

—A retired minister whose companion  
worked closely with him

pastor invites the guardian to stand at the side of the rostrum. If the pastor is ordained he will perform the baptism. When I do the baptizing, my remarks are: "Here is Brother Smith. His guardian is Brother Brown. Brother Smith desires that we pray for his brother, that he will make his decision to be in the next baptism. Will the congregation please offer a silent prayer as I pray. Dear Father in heaven: Because Brother Smith has surrendered his heart to thee, he is now concerned for the soul of his own brother. Make Brother Smith a mighty soul winner. May he so witness Christ before his brother that he will soon make his decision to unite with the church. And now, because Brother Smith has accepted Jesus as His own personal Saviour and is determined by Thy grace to be obedient to all Thy commandments, I now baptize him in the name of the Father, the Son, and the Holy Ghost. Amen."

#### *Music Important*

The congregational songs used during the baptism are important. Sometimes I have only the organ playing during the baptizing period. If the congregation sings after the baptizing of each candidate, these are the songs we use from the *Church Hymnal*: No. 595, No. 276, No. 266.

In closing the baptism, I say: "As we close this service I'm wondering how many are going to follow Jesus all the way and would like to say by lifting their hand, 'Please pray for me. I want to get ready for the next baptism.' Would you raise your hand?"

Sometimes I ask them to come forward before the prayer is offered. An alert church clerk or evangelistic team assistant will get the names of each one who comes forward or lifts a hand.

It is at this point where most of the decisions are made for next week's or month's baptism. This is why we call this meeting the most important of the series and have baptismal candidates telephone or wire relatives and close friends urging them to attend this meeting. Everything possible is done to see that every interested soul is present for this first baptismal service.

Following the prayer that closes the baptismal service, an appeal song is sung by a soloist or group. If I have officiated at the baptism I ask the pastor and a church elder to give a two-minute testimony of what the meeting has meant to them.

#### *Appointment in Heaven's Circle*

In our two-week revival series I give a five-minute farewell message after these two testimonies entitled "Appointment in Heaven." I endeavor to make a date with every person present to meet me at the tree of life the first Sabbath afternoon after we get to heaven. I ask my wife and family if they will make that date with me. "Come, join hands with me here at the front." Next I invite the district pastor and his family to make that date with me. Then I invite all those who have just been baptized and *their loved ones* to come forward and join hands. Then I say: "All who will make this appointment to meet together that first Sabbath in heaven please stand. Let's all join hands as we stand in a circle."

#### *"Blest Be the Tie That Binds"*

It is a thrilling sight to see unbelieving husbands join hands with their church-member wives and children, pledging that they will meet together under the tree of life. Those who have attended meeting after meeting but never responded to any call will eagerly join in this commitment. As we stand united with ministers and newly baptized members on the rostrum and members and friends along the sides of the sanctuary walls, all join together singing "Blest Be the Tie that Binds." A most earnest prayer is offered as the benediction. In this we ask God to keep us faithful to one another and to God so the circle will be complete on that first Sabbath in heaven—but much larger, with all the souls that each of us are going to win for Jesus' sake.

Following this benediction the organist plays softly as the new members take their place at the front of the church to receive the right hand of fellowship, their baptismal certificate, and a welcome by pastors, elders, and all who are present. This program during the past years, under Heaven's blessing, has brought great joy, not only to my heart and the hearts of our church members but also to whole communities. May God help us all to bring that "great joy" to more communities.

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The diamond cannot be polished without friction, nor man perfected without trials.—Chinese Proverb.

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**SHEPHERDESS**

# *Dried Up* *or* *Overflowing?*

**BEATRICE SHORT NEALL**

**Wife of Overseas Worker**

**Y**OU have stars in your eyes, just like all new missionaries. You think you're going to change these people out here. I used to feel that way when I first arrived. But after you've been out here for a while you'll be as disillusioned as I am." A dear friend of mine confided her discouragement to me in these words.

How can we missionaries keep our vision, our enthusiasm, especially if we are in a difficult field? What are the spiritual hazards of the mission field?

There are problems and frustrations that are peculiar to mission service, and undoubtedly they vary from country to country. But the basic problem always—the same one we face in the homeland—is how to maintain an intimate fellowship with God.

My biggest problem in the mission field has been to keep my will submissive to God's will, to make His goals my goals. My strongest temptation was to make my home a comfortable little island where I lived for myself, while all around me was the vast sea of heathenism. I wanted to live my own life and pursue my own goals.

On a typical Sunday morning I would feel as though the Lord were saying to me, "It's time to work on your book now." But, oh, how I hated to write. I'd rather scrub floors any day. However, I had someone to do that for me. My next excuse would be my sewing. I really did need a new dress. If I didn't make one soon, "wherewithal shall I be clothed?" I asked myself. The answer would come as though someone spoke the words: "'Seek ye first the kingdom of God and his righteousness.' Do My work first. Then you can do yours. 'Only one life, 'twill soon be past; only what's done for Christ will last.'" With all my excuses exhausted I finally submitted to the promptings of my conscience and sat down at my typewriter.

Writing takes mental effort, but the book was finished eventually. However, it was pub-

lished several months later than it might have been because of the times I disobeyed the voice of my conscience. I had to learn that working for God and putting His will first brought the most pleasure and satisfaction. I am more interested now in the welfare of others—for example, Seary, a boy who is enduring much persecution to be a Christian—than I would be in a dozen dresses. Seary is now a successful colporteur, and someday God willing, he will be a minister of the gospel. He is destined for eternity. The dresses would be destined for the rag bag.

## *What Kept Jesus Going?*

So many times my objectives have been out of line with God's that I've had to ask myself the question, "What did Jesus live for? What kept Him going long hours every day? What was the motivating power in His life?"

This is what I found:

"My meat is to do the will of him that sent me" (John 4:34). "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (John 6:40).

His passion was to do His Father's will—go out and win souls. He said, "I must do the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). There was urgency to His work. He had no thought of working for eight hours and coming home to a cozy chair by the fireplace for a comfortable evening. When He finished a hard day's work He had nowhere to lay His head.

But what joy, what satisfaction, He had on His last night on earth when He could say to His Father, "I have finished the work which thou gavest me to do" (John 17:4). Even on the cross there was triumph in His voice as He cried out, "It is finished!"

There is no misery greater than coming to the end of your day with your work for God unfinished. And there is no greater satisfaction than being able to say before you go to sleep, "Father, I have finished the work which thou gavest me to do this day."

### *Drudgery or Delight?*

But is the work drudgery? Must we continually be forcing ourselves to do what we don't want to do? I don't think we can do good work unless we are happy in it.

Was Jesus happy? I read that He was able to endure the cross and despise the shame because of the joy that was set before Him (Heb. 12:2). What was that joy? The joy of seeing souls eternally saved in His kingdom.

One Sabbath afternoon our family was driving down a hot, dusty, Cambodian road, surrounded by crowds of people on foot, on bicycle, and on cyclo (trishaw). Suddenly I was oppressed and terrified by the thought that it was our duty to warn all those people or their blood would be on us.

But was that the feeling Jesus had when He saw the crowds? No—He was moved with compassion. He loved them, each one.

I think of Hudson Taylor watching the milling crowds in the market place of a city of inland China—so moved that he had to go to the city wall to weep and pray that God would have mercy on those people and send them a missionary. He carried China's four-hundred-million people on his heart until he laid down his life—in China. "If I had a hundred lives, I would give them all for China," he said.

I cannot forget E. L. Minchin, a man with a tremendous capacity to love. Some time ago he spent two days with us in Cambodia. He was on the verge of nervous exhaustion, but we didn't know it. He didn't ask for a rest. He gave himself to us and our work. He conducted a meeting each night. He thought the first one had failed. But Samuel Chhouon decided that night to be a worker for God.

On the second day I prayed, "Lord, Thou hast blessed Pastor Minchin with great revivals in Mexico, Germany, Scandinavia, and America. Can't it happen in Cambodia, Lord?"

That night I saw the Holy Spirit bring Brother Minchin's message of love through two

interpreters to the hearts of our Chinese and Cambodian people. Boys who had not yet accepted the message decided to be workers. Brother Wu, who had given up the colporteur work for a more lucrative business of his own, sat with tears in his eyes. Two days later he was back in the colporteur work.

What was the secret? The love of God flows through Pastor Minchin.

### *Torrents of Love*

How can we have the love of God in us? How many times are we empty when people come to us to be filled? How many times are we dry when we should be overflowing with the love of God?

There is a river that flows from the throne of God, the pure river of water of life (Rev. 22:1). It branches off into this world, too, for Jesus asks us to drink of it. "If thou knewest . . . who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

But to drink once is not enough. Though we are filled, we soon run dry; for we are leaky vessels. Some manuscripts would support the following translation of verse 14: "But whosoever keeps on drinking of the water that I shall give him shall never thirst."

Not only does he never thirst, but a wonderful thing happens: "the water that I shall give him shall be in him a well of water springing up into everlasting life." The receiver becomes a well, a source.

And he not only becomes a well—the well overflows until it becomes a river. "Out of his heart shall flow rivers of living water" (John 7:37, R.S.V.).

Lord, let us drink of the river of life—the river of love—that flows from Thy throne. Help us to keep on drinking so that we never thirst again. Make of our hearts a fountain, a source of living water that never runs dry. And, Lord, could it be that rivers of Thy love—not trickles, not rivulets, not a river, but rivers—could flow through us to a dry and thirsty land? O God, open the channel! Sweep aside every obstruction! Let the waters flow through us—a mighty torrent of Thy love.

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It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life; they cannot save the soul from sin.—*Selected Messages*, book 1, p. 160.

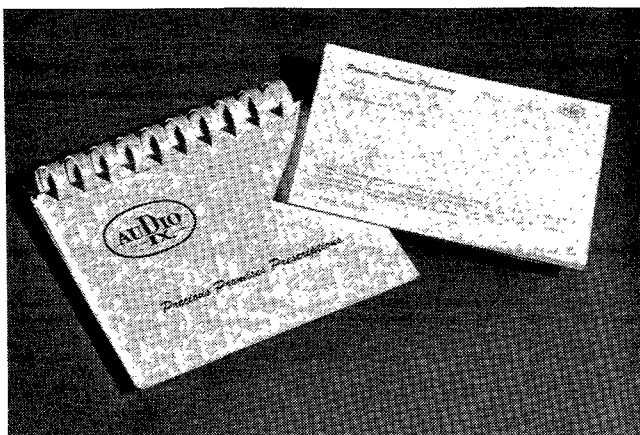
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## BIBLE PROMISE PRESCRIPTION PAD

Dr. Winea Simpson developed a Precious Promise Prescription pad for doctors and ministers to use in visiting the sick. The picture above shows the book plus the prescription pad. The book itself is invaluable as it lists the various medical problems under nine sections. For example, there is a section on Addiction and Deleterious Habits, Anemias and Fractures, Cardiac Conditions, Depressive States including discontent, discouragement, grief, guilt, etc. Under each section are pertinent texts relative to that particular problem. In the back is the prescription pad which the doctor or minister can fill out with the appropriate texts. There is a place for the name of the individual, date, and the scripture text. This unique volume can be ordered for \$2.50 each from Audio Rx, Box 46, Loma Linda, California 92354. Dr. Simpson developed this booklet on the premise that nothing else could have such healing power as the promises of God's Word. If minds are stored with the Bible promises, God will help us recall the texts that will comfort and strengthen us most in our hour of trial and need.

One thrilling experience involved a 27-year-old mother who came to Dr. Simpson's baby clinic. She had been in a mental institution when she was a teen-ager. She had four young children and believed that she was losing her mind again. The old anxieties and fears plagued her and with tears in her eyes she begged for help.

Dr. Simpson said with confidence, "I know what



will cure you." Then she related the story how Jesus overcame the temptations of the devil in the wilderness with the words, "It is written." Dr. Simpson copied the text 2 Tim. 1:7 from the Precious Promises Prescription, page 32, gave this to her patient and instructed her to repeat this verse aloud every time the spells of anxiety threatened her. In a week this dear mother called the doctor and said she had memorized the verse, "I don't know how many times I repeated it, but each time I said it, I felt relief and for four days I haven't had a single spell of anxiety." Three years have since passed and that young mother did not have to go to a mental institution.

Why not try this plan and see for yourself how it works.  
J. R. S.

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## PRESIDENT JOHNSON ATTENDS GRAHAM'S MEETING

Some 61,000 people overflowed the famed Astrodome in Houston Sunday afternoon, November 28, to hear Dr. Billy Graham deliver his final message of the Greater Houston Crusade.

The President and Mrs. Johnson were present for this concluding service. They sat in a special private box high above the speaker's platform.

The crowd began arriving as early as noon. The capacity audience was reached long before the service officially began at 3:00 p.m.

After Graham had concluded his sermon, an estimated 1,600 came forward as inquirers. At the conclusion of the service, Graham made his way to the private box where sat the President and his wife. It is believed that this is the first time a U.S. President in office has attended an evangelistic crusade. President Johnson fulfilled a promise to Graham when he and his wife, plus several friends and White House staff members, flew to Houston from the LBJ Ranch for this evangelistic service.

Said Graham: "Mr. President, this great audience today would join me in pledging our loyalty to

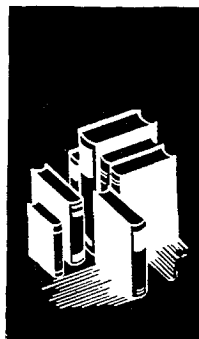
America, and pledging our prayers on your behalf that God will continue to grant you wisdom, strength, and courage for the overwhelming responsibilities that you bear. Welcome, Mr. President, and may God bless you and your family always."

Graham told the President, as well as more than 61,000 others in the audience, that nearly 400,000 people had come to the stadium to protest sin and moral evil—and to affirm their belief in moral integrity and old-fashioned religious convictions. During his sermon, following his informal remarks of welcome to the Chief Executive, Graham declared that "modern man does not like to think of God in terms of wrath, anger and judgment."

It was the famed preacher's opinion that today's man likes to fashion God after his own preferences and give God the characteristics he wants God to possess. "He tries to remake God to conform to his own wishful thinking and make himself comfortable in his sins," Graham said.

"We trust this is not the end, but only the be-

ginning of a new spiritual dynamic in the churches of Houston. We now pass the torch to the pastors and the Christians. This crusade has touched a wide spectrum of community life ranging from space scientists to political leaders. But the great majority of people who came were students," Graham said following the closing service. The Houston Crusade was the largest meeting of Evangelist Graham since his Los Angeles meeting two years ago. Nearly one million people heard him then. The days of public evangelism are not in the past.—*Crusade Information Service.*



## BOOKS

*Christians Should Drive Like Christians*, G. J. Dyck, Herald Press, Scottsdale, Pennsylvania, 16 pages, \$.15.

What constitutes reckless driving? Is reckless driving a moral issue? Does the behavior of a car reveal the character of the person who sits behind the wheel? Why should we be so concerned over one or two astronauts getting back to earth safely when during the time they were in orbit hundreds of motorists were killed and thousands injured? Does the command to love your neighbor as yourself have anything to do with the way we drive? This sixteen-page brochure ought to be placed in the hands of every Christian. Ministers would do well to read it carefully at least once a month.

J. R. SPANGLER

*Handbook of Denominations in the United States* (New Fourth Edition), by Frank S. Mead, Abingdon Press, New York and Nashville, Tennessee, 1965, 271 pages, \$2.95.

The author, Frank S. Mead, here needs no introduction. We know him as an able scholar and researcher. In his dedication of this book he declares:

"To those in the Church who see that the great truths we hold in common are of more importance to God and man than the little fences and barriers which divide us." He also says:

"The reader should be warned that we have endeavored to produce neither a 'popular digest' nor a book of opinion, criticism, or value judgments,

but a reference volume concerned only with factual truth as it is involved in the development of the religious bodies of the United States. In this new fourth edition we have checked and rechecked material offered in earlier editions, and deleted or added additional material, as it seemed relevant or necessary to bring the whole work up to date. Every effort has been made to include every body of standing and importance; some which appeared in previous editions have been dropped because of mergers, the ravages of time, or our failure to secure replies to repeated requests for information; and some new ones have been added. If any have been slighted or omitted for any other reason, we offer our apologies. The book will continue to be revised; in future editions we hope to write with yet greater objectivity, and in continued "malice toward none; with charity for all."

Having used Frank Mead's book in the past as a satisfactory textbook for teaching classes in apologetics and being well acquainted with scores of similar works, I can most enthusiastically recommend it to all ministers interested in the author's type of research. I have renewed confidence in Mead's book, especially after checking his recent chapter on Seventh-day Adventists. The author was in close touch with denominational headquarters to bring statistical data, as well as historical and theological facts, up to date.

LOUISE C. KLEUSER

*Whom Christ Commended*, Ralph W. Sockman, Abingdon Press, Nashville, Tennessee, 1963, 141 pages, \$2.50.

From the story of the Gospels Dr. Sockman found eleven clearly recorded cases of explicit praise, compliments, or words of encouragement given by Jesus to specific individuals—one of these is to His disciples as a group. The Master sought to bring out the best in people by showing that He expected the best of them. Why did Jesus see in a Roman Centurion, with a sick slave, a faith such as He had not found in all Israel? What made Nathaniel "an Israelite indeed;" John the Baptist the greatest; the scribe, not far from the kingdom of God; Mary's anointing of His feet "a beautiful thing;" Simon Peter worthy of a blessing; or the disciples change from servants to friends? What was the full implication of Jesus' tribute to Zacchaeus? Two chapters I particularly appreciated were "A Most Popular Sin," and "The Divine Appraiser." The author endeavors to make all these eleven, who won praise from Jesus, relevant to current life situations.

ANDREW FEARING

## GOSPEL TENTS

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## NEWS BRIEFS

### Wisconsin Synod Urged to Shun "Bashful Brand" of Christianity

If Christianity is losing its influence, an official of the Wisconsin Evangelical Lutheran Synod (WELS) asked at the denomination's thirty-eighth biennial convention here, does the reason lie in the fact that the church today consists of "soft pews, soft music and soft soap?" The Reverend John C. Jeske of Milwaukee, chairman of the Synod's Board for Information and Stewardship, called on the 325 delegates at the convention's opening session to fight the "temptation to be apologetic about the Christian faith." He urged delegates to avoid a "bashful brand of Christianity which tiptoes up to people and hesitatingly suggests: I may be wrong, but I'm afraid that if you do not repent after a fashion, and confess your sins, so to speak, you might be damned, as it were. You must not apologize for the old-fashioned message of man's need and God's answer to that need—the sufferings, death and resurrection of His Son, our Lord Jesus Christ," he said.

### Religious Affiliation Survey Leaves Clergymen in Quandary

Church leaders in Townsville in northern Queensland, Australia, are in a quandary over the findings of a house-to-house survey of religious affiliation conducted in the city. The survey disclosed that in many cases the husband and wife do not know each other's religion. It also revealed that in many families children attend the nearest church to their home, and not the church to which their parents belong. Conducting the census were Anglican, Methodist, and Catholic churches in the area and the Salvation Army.

### Mississippi Baptists "Suggest" Colleges Bar Federal Funds

The Mississippi Baptist Convention "suggested" at its annual sessions in Jackson, Mississippi, that Southern Baptist colleges and other institutions in the State refrain from accepting Federal aid pending a report from a special committee named to study church-state issues. The question has been before a number of Southern Baptist State conventions

this year as denominational colleges and universities are faced with expanding needs. However, the denomination's strong position on church-state separation precludes acceptance of such assistance.

### "TeleBible" Big Hit in Switzerland

A new joint Roman Catholic-Protestant enterprise—the TeleBible—is enjoying great success in Zurich, Switzerland. Anyone may hear a passage from the Bible merely by picking up the telephone and dialing a prescribed number. More than 400 calls are being received daily. In addition to the Bible readings there are short commentaries on the passages read.

### Christian "Coffee House" Set Up in Manchester

In Manchester, England, the first Christian "coffee club"—established by an interdenominational group to counter social problems arising from drug trafficking and "juvenile hoboism"—was dedicated by Anglican Bishop Kenneth Venner Ramsey, of Hulme. The Catacombs Coffee Club was set up on a temporary, sporadic basis in 1964 when teen-age troubles and narcotics in commercially operated clubs became a serious social problem. Recently a group of Christian workers decided to operate it on a regular six-nights-a-week basis, and a local Methodist minister who is also a part-time disc jockey was appointed resident manager. The club (a warehouse basement) offers cheaper-than-normal coffee and snacks against a background of "Gospel beat" music provided by tape or singing groups. At intervals on some evenings a team of speakers will give short religious talks.

### Chilean Gang Attacks and Robs Congregation

Worshippers were at prayer in a Pentecostal church in Concepción, Chile, when a gang of men entered and began attacking and robbing members of the congregation. Ten intruders grabbed money, watches, and wearing apparel, and then fled, leaving three of the worshippers seriously injured. Police said they believe the sole reason for the attack was robbery and that the incident had no religious significance.

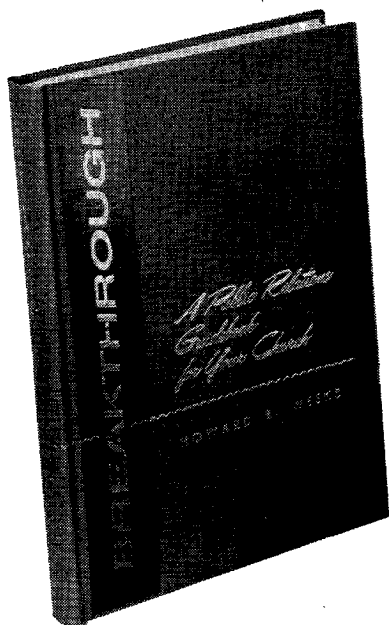
### 92.4 Per Cent of U.S. Homes Have TV

The Census Bureau reports that 92.4 per cent of U.S. households have television sets, according to the *Long Island Press*. The survey also showed that about 6.9 per cent of the nation's homes have color television sets.

### Less Calls by Doctors

"Call a doctor" increasingly becomes "call on a doctor," says the *Wall Street Journal*. Of 844 million visits Americans had with doctors in fiscal 1964, only 5.4 per cent were in the patients' homes, a Federal study shows. Five years earlier, 9.2 per cent were home visits.





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## Exercise Prescribed as Sub for Coffee Break

What this country needs is a daily exercise hour instead of a coffee break is the prescription the White House Conference on Health received from Dr. Charles S. Houston, special assistant to the Peace Corps director. "Time spent in coffee breaks would yield better health and a more productive day if spent in exercise," he said.

Dr. Houston said the United States has become a "lazy nation" devoted to "mechanized leisure." Ellen G. White has always emphasized the benefits of exercise. She said, "Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter."—*The Ministry of Healing*, p. 240.

## Coffee Break Costs \$89 per employee

An estimated 50 million Americans stop work at least twice a day for a coffee break because it has become an American tradition. The Pan American Coffee Bureau, which takes annual surveys of coffee-drinking habits, estimated that 71 per cent of all factory, office, and store workers sip their coffee on company time in the morning and afternoon. Time taken for coffee breaks, from 10 to 15 minutes per session, would amount to an extra two-week paid vacation yearly. A University of California survey estimated the coffee break costs \$89 per employee a year throughout the nation.

## Life Insurance for Nonsmokers

Nonsmokers bought more than \$60 million of life insurance in the first year of a new policy offered by the State Mutual Life Insurance Company of America, according to the *Wall Street Journal*. The policy, which offers low premiums to applicants that have not smoked cigarettes for at least a year, now accounts for more than 22 per cent of the company's nongroup life sales.

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No. 2

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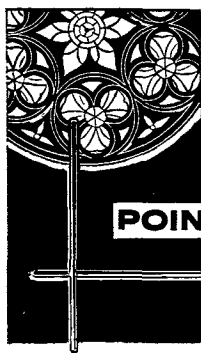
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## POINTERS

### MONTHLY PROGNOSTICATORS

AN ARTICLE by Bill Danielson in a recent popular magazine reflects that Spiritualism has indeed "come of age." Portions of four pages are dedicated to the "astounding predictions" of "Washington's favorite seer." Operating with crystal ball and sensitive finger tips, the subject of his article has indeed achieved a high degree of accuracy. This would amaze only those unfamiliar with the secrets of the "science" (seance).

Can it be that the headline-grabbing visit of the Pope of Rome has tended to obscure the steady rise and spread of Spiritualism? The restoration of papal influence and the ascendancy of Spiritualism were themselves predicted by a seer who needed neither crystal ball nor sensitive finger tips.

At a time when neither was thought possible, she uttered the prophecy. She further stated that Protestantism would ally itself with both. It is more than interesting to see the prophecies of Ellen White taking shape before our eyes. The Protestant-Catholic alliance is even now in process. And now comes this new respectability accorded spirit manifestations.

Is it not time to say to the world, "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble" (Isa. 47:13, 14).

E.E.C.

### DEVELOPING LEADERSHIP

CHRISTIANITY is at heart a fellowship. The apostles knew nothing of a solitary, hermitlike religion.

The dynamic of the New Testament is learned and fully imparted only in an atmosphere of fellowship. That is what makes team evangelism so effective. The Master set the pattern when He chose twelve men to be "with Him." Only thus could He train them. Calling them to Himself, He said, "Come ye after me"; share My life; sleep out under the stars; tramp the dusty roads of Palestine; visit the palaces of the wealthy and the hovels of the poor. Learn of Me to pray and work and weep, "and I will make you to become fishers of men" (Mark 1:17). Jesus was the most creative Teacher who ever taught, the most impressive Preacher who ever spoke, but His greatest work was done behind the scenes, training a

group of men and women to carry on after He had gone.

No evangelist's work is done until the evangelized become evangelists; until they have learned to do without him, to stand on their own feet and witness to others. It is always tragic when one so builds up himself that when he moves away the whole landscape seems to be changed.

Wise leadership always leads, but rather from the "back seat." The capacity to develop leadership in others is a rare quality. A minister who knows his work counts it a privilege to mingle with others. Of the Master it was said, "The common people heard him gladly." These were the ones who became His publicity agents. It has been well said:

"There's nothing like the comradeship, which warms the lives of those

Who make the glorious circle of the Jacks, and Janes, and Joes."

R. A. A.

### MASSIVE COLLAPSE

THE lights went out. Yes, throughout eight States there was darkness.

"What do ya' know," exclaimed one New Yorker, "I saw the stars!" The collapse of the artificial accentuated the real. As of this writing, this record failure of electric power is as inexplicable as the dark day of May 19, 1780. Charge and countercharge fills the air. And they range in scope from sabotage to gross negligence. The sad fact is that the impossible happened. When it was needed most, there was *no power!* Days thereafter men were asking, "How could it happen? Why did it?"

The spiritual implications of this story are frightening. Has there been a massive spiritual power collapse in this hour of humanity's deepest need? In the pulpit that you serve, preacher, is the power there? Are you convicted by what you preach? Do men press in to hear you as though impelled by some unseen force? The gospel has lost none of its compelling power. Have we?

As I write these words the news indicates that power is gradually being restored to the cities of the East. This is good news—if not the best. That spiritual light should come suddenly to all areas is even more desirable. However, that it should come at all is the hopeful sign. May it shine more and more to the perfect day.

E. E. C.

### Bible Languages

The New York Bible Society states that in the first 18 centuries following the ascension of Christ, the Bible was translated into only 71 languages. In the nineteenth century the total climbed to 567. At present the number has skyrocketed to well over 1,000 languages and dialects.

Truth gives us a beauty that does not fade away, but assures us of what is just and lawful.