

# *The* **MINISTRY**

JANUARY

1969

## *Greetings for 1969*

On behalf of the Ministerial Association of the General Conference and our fellow secretaries around the world, we extend Season's Greetings together with a sincere wish for a happy and fruitful new year.

This is the season for gifts, greetings, and gatherings. The carols, the sermons, the reunions, and the many other things that make this season joyous are but our response to the love of God that prompted the gift of Jesus to be our Saviour nearly two thousand years ago.

What a marvelous and meaningful thing it would be if the year 1969 would see a depth of devotion and commitment that would make the finishing of the work well within our reach. Let us then, each, individually, give to the Lord, His church, and His people a truly revived, reformed, and Spirit-filled ministry. Let this be our Christmas gift and New Year's resolution. May we, by daily communion with our Saviour, and willing, faithful service to His cause, become the radiant witnesses that He needs in the world and in the church to prepare a people for the coming of the Lord.

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# Three Angels Over New Orleans

E. E. CLEVELAND

*Associate Secretary, Ministerial Association, General Conference*

THE city of New Orleans in the summer of 1968 was the scene of an evangelistic campaign conducted for twelve weeks in the center of the city. Night after night I opened the meetings by quoting Revelation 14:6, 7, which fact accounts for the title of this article, "Three Angels Over New Orleans." At the conclusion of this meeting 229 people were baptized, with an additional thirty reclaimed to the faith.

W. J. Cleveland, my older brother, was the sponsor of the program as the pastor of the New Orleans church. It was my privilege, after twenty-five years, to work with him in the evangelistic campaign and be the principal speaker.

The meetings were well attended from the beginning and closed with more than a thousand people in attendance. On some occasions the attendance went as high as 1,500. We were granted the unexpected privilege of having one hour of advertising on television free of charge. It happened quite accidentally. You see, channel 8 in New Orleans has a weekly program on Tuesday night called Equal Time. The sponsors called and requested the privilege of filming my services, which request was granted. A week later I received a telephone call from them inviting me to participate in a one-hour panel, during which my work was to be exhibited to the public.

Upon my arrival at the studio, imagine my surprise to find a Catholic priest, an Episcopalian rector, the head of the city of New Orleans Disciples of Christ, and a reporter from *Ebony* magazine.

When we were on the air the moderator announced that the subject that evening

would be, "What Place in the Twentieth Century Is There for Old-fashioned Fire and Brimstone Revivalism?" He gave me the privilege of speaking first. I told them of the broad spectrum of the operation there under the big tent; of our medical endeavors, which included bringing a van all the way from Nashville, Tennessee, and flying in a doctor to give free clinical examinations to those who should desire

*E. E. Cleveland preaching the everlasting gospel.*





*The Canvas Cathedral in which E. E. Cleveland held his inspiring meetings and where many souls surrendered to God.*

them. I told them that more than one hundred people had passed through that van on a single afternoon. I told of the educational program we were pursuing there by bringing little children in from the neighborhoods to teach them singing and other things. I told of the educational program by which we were sponsoring about seven or eight young students there. I told of the vast welfare program through which three hundred families or more were fed, including about nine hundred children. I told them of the Adventist operation world wide. When I was through, the moderator was taken aback, for he had not anticipated that such a well-balanced, far-reaching program was really going forward.

He turned to the Catholic priest and asked him what he had to say about that, to which the Catholic priest replied, "What Mr. Cleveland has described is not an old-fashioned fire and brimstone revival program but a well-balanced, comprehensive, modern church operation,"

and he said that I was to be congratulated for it.

Well, the moderator was stumped, and for the rest of the hour we had one grand commercial of the good being done by Seventh-day Adventists around the world.

Andrews University sponsored this campaign as a field school, and for six weeks fifteen students from the college, representing five nations, were in attendance at our classes.

New Orleans is a staid old Catholic town, picturesque in its beauty, and full of American history. However, none of this diverted hungry souls in their search for truth. It was a high day in the city of New Orleans when in the baptismal pool, in one day alone, 139 new believers were immersed by the authority of the Father, and the Son, and the Holy Ghost. Our audience was interracial in nature, and our baptisms reflected the same.

Seeing my tent pitched right downtown next to the city auditorium, a gentleman

*(Continued on page 46)*

*The large group of dedicated workers who helped Pastor Cleveland in his soul-winning work.*



# Philosophy of Inspiration in the Writings of ELLEN G. WHITE

(Part I)

LESLIE HARDINGE

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**A**MONG Adventist teachers and preachers eager discussion is going on at the present time on the nature of inspiration. This makes the need for a careful and continuing study of this topic most important.<sup>1</sup>

Ellen G. White's position among Adventists is unique. Her contribution to the establishment of the denomination is primary. Her help in clarifying the doctrines held by the believers is second to none. We who study the theory of inspiration have no experiential knowledge of God's techniques of guiding the mind of one inspired. Mrs. White, however, alone among Adventists, experienced the power of full inspiration hundreds of times during the seventy years of her writing and speaking ministry. Her insights are therefore absolutely vital. They should be investigated with sober and reverent concern. "Sharp contentions over the Bible," she noted, "have led to investigation and revealed the precious jewels of truth."<sup>2</sup>

With the discovery of more and more manuscripts of parts of the Scriptures, variants are eagerly seized upon by a certain type of scholar and their significance greatly exaggerated. From this critical approach these questions naturally arise: Can we Christians be certain that the statements of the Scriptures are definitely the word of God? Upon what manuscript reading can we found our faith? What actually is inspiration in a Biblical sense?

The method followed in this paper is simple. Relevant statements on the topic of Biblical inspiration by Ellen G. White are cited. After analysis an attempt is made

to synthesize her views. Periodically there are summaries. The paper ends with a statement of the elements she considered as constituting inspiration.

It is the prayer of this investigator that the Spirit, whose gracious ministry granted unique insights into divine truth to holy men and women in many ages, and to a chosen instrument in these last days, will bless the teachers of God's Word with a grasp of the results and values of inspiration today. With this purpose in mind, let us turn to our task.

## Miracle of Preservation

How did Ellen White understand the Bible to have been transmitted? She had on this, as in other matters, most decided views:

God had faithful witnesses, to whom He committed the truth, and who preserved the Word of God. The manuscripts of the Hebrew and Greek Scriptures have been preserved through the ages by a miracle of God.<sup>3</sup>

She entertained no disquiet regarding what was valid in the Bible. The God who miraculously caused His Word to be written saw to it that it would be preserved in a form that would leave His meaning inviolate. In fact, she was given a vision clarifying the issues involved in this amazing preservation of the Sacred Writings.

Then I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels, or by any of his agents

or representatives. While other books might be destroyed, this was to be immortal. And near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and if they would, might arm themselves against the deceptions and lying wonders of Satan.

I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed.<sup>4</sup>

Ellen White was confident that the Lord had "especially guarded" and "carefully preserved" His Book so that it might be "immortal." Its intent might be discovered in spite of the fact that "in some instances" "learned men" "changed the words." The significance of what God intended in His Word may be understood, not from any manuscript studies, but from a careful consideration of other relevant passages in the Bible, which "is a perfect chain, one portion linking into and explaining another." Man is not left alone to pursue these studies. The Holy Spirit, who inspired the Scriptures, "is given as a guide in understanding the way to life."

Mrs. White was often asked, "Don't you think there might have been some mistake by the copyist or by the translators?" Her reply is simple:

This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word.<sup>5</sup>

Her answer almost seems to convey the idea that she considered this question trivial. She categorically affirmed, "I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible."<sup>6</sup> During her seventy years of ministry Mrs. White pointed out no Scriptures in which discrepancies or contradictions exist.

### Miracle of Accuracy

But let us pursue the question: Does the Bible contain errors or contradictions or historical or scientific misstatements? Apparently Mrs. White did not make any point of these. Here are statements that indicate her inspired viewpoint:

She considered the Bible the finest history we possess:

The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God's word only do we behold the power that laid the foundations of the earth and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.<sup>7</sup>

Science, she affirmed, without divine revelation as a guide to interpret its findings might mislead:

Science is ever discovering new wonders; but she brings from her divine research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works.<sup>8</sup>

But to man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright.<sup>9</sup>

According to Ellen White, the seeming contradictions or errors pointed out by critics of God's Word are generally the result of prejudice or a lack of thorough study.

She declares that—

those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures.<sup>10</sup>

She considered that the Bible should be regarded as occupying a position above question. Its authority is divine and absolute. She used a vigorous illustration of the predicament of anyone who attempts to amend the text of the Scriptures:

There are men who strive to be original, who are wise above what is written; therefore, their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain or to unravel mysteries hid for ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.<sup>11</sup>

Foolishness, according to one definition of the Scriptures, is the ignoring of the



existence of God.<sup>12</sup> The rich "fool" planned his future without considering God's purpose for his life. "Foolish questions"<sup>13</sup> in theology or science spring from the same blunder. They arise from the attitude of the questioner which ignores the Lord's wisdom and power in the solution of the problems under study. Mrs. White's statements indicate that she considered it the essence of foolishness to try to clarify any supposed Biblical textual difficulties without an abiding belief in a benign and omnipotent Providence who is well able to superintend the recording and transmis-

sion of His messages in the satisfactory form in which it has reached us.

(To be continued)

#### REFERENCES

- <sup>1</sup> An attack on inspiration is one of Satan's final efforts. *Selected Messages*, book 1, pp. 15, 18, 20.
- <sup>2</sup> *Ibid.*, p. 20.
- <sup>3</sup> Ellen G. White letter 32, 1899, quoted in *Problems in Bible Translation*, p. 70.
- <sup>4</sup> *Early Writings*, pp. 220, 221; cf. *Selected Messages*, book 1, p. 15; *Testimonies*, vol. 5, p. 25.
- <sup>5</sup> *Selected Messages*, book 1, p. 16.
- <sup>6</sup> *Ibid.*, p. 17; cf. p. 16.
- <sup>7</sup> *Education*, p. 173.
- <sup>8</sup> *Ibid.*, p. 128.
- <sup>9</sup> *Ibid.*, p. 134.
- <sup>10</sup> *Selected Messages*, book 1, p. 20.
- <sup>11</sup> *Ibid.*, p. 16.
- <sup>12</sup> Ps. 14:1; 53:1.
- <sup>13</sup> 2 Tim. 2:23; Titus 3:9.



#### EDITORIAL

## On Keeping the Church Small

THE November, 1968, issue of *Eternity* magazine reports a most unusual reason for a congregation to want to get rid of the pastor. The pastor happens to be young Peter Marshall, son of the famed Peter Marshall, late pastor of the New York Avenue Presbyterian Church in Washington, D.C., and chaplain to the United States Senate.

The trouble is that under the ministry of young Peter Marshall the church is getting too big. You see, he is pastor of a *small* community church in East Dennis on Cape Cod, and the congregation wants "to keep it that way."

Unfortunately, this kind of thinking is not entirely foreign to some Seventh-day Adventist congregations. One of our aggressive young evangelistic pastors was asked, upon assuming his responsibilities in his new parish, "Why should we be interested in holding evangelistic meetings, or trying to get more members for our church? The church is full now, and this is the size church we want."

In this instance there were other Adventist churches in the area for the folks to attend. In fact, this one was the child of one

of them. But what can the future hold for a congregation that is small and wants "to keep it that way"?

Larger numbers may mean the loss of a parking space in the parking area, or the giving up of that favorite pew. Crowded conditions may cause other inconveniences and some problems—for growing conditions do bring on growing pains. But aren't these the problems we love to meet? Let us evangelize, evangelize, evangelize. Let us preach and preach and preach—until parking space becomes a real problem, until every pew is filled and extra chairs crowd the aisles, until growing pains necessitate building committees, fund-raising campaigns, and the organizing of new congregations. If winning souls makes us unpopular with our congregations, let us be the most unpopular preachers in the conference.

But lest this be misunderstood, let it be stated that once a congregation—any congregation—becomes thoroughly involved in a going soul-winning evangelistic program in the church, the members will become the most enthusiastic members to be

found anywhere and will be ready to sacrifice money, time, and talent to meet the "pain" and inconveniences that may come with growth.

O. M. B.

## 20th-Century

# ELIHUS

**E**LIHU, the son of a Buzite, one of Job's friends, was an eloquent debater. His material fills several chapters in the book of Job. Listen to one of his confessions that zeros in on the subject under discussion:

"I also will give my answer; I also will declare my opinion. For I am full of words, the spirit within me constrains me. Behold, my heart is like wine that has no vent; like new wineskins, it is ready to burst. I must speak, that I may find relief; I must open my lips and answer. I will not show partiality to any person or use flattery toward any man. For I do not know how to flatter, else would my Maker soon put an end to me" (Job 32:17-22, R.S.V.).

The church has no lack of Elihus who are "full of words." Too often many of us have played the part of Elihu. Argument, for some of us, is like a form of entertainment. We might label it a hobby, but it is a devastating hobby. It may sharpen a person's intellectual wits, but it surely makes one a spiritual half-wit.

My father, who has an extraordinary capacity to control his tongue, gently reminded me that argument was not only degrading but a poor type of conversation.

Most rebuttals put the rebutter on the same level as his opponent—generally a low level! If we could only remember that it isn't easy to cut a bale of cotton with a sword. Solomon was dead right when he said, "If a wise man has an argument with a fool, the fool only rages and laughs, and there is no quiet" (Prov. 29:9, R.S.V.). To this type of man a good reason means nothing. A rock and a feather fall at the

same speed in a vacuum. I have long since come to the conclusion that only a fool argues!

This does not mean a man should never express his opinion. It is *why* it is expressed, the *way* it is expressed, and *when* it is expressed that counts. I have watched real leaders express themselves calmly and quietly with never a trace of a debating spirit. They knew the truth of Proverbs 15:23: "A word in season, how good it is!" (R.S.V.).

Some of us have to express our opinions on every subject whether we know anything about the subject or not. One elderly committee member set a blessed example for me a few years ago. This man possessed great wisdom, and was a most familiar leader in our movement. He would sit on committee after committee and never say a word. But when he did speak, everybody listened intently. More than once a committee decision was influenced by this person after he spoke a few well-chosen words slowly, but emphatically, at the right time.

His tongue-control ability awed and baffled me. One day I asked him how he could sit there and not get into the discussion fray. He quietly replied, "Most of the discussion on any committee doesn't center on matters of real principle. It is just a matter of personal preference, and whether the vote goes one way or another really isn't too important."

He continued, "If I have something to say, I want my statement to have the greatest impact in those areas where principles are at stake." Then he quoted Proverbs 13:3: "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction."

I have never forgotten this philosophy. I only wish I could say I have always practiced it. Really, when we begin to investigate all the episodes involving argument and discussion, most of them don't amount to an atom of air. Argument usually proves, not what is right and good, but what a person really wants.

I have also discovered that the louder a person speaks, the weaker his logic usually is. Why is it a person thinks that if he talks loud and fast enough, he makes his point, when just the opposite is generally true?

J. R. S.

THE MINISTRY



# HOW TO GET FAVORABLE DECISIONS

**O**UR decision series runs for twenty-three consecutive nights followed by five nights of baptismal classes. Before the meetings start we plan a baptism for the last Sabbath morning of the series and another baptism one week later. In ten years of evangelism—sometimes in very small places where we had no church—God has always been true to His promise: “Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible.”—*Christian Service*, p. 67.

From the very first night of a decision series we begin asking for decisions on the basis of what has been presented. After proving a point from the Bible we will say, “Now we all see that, don’t we? How many of you can see that this is so? Would you raise your hands?” I raise my hand as I ask the question, suggesting the response I desire. You must be careful to call for a response on a point to which the majority of your congregation will readily assent, so that you do not divide your audience.

At the close of every sermon we make an appeal for decision in some form or another. The decision is indicated by the raising of the hand. Some of the decisions called for are as follows:

How many of you want to be especially remembered in the closing prayer?

How many of you want to prepare for a home in the earth made new?

How many of you believe that God has revealed His will to you in this message tonight?

How many of you are determined to let nothing hinder you from hearing this series through?

How many of you are willing to take one more step in following Jesus tonight?

**GEORGE E. KNOWLES**

*Ministerial Association Secretary  
North Pacific Union*

How many of you are determined to follow Jesus all the way?

## A Step at a Time

We keep impressing upon the people that the Christian life is a matter of following Jesus one step at a time. By illustration and affirmation we encourage our hearers to incorporate into their thinking every new truth learned and to lay aside every error revealed. We keep repeating the principle that in order to grow in the Christian life, we must not only believe every truth revealed but live in accordance with every truth understood. When people are taught to make progressive decisions the final decision to unite with God’s commandment-keeping people is just one more step. If a person cannot make a decision to accept one segment of truth it is certain that he will not be able to accept the entire message that we bear all in one step. The importance of progressive decisions cannot be overemphasized.

We present the Sabbath at the end of our first week of meetings. The counsel in *Evangelism*, page 229, warns us that in a short series of meetings we should not “defer the presentation of the Sabbath question until everything else is presented.” Men and women need time to weigh the evidence presented in favor of the Sabbath before being called upon to make a decision. When a decision is called for prematurely, the result is usually a negative decision.

## The Public Call

Our first call forward comes one week after the presentation of the Sabbath question. On both Friday and Saturday evenings at the close of the second week of meetings we have altar calls. On those evenings we shorten all preliminaries and plan to conclude the sermon and begin the call by eight-thirty. Thus, even with a thirty-minute call, the meeting is over by nine o'clock. There is no pressure during the altar call other than the pressure of the Holy Spirit. We mention that these quiet times when the voice of God can speak to our hearts are the most beautiful part of our service. The invitation is given to three groups: (1) "Those of you who have previously given your hearts to Jesus, but who have found additional light and truth. Even though you may be a member of a church, or even a church officer, you want to let the Lord know tonight that you plan to keep walking with Him all the way." (2) "Those of you who for the first time tonight want publicly to take your stand for Christ. Perhaps you have never been baptized and you want to prepare to follow Jesus in the matter of baptism. You will be given time and opportunity to study until every point of faith is clear." (3) "Those of you who have known Christ and His message but have slipped and drifted away, but tonight you want to come back. If you are in any one of these three groups, would you stand to your feet and come forward now."

## The Bible Class

Those who come forward are invited to attend a special Bible class to begin on Sunday evening either before or after the regular meeting, and to continue for five consecutive nights. It is explained that this class is so important that if it should be necessary for someone to miss one class, we will call on him before the next class to make up the lesson that is missed. Most of those in the class will be prepared for baptism the following Sabbath.

Two more altar calls are held on the last two nights of the series. A second baptismal class is held during the five nights immediately following the close of the public meetings. The strongest converts are those who are prepared for baptism and baptized as soon as possible after making their decision. A delay on the part of the minister at this point provides oppor-

tunity for Satan to work by bringing about doubts, discouragement, and opposition. These devices of the enemy are much better withstood by one who is safe within the fold than by one who is still on the outside waiting to get in. Let's get them in just as soon as they can be adequately prepared. There is no Biblical warrant for putting converts on probation. It is within the church and not outside that souls grow to Christian maturity.

## Personal Work

In our visiting on the days preceding the altar calls we attempt to remove obstacles to decision and to prepare prospects for the call. Some obstacles to decision that should be dealt with by personal work in advance of the call are as follows:

1. A doctrine not clearly understood.
2. A Sabbath work problem.
3. A tobacco problem.
4. Family ties.
5. Church ties.
6. Fear of financial obligations connected with church membership, tithing, et cetera.

When we find a person is in harmony with all that he has heard thus far in the meetings, we encourage him to take a stand for what he understands. We tell him when the invitation is to be given in the meetings and suggest that by going forward he will strengthen himself and be an encouragement to others. This matter of setting up prospects for the call is very important.

If we expect favorable decisions, we must teach people to pray, for how can one make right decisions without prayer? We must lead people to depend upon the promises of God's Word. The Bible provides many positive promises that build faith. We repeat these over and over again in our preaching and in our personal work.

Let your entire manner manifest confidence that the prospect will make a favorable decision. Express your confidence in words such as "You're going to make it!" This is just the encouragement that some souls need. Be enthusiastic. Enthusiasm generates enthusiasm and inspires decision.

## Decision-making Suggestions

A recent survey revealed that the primary interests of the average American

today are survival and security. Weave into your sermons decision statements appealing to these interests. A few examples follow:

Our only true security is in following truth. Error always leads to disappointment.

Truth will finally triumph. You want to be on the winning side. We never win our loved ones by compromising.

Indecision upsets the whole family. The sooner you decide for the right, the sooner your family will find happiness.

It isn't more time that you need; it's more decision.

Do not oversell. Make your point and then call for a decision. The attention span of most people today is short. The Spirit of Prophecy counsels us to give short, pointed messages, and to spend more time in personal work. "If words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth."—*Evangelism*, p. 283.

"Many a precious soul balances for a time, and then takes his position on the

side of error, because he does not have this personal effort at the right time."—*Ibid.*, p. 425.

Let every doctrine be presented as a manifestation of the love of Jesus, remembering that "while the claims of the law of God are to be presented to the world, we should never forget that love—the love of Christ—is the only power that can soften the heart and lead to obedience" (*ibid.*, pp. 484, 485).

Unless your messages lead people to know God and to love Him you will have no basis for appeal to Christian commitment. Before a man proposes marriage he must win the heart of the lady of his choice. Even then he may not get a favorable decision the first time he asks for it.

To sum up the matter of gaining favorable decisions:

1. Let your appeal be based on the motivation of love after providing sufficient information.

2. Ask for a decision. (This is so important. Often we fail to get decisions simply because we do not ask for them. Do not let anything stop you from making altar calls.)

3. If you do not get a favorable decision the first time you ask, ask again.

## William Miller's Philosophy of Preaching and Teaching

"I would therefore advise you to lead your hearers by slow and sure steps to Jesus Christ. I say *slow* because I expect they are not strong enough to run yet. *Sure* because the Bible is a sure word. And where your hearers are not well doctrinated, you must preach *Bible*, you must prove all things by *Bible*, you must talk *Bible*. You must exhort *Bible*, you must pray *Bible*, and love *Bible*, and do all in your power to make others love *Bible*, too. One great means to do good is, to make your parishioners sensible that you are in earnest and fully and solemnly believe what you preach. If you wish your people to feel, feel yourself; if you wish them to believe as you do, show them by your constant assiduity in teaching, that you sincerely wish it. You can do more good by the fireside, and in your conference circles than in the pulpit."

(Written to Truman Hendryx, a young Baptist preacher, who, according to Miller, became his "dearest friend on earth.")

COULD THERE BE ANY BETTER NEW YEAR'S RESOLUTION?

# More Than One Voice

R. M. RITLAND

*Director, Geoscience Research Institute*

(Part 1)

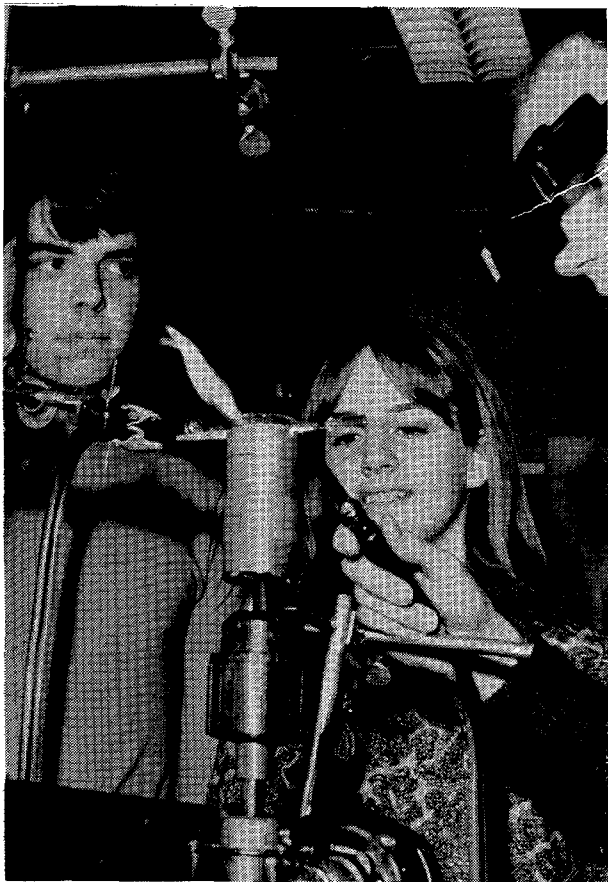
**I**N A REPORT from the National Science Foundation distributed to science teachers (NSF 63-15, May, 1963, pp. 1, 2) it was stated, "More scientific and technological discoveries have been made in the past fifteen years than in all previous recorded time." The truly phenomenal practical triumphs of science during this brief period, indeed, during the past century, have earned much well-deserved public respect for science. Its prestige has mushroomed like an atomic cloud. Government support of scientific research is at previously undreamed of levels, enrollments in science courses are enjoying an all-time high, supplemental science libraries have been circulated among hundreds of elementary and secondary schools, even works of science fiction are competing with best sellers. The public is becoming science conscious.

We have all seen the "impossible" performed so many times in our own short generation (television, atomic fission, satellites, open-heart surgery, heart transplants, et cetera) that nearly any hypothesis proposed in the name of science is likely to gain a sympathetic hearing. In the minds of the public more generally accepted scientific *theories* are seldom distinguished from well-established *laws* and the whole framework is considered as factual. "If it

has not been demonstrated completely yet, it certainly will be in five years, or ten at the most," is a common attitude. But herein is a danger that needs serious consideration.

The explosive growth of scientific knowledge is not only completely changing our way of life but is also threatening to destroy our cultural foundation, our concepts of meaning, our sense of values. The theory of evolution, first conceived in the field of biology, and the uniformitarian principle, first applied to earth history, have been incorporated into nearly every field and have become the major integrating principles for the broad scope of human knowledge and inquiry.

No one has a greater appreciation than a scientist, who is pressing back the boundaries of knowledge, that science is not a great monolith. While the usefulness of laws or working principles in some areas is established quite beyond question and may be altered relatively little in the future, much of the fabric in other areas is still tenuous and not at all certain. And while this awareness often does not reach the layman, any competent scientist knows all too well the hazards and limitations of scientific generalizations, the many diverse possibilities and points of view, at least in



*Exploring the frontiers of science.*

his own subspecialty. In the words of R. E. D. Clark, "Science speaks with more than one voice to our generation."

The purpose of this article is to introduce several books that represent, not the dominant voice of science, but nonetheless voices that deserve a hearing. The book by R. E. D. Clark, *The Universe: Plan or Accident? The Religious Implications of Modern Science* (Muhlenberg Press, Philadelphia, 1961, 240 pages, \$3.50), is a voice with a message that merits serious consideration by Adventist ministers and workers.

Often we expend much energy searching out answers for objections to the Bible or Christian faith, objections posed by scientists or philosophers, or again we may tax our faith struggling with theoretical problems for which no one has enough available data to arrive at certain verifiable solutions. At times this is necessary in order to protect the church. Dr. Clark's book is refreshing in that while objections and problems are in no way neglected, it represents primarily a positive approach to science and religion. The author skillfully and thoroughly presents what to him is the

most fundamental evidence in the natural world of a Creator, a personal God who designed, created, and controls the universe and this earth, with the mosaic of life upon it in particular.

Clark admits that "to the devout religious person the question may seem unimportant. He believes because he has faith, and science will neither strengthen nor diminish that faith. But," he maintains, "some of us were born to be doubting Thomases. For us, the quest is profoundly important and every step in its pursuit is exciting."—Page 14.

As a chemist (Ph.D., Cambridge University) Clark draws many of his examples from chemistry and related physical sciences. But his discussions give ample evidence that he is well versed in biological science and philosophy as well. The treatment is thorough, careful, and logical. By means of simple but appropriate illustrations Clark is able to portray clearly, fundamental scientific concepts to the general reader. Although the scientist or philosopher will discern most clearly the implications of the data presented, perceptive students of theology or any field will find in this volume a wealth of material that deserves serious and careful consideration.

In the first two chapters the author discusses many of the one-way irreversible processes in nature by which energy is constantly becoming more evenly distributed in the universe—the "great clock" is, as it were, "running down" and the logical corollary is that at some time (or times) in the past it must have been "wound up." The remarkable fact that the clock is still running—flaming suns still give off heat, radioactive elements have not all disintegrated and disappeared—suggests that the universe is not eternal—there must have been a definite time of creation. Energy systems must have a prime source, organization, or author. The suggestion that, given infinite time, there might be a chance "self-winding" does not merit serious consideration. This would be incomparably less probable than for kettles of water spontaneously to heat up and start boiling by chance or for the water in streams by chance to reverse direction and flow uphill. Such a "chance theory of the universe undermines the ground of science itself." Clark concludes that a divine Source is the only reasonable solution, since such Creation is simply the reverse of all known laws of science.

The following sections consider how our earth, "far from being the kind of a planet we should expect to result from chance," appears to be designed for life. The size, rotation, distance from the sun, the atmosphere of life-supporting gases, the chemistry of elementary matter, the remarkable properties of water, carbon dioxide, carbon, nitrogen, oxygen, and a host of other elements all point strongly to the work of a Master Designer.

Later sections deal with the chemistry of life, the overwhelming complexity of living organisms, the impossibility of spontaneous origin of life, the inadequacy of natural selection to bridge the gaps between basic types of structures in different groups of animals, the evidence of design and purpose in living systems, of a cosmic mind over the natural world.

Chapter 14 points to the fallacies and inadequacies in the arguments of critics of design as an evidence of God. Those who maintain that certain instances of design in living things can be attributed to natural selection, ordinarily "ignore altogether" the equal evidence of design in the inanimate world which cannot conceivably be explained away in this fashion.

He points out that—

Those who argue against belief in a Creator often fail to realize that most of their arguments might be turned against science itself. Some complain that we cannot see God but can only infer that He exists, but forget that the same objection applies to thousands of scientific facts which all men everywhere accept. Others say that since we cannot tell *how* God created the world there is no point in saying that He did so, but the same people are often warm supporters of the theory of evolution which they accept uncritically as a fact, though they do not know how variations—the raw materials of evolution—occur. . . .

And so we might go on. It is probably no exaggeration to say that there is not a single argument against belief in God—including the argument from the existence of evil (see later, Chapter XVI), which could not with equal ease, be used to disprove the existence both of atoms and also of many other established facts of science.—Pages 179, 180.

It is well known that some philosophers who acknowledge the possible existence of a great "cosmic mind" possessed of "enormous ingenuity and power" still maintain that from science alone we have no evidence whether the Creator is or is not a personal, moral Being. While some of his arguments in chapter 15 may be challenged, Clark evaluates this line of reasoning, presents a

cogent case that "science points unmistakably to the existence of a Creator of vast intelligence, of limitless power and wisdom, and yet personal in the fullest sense."

In the following chapter, which is concerned with "Evil," the author gives a stimulating discussion in which he points out basic fallacies that often color our appraisal of good and evil. While he admits that the evidence from science alone on the moral nature of God is not conclusive, he still believes that the "enormously prevalent" "idea that the Creator-God of science is amoral" is not completely justified. And his reasoning here is hard to disregard completely:

Before accepting this reason, however, one fact should give us cause to think. If it is in any sense true that God created man—whether by a process of evolution or by a sudden creation—then God must be held responsible for the creation of what is in man and this must include man's sense of right and wrong: it must include our innate knowledge that the good is better than the bad.

For it will not do to suppose that God who Himself does not know the difference between good and evil should yet have made beings who are superior to Him in this respect. As well might we imagine a clockmaker who made a clock when he had no idea how a clock works. To reply that men do evil as well as good is beside the point—for they know, or are capable of knowing, that what they do is evil and no matter how they act, their inmost selves condemn the wrong decisions which they have made with their minds—decisions for which they, and sometimes others, are responsible.—Page 200.

Although it is doubtful that any reader will agree with every line of argument Clark presents, it is fair to say that this book represents a positive and valuable contribution to science and religion, a skillful and thorough study of a subject often clouded with confusion and misconceptions. To those who have caught a glimpse of the marvels of the natural world as manifest in the discoveries of recent decades his conclusion is full of meaning and certainly true as far as post-Flood man is concerned.

But this we know—that science brings us a vista of unending grandeur and wonder, a sense of the unfathomable riches of God, which was denied to former generations.—Page 236.

*(To be continued)*

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The only way to multiply happiness is to divide it.

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# OUR TASK

LAWTON G. LOWE

*President, Ceylon Union*

**A**N OLD preacher once said, "If man has a soul, and he has; and if that soul can be won or lost for eternity, and it can; then the most important thing in the world is to bring a man to Jesus Christ."

This is our task! This is the reason for our being here. This is why God called us to be Seventh-day Adventist Christians.

Before we can carry out our "task" we must come to Jesus Christ ourselves. We must know what Paul knew when he said, "I thank God through Jesus Christ our Lord" (Rom. 7:25). We must experience Romans 8:1 and have the assurance that Christ has accepted us and we now live in Him (Gal. 2:20). Only then can we carry out our task.

When we know Jesus Christ as our Saviour then there comes into our hearts a passion for souls. Our hearts begin to ache when we see people without a knowledge of Jesus Christ and we desire to bring them the love of Jesus. This was Moses' experience. It was this passion for souls that made him feel that he would rather be destroyed himself than see His people rejected by God.

We are all familiar with the story of Jesus' work on this earth. How He prayed, healed, performed miracles, and preached to the sin-laden people of His day. He did not do this work because He had to; He did this work because He loved the people—sinful people. He had a passion for souls that made Him spend long nights in prayer, that made Him untiring in His service for

them. Only when we read Matthew 23:37 and feel the heart-rending cry of the Master will we know the passion that our Master had for lost humanity.

We only have to think of people such as Knox, who wanted Scotland or death; Wesley, who said, "The world is my parish"; Lady Donnithrone, who gave up a life of luxury for the slums of Hong Kong; Jim Elliot, who with others stained the sand of a little river in Ecuador with his blood to bring the gospel to the Auca Indians; and Paul Carlson, who went to the Congo and died by a rebel bullet because he loved the Master, to see what it means to have a passion for souls.

No Seventh-day Adventist can carry out the "task" until his church work becomes a passion—not until the cross becomes a reality in his life.

We talk about a "finished task," and it will be finished, but a shot-in-the arm emotional needle will not sustain this feeling of a finished work throughout our lives. It will take a strong doctrinal belief. When Paul said, "Woe is unto me, if I preach not the gospel [of Jesus Christ]!" he was not thinking of his position or salary or his promotion. He was thinking of his firm belief in the fact that "we must all appear before the judgment seat of Christ" (2 Cor. 5:10). He was thinking of a man without Christ standing before a holy God. He thought of how hopeless it would be for any man to stand before this bar without the righteousness of Jesus Christ covering his life, and it was this that made him say, "Woe is unto me if I preach not the gospel [of Jesus Christ]!" It was this passion that made him go out to the far corners of the then-known world to finish his task.

The members of the Seventh-day Adventist Church need to see God "high and lifted up" (Isa. 6:1). Angels cover their faces and cry out "Holy, holy, holy," when in His presence. Only when God becomes sovereign in our thinking will God's people get this feeling of reverence for Him. But just as surely as "God becomes God" there will also come a conviction that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). It is when this conviction comes that the church will arise to finish the task!

Our task is before us today. Our task is overwhelming! Yet the Saviour assures us that if we will finish our task, He will finish sin.



# SPACE-AGE

**S**PACE probes are becoming commonplace. The now-familiar countdown procedure has been viewed on television by millions. The man in the street is growing more conversant with such concepts as lunar excursion module (LEM) and manned orbiting laboratory (MOL).

Fundamentally man is an earth-bound creature. When he sends his spacecraft up (out) from the earth, he enters into a less familiar environment. He must take vital elements of his earthly environs with him: such as food, water, and oxygen. He must maintain a compatible temperature and pressure in his spacecraft or spacesuit, and be given some protection against excessive radiation. In other words, he is pretty much out of his element.

Man's speed in space is fantastic compared with ordinary speed on earth. A car on the highway at 60 mph travels 88 feet in one second. The latest spaceship, *Apollo*, can travel about four hundred times as fast, covering approximately seven miles per second. On the other hand, compared with the speed of light at more than 186,000 miles per second, man is still a fledgling in space.

At man's present speed of space flight he can visit the moon and return in about a week. A round trip to Mars or Venus, two of our closer planets, would require a period of months. It would take years for a round trip to Jupiter or Saturn, while life would be far too short for such a journey to the closest stars.

Man's measure of distance to the stars is the light-year. This is the distance that light travels through space in one year, or about 6 trillion—6 million million—miles. Light from the nearest star, *alpha Centauri*, requires about 4.3 years to reach the earth. Even if man, by some future phenomenon, were to reach this astral local-

ity, he would still be only on the doorstep, as it were, of true interstellar travel. Stars and galaxies (star cities) continue on in all directions for unknown billions of light-years. Our largest telescope at Mount Palomar is able to reach a billion or more light-years into space, while radio astronomical observatories are able to penetrate a good deal farther. Yet, there is no apparent end of the universe!

Jesse L. Greenstein, an astrophysicist at the California Institute of Technology, and "an authority on the final stages of stellar evolution," recently stated, "We cannot physically travel to explore the stars, in the hope of finding habitable worlds."<sup>1</sup> He was pessimistic also on the subject of long-range communication in the universe with the observation that, "if the nearest civilization were 10,000 light years away, we would need an aerial as large as the earth to catch its signal."<sup>2</sup>

The stars and galaxies are there. Somehow they exist. Somewhere there is a cause and a reason. Somewhere there is infinite power. Somewhere there is God!

What man does not understand, he tends to doubt. He usually accepts what his senses and scientific methods appear to confirm. He often questions and rejects what they do not. But the earth is only an infinitesimal part of the universe; there is much that man does not know. Is there any knowledge or wisdom from outside his realm that can be brought to bear upon his unsolved mystery of the universe?

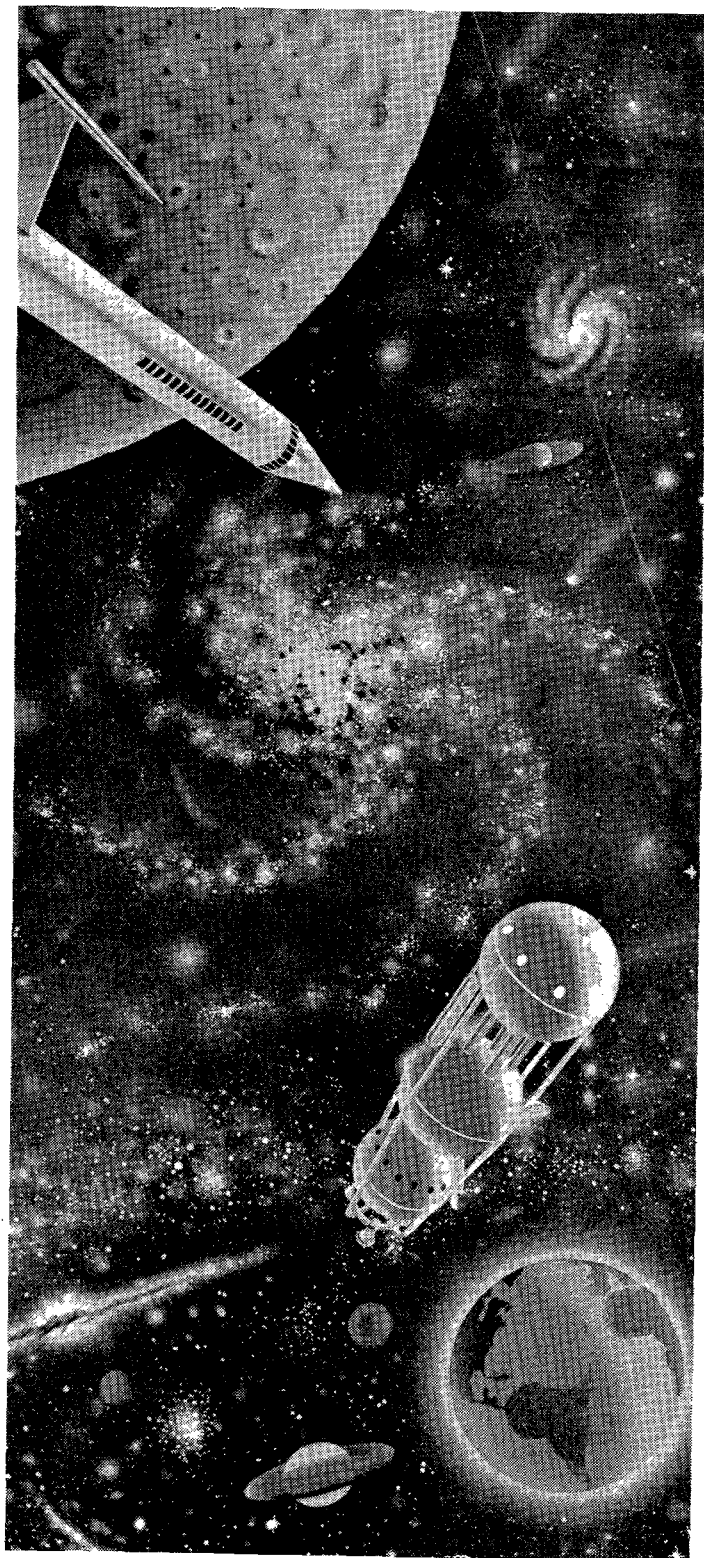
The Christian, by faith based on the Bible, may obtain insights and concepts not possible from the present state of scientific development. "We have received . . .," says the apostle Paul in First Corinthians, "the Spirit that comes from God, that we may understand what God bestows upon us" (1 Cor. 2:12, Moffatt).\*

# GOD

**CLYDE C. CLEVELAND**

*Business Manager, Columbia Union College*

"The Christian, by faith  
based on the Bible,  
may obtain insights and  
concepts not possible from  
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scientific development."



## Instant Communication

"Give us this day" (Matt. 6:9-13). Practically all Christians are familiar with the Lord's Prayer given by Christ in His sermon on the mount. They directly address their Father in heaven, praying for the coming of His kingdom to this earth. Then they turn to their daily need of food, forgiveness, and deliverance.

God's throne and administrative center are in Paradise, which Paul declares to be in "the third heaven" (2 Cor. 12:1-4; Heb. 8:1). Here God receives the prayers of His people in the "true tabernacle" (Heb. 8:2; Rev. 8:34, R.S.V.) of which the risen Christ is the high priest. This is the concept of instant communication. The Christian's needs are for "this day"; tomorrow may be too late. The "throne of the Majesty in the heavens" (Heb. 8:1) may be countless light-years distant, yet His response is expected without delay.

"If it be possible, let this cup pass from me" (Matt. 26:19). This same thought of immediate or direct communication with the Father was demonstrated by Christ Himself. In His anguish in Gethsemane, the evening before His mockery of a trial, and crucifixion, Christ prayed earnestly—even desperately. His disciples slept as He wrestled alone with God in prayer. He had foreknowledge of His betrayal, humiliation, abuse, suffering, and final agony on the cross. In His human strength it seemed impossible that He could endure. So He prayed!

Even as He talked to the Father the mob was forming, and then approaching. The petition was made, and an immediate response was expected. The answer was given, not according to the weakness of humanity, but according to the infinite power of the omniscient God. Christ was strengthened to drink of the "cup" that man might be saved from the eternal consequences of the malignity of sin. As the rabble led by Judas arrived, He could step forward asking whom they sought. Then, as His name was given as their intended victim, He could calmly reply, "I am he" (John 18:6).

## Instant Transport

"I am ascending" (John 20:17, R.S.V.). It was the predawn hour of Sunday morning—later to be known as Easter Sunday. The women who had faithfully watched

Christ die on the cross and be buried late on the preceding Friday afternoon had rested over the Sabbath and were now bringing spices to embalm His body. They came from their homes in various parts of the surrounding area. Some met and conversed, but Mary Magdalene reached the tomb first, while it was still dark. She saw the great stone rolled away, and concluded that someone had taken away the body.

She left immediately to tell Peter and John the sorrowful news. They in turn ran swiftly and found an empty sepulcher, for Christ had indeed risen from the tomb. Mary, who had followed them back, now elected to remain alone for a time, meditating and weeping. While she lingered in sorrow she stooped to look into the sepulcher. Here she saw two angels and conversed with them. Turning back, she saw Christ standing beside her, but mistook Him for the gardener. When He called her by name she recognized Him as the Master.

As she endeavored to touch Him, He prevented her, saying, "Do not hold me." He then gave her the all-important reason, "I have not yet ascended to the Father." This was followed at once by a vital message to be conveyed by Mary to the disciples, "I am ascending to my Father."

How long did it take Christ to make a round trip to His Father in heaven? The Bible gives no direct answer, but circumstances indicate it was a very short time indeed. Even before the Roman soldiers guarding the sepulcher had reported the empty tomb to the chief priests, Jesus appeared a second time to the other women (Matt. 28:9-11, R.S.V.). This time they were allowed to take hold of His feet and worship Him. Ellen G. White comments upon this experience as follows:

Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life.<sup>3</sup>

"I will . . . take you . . ." (John 14:3, R.S.V.). Instant transport is not only a phenomenon of the past; the Christian, in faith, looks forward to a like experience in the future. Christ has referred to the uncounted worlds of space as "my Father's house" (John 14:2). He has told us that there is ample room for all who fully accept Him as their Saviour, and thus make

their celestial reservations. Soon He will return again to the earth to gather his faithful for their ascension.

The Christian does not envisage a mass exodus of sophisticated spacecraft with earth-oriented passengers. Rather, he believes with Paul that "we shall be changed" (1 Cor. 15:52). "In a moment" mortal man will become immortal. He will no longer be a creature of this earth only. He will be adapted to space travel on his own without need of a special spacesuit or even a flying saucer.

We are given a glimpse, in the Bible, of the worldwide gathering of the faithful preparatory to their transport to the realms beyond our earthly horizon. At the sound of the heavenly trumpet the righteous dead will be raised and joined by those then living. All will be changed instantly to the likeness of Christ's glorified body, and be ready for space travel in company with their Lord and Master.

They know not what portions of the universe they may visit, or what their route may be. They know only their destination—to stand, "without fault before the throne of God" (Rev. 14:5).

### Instant Creativity

God, who rules the universe, does so by virtue of being its Creator. "In the beginning God created the heavens and the earth" (Gen. 1:1, R.S.V.). The fact that light from some stars requires millions or even billions of years to reach the earth does not justify the assumption that their creation required long, indefinite periods of time.

### The Fiat Creation of the Bible

The Bible does not limit God's ability to create instantly at any time that He chooses. "By the word of the Lord were the heavens made" (Ps. 33:6), says the psalmist. To make certain that we understand that this is a fiat creation he adds, "by the breath of his mouth." The writer of Hebrews makes it doubly sure by asserting, that "what is seen was made out of things which do not appear" (Heb. 11:3, R.S.V.).

In these days of atomic power, scientists state that matter and energy are interchangeable. The atomic bomb releases tremendous power instantly from matter. Should it then be thought incredible that a God of infinite power should be able instantly to speak matter into existence?

Some recent scientific studies have thrown more light on fiat, or instantaneous, creation. Robert V. Gentry, of the Institute of Planetary Science, affirms:

Halos from various short-lived polonium isotopes are found in Pre-Cambrian mica. . . . These place restrictions on the time period of formation of the basic crustal material of the earth. . . . Thus for Po-218 ( $T_{1/2}=3$  minutes) only a few minutes could elapse between its formation and subsequent crystallization of the mica. . . . It is suggested that these halos are more nearly in accord with a cosmological model which would envision an instantaneous fiat creation of the earth.<sup>4</sup>

### Surrounded by Inhabited Worlds

Not only did God create numberless worlds as He willed, He also created uncounted multitudes of inhabitants of those worlds. Speaking of this earth, Isaiah declares, "He created it not in vain, he formed it to be inhabited" (chap. 45:18). By inference, other worlds are inhabited also, as God would not create them "in vain." We have more than inference, however, because the Bible plainly speaks of "myriads of myriads" (Rev. 5:11) of angels surrounding the throne of God. His "house" is truly great.

Speaking in this vein, William Wallace Campbell, back in the twenties, when he was astronomer-president of the University of California, put it this way:

In the latter days of my life . . . I have been gratified to think that there are other representatives of life scattered through the universe. Probably we could not point the finger in any direction and miss the truth if we said that there was some form of life in that direction.<sup>5</sup>

Man first entered the space age in the twentieth century. God has been Lord, Master, and Creator of space and all that it contains throughout the eternity of the past. The Christian has all faith and confidence that He will continue to be our space-age God throughout the eternity of the future!

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- <sup>5</sup> J. Walter Rich, *The Message of the Stars*, Southern Publishing Association, Nashville, Tennessee, 1950.

\* *The Bible: A New Translation* by James Moffatt. Copyright James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

# *Africa in the BIBLE Crusade*

SAMUELE BACCHIOCCHI

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**I**T IS an accepted fact that the Holy Scriptures belong to the whole of the human family. But does each tribe, nation, and continent cherish a sense of belonging to the Word of God? Africans came in direct contact with the Bible in the days of colonization, when Western powers imported the Sacred Book to their lands as a stabilizing factor. It should not therefore surprise any Westerner to meet honest persons in this vast continent who, in their subconscious, regard the Bible as the Book of the white man. Such an attitude may create mental barriers to the reception of vital truths of the Word of God. Therefore, establishing a sense of pride and belonging to the Bible is most important in leading honest souls in Africa, as well as in other lands, to appreciate and accept God's plan for their salvation.

How can this be accomplished? From August 11 to September 15, 1968, I was asked to conduct a series of fifteen meetings in the capital city of Addis Ababa in our beautiful new church, which seats about five hundred. I determined, by God's grace, first, to challenge the audience to a sense of pride in the fact that Africa occupies a significant place in the Bible, as it was in this continent that God early endeavored to establish a knowledge of Himself through Abraham, Joseph, Jacob, Moses, the Israelites, and through a visit by Christ Himself. Christianity spread during the time of the apostles first to Egypt and then from Egypt down into Ethiopia, where the oldest Christian African church was established.

One thousand years before the Bible was translated into English, it was translated

into several African dialects such as Sahidic, Boharic, and the old Ethiopian dialect, Gehez. The Bible therefore is not something foreign to Africa, introduced by foreigners in modern times. On the contrary, it has an honorable history in this continent. Still more important, a number of countries of Africa have played a significant role in the history of salvation.

Second, I attempted to present some of the vital teachings of the Word of God, which we as Seventh-day Adventists hold distinctive, in the light of national goals and aspirations as well as present developments in Africa today. It is most thrilling to present the signs of Christ's coming as described in Matthew 24, in the light of the awakening in the political, social, physical, and religious world, which have taken place in Africa within our lifetime. Someone remarked at the end of the presentation, "Why, Africa is changing quickly. I never expected the Bible to predict and describe the increase in education and communication that has taken place in Ethiopia!" The prophecy of Daniel 12:4 has been in the Bible for more than 2,500 years, but he had never heard it read in the context of African developments.

The following is a brief résumé on some of the lectures given during the crusade.

*Africa in the Bible*—This was the opening lecture, which surveyed three African countries, namely, Egypt, Lybia, and Ethiopia. Emphasis was placed on the part that Africa had played in Bible times and on God's concern for this continent.

*When Christ Returns to Africa*—Africa provided a refuge for Christ when He was a helpless baby. What an honor! A greater



*"Over the space of four weeks we received 1,196 square yards of free publicity in the national newspapers."*

privilege is extended to each son and daughter of Africa today to prepare to welcome Christ when He shall return the second time in majesty and glory.

*Why Africa Is Changing Quickly*—The signs of Christ's coming were presented in the light of the awakening that has taken place in Africa in the political, social, physical, and religious fields, as well as in the field of knowledge and communications in our lifetime.

*When God Unites Africa*—"One Continent, one people, one destiny." Since World War II more than twenty Pan-African conferences have been held to discuss ways and means to achieve this goal. Will Africa ever be united to become the next world empire? A careful study of Daniel 2 reveals that both the northern part of Africa and the Middle East were part of the

Roman Empire, and the daring prediction of the Word of God is that God and not man will unite these territories. The presentation closed with a description of the new united Africa God will re-create.

*When Africans Will Live Again*—A dramatic presentation of the great resurrection day, when the graves of the righteous will be opened in the four corners of this continent and this planet.

*The Day Ethiopia Never Forgot*—A historical reiteration of Sabbathkeeping in Ethiopia, with particular reference to cases of loyalty in face of persecution. What a unique privilege to invite Ethiopians to be loyal to the God-given tradition of their forefathers! Ethiopia stands as an example of a country that has preserved the observance of the seventh-day Sabbath throughout the ages.

*Our beautiful new church in Addis Ababa, where the meetings were held.*



*Africa's Greatest Son*—A biographical sketch of Moses. Appeal to follow Moses' example—to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

*Africa's Greatest Freedom*—While Africa is to be praised for its achievements in fighting against heathenism, disease, poverty, jungle, and slavery, Africans can find real moral and spiritual freedom only in the ten basic principles of life revealed at Sinai.

*The Ethiopian Who Found the Light in Jerusalem*—A re-evaluation of the experience of the Ethiopian eunuch, Judich, according to tradition. He searched for light in Jerusalem, and having been led to it by Philip, sealed his decision through baptism (Acts 8:27-39).

*Africa's Worst Enemy*—A presentation of the destructive influence of alcohol from the social and medical viewpoint. Doctor participated.

*Africa's Best Foods*—With the help of a dietitian a simple demonstration was given of body building, of the protective and energy foods necessary, and how the com-

mon African diet can be well balanced.

What was the result? It surpassed all expectations. The church was packed every night and chairs were added for many meetings to seat the overflow. The attendance each evening varied between five hundred and seven hundred. The reporters of the national newspapers attended a number of lectures and carried the story of our meetings in sixteen different articles, which included a reprint of one sermon. Over a period of four weeks we received close to one square meter (1.196 square yards) of free publicity in the national newspapers. On the night when the story of "The Ethiopian Who Found the Light in Jerusalem" was presented, one hundred and twenty registered their decision to be baptized. A special Bible class is presently being conducted to prepare this interested group of people so that they can be ready for our next baptism.

The Bible is relevant to every age and nation. It is the task of the minister of the gospel to discover how to adapt and apply its eternal truths to various national groups in their different social environments.

## GC Week of Prayer Emphasis



Weeks of Prayer are not new. But a General Conference staff Week of Prayer is news. For the first time in our history a special series of meetings was held just for the headquarters family. W. G. C. Murdoch, dean of the SDA Seminary, Andrews University, was the guest speaker. Each morning a song service, conducted by John Hancock, began at seven-fifty-five. The theme song, "A Heart Like Thine," preceded the message for the day. Special music added to the spirit of worship and devotion.

Dr. Murdoch's messages were simple, yet very thought provoking and encouraging. His knowledge of Greek shed new light on certain words and phrases that was very helpful. A season of prayer concluded each service. The day's work took on new meaning. The joy of Christian living permeated the entire staff amid the routine activities of the office.

Counseling hours were observed, which allowed time for personal interviews and prayer. A special group is following up the religious emphasis thus begun. The entire week was an inspiration to all. Dr. Murdoch stated it was his most blessed Week of Prayer. Certainly for those of us who benefited it was a profitable and cherished experience.

D. W. HUNTER





## SHOP TALK

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

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### MINISTERS' CONVERSION STORIES NEEDED

Were you an ordained minister or priest in another church before becoming a Seventh-day Adventist? Could your conversion story be of inspiration to those hanging in the balance regarding membership in our church, or perhaps influence them to take that important step? We are looking especially for men who used to be ordained ministers in any one of the following churches: Assembly of God, Baptist, Catholic, Christian Science, Church of God, Congregational, Episcopalian, Lutheran, Methodist, Pentecostal, Presbyterian.

If you feel your story might be of use in a manuscript being prepared for a book of such stories, please send a letter briefly describing your conversion to: Pastor R. H. Blodgett, Route 5, Warsaw, Indiana 46580. (Indicate also in which church you were ordained to the priesthood or ministry before you left to join the Seventh-day Adventist Church. If your story is significant enough, Pastor Blodgett will ask for full details.)

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### WELCOME EVANGELISM

A few days ago I received an unusual letter. I have never seen another like it. Yet it was a form letter, personally addressed and signed.

Most Seventh-day Adventist ministers in North America who have moved lately have received letters of welcome from the merchants in the new area. Even Adventist pastors send letters of welcome to those who have been the church's guests at worship. Such letters are not new. Recently I moved into a new community, and received several letters from the local businessmen. Among them was the special letter.

It was from a wide-awake pastor. He was not an Adventist, and probably did not know much more about me than my name and address. Yet he was inviting me and my family to make his church our

spiritual home. I wrote and thanked him for his effort. Effort is a word with evangelistic connotations for Seventh-day Adventists. Whatever the current euphemism in use, large and small sums of money are spent annually for evangelistic purposes.

A letter, like the one the pastor sent me, would cost more exertion than money. Like his, it could include a list of all the meetings of the week that might be of interest to any one or all of the family, with a cordial invitation to attend any or all. For want of another name I would call it Welcome Evangelism. There is no telling how many of the spiritually starving would be attracted. For reaching backslidden Adventists who newly move into an area, and who might otherwise remain unknown and out of touch with the church, nothing else may be so effective.

E. ROBERT REYNOLDS

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### WHY NOT SMOKE?

For pastors and evangelists who are studying with people who have the problem of smoking, the new book just off the Review and Herald presses titled *Why Not Smoke?* is tops. J. DeWitt Fox, editor of *Life and Health*, is the author.

The modern design grips the attention. The short, pithy chapters are easy to read and filled with direct statements packed with punch. One unique feature is that scientific and spiritual evidence that condemns tobacco use is interspersed with chapters filled with pictures of leading personalities who don't smoke, as well as pictures of those who did smoke and died of lung cancer.

One chapter deals with Presidents of the United States who veto cigarettes. Other chapters include Washington personalities, prominent public figures, State governors, wealthy businessmen, and astronauts who don't smoke. Between these chapters are others dealing with what smoking does to the heart, skin, lungs, blood, et cetera.

In fact, this book is so interesting that even the Adventist preacher, who doesn't smoke, finds it hard to put down. It is one of the most persuasively written documents I have ever read. It has 128 pages and sells for \$1.00.

J. R. S.

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### TAPES AND SLIDES

Enclosed is a check for thirty dollars for the Tape of the Month set for 1969. Surely do enjoy the tapes. Since not too many of our workers here have tape recorders, I invite them all over to the house one night a week to listen to them. They are very stimulating to a healthy discussion on certain issues. Thanks a million!

The slides on Biblical archeology arrived last week just in time for use in our summer school. They are certainly nice and a real help in our classes in general—not just archeology.

FREBERIN P. BAERG  
Colombia-Venezuela College  
Medellin, Colombia

**T**HERE are those who send up the mournful cry that the time for working the great cities is long past, that these great metropolises, "almost wholly given over to idolatry," have sinned away their day of grace and so hardened their hearts against the voice of God that there is little use for us to put forth great efforts for them.

On the contrary, millions in the major cities have never heard God's last warning message. Such was the case in the city of Madras. In years past, various small campaigns have been held throughout the city, but with the inauguration of the Field School of Evangelism on June 30, 1968, at Periyar Thidal, Madras saw a city-wide campaign by the Seventh-day Adventists. People came from every corner of the city. Christians cried, "Why haven't we heard these things before?" "How is it that you have known this message so long and have not told us about this?" "We have been in Madras for many years and have never heard these great truths!"

Christians of all denominations rallied behind the program. Many brought their non-Christian friends to hear the message of the gospel. Dozens of these Hindu people took their stand for Christ and were baptized.

# Madras

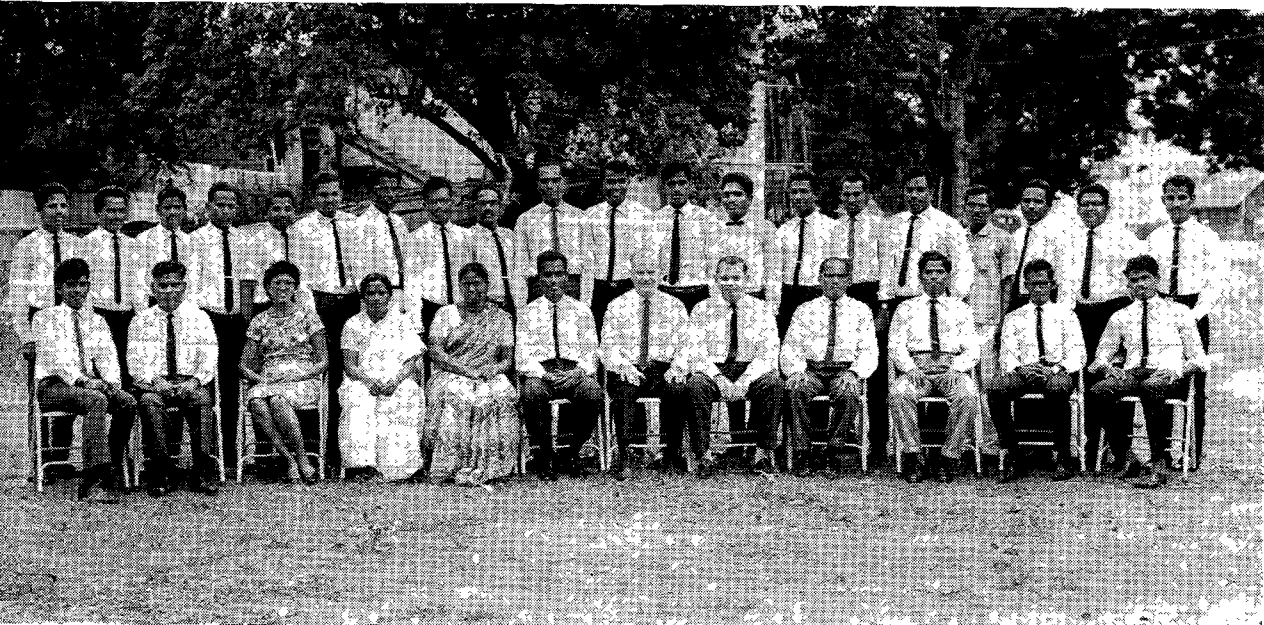
## Field School of EVANGELISM

**D. R. WATTS**

*Secretary, Ministerial Association, South India Union*

Of Madras' population of 4 million, an estimated half million are Christians. This makes it one of the largest Christian centers of all of Asia and certainly the Christian center of India.

*The large group who attended the Madras Field School of Evangelism. John Willmott, who was the inspiring speaker for the public meetings, is sixth from the left.*



# chool of ELISM

## Accepting Truth Under Adversity

Using the public transportation system, from six to twelve hundred came every night, traveling as far as forty miles each evening to attend the Bible-marking classes. One woman, Nesamani by name (means "pearl of love"), seventy-eight years of age, walked two miles each night to the electric train, rode the train eighteen miles to the city, then walked another half mile to the auditorium. She was a retired Christian worker who was being supported by a missionary woman in America. The property on which she lives belongs to another mission. This mission threatened to expel her if she was baptized. The lady who provided her sustenance wrote that if she became a Seventh-day Adventist she would not receive another dollar of help. Despite these forbidding circumstances, this dear soul felt that the truth was more precious than all, and took her stand with God's command-keeping people. She said, "I may have to sit alone on some hillside if they throw me from this place, but God will be with me and He will care."

A seventeen-year-old Hindu boy, a Burma repatriate, living in appalling poverty, could not afford to pay the bus fare, so walked almost five miles to meetings each night. His family has accepted the message and one of his brothers has been



*Evangelist John Willmott as he preached the three angels' messages.*

baptized. The other four members are planning to join the church in the near future.

A Brahman woman attended the meetings each night with her Parsi husband. When the Sabbath truth was presented, she overheard some people talking about it on the road after the meeting. She turned to them and said: "What! You call yourselves Christians and are arguing against the truths of the Bible! I am a Brahman, but to me the words of the Bible are more precious than gold. You are Christians and you should gladly accept the truths that have been preached at Periyar Thidal." "All right," they said, "you can go ahead and keep the Sabbath and become a Seventh-day Adventist. We won't." "Don't worry," she said, "I will," and she was in the first baptism.

## Hindu Not Dissuaded

A Catholic gentleman was trying to win his Hindu friend to Christ. He brought him to the Bible Made Plain lectures for this purpose. However, when the testing truths for these last days were presented, he

was not willing to accept them. His Hindu friend challenged him: "You have been encouraging me to follow the Bible and now you are not willing to follow these truths because your church does not teach them. What is being taught is clearly from the Scriptures." The Catholic gentleman stopped coming to the meetings, but his Hindu friend continued. Now he, his son, and his brother have all been baptized, with their wives planning on baptism in the near future.

A Catholic woman named Gloria took her stand for Christ and was baptized. Immediately she was disowned by her family. They said, "You are no longer considered one of us. You are not welcome in our home, not even to visit." Two days later one of her relatives was to be married. She was not permitted to attend the wedding. All these things did not move her, however, and already she has won two of her sisters to Christ, and has a strong influence on others.

Brother Roberts, a driver in the electricity department, was urged by his relatives for many years to accept Christ and become a Pentecostal. However, he hesitated because he could not accept their doctrine of tongues. Now he has been baptized into the Seventh-day Adventist Church, and his Pentecostal relatives are amazed at the change in his life and are

inquiring into the message that brought this change. He is now studying with them and preparing them for baptism.

### Warnings Unheeded

Mr. and Mrs. Gnanasigamony were warned by their fellow church members not to attend the Adventist meetings, but the Spirit of God impressed them to go, and they attended regularly despite severe opposition. They began to rejoice in the truths they heard, but each night after the meeting their fellow church members met them at the gate of the compound urging them not to accept the "teachings of these false prophets." They testified, "You must come to these meetings and you will see that these are not false prophets. They are teaching the Word of God." The pastor of their church came into their home and pleaded with them to reject these new doctrines. But nothing could dissuade them. Brother Gnanasigamony is also a driver in the electricity department. He had always refused to work on Sunday under any circumstances. Now he went to his boss and told him that he would work on Sunday, but could not work between sunset Friday and Saturday sunset. Miraculously, his request was granted.

Pastor Henry Charles was asked by his members whether they should attend the meetings at Periyar Thidal. He said, "By

*Several of the workers handing out the gift Bibles to the many eager and interested people.*

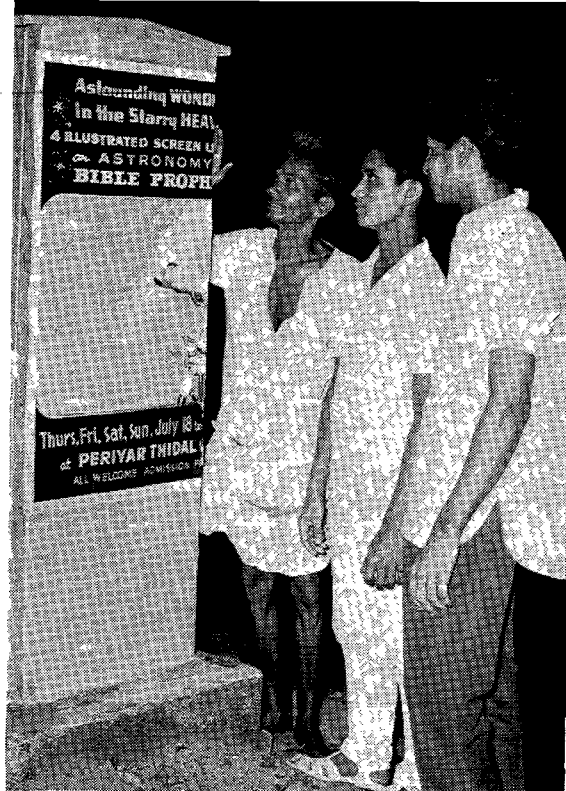


all means. If the gospel is being preached, you should go to hear it and support it." His members came. They learned the message for these days. They requested baptism. Eleven of these persons were in the first baptismal group. Then they went to the pastor and said, "You encouraged us to go to the meetings. We have learned the truth and have now been baptized. Now you must come and be baptized and join God's church." He made it a matter of fasting and prayer that God would guide and lead him. The week before the meetings closed, he appeared at Periyar Thidal and informed us that he had decided to cast his lot with the people of God. He was baptized and is now working for the other members of his flock.

### Sabbaths Off

Mr. Smith is working in an air-conditioning plant. Saturday is the day that he must stand by to service the air-conditioners in the large cinema theaters, which are thronged to capacity on that day. Other days he may be free, but not on Saturdays. Mr. Smith determined by the grace of God that he would not work on another Sabbath regardless of what his employer might say, even if he were to lose his good-paying position. He went to his employer and explained his position. All the other men in the office laughed at him and said it would be impossible for him to get exemption on Sabbath. But when his boss returned three days later after a business trip, the Sabbath exemption was granted and all were amazed.

Mr. Simon lives thirty miles from Madras. He was unemployed, and his family was living in extreme poverty. The day the meetings began at Periyar Thidal, he secured a job nearby, with the employer paying the price of his railway ticket each day. The same evening at five o'clock, as he came from his work, he saw the poster advertising the meetings. He decided perhaps this was for him. He attended every night, getting home only after eleven o'clock in the evening, and waking up to catch the train at five o'clock in the morning again. Each night when he came home he woke his family and told them the wonderful things he had heard. He gladly accepted the message, and testifies that it has made him a completely new man. When the meetings closed, his work also closed. But he believes that God gave him that job so that he could learn of the message. He has



*One of the advertising posters at a vantage point in the city of Madras.*

decided to dedicate his children to the service of God.

### Catholic Prays and Accepts

A Catholic man named Lawrence attended the meetings every night and noted down all the Scriptures. When the visiting team came to his home they were told that he was praying in the Catholic chapel next door. When they went to see him, there he was with the notes he had taken, comparing these with the Bible. Before they left he told them that he had decided to become a Seventh-day Adventist and follow God's Word instead of the traditions of men.

A teen-age boy named Martin Luther heard God's message for the first time and decided that he must become a modern Martin Luther to bring about a reformation in Christianity. Now he is a member of God's church.

Some of our ministers were visiting Mr. and Mrs. Henry just at the time their daughter-in-law tried to commit suicide. This experience was used of God to make them feel their great need in this last hour. They and their family have now been

baptized. Brother Henry has already donated one third of an acre of his valuable paddy land in his native village for the erection of a church so that God's Word may be preached there.

A large number of those who have been baptized are young men in their early twenties. The members of a Tamil Baptist church are holding meetings of fasting and prayer every Friday evening and asking the Lord to open the way so that they can keep the Sabbath.

### Ministers See Revival

Many have testified that the whole Christian population of the city has been stirred by these meetings. Many are attending church on Sundays now who did not bother before. Recently, representatives of a ministerial association came to John Willmott's home and invited him to address a meeting of the ministers who wanted to meet the

person who brought this great revival to this city. Hundreds of others are still considering what they will do with these truths, and many are making the necessary adjustments so that they can join God's people and prepare for the soon coming of the Saviour.

These experiences and many more like them indicate that the time has come to work in a mighty way for the large cities of India. There are thirty-one cities in South India with one hundred thousand to 4 million people in each of them. Some of these cities have not yet heard the public proclamation of our message. Men and means must be channeled into these cities now that God has given us this day of opportunity. We do not know how long this day will last. We invite the prayers of our workers throughout the world that somehow men and means may be provided to reach these cities now.

## PARABLE OF A VANISHING BREED

(An interesting illustration given by an evangelist and reported to *The Ministry* office by a Bible instructor.)

### HEAR A PARABLE:

"It came to pass that evil days fell upon the church. Ministers were replaced by suave advertising specialists, efficiency experts, management consultants, and clinical psychologists.

"Conference administrators, college counselors, registrars, and teachers laid hold of young men who wished to study for the ministry.

"Behold," they said with one accord, 'how that there is so little need for your services in ministerial lines. Those graduating are not now receiving employment in the Master's vineyard. The wages are exceedingly low for those who do. Go therefore to the elementary education department, for the need there is great. Besides, times have changed. Go to the sociology department. The Great Society, we are told, is in dire and critical need of social workers to help distribute the wise and beneficent dole of the Great Chiefs in Washington, D.C.

"Whereupon, goodly young men were discouraged. The ministry languished, and souls were lost.

"When the Lord of those unfaithful counselors returns, what will He say?

"We fear His judgment will be righteous and indignant . . . and so it ought to be."

The parable is not true of the ministry—yet. But by changing it only slightly to "Bible instructors," it is painfully true. We are witnessing in our generation the extinction of a noble breed of holy women who have been as truly called to the ministry as the men.

*Elva A. Dreos*



## THE MEDICAL MINISTRY

# Hospital Evangelism

**W**E HAVE been discussing ways of making the most of our hospital visits. Now we come to another very helpful means of making it truly evangelical.

### Literature Evangelism

By this we mean the leaflets, pamphlets, or magazines casually left at the bedside of the various patients you visit.

During my short hospital stay, three different ministers visited room 204: Church of Christ, Methodist, and Lutheran. All three had something attractive to leave with the ones they saw, to remind them of the visit and to turn their thoughts toward religious topics. In each case the pamphlet or leaflet was carefully chosen to be of interest to hospital patients.

One left a unique Bedside Prayer Card (printed by Whittemore Assoc., Inc., Boston), containing sample prayers for Fear, Pain, Before an Operation, Health, Hope, Thanksgiving, et cetera.

Another, in response to a question regarding one of the church's beliefs, left a small pamphlet explaining its various teachings to interested readers. Some of our pamphlets which would be handy to have along for a similar question would be:

"What Do Seventh-day Adventists Believe?" Know Your Bible Series, No. 29 (3 cents each).

*Your Friends the Adventists*, by A. S. Maxwell (30 cents).

*I Became a Seventh-day Adventist*, by H. M. Tippet (50 cents).

These, of course, would be purchased by the church, through the home missions funds, to aid you in your evangelistic work.

However, I feel that we should develop a new leaflet along the lines of "What Do Seventh-day Adventists Believe?" but with

(Concluded)

**R. H. BLODGETT**

*Pastor, Indiana Conference*

more up-to-date illustrations, the listing of Biblical support, and an attractive full-color cover. Even if the price went up to five cents each, they would be wonderful for hospital distribution.

### Church Members Help

This form of evangelism need not be restricted to the minister, either. Friendly church members can very effectively be put to work Sabbath afternoons visiting non-member hospital patients. Armed with a few back issues of *These Times*, *Signs, Message, Listen, Life and Health*, and even *Liberty* or *Youth's Instructor*, these members can create a lot of good will and shed light in every room they visit. Our members should be reminded to save all these magazines and turn them into the church for this type of missionary work.

A final note on this method of evangelism: don't be afraid to identify the literature given out. This can be done by means of a rubber stamp made to specifications, or by acquiring some "Return Address" labels for use on envelopes (as low as one thousand for fifty cents). They can be stuck on almost anything by simply moistening the back. Order them to read:



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**Compliments of Your Local  
7th-day Adventist Church  
(Street Address, City)  
Call—(phone number)**

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When you personally leave a pamphlet, be sure to hand one of your ministerial cards with it so they can reach you if they should desire further information.

### **Missionary Books**

If our various missionary books can be placed in motels and hotels, why not in hospitals too? I know of little being done along this line at present, but it seems that the average hospital patient is 200 per cent more likely to read an attractive missionary book than would a motel guest. Why? Again because he has nothing to do all day long except lie there in that uncomfortable bed and vegetate before the TV (if he has one). He longs for new reading material.

In fact, today, as I walked down the hall of a certain hospital (about midafternoon), I noticed the following in the rooms nearby: four patients sleeping, three watching TV, and seven reading. If this tiny sample is at all accurate, then twice as many read at any given time as watch TV.

Why not provide each room with its "own" copy of our Missionary Book of the Year, say *Life at Its Best* (a superb hospital book by Ellen G. White—the 1965 Missionary Book of the Year), or *Your Bible and You* (very attractive book with sound doctrine and excellent reader interest). Both are still available at the very low one dollar missionary price.

Don't forget that, as compared with books placed in motels, these volumes will almost unanimously be read by people living within your own district, therefore increasing the local missionary effect 200 to 500 per cent and more. That is to say, if these readers should someday be led into the Seventh-day Adventist Church, most likely they will join a church in your district, rather than one two thousand miles away, as is often the case with motel placements.

This naturally will not affect God's overall plan, but *will* make a considerable difference as to the support and funds you receive from the members in your

church(es). People do not naturally spend money for fertilizer and water in order for their neighbors to have a larger garden. They want to see the results of the harvest right there at home. They want *their* church to grow.

### **Radio and TV Promotion**

Yes, this may sound strange at first, but this is a *most* important aspect of hospital visitation. If you receive Faith for Today or Voice of Prophecy on a local station, why not make it part of your schedule to visit a floor or so of patients a few hours before or the night before (if it is an A.M. program) and just mention that they might like to tune in to the program. Then leave a radio or TV log with the local station circled in red, mentioning (if you know) what the subject will be and the time it comes on.

One could even give them an enrollment card and tell them to watch for the free Bible course offered on the program. Then, if they're interested, they can fill out the card and have one of the nurses mail it for them. You might even take along a sample lesson to show them how easy the free course really is.

### **An Effective Ministry**

Again, this is work that any member can do, but this last section becomes even more effective when you can do it personally. The patients meet an Adventist minister who is concerned about their health. They receive a piece of informative literature about those Seventh-day Adventists they've heard so much about (or other literature). They receive an invitation to an Adventist program and an offer to learn more about their own Bible through a free correspondence course.

Wouldn't this stir you to be somewhat curious about those Adventist people? Certainly it would. Only Heaven knows the souls that could be won through these various methods of hospital evangelism. And who knows, it might even show up in next year's Ingathering work. People would certainly be more willing to give to an organization that they have had personal contact with, and to one that is concerned for them as individuals. Instead of dimes, they'll give dollars—wouldn't you?

Let's put our members to work in the "new" hospital mission field, and join with them as often as our own schedule permits.

# The Minister as a Marriage Counselor

(Concluded)

HAROLD SHRYOCK, M.D.

Loma Linda, California

**T**HERE is no outline of interview for marriage counseling that suits every case. Best results are usually obtained when the interview is conducted informally. It requires greater effort, perhaps, to conduct a profitable informal interview, but the person who is in difficulty responds more favorably to an easy type of conversation than to the stilted question-and-answer style. Furthermore, an informal interview permits the counselor to adapt his method to the needs of the individual case. The following suggestions are offered as guidelines.

*Be cordial.* Keep in mind that your client is already under emotional pressure and that an interview in which personal problems are discussed is a painful ordeal. Try to use language and attitudes that put him at ease rather than on the defensive. Begin the interview with the simple question, "What do you want to talk about?" This puts him more at ease than to suddenly ask, "What's the problem?"

*Keep the client's confidence.* Persons in trouble hesitate to confide their difficulties because of their fear that these, in turn, will be told to others, and thus matters regarding which they are very sensitive will become common knowledge in the community. It is a good thing to give reassurance on this matter before there is an opportunity for questions to be asked along this line. Say to the client, "Before our discussion goes any farther, let me assure you that I recognize that the matters you are discussing are personal. I promise not to divulge them to others without your permission."

*Let the client cry.* Persons having trouble in their marriage, either men or women,

are often emotionally distraught. Once they find themselves across the desk from a counselor, there comes a letdown. The topics about which they speak have many emotional connotations. Often, in the first interview, the client begins to weep as the story is told. Some are embarrassed when this happens, and it is kind on the part of the counselor to make some reassuring statement and then move on with the interview as though nothing unusual were happening. He can simply say, "Think nothing of the tears. They only indicate that you are reacting normally."

*Look for clues.* A good counselor does much more listening than speaking, but his listening is not passive. As he listens, his mind must be active in the effort to penetrate beyond the words that are spoken, in the hope of discovering basic problems. He must avoid drawing conclusions too soon, but he should be alert to evidences of such circumstances as fundamental selfishness, domination of in-laws, anxiety over finances, rivalry for dominance, and differences between husband and wife which bring their conscientious convictions into conflict.

*Don't probe.* As far as possible, avoid direct questions. Place more of the responsibility on the client to tell the facts that are significant. Should the client suspect that the counselor is trying to satisfy his own curiosity regarding personal matters, he will be on guard rather than at ease. Most people respond unfavorably to cross-questioning. It is well to direct the conversation by asking an occasional leading question or by making an occasional comment. It is even permissible to ask, "Do

I understand you correctly in this matter?" or to stimulate the client's cooperation by saying, "What do you make of this?"

*Don't take sides.* The easiest mistake in counseling is to become too sympathetic with the party who talks to you first, making up your mind as to the basic problem before you have heard the other side of the story. As you listen to the client's recital, keep asking yourself, What is between the lines of this statement? Keep reminding yourself that in most cases of marital difficulty the responsibility rests about fifty-fifty with husband and wife. Another question to carry in mind, and for which you ultimately need the answer is, What has this person done to aggravate his partner in marriage?

*Don't judge harshly.* The successful counselor avoids being critical or expressing condemnation. To do so deters the client from telling more and makes him fear that his is already a lost cause. The counselor should not wink at sin, but neither should he appear surprised at the "awful things" his client may tell. Rather than assuming the role of judge, let him say, "You have a serious problem." Or perhaps he could ask, "What does your conscience dictate?" or "What does the Bible say?"

*Stall for time.* There is a time factor in successful counseling that makes it impossible to accomplish as much in one interview as the counselor might wish. It takes a while for a person in difficulty to fathom the cause-and-effect relationship of his difficulty. Also, when emotions are keenly aroused there is interference with the ability to think clearly. It is sometimes necessary, therefore, for the counselor to say, "I think you have been through enough for this time. Let's continue on a later occasion." Long interviews and interviews that are too frequent often handicap progress. One hour is usually long enough for the interview, and once a week is usually an ideal interval. The counselor is often gratified to see how much progress his client has made on his own during the week between interviews.

*Do not dwell too much on sex.* For some reason the popular opinion has developed that a marriage counselor is a sexologist and that marriage counseling consists essentially of discussing sexual relationships. It is the opinion of many marriage counselors that sexual problems are actually

symptoms rather than causes of difficulty. The safe course for the counselor to pursue, therefore, is to look beyond the manifestation of sexual incompatibility to discover the basic fear, the basic insecurity, or the basic selfishness.

*Avoid pontification.* The question is often asked, How much counsel should a counselor give? The answer is that he should avoid being arbitrary and should encourage the client to reach his own conclusions and make his own decisions rather than to depend on the counselor to tell him what to do. What the client discovers on his own (after you have set the stage) influences him much more than the formal advice you may give. You may promote progress by asking the client, "Have you made up your mind?" If he seems unable to make his own decisions, then say, "These are the decisions you need to make next." In this connection it is also advisable to give the client certain reading assignments, and when he returns, ask him what he has learned from these.

*Present a spiritual challenge.* As Christians, our greatest opportunity in marriage counseling consists in directing the client's thoughts to the Source of his spiritual strength. Ask him if he believes that God has a personal interest in each of His professed children. Then ask if he has faith enough to believe that God permitted the present difficulty as a means to some good end. (See Hebrews 12:6.) Then ask him if he is yet able to discern the reason why this experience may have come into his life. If not, then encourage him to pray for enlightenment so that he can relate himself to the experience in a manner that will strengthen character—either his or that of someone else who is involved. (See Job 42:10.) In some cases, where the client seems to have been particularly tempted to do something sinful, it is better to remark, "This was a temptation of Satan," than to be openly critical of the client's conduct.

*Conclude with prayer.* This is the counselor's opportunity to set a precedent by which this individual will learn to take his problems to his heavenly Father. You may introduce the prayer by simply saying, "These problems are too great for us to solve in our human strength. Let us bow our heads a moment in prayer before you depart, and ask God to intervene and overrule."



PROGRESS

# A University Professor's Confession

RON RUNYAN

**T**HE following story told in the third person is a true one. It is in the exact words of the professor involved. I have not added or detracted one syllable. The young man involved is one of our educators with more than three alphabetical symbols behind his name. The fact that there are no gray hairs on his head is proof of his youth, not the kind of hair dressing he uses. His denominational service includes a stint of time in overseas fields. Pastoral, evangelistic, departmental, and teaching duties can be credited to his experience record.

At present he is on the faculty of one of our own Adventist universities. Those who know him, and that probably includes a large segment of our readers, can testify to his optimistic spirit. He is *not* a negative, calamity howler nor a congenital griper. The mental equipment he has been endowed with is superior. Recognizing his ability, more than one university has offered him a teaching post plus further opportunities for postgraduate study.

When I heard his story it had a familiar ring—a hollow ring so often heard from the discordant bells of that type of higher education which may lead to degrees but disagrees with the pattern God has set for us to follow. Here is his story:

The young minister looked across the desk at the church administrator. The youth viewed the office and the position with awe. Surely, he thought, this talented leader has just about reached the top. Then, attention was drawn to a bulletin of a nationally known university and the administrator carried the conversation along these lines. "Yes, I am working on my doctorate at . . ." The minister in training wondered as he walked from the office if indeed a worker must be "finished off" with a doctoral degree in order to be truly fitted for higher service in God's cause.

The thought of study in a university of the world, or at a seminary of a church which perhaps denied truth, perplexed the youth continually. But it did appear that his teachers felt that the route to higher levels of service for him was via the university. Yet, hadn't he somehow been taught from childhood that in the schools of the church was preserved the wisdom of God, and that there was positive danger in submitting one's mind to the speculative presentations of error to be found in the world's educational institutions? There was tension in the mind of the young worker as he sought God's way for his life. He was at the stage of youth that feels no task is too hard, no goal is too high, no dream is too daring. He wanted to stand on his tiptoes and touch the stars. Yet he felt the need for advice.

## Bought and Sold on the Basis of Their Academic Degrees

The young minister looked across the campus at the college president. He respected the man and his office highly. Surely here walked the wisdom of the ages. Here was a man who had reached the highest position of his profession, who had won the respect of the church and was counted worthy to be the administrator of this large college. Finding opportunity for informal conversation, the intern inquired of the president how he compared the church's graduate degrees with those of the world's renowned universities. It was impressive that the president observed that in our educational work men are, so to speak, bought and sold on the basis of their academic degrees; and, were he to choose (other things being equal) between a man with a B.D. and one with a Ph.D., he would take the latter.

Perplexity over the question continued.

The young minister did want a preparation that would make possible the widest, yes—and dare he dream—the highest level of service. Yet had not the Lord declared, “My thoughts are not your thoughts, neither are your ways my ways” (Isa. 55:8)? The youth reflected upon the Lord’s miraculous leading in his own life. The wondrous grace of a merciful Saviour had so captivated his heart that he had passed, it seemed, with the prophet of old into the throne room of the King of kings. He had through the pages of inspiration been granted the glorious privilege of a glimpse of “the Lord sitting upon a throne, high and lifted up” (chap. 6:1). With that vision of God the Most High came also the revelation of God the Most Nigh! There had come to his heart, as to the young prophet, the question “Whom shall I send?” With a commitment that cast all upon Christ, he had replied, “Here am I; send me.” Remembering that this experience had come under the ministry of one of the wisest of Bible teachers, he felt he should seek that profound scholar for counsel.

### Degrees Spell Success

The young minister looked across the hall at the theology professor. Class was being dismissed and there was opportunity to engage the revered man in conversation. The question of preparation for service was raised, and the young preacher requested an opinion regarding the academic route he might take to best fit himself for whatever position the Lord might desire to place him in. The professor was striving to phrase his answer in terms which might not be misleading. He himself was in the midst of work on a Ph.D., and it was noted by his students that there were rather frequent allusions to the difficulty of the studies. The impression was being quietly shared that the gaining of that degree was indeed a most remarkable achievement. The thought was arising in the minds of those he taught that perhaps, after all, study in a Christian college was only preliminary to gaining the “real thing out there.” So the counsel of the professor was carefully stated; in fact, the words were so arranged that the young worker was not quite sure just what had been said. He did know, however, he had been informed that if he wanted to be accepted for higher academic service he had better go for the degree.

Reluctantly, the minister found in due

time the opportunity for that discipline in drudgery known as taking a higher degree. In the most prestigious institutions of the land he strained a weary mind to grasp the concepts that might fit him to be known as a doctor of philosophy. Indeed, he found that all the counsel was quite correct. He had not even passed his qualifying examinations when those in positions to make appointments noticed his achievement.

To this day, that worker continues to wonder. Had not the counsel been given that “efforts should be made to secure teachers who will instruct after Christ’s manner of teaching, regarding this of more value than any human methods”? (*Medical Ministry*, p. 79). Did not the same instruction declare: “Let them honor the educational standards established by Christ, and following His instruction give their students lessons in faith and in holiness”? He further reflected on that statement: “Having received our commission from the highest authority, we are to educate, educate, educate, *in the simplicity of Christ*.”—*Ibid.*, pp. 78, 79. (Italics supplied.) Surely that threefold admonition, “educate, educate, educate,” should not be distorted into a deification of a triune of degrees, the B.A., the M.A., and the Ph.D.!

Sojourns into the world’s society of scholars, so-called, endanger the worker of today into the futile footsteps of ancient Israel, of whom it is written:

“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer. 2:13).

We continue to see the triumphant return from the universities of those who have achieved distinctive academic titles. The counsel of the church executive, the college president, and the religion professor seems to have been profoundly verified. Does not he get listened to; does not what he writes get published? If so, should not the alphabetical accumulation which follows his name be given major credit? The answer of the majority of consecrated Christian educators would be a categorical *No!* Whatever we may attain, whatever we may achieve, as followers of Christ let us recognize that the highest place man can reach is a humble position at the foot of the cross.

“Kneeling in faith at the cross, he has reached the highest place to which man can attain.”—*The Faith I Live By*, p. 103.

# THE PASTOR'S BIBLE CLASS

O. M. BERG

*Managing Editor*

**A**N INCREASING number of pastors are discovering that the pastor's Bible class can be the most fruitful agency in the entire church program for the winning of souls. Although least expensive, it can be the most effective.

For the class to measure up to its full potential certain factors must be kept in mind. Here are a few suggestions:

1. *Start with what you have.* Some churches are rather small and the number of non-Adventist visitors very few. Start the class with what you can get together. Although usually limited to new members and nonmembers, at the start it may be well to have a few members "planted," just for looks. Pastor W. A. Clarke of Omaha, Nebraska, started his first class this year with but four to six members attending. They met in his office. In a few Sabbaths the office was too small. For lack of another location, they had twenty to twenty-five chairs set up in one side of the narthex, where now a large group meets each Sabbath. Already seven of these have made their decision for baptism.

2. *Promote.* This is very important. When Pastor John Rhodes took over his duties with the Long Beach, California, church, he emphasized at his first meeting with the church board that his whole soul-winning program would revolve around the pastor's class, and solicited their support and cooperation.

Sometimes it takes a year or two for a new program to generate enthusiasm in a

church, and this is sometimes true with this class. But there are ways of "selling" the program that will hasten its acceptance.

First, sell it to the Sabbath school council and the church board. This is very important, for it must have the support of every department of the church. Second, begin its public promotion several weeks before the first class begins. This will be by verbal announcement by the superintendent during the Sabbath school, and by the pastor during the worship hour. It will also be given a prominent position in the church newsletter and in the weekly church bulletin. A special letter announcing the class should also go to all whose names are in the interest file. In addition to this, the visitation should be stepped up, with the principal objective being to give an invitation to the pastor's class.

Pastor S. A. Renzi, of the Simi, California, church goes a step further and advertises in the local newspaper and in the "Pennysaver" as he would for evangelistic meetings, offering a free Bible and self-help study guide to each one who attends.

3. *Educate members to invite and bring interests.* A good promotional program will naturally increase the interest among the members themselves, but they must be encouraged again and again to tell their non-Adventist loved ones, relatives, friends, and people they meet in their daily routine about the class and offer to bring them. Former members are also good prospects. Having a printed brochure, or card, announcing the class will increase the number of contacts made by the members and the effectiveness of their invitations. Those invited personally will, of course, include those who are pursuing the Go Tell, or Gift Bible plan, or who by other means are receiving Bible studies by laymen. During the summer the parents of children attending the Vacation Bible School could be invited to bring their children to Sabbath school and stay for the pastor's Bible class.

The class will normally begin with the beginning of a quarter. Thereafter, quarterly announcements about the class should be sent to all interests, and made again through the church newsletter, the bulletin, et cetera. If this is done over a period of two or three weeks before each new quarter, there will be new additions. Pastor Rhodes reports from five to fifteen

new members on the first Sabbath of each new quarter.

Another effective feeder to the class can be Visitors' Day. These special days, when properly planned, promoted, and conducted, can bring many persons to the church for the first time. These would naturally be invited to the pastor's class. The class should then be so interesting and helpful that they will want to continue their attendance. Among those baptized one year while I pastored in Memphis, Tennessee, were nineteen who were introduced in this way. They came to Sabbath school on Visitors' Day, came to the class, and finally were baptized.

4. *Conducting the class.* With all the promotion and build-up that have gone into the launching of the program, the class must be exceptionally well conducted. It is always best if the class can meet in a separate room, provided with blackboard, visual aids, et cetera. Pastor Rhodes uses a room seating from fifty to fifty-five and it is usually full. He keeps up interest with the use of slides and black-light charts. In fact, his is a miniature evangelistic program. Those attending are given a copy of the doctrinal message similar to a personalized evangelistic sermon.

A warm welcome is, of course, essential. This should begin with the hostess, or greeter, at the front door of the church as the people arrive for Sabbath school. A friendly word to visitors about the visitors' class should then be given. Be sure strangers are informed as to where the class will meet, and if necessary, have them escorted there at the proper time. In the class they will be warmly welcomed again, and introduced to others. It is well for the class to have a hostess who will also serve as the secretary. Where there is a Bible instructor she would normally serve in this capacity. Special note should be made of those who are absent and they should be contacted through the week.

5. *Lessons to use.* This will vary. Many use the regular pastor's Bible class quarterlies. One objection to these is that they cover only two quarters, and usually members will stay in the class at least a year. At the present time these quarterlies are being revised and a series of four instead of two is likely to come out of it. In the meantime, various study outlines are being used successfully. Pastor R. G. Wertz, of the Pomona, California, church, is presently

using the Twentieth Century Bible Course, for the reasons noted above. After their completion he either takes up the regular quarterly for a quarter or so or goes into Daniel or Revelation. Before the pastor's Bible class quarterlies were available I used the verse-by-verse study of Daniel and Revelation with good results. Some use the Bible Speaks Study Guides. Others have prepared their own study outlines. It always adds interest to have outlines, guides, charts, et cetera to give to the members.

The truths we love can be presented in a wide variety of ways. One important factor is that everyone in the class have a Bible and that it be used. Extra copies of the Gift Bibles can be on hand for loan purposes. Also, Bibles can be given away as attendance awards. In my program, which usually included Sunday night meetings, I would sometimes count attendance at the Bible Class the same as attendance at the Sunday night meeting—both counting toward the award of a Bible or a select book.

### Results

The pastor's Bible class is not an experiment. It has proved its worth over and over again as a major method of reaching prospects and assuring baptisms. Pastor Wertz reports that of the fifty-two he baptized last year, forty were graduates of his class. By September, Pastor Rhodes already had forty baptisms for 1968. In my pastoral program the class plus the Sunday night meetings were the major factors in the results we enjoyed.

Not only will the class assure more baptisms, but the solid preparation for baptism that the class can give will help to hold the new members to the church.

The church needn't be large to enjoy a successful pastor's class. And although all conditions may not be ideal for the class setting, it can be successful. In some instances, where the pastor has more than one church and cannot be present each week, a qualified layman can be trained to take the class in his absence.

There are still new methods to be explored, and there are other ways in which the class can be conducted. Do not be afraid to move ahead into unexplored areas. Do everything possible to make the class appealing, interesting, practical, and above all, soul winning. It will not take the church long to recognize its worth and be committed to its support.



# The Laying On of Hands at Baptism

L. R. VAN DOLSON

Department of Religion, Pacific Union College

ONE day several years ago I was conversing with a missionary of the Brethren Church in Kobe, Japan. We were comparing our respective beliefs when suddenly he asked me a simple enough question but one I had never thought of and couldn't answer. "You claim to follow all the practices of the apostolic church," he said; "why, then, don't you practice the laying on of hands at baptism as the New Testament tells us the apostles did?"

In Hebrews 6:2, immediately after referring to "baptism," the writer lists the "laying on of hands" as one of the foundation principles of the early church. Acts 1:5 relates that Jesus, shortly before His ascension, stated to His disciples that John used to baptize with water, but before many days were passed they would be baptized with the Holy Spirit. According to Acts 8:17; 9:17; and 19:6, it seems to have been the clear practice of the early church after Pentecost to associate the laying on of hands with the baptismal service in order to signify the baptism of the Holy Spirit. In fact, the experience recorded in Acts 8:14-17 seems to imply that Peter and John considered the believers in Samaria to be seriously lacking in their Christian development because they had not taken part in such a service. "Then laid they their hands on them, and they received the Holy Ghost."

It is interesting that the Spirit of Prophecy has nothing to say either in support of or contrary to the performance of this rite. Ellen G. White merely records the facts as presented in the Scriptures. However, in commenting upon the experience recorded in Acts 19:6, Mrs. White states:

With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith

they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer. They were then baptized in the name of Jesus, and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations, and to prophesy. . . . If the followers of Christ were but earnest seekers after wisdom, they would be led into rich fields of truth, as yet wholly unknown to them. He who will give himself fully to God will be guided by the divine hand. . . . There are today many as ignorant of the Holy Spirit's work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the word of God.—*The Acts of the Apostles*, pp. 283, 284.

It is because many Seventh-day Adventist young people with whom I have come in contact in my classroom could easily be described as being "ignorant of the Holy Spirit's work upon the heart" even though they are believers, that I am convinced that a return to the New Testament practice is essential in our church today. Our young people and our converts need to be impressed in a holy and solemn way with the fact that God bestows upon us, as He did upon Christ at His baptism, the gift of the Holy Spirit.

Also, in a time when the church is expecting a new outpouring of the Spirit, as at Pentecost, it seems to me that such an emphasis would in a signal way make our people aware of the bestowal of Christ's great and precious gift to the church.

The practice of laying on of hands associated with baptism continued into the time of the development of the Catholic Church as attested to in the patristic writings. However, even as baptism was gradually changed by the church, this rite associated with it gradually changed from its original simple form until it has become

the confirmation ceremony of the Roman Catholic and other related communions. Most Protestants have rejected its current form as mere empty ceremonialism, although several Protestant groups, including the Brethren Church, have attempted to reintroduce the significance of the New Testament practice.

Calvin is said to have acknowledged that the custom of praying for converts to be filled with the Spirit was derived from the apostles, and stated in his *Commentaries*, in the comments on Hebrews 6:2, "Wherefore the pure institution at this day ought to be retained, but the superstition ought to be removed."

Acts 8:14-17 seems to indicate a precedent for believers who have already been baptized taking part in a special service of laying on of hands for the reception of the Holy Spirit, with remarkable manifestation following. I cannot help wondering whether such a practice instituted in our churches today, in order to bring us fully into line with our own claim that we are following New Testament practice, might not also serve to bring our church not only a new insight into the beauty and significance of the spiritual gifts but also some of the power that we know is to be manifested in a remarkable way among God's people in these last moments of time.

## FEEDBACK

### A Reader Talks Back

DEAR EDITOR:

My first reaction after reading Miriam Wood's "Viewpoint" in the October issue of *THE MINISTRY* was "Isn't she being a little too critical?"

Mrs. Wood and I are good friends. I read most of what she writes with real pleasure and enjoyment. She has a delightfully effervescent personality which is reflected in her loquacious use of words. We have much in common. We are wives of ministers, we attend many meetings, councils, conferences, retreats, campfires, and we are listeners, as she suggests. We, and I am sure I can safely say that most of our ministers' wives, listen, praying in our hearts as we listen that God will use our husbands as His mouthpiece, that their ministry will be effective, and that the congregation will leave encouraged, fed, and challenged.

As we listen we wives are jealous for a "smooth

performance" not only for our own husband but for the other wife's husband as well. I believe this is what Mrs. Wood is saying in her rather caustic article. I wish to make a counter offensive to the first two areas of Mrs. Wood's "annoyances."

Our ministers do travel. They travel to the far reaches of the world, and how eagerly we (I) watch for the accounts of their travels! This is their work—to bring encouragement, revival, and refreshing to our workers and fellow Christians far removed from headquarters. I have read "Odyssey From Maryland to Moscow" with keen interest. Our men travel, visit churches, fellowship with our believers the world around. Sometimes the wives accompany their husbands, at their own expense. But even in this age of jet transportation only a small percentage of our constituency travel, really. I feel it is a heart-warming experience to know that the believers in Russia send greetings to us in America; that our students in Southeast Asia Union College in Singapore, who are preparing to enter China when it opens, send greetings to their contemporaries who are preparing for internships in Pennsylvania or Utah. I believe this is part of the "tie that binds our hearts in Christian love." This gives warmth to this lovely, close-knit Adventist family.

We who live in such a hurried, intense world that we hardly have time to wave to our neighbors should realize that all are not so harassed as we. There should be time for an expression of greeting or love from the heart of one church to another. Could Mrs. Wood be "hammering" at the way *one* person, one minister, hands out his greetings as if he were the only traveler, the only ambassador for the church?

I enjoy, and I am sure others do, hearing about faraway places where God is working mightily, such as Nepal, Assam, Kuala Lumpur, Jesselton. Please don't close the mouths of our envoys who can bring back messages of hope, culture, and promise to those of us who are at home "staying by the stuff" and holding the ropes.

I thoroughly agree with the paragraph on "Rumors." This is right. Statements made in the pulpit must be accurate and truthful. Statements made, especially by a minister, may be sensational or emotional, but they must be researched and sound.

I agree with the paragraph on coarseness, and I have often experienced the agony she expresses so vividly, as a minister shocks, awakens, or disgusts his listeners with jokes, top secrets, and "common talk."

Read her "Viewpoint" again and realize that what she says is true. She is really holding up a mirror so you can *see* yourself as others *hear* you! (Now I am defending Mrs. Wood!) She is challenging you to read, to study, to revival, if you please, so you can present your messages with freshness and beauty which leave those who listen with the knowledge that our message, our beautiful message, is absolute and eternal.

CATHERINE C. DOWER



## BIBLE INSTRUCTORS

# Bible Instructors *Organize*

**ALICE BRANTLEY**

*Bible Instructor, Jamaica, New York*

**A** UNIQUE organization has recently come into being with the formation of the Bible Instructors' Association, a group composed of the Bible instructors of the Northeastern Conference.

For some time these workers had felt the need of an agency which would unite them in Christian fellowship and present a medium for the exchange of experiences and ideas. The 1968 camp meeting provided the opportunity for its initiation. Accordingly, under the leadership of the conference president, G. E. Earle, the organization was effected.

The following officers were chosen: president, Mrs. Alice Brantley; vice-president, Mrs. Rosa Lee Jones; secretary-treasurer, Mrs. Elizabeth V. Martin; recording secretary, Merlyn McCalla. The group chose the name The Bible Instructors' Association, and selected a constitution and bylaws committee, with Zilda Forde as chairman. This committee got under way immediately drawing up the guidelines for the new organization.

The fall workers' meeting, which convened September 23-27 at the famous "top of the world" resort, Lake George, New York, presented the first opportunity for the new group to go into action. The occasion was a Bible instructors' seminar, at which time topics of mutual interest were presented by the various members. The group felt particularly favored to have representatives from the General, union, and local conferences in the persons of Orley M. Berg, George H. Rainey, and Herman R. Murphy.

It is hoped that this beginning will be the spark that will ignite the development of similar organizations in other areas. It is further hoped that a federation of Bible instructor groups will be effected at some future time, thus strengthening this somewhat neglected phase of the Lord's work. This, it is felt, might serve to give impetus to the work and to attract others (especially the young people) to make this important branch of the Lord's service their lifework.

*Bible instructors of the Northeastern Conference (left to right): Mrs. E. V. Martin, Mrs. S. A. Alexander, Mrs. A. Carethers, Mrs. A. Brantley, Mrs. M. Holyfield, Miss M. McCalla, Mrs. J. E. Jeltz, Mrs. R. L. Jones, Mrs. M. Mapp, Miss Z. Forde. Mrs. E. Small, Miss M. Johnson, Mrs. L. Cornelius, were not present.*



BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

# Basic Relationships of the Minister's Wife

(Part 1)

MARGIT STROM HEPPENSTALL

*Minister's Wife, Loma Linda, California*

I AGREE that we have many problems and challenges as ministers' wives. But above all else, let us emphasize the wonderful privilege we have in working for God along with our husbands. This is the greatest thing in the world!"

It was the young wife of a ministerial intern speaking. The women filling the room nodded in agreement. The occasion was one of a series of meetings held by and for the ministers' wives of the Ohio Conference of Seventh-day Adventists during the camp meeting session in June, 1968. These women enjoy the benefits of an active, purposeful organization.

During 1968 they were led by a steering committee consisting of Mrs. L. F. Kagels, Mrs. C. R. Beeler, Mrs. R. M. Jewett, Mrs. B. L. Raith, and Mrs. A. H. Schleicher. They conduct a written forum for the exchange of ideas, sent out with the ministers' monthly newsletter. They also organize their own meetings, whenever practical, for the study of topics of special interest.

On the above-mentioned occasion the writer had the privilege of leading out in a series of discussions on the subject heading this article. The women of the steering committee took turns as panel chairmen, except Mrs. Schleicher, whose place was filled by Mrs. E. A. Trumper. Other workers' wives and prominent lay women served as panel members, along with Mrs. Philip Follett, the wife of the conference president, who sat with us every day of the series. It was generally agreed that this format was beneficial, since more people came prepared to share their ideas, their research, and their valuable experiences. Thus the entire group felt more involved.

## Much Expected

Before launching into the direct discussion of the title subject, a few background high lights might be helpful. As ministers' wives we already know that more is expected of us than of the helpmeets of other professional men.

Whether we think this is justified or not makes no difference. Consider some other callings. No one feels that a lawyer is a failure if his wife does not find it convenient to watch him present a case in court, or if she is not eloquently conversant with legal terms and procedures. Neither does one judge a physician's wife adversely if she declines to observe her husband perform surgery—quite the contrary! Similar examples hold true in the case of dentists, teachers, businessmen, et cetera. But just imagine a minister's wife not attending faithfully at church, prayer meeting, evangelistic efforts, or other related functions! Or consider the standing of a pastor's wife who is invited to discuss a religious matter, only to plead ignorance, or worse, lack of interest!

Like it or not, you girls who have married a minister have married much more than a man. You have married his calling. This fact is as divinely ordained as the calling of the minister himself. Because the minister's calling is a divine one, much more is involved than his success as measured by any humanly devised yardstick. To the degree that your husband's intense personal spiritual dedication is the essential element in his true achievement, to that extent your total involvement in his work is as important as his. This is a hundredfold more true in the ministry than in any other profession. It is a life-and-death proposition.

## A New Day for the Minister's Wife

Of course we feel inadequate for this responsibility. At the same time we are inspired and thrilled. We know the inexhaustible resources of God are at our disposal. Nothing can equal the importance of prayer and Bible study. Still, when we look for other helps along practical lines, a problem arises. The New Testament contains good counsel on married life in general, and has frequent references to

the service done by lay women in the church, but no words for pastors' wives as such. From apostolic times we have to wait until the Protestant Reformation of the fifteenth and sixteenth centuries before we even encounter such a person as a minister's wife. Martin Luther pioneered in instituting a married clergy. Convinced that a pastor's Christian home life would be the best example for the flock, he almost ran a marriage bureau for ex-priests and ex-nuns. It was not so in the English-speaking Protestant world. So foreign was the idea of a married clergy in Great Britain that not until 1604 did the government grant legal recognition of such. The story is told that Mrs. Thomas Cranmer, wife of the first Protestant Archbishop of Canterbury, was forced to live in such seclusion that she had to travel in a box with ventilating holes in the lid!

Even after some of these initial handicaps were overcome, it took almost 350 years before any author of importance addressed himself to the peculiar status and problems of the minister's wife. Our husbands' libraries may be filled with volumes written for their needs, from the lofty concepts of theology to pamphlets of practical suggestions on dress and pulpit demeanor. In view of our own weighty responsibilities it is unfortunate that only during the past twenty-five years have worth-while books been published for our special benefit, beginning with A. W. Hewitt's classic *The*

*Shepherdess* in 1943. Even in our own Adventist literature, including the writings of Ellen G. White, we have to find most of our inspiration and admonition in the wealth of excellent general counsel on the role of Christian women in the home and the church. There is a great deal of priceless instruction for gospel workers in general, but only a few pages of volumes 1 and 2 of *The Testimonies* are addressed to wives of ministers as a special group. When other works by Mrs. White contain such counsel, you will usually find that it is a quotation from this original source.

The prejudices and inadequacies of early Protestant years may have contributed to a stereotyped image of the minister's wife, almost as stifling and confining as Mrs. Cranmer's traveling box. But our own century has flung wide open all kinds of doors where women never before dreamed of entering. One of the most rewarding fields of service is ours as ministers' helpmeets. To assess our unique position is both a duty and a privilege. Let us probe more deeply into the aspects of potential fulfillment for each one of us. Doing this reverently and prayerfully, we shall surely with God's help re-establish the joyous truth that our calling is indeed "the greatest thing in the world."

Other installments of this series will be printed in due course. The next one is titled "The Minister's Wife and Her Relationship to God."

## Women in Sacred History—

### Salome—The Ambitious Mother

Every mother's heart yearns to provide the best for her sons. Salome, the mother of James and John, was no exception. How true to life is the story recorded by Matthew's pen. "Then the mother of James and John, the sons of Zebedee, brought them to Jesus, bowed, and asked a favor.

"What is your request?" He asked. She replied, "In the kingdom, will you let my two sons sit on the two thrones next to yours?" (Matt. 20:20, 21).\*

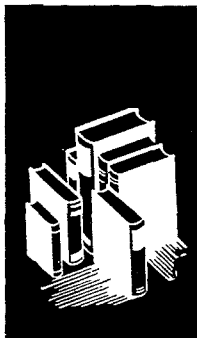
Poor Salome, like so many mothers in Israel today, was thinking of professional advancement, worldly advancement, worldly gain, rather than placing emphasis on that which is enduring, everlasting.

Some years ago I knew a Mrs. Carson. Her son, Bill, was a youth of great promise. He was a baptized church member but one who needed plenty of encouragement. One day Bill faced a decision that would determine his future. The invitation to fame and fortune was compelling, it is true. He had to decide between his Saviour and the tempting offer. Unfortunately, his mother encouraged Bill to settle for a future in this life.

How about those sons of yours—or those daughters? Just how are you planning for their future? Are you a Salome seeking posts of honor or have you decided in your heart that the highest place in the world is at the foot of the cross?

Every mother wants the best for her children. The Christian mother must carefully weigh values and be certain she is choosing the best! What is your ambition for your boys?

\* From *Living Letters*, Tyndale House, Wheaton, Illinois.



## BOOKS

***The Preacher and His Models*, James Stalker, Baker Book House, Grand Rapids, Michigan, 1967, \$2.95.**

This is a timely reprint of *The Yale Lectures on Preaching*, delivered 1891. James Stalker was eminently qualified to deliver these, for few men made the impact this Glasgow preacher made on his generation. Dr. Ralph G. Turnbull, a fellow Scotsman, now of First Presbyterian church, Seattle, Washington, and overseer of this series of reprints, says, "The reader discovers that Stalker is no mean Englishman: not nationally, but in language and writing. His pellucid style was not just the result of the gifted mind he received, but of hard work. He used to read through William Shakespeare's works annually. From that well of English undefiled, plus the English Bible, came the clear and running flow of prose from the scholar-preacher."

It is refreshing to read these challenging pages. They surely have lost none of their power and appeal in almost eighty years. A few chapters are "The Preacher as a Man of God," "The Preacher as a Man of the Word." The price would be well worth it for that chapter alone. "The Preacher as an Apostle" leaves nothing to be desired. Nor does the closing presentation—"The Preacher as a Thinker."

The book closes with an ordination message, a timely challenge for every one upon whom the hands of consecration have been laid. I heartily recommend this book of preaching to my English-reading brethren in the ministry around the world.

ROY ALLAN ANDERSON

***S. N. Haskell, Man of Action*, Ella M. Robinson, Review and Herald Publishing Association, Washington, D.C., 1967, 256 pages, \$4.95.**

From the personal remembrances of the author in the Foreword to the very last page, this volume impellingly details the activities of this "prince of pioneers," whose dedicated life is so closely tied in with our denominational growth and development.

Elder Haskell and his wife (whom he married when he was but eighteen and she was forty, in order to fulfill a pledge he had made to "care for Mary") came out of Methodism to become strong leaders in Adventism. In the early 1870's the Sev-

enth-day Adventist denomination had very little in the line of publishing work, and less in the line of organized literature distribution. But they had Ellen G. White's word that this work was to be enlarged, and they had S. N. Haskell, the "father of the Tract and Missionary Societies"—an unbeatable combination.

From the time he signed a temperance pledge at the ripe age of eight to the time of his death at ninety this energetic man devoted his life entirely to sending out the Word of God "like the leaves of autumn," both by the printed page and by increasingly better trained and educated literature evangelists. With men like Haskell heading our work, it is no wonder that the quantities of our literature, which at one time was calculated by the "carpet-bagful," is now distributed by the trainload.

The facts in this volume have been ascertained from quantities of letters and periodicals, and assembled in carefully documented form to make an authoritative yet very readable and interesting life history.

EUNICE SOPER

***The Spirit of the Teacher*, L. Flora Plummer and Gerald R. Nash, Review and Herald Publishing Association, 128 pages.**

Here is a very practical and readable book that ought to be in every church library. Written especially for the Sabbath school teacher, much of the excellent counsel is applicable also to all who are in positions of leadership in the church. Every officer should read it. If its principles were followed, our churches would be much more harmonious and Spirit-filled.

The thirteen chapters speak of the spirit of compatibility, love, faithfulness, courage, patience, enthusiasm, sympathy, reverence, prayer, discernment, thankfulness, wholeheartedness, and punctuality. Are these not the qualities you want to see in your church, particularly among your Sabbath school teachers and officers? Then why not encourage each one to read it. To make this easier for some, place at least a copy or two in the church library.

The chapters could also serve as topics for a very helpful series of prayer meeting studies, for these are qualities that need to be developed in the lives of all our people.

The book was first published a number of years ago, but now returns to us somewhat revised and enlarged by G. R. Nash.

O. M. BERG

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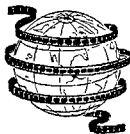
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## NEWS BRIEFS

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

### Hospital Bans Sale of Cigarettes

The medical staff of St. Vincent (Catholic) Hospital in Worcester, Massachusetts, has struck a blow in the campaign to curb the smoking habit and what it calls "the threat to general health." The staff voted at its quarterly meeting (October 16, 1968) to ban the sale of cigarettes on hospital property. Six cigarette-vending machines were removed from the hospital.

### "Mixed Marriages" Discussed by Disciples, Catholics

Members of the Disciples of Christ-Roman Catholic official dialog group were told in Washington, D.C., that one third of all Catholic marriages are "mixed marriages." A study disclosing this fact was cited during the Disciples-Catholic conversations in Washington, fourth of a series of dialogs sponsored by the Christian Church and the National Conference of Catholic Bishops. There has been a constant increase in interreligious marriages among Roman Catholics since 1910, participants were told.

### South American Baptists Prepare for Crusade

An international congress of Baptist leaders from five countries was held in Mendoza, Argentina, at the foothills of the Andes Mountains to prepare for next year's Campaign of the Americas. One thousand delegates attended the meeting to discuss plans for the evangelistic crusade affecting an area from Canada to the tip of South America. The theme of the campaign is "Christ, the Only Hope."

### Change in Catholic Schools Predicted at Institute

Roman Catholic schools of the future will be more in the mainstream of general education and more interdenominational with respect to both students and faculty, a noted educator told 4,000 Catholic schoolteachers in St. Louis at a two-day institute. Robert Christian, president of Educational Associates, Inc., and former professor of English at Notre Dame University, told teachers that ten years from now Catholic schools will not be recognizable as parochial schools.

Another speaker, Father Andrew Greeley, pro-

gram director of the University of Chicago's National Opinion Research Center, told the teachers that Catholic education does have a future, but one that bears little resemblance to the past. "In the next century we are going to see an educational revolution somewhat like the industrial revolution of the last century," he said. "Catholic schools are in a position to jump on the bandwagon and even take over the driver's seat."

Father Greeley said Catholic education is both practically and theologically disposed to take the lead in experimentation. He said private schools do not have the political-pressure problems faced by public school systems in attempts to innovate.

As for the theology of innovation, Father Greeley drew wide applause when he said, "If a man is on a pilgrimage, and if the Catholic Church is in the front of this pilgrimage, and if education is a major part of the pilgrimage, then Catholics should be leading in the search to expand our understanding of the educational process."

### Conservative Predicts Split in Presbyterian, U.S., Church

A liberal-conservative schism is inevitable in the million-member Presbyterian Church in the U.S. (Southern), a leader of a conservative Presbyterian laymen's group predicted in Louisville, Kentucky. Kenneth S. Keyes, president of Concerned Presbyterians, Inc., said a split in the century-old denomination "is bound to happen within the next few years." Conservative and liberal factions within the denomination, centered in the 16 Southern and Southwestern States, "are on a collision course," he declared. Mr. Keyes described the conservatives as church members who "believe that the primary mission of the church is to lead the lost to Christ and encourage believers to surrender themselves more fully and completely to Him." The liberals, he claimed, "take the position that the church's chief function is to become involved in social, economic, and political matters."

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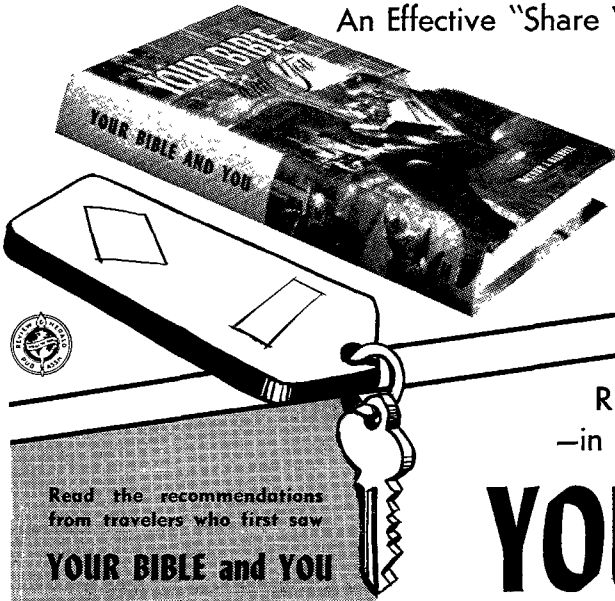
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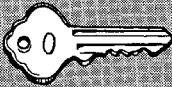
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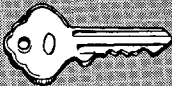


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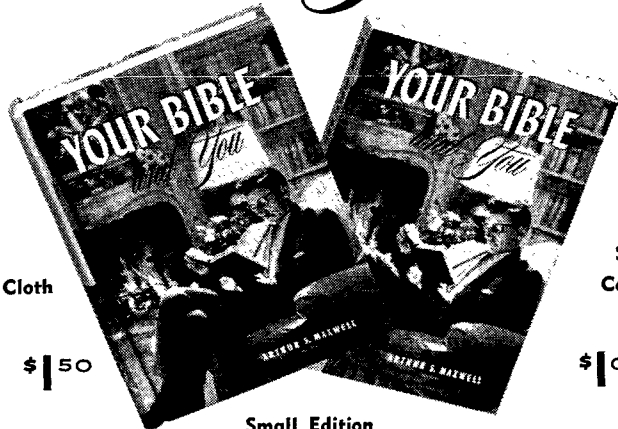
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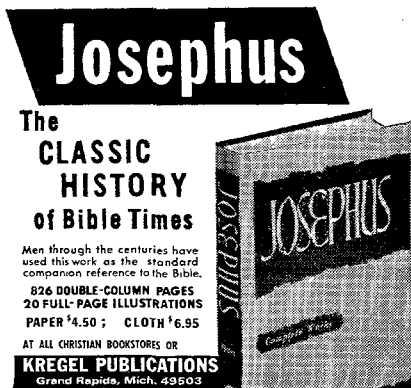
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### Catholic Priest Cites Growth of Pentecostalism

The Pentecostal movement is growing nine to fifteen times as fast as the historic churches in some countries, a Roman Catholic priest said in Blaine, Minnesota, at a conference on charismatic renewal. Father Kilian McDonnell, O.S.B., director of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, also described the growth of "neo-Pentecostalism" within mainline Protestant churches and within Catholicism. He said Pentecostalism rarely receives a fair hearing, because of its bad public image. "To the public, Pentecostalism conjures up images of emotionalism, fanaticism, religious mania, illiteracy, messianic postures, credulity, and panting after miracles," he stated. Father McDonnell, who has done considerable research on the movement, said this image does not do justice to large segments of the Pentecostal movement.

### Billy Graham's New York Crusade Will Concentrate on Young People

Evangelist Billy Graham said in New York that he has "pretty much given up on the older generation" and is concentrating his preaching on young people. The modern "youth revolt," the famed evangelist told newsmen, is not against Christianity. Young people, said Mr. Graham, will listen to talk about "Jesus with His long hair" and about the forgiveness of sins offered by Jesus Christ. Members of the younger generation are revolting against institutional Christianity, but not against Jesus, he stated. Mr. Graham discussed the focus of his work in a press conference designed to give information about a New York City crusade set for June 13-22, 1969.

### Three Angels Over New Orleans

(Continued from page 4)

walked up to me and asked, "Whom do you know in this town that you could have your tent pitched in this central location?"

My answer was, "I know Jesus." Yes, He was our sufficiency from beginning to end in that memorable campaign.

Since I left New Orleans an additional baptism has been held, bringing the total baptisms to 239. The pastor of the church envisions a baptism per month for many months to come. Ministers from as far away as Australia spent some time in our campaign with us, and the church membership of New Orleans and all the pastors were highly cooperative in this enterprise. Racial barriers meant nothing in this great campaign for God. Members of our Saint Charles and Franklin Avenue churches came freely to the campaign and brought interested people. Everybody shared in the results.

Outstanding music was heard throughout the campaign. F. F. Fordham of New York City was our music leader. Gerald Pennick and Celia Cleveland played the organ and piano. C. L. Brooks and Marshall Kelly provided special music, and in the latter stages Brenda Spraggins was our special musician.

Again we say, "What hath God wrought!" as we witness the miracle-working power of divine grace.

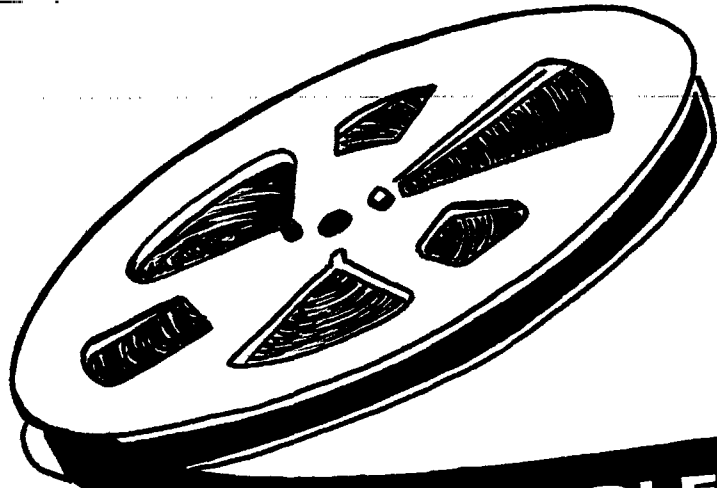
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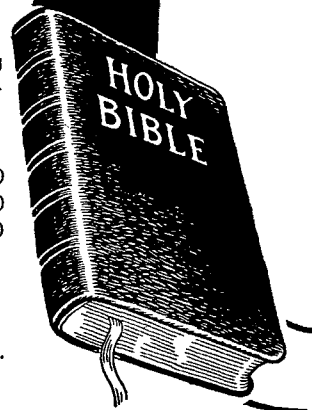
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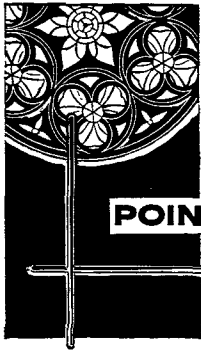
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## POINTERS

**EMOTION** EMOTION is inevitably involved in AND life's greatest moments. Father's first RELIGION view of a new son or daughter, moving into a new home, Jimmy's first pair of long pants, are samples of a never-ending list of emotional experiences.

But when it comes to religion, how many of us believe that emotion is out of place? The truth is that God can't save a man without touching his emotions.

In this age when hearts are being desensitized by Satan's myriad allurements, we need preachers who, filled by a deep love for souls, will show it both in an intellectual and emotional way.

Speech teachers declare that most people move and act on emotion. If this be true, what would our baptismal records be if in our sermons we combined more emotion with our logic? If moist eyes and stepped-up heartbeats result from some secular experience, what kind of reaction should take place when a man's senses begin to grasp the fact that God died for him!

No wonder "the object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. *The words of the minister should reach the hearts of the hearers*"—*Testimonies to Ministers*, p. 62. (Italics supplied.)

J. R. S.

**PROSPERITY** THERE exists some puzzlement in AND the minds of the ministry that RELIGION the progress of the gospel seems to be more rapid in terms of numerical accessions in areas where men are less equipped and under financed. In the long history of the church it seems that the cause of God has flourished mightily under stress and persecution, whereas in moments of prosperity and favor sheer apostasy has resulted. Does this mean that prosperity is a curse and adversity a blessing?

Many portions of the Bible, dealing with human experience, tell of the chastening of the Lord drawing them closer to God. And isn't it a fact that the general public is more susceptible to hearing the words of the Lord when under duress? What evan-

gelist with a heart full of love for God and people could possibly welcome war, earthquake, famine, and flood? Conversely, what knowledgeable student of human nature can deny that all of these have at times been allies of the gospel?

It was when threatened with extinction that Nineveh repented. And while being bitten by desert serpents Israel became more manageable. But is this the intent of Jehovah? Did God make man this way? The fact is that the Garden of Eden was perfect, with nothing that would inhibit human development. For the great Creator knew that only under the most favorable conditions could man fully and freely develop in love and service for Him. And though Adam fell from his high estate, the perfection and adequacy of Eden cannot be listed as the cause.

Prosperity is intended for a blessing, not a curse. If it proves a curse, the reason must be found in the human attitude thereto. Happy is the man who is well equipped and well financed if in his personal attitude he depends on neither of these for spiritual victory. For the record shows that spiritual power is dependent on neither.

E. E. C.

## BROTHERS' BROTHER

"AM I my brother's keeper?" This question of Cain's covered a relationship with his brother that had deteriorated to the point of murder. A mere surface sense of responsibility can reach no deeper than sympathy for another's plight. And that is just not deep enough. The second table of the law requires more. Much of the financial giving is based on sympathy. For some this is the final dimension. It is not enough.

To "empathize" is nearer the Christian ideal. Under its terms there is a sharing of another's joy or sorrow. This is often the experience of those whose lives have been similar to those they are trying to help. A former alcoholic can always say, "I know how you feel." Sympathy can often be unfeeling. Empathy? Never. It identifies with another. There is a meeting of minds.

But neither empathy nor sympathy describes what Jesus felt for the woman who had an issue of blood, or for Lazarus, before whose tomb He stood. The word is *love*. Love will empathize and sympathize. But it is more. Sympathy may shun whom it helps. Empathy may despise what it understands. Therefore, its possessors may never be more than a "brother's keeper." Love makes me my brother's brother.

E. E. C.

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**ATHEISM**—An atheist is a man who has no invisible means of support.—*Fulton J. Sheen*

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**ANGER**—He who can suppress a moment's anger may prevent a day of sorrow.—*Vinet*

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