MINISTRY
FEBRUARY 1967

The Story of the
Trinidad Triumph
Where 63 Workers
United in Winning Souls
TRINIDAD

11 Weeks of Coordinated Evangelism

= 812 Baptisms

ON THE sixth of September, 1966, I landed on the beautiful island of Trinidad at the city of Port of Spain, little knowing the blessings that awaited me there. It is a modern city with all the physical conveniences of big-city life apparent in other developed areas of the world, and its peoples are a literate people with four colleges in the immediate vicinity. It is a progressive little island country with paved roads, adequate lighting, and an economy so sound that it permits the average laborer to own some type of automobile. I remarked to one of my associates upon arriving there that if Trinidad and Tobago is a “developing country,” my tent should be surrounded with bicycles instead of automobiles. And yet, on any given evening, to get to the meeting you would have to thread your way between a veritable sea of cars.

Religious Liberty

The government of Trinidad and Tobago has a religious liberty clause in its constitution, and the distinguished prime minister of this country, Dr. Eric Williams, takes this clause seriously, hence, religion is treated in this country on an equal basis, with no group receiving preferential privileges. Port of Spain is largely Catholic, and the Anglican religion is second in influence. The city of Port of Spain holds no more than 180,000 people altogether, and the population is largely heterogeneous in nature.

812 in 11 Weeks

Public evangelism has not been notably successful in this large area, which was one of the reasons that the division brethren had for scheduling this large field school here. Furthermore, the campaign was run during the height of the rainy season. These facts only served to demonstrate the magnitude of the Lord’s power, for in a city where it was not likely to happen, 812 souls were baptized within an eleven-week period, and on the last night of the campaign an additional 327 indicated their desire to become Seventh-day Adventists. The figures listed above refer only to those souls whose names were not on Seventh-day Adventist Church rolls. There were scores of others immersed who were moved by the Spirit’s power to renew their vows by baptism.

“One Accord” Spirit

Forty-six ministers from all over the Caribbean area were brought in for the field school aspects of the campaign. These faithful men committed themselves totally to the success of the campaign. This accounts in part for the divine favor conferred upon us. These men were housed together for a period of eleven weeks. Although differing in background and culture the unanimity exhibited by the disciples prior to Pentecost was certainly evident among my fellow ministers. They met daily,
Monday through Friday, for classwork from 9:00 to 11:00 A.M. Our workers' meeting ran from eleven until twelve or twelve-thirty. We then went to the tent to straighten it up for the night service. Dinner followed, after which the workers were sent out two by two to do personal work. After an afternoon of intensive visitation these men returned for supper and then made their way to the tent. For the next two hours they were on duty there.

Eleven weeks of this type of physical attrition took its toll, but though we were tired we were happy men at the campaign's conclusion, for the Lord crowned each man's conscientious effort with personal success. One visitation team alone accounted for more than 100 baptisms. These men were joined in personal service by four faithful Bible instructors whose influence among us was both wholesome and spiritually refreshing.

What Happens When Departments Unite?

Perhaps the most beautiful aspect of this program was the total commitment of the total organizational church structure to the success of the campaign. From the very start it was a cooperative effort. E. J. Murray, the acting president of the Caribbean Union, was in charge of the offering each night. W. W. Weithers manned the electronics
Sabbath morning congregation snakes its way through parked automobiles.

equipment nightly. The man in charge of planning the entire logistical aspects of the campaign and who bore the largest single individual burden was Roy Hoyte, the educational and MV secretary of the Caribbean Union. The finesse with which he managed this aspect of the program contributed greatly to the successful outcome of the campaign. S. L. Gadsby, president of the South Caribbean Conference, made the announcements nightly. J. Grimshaw, treasurer of the conference, handled the offerings and statistical end of the program as well as participating actively night by night in various aspects of the public presentation. H. Phillips, the educational and MV secretary of the South Caribbean Conference, was the Sabbath school superintendent. W. W. Thomson, administrator for the Seventh-day Adventist hospital in Port of Spain, superintended the program night by night, and his medical staff, led by Dr. James Miyashiro and four other Loma Linda graduates, conducted meaningful health lectures three nights a week throughout the eleven weeks. This fine medical staff must also be cited for having maintained the good health of the 46 ministers who were in this program, most of whom, with the speaker, at one time or another were recipients of their professional assistance. C. L. Powers, president of the Inter-American Division, traveled to Port of Spain and participated publicly in the campaign for two evenings and was most liberal in the division financial outlay for the campaign.

When United Laymen Unite With United Ministers

It would seem to me, therefore, a proper conclusion that God blessed the brethren because of the unity of the entire departmental structure of the church in the Caribbean area. Undergirding all of this was the thorough organization of the local Seventh-day Adventist churches under the leadership of C. Manoram who night by night provided the broad base on which our baptisms were built. There were some out-
standing examples of laymen who made three trips a night to the tent from their neighborhoods, bringing their interested relatives and friends. The head deaconess of the Port of Spain church wept tears of joy on the day of the first baptism as she saw her husband of 35 years at last yield his heart to the influence of the Holy Spirit and be baptized into the Seventh-day Adventist Church. This man said to me proudly after the baptism, "God is a patient God. It took Him a long time, but He finally got me." Two taxi owners transported friends to the meetings nightly, making two trips a night. These men were not baptized, but many of those that they brought were.

Central Location

The tent was located on the Prince's Building Grounds in the very heart of the park area of Port of Spain, hence, to get to the tent from the nearest home would involve at least two blocks of walking, and yet people were observed traveling on foot over the mountains each night to and from the meeting after working hard all day.

Tent Major Tourist Attraction

During the early stages of the program the tourist bureau advised people coming off ships that the tent was one of the major centers of attraction on the island and a thing to see. This led a Swedish reporter and his wife who were visiting Trinidad to sit through one of our meetings, and he was so impressed that he interviewed me for two hours at the hotel after the program. The subject that night was "The Key to Happiness." He could not understand that anyone would believe that true happiness is possible in this life. It was my privilege to preach the gospel to this reporter, thanks to the tourist bureau of the city.

Trinidad's Parting of the Red Sea

In spite of the fact that this campaign began and closed at the height of the rainy season, not one single meeting was rained out. We preached six nights a week, and after four weeks, twice on the Sabbath day. The word went out across that island that "between the time that the meetings began and ended the rain couldn't fall." As a matter of fact, we became so sure of the Lord's providences in this respect that on one evening when there were almost as many people outside the tent as inside and a few drops fell and the lightning flashed, and some of the people got up to move, S. L. Gadsby stood up and asked the people to remain seated, saying that it wouldn't rain until the meeting was over. Believe it or not, it didn't rain, even though clouds were hanging heavy over our heads for the rest of

Last minute instructions to 517 candidates—480 from crusade.

February, 1967
the evening. Those who have lived there for years tell us that this was as great a miracle as the parting of the Red Sea during the exodus of Israel from Egypt. We believe what they say. In this same connection, I have known it to rain on Sabbath morning right up until seven o'clock and then the sky break clear so that we could have our Sabbath services. Also, during the day of our first baptism the heavy monsoon-type rains came up to the mountain just above the valley in which we were baptizing, and it rained all around the area, totally flooding roads and washing out bridges, but not a drop of rain fell to mar our large outdoor baptismal service.

On the last Sabbath of the campaign an enterprising young city laborer arrived on the tent grounds with a large bulldozer, intent on moving some earth during the time that we were to hold our Sabbath services. Now the motor of the bulldozer could be heard at least two blocks away. He began his labor at seven o'clock. Sabbath school was to begin promptly at nine-fifteen. He drove the bulldozer on one trip, removing some earth, and then turned to make another pass when suddenly there was an explosion in his engine like the sound of a rocket blasting off. This was a signal to the worker himself to blast off: We next saw him about five hours later furtively peering under the hood to see just what the trouble was with the engine. He reported to us that aside from a bearing being ruined there was no other general damage. It seemed to us that God must have taken a direct hand in this affair, altering the machinery that the gospel might be preached unhindered.

But the most remarkable victories were those that occurred within human hearts and lives. There were eleven marriages per-
formed during a seven-week portion of the campaign. One or both of the contracting parties were getting ready for baptism into the Seventh-day Adventist Church. This is surely evidence of the deep movings of the Spirit. I think of the dear woman who came to me during one of my counseling periods and sat patiently while others moved in and out of the counseling room, and when it was her turn, this was her testimony: "I have been out of the Seventh-day Adventist Church for 38 years, and I was a very bitter apostate. I was baptized in the same baptism and by the same minister as Pastor Weithers who is now in the Caribbean Union. It was during your meetings that I became convinced again of the love of God and of the necessity of my renewing my covenant with Christ. You baptized me in your first baptismal service and I came today to thank you for showing me the way back home."

**Bishop's Stewardess Baptized**

Baptized also was the chief stewardess in the home of the Roman Catholic bishop of Trinidad. This woman provided all of his meals and supervised his household. She made her decision the night before the first baptism but was in deep perplexity as to how to break the news to him. We counseled her to be prepared for the second baptism a week hence. This would give her time not only to inform the bishop of her decision but to make other plans with reference to her job. She worked the next Sabbath morning but rushed to the tent in the afternoon, testifying that it was the most miserable day that she had spent in her life. The following Sunday morning she informed the bishop of her decision. His kindly words were, "Be sure and order enough food for the rest of the week, and may God bless you." We baptized this woman on the Sabbath of the second baptism, and she is happily rejoicing in the Lord. She was standing in front of the tent the night after her baptism, having no job, naturally wondering what the future held, when a large automobile rolled up in front of the tent and a European woman called her and asked her if she knew of anybody in that large audience who would like to take a job in her home. Our sister immediately accepted the job herself and is now happily working for her new employer, with Sabbath privileges.

Baptized was the sister of the permanent secretary to the prime minister, and also a close friend of hers. These people come from the very highest strata of Trinidadian society, living in lovely homes, one of them with a three-car garage and three cars in the garage. I found the story of her friend very interesting.
Thirty Years of Dormancy

Thirty years ago she and a friend of hers took a vacation on one of the tiny islands in the Caribbean. An Adventist local elder happened to be running a laymen's campaign in the area, and out of curiosity these two women went down to hear him preach. They were fascinated by the Bible truths unfolded by this layman and after five weeks of attending were convinced that Seventh-day Adventists do indeed proclaim the truth of God. But environmental factors prevented their full acceptance of the message then, and for thirty years the seed of truth lay apparently dormant in their hearts, only to spring to life during our Port of Spain campaign. It was my privilege to baptize one of these women in the meeting there.

Demon Possession

A mother came to me in obvious distress one day. She was not and is not a member of our church, but I am confident that someday she will join us. Her problem was that she had a son about 22 years old who was obviously demon possessed. He would sleep by day and pace the floor by night, threatening to kill everybody in the house and raising general havoc. This had gone on for years. She had had him examined by a psychiatrist, and it was determined that the boy was sane, the only other answer being that Lucifer would give his soul no rest. The young man had not been able to go to school or to hold a job. As a matter of fact, he told me in a later conversation that he had walked up to a store to go in and was suddenly whirled around by a force stronger than himself and aimed away from the store. He, too, desired to be free from this evil power. We brought this young man to our class session one Monday morning, and the 46 ministers knelt around him in prayer. There were no visible manifestations of change in the room, no screaming devils emerged shrieking their defiance, nor was there any wild scene that normally accompanies the expulsion of a demon, but there was evidence that on that morning Christ literally removed this evil power from that man's life as He did 1,900 years ago in expelling demons from those so afflicted. The young man sleeps at night now, has taken a job, and at my last hearing was successfully holding it and doing well.

Spirit Manifestations

Another young man about 27 years old came to me one day in obvious distress. He had for one year been in conversation with a spirit power who communicated with him through his wife while she was asleep. It was a different voice from hers, he said, and it would awaken him at different hours of the night, ask him questions about himself, and give him counsel. In earlier years he had been quite a rowdy young man, but this power had spoken to him and told him that he should stop living that type of life, that he should be a kind husband to his wife and a good father to his children. It was this voice that had sobered him up, and now he was a self-respecting young man, holding down a job and doing well. But he heard my sermon on spiritualism and became disturbed as to the true identity of the voice that was talking to him. This is what occasioned his visit. I questioned him closely, first of all with reference to the nature of the counsel that this voice gave him, and at our first meeting everything that he quoted the voice as saying was above criticism. After all, it had corrected his life, it had given him guidance with reference to the kind treatment of his family, et cetera. However, I recognized that while the counsel given was Biblically sound, the method was obviously satanic, but the problem was how to pin it down and convince this young man with whom he was dealing. So I made another appointment with him. The second appointment was no more successful than the first, for as we probed deeper and deeper into the revelations being made to this young man, the counsel was above re-
proc. So I made yet a third appointment with him and this was indeed fortunate. He brought a typewritten sheet of a conversation held with this power just the night before. In it he asked this power (1) "Is there a God in heaven?" The answer came, "Yes, there is." (2) "Are there three up there, Father, Son, and Holy Ghost?" The answer: "Yes, there are." (3) "What is the name of the Father, the Son, and the Holy Ghost?" No answer. (4) "Is there a heaven and is there a hell?" Answer: "There is a heaven and a hell." (5) "When do the righteous go to heaven and the wicked to hell?" Answer: "At death the wicked go to hell immediately, but the righteous go to a place of purging and from there they will enter heaven." This was my first clue to the identity of this power, for now he was repeating the same lie that he told in the beginning, which began the great rebellion of man against God. I gave my brother another study on the spirits of spiritualism, had prayer with him, and dismissed him. Apparently the requirements were too stiff for him to meet, and like the rich young ruler, he went away sorrowful. But the seed has been sown.
Larger Attendance After Sabbath Presentation

I have read in the biography of Dr. Wilbur Chapman that he often preached with a prayer group stationed in a little room directly under the pulpit who prayed for him during the entire course of his sermon. In Port of Spain, Trinidad, we had the deaconesses and deacons from the various churches alternating in prayer in a certain section of the tent each night during the sermon itself. I literally experienced in my heart the renewing influence of the Holy Spirit on a night-to-night basis in the preaching of the Word, and at no time during the eleven-week program was there under 2,200 people in attendance. The attendance reached its peak on the concluding night with seven thousand present. We experienced our largest attendance after the Sabbath was presented.

In Excess of $9,000

Prior to the meetings, during the make-up of the budget, it was anticipated that the offering income would be in the vicinity of $2,000. At the conclusion of the campaign the offerings were in excess of $9,000. This is indicative not only of the blessing of God on our campaign but of the financially affluent society in which our campaign was being operated. At this point I think it bears repeating that Port of Spain has no mission-type atmosphere but is a modern city with all the built-in inhibitions of the large cities of the most progressive nations of the earth. Therefore, the power of Christ and the gospel in attaining this victory cannot be minimized by any of the traditional reservations. My own conclusion is that given the right circumstances and the total cooperation that we found in Trinidad, this type of thing can probably happen in any of the large cities of the earth.

Thousands of Spectators

There were 199 Roman Catholics baptized in this campaign. Of the people baptized, 320 were over 30 years of age. One hundred and twenty-nine of them were between the ages of 21 and 30. Two hundred and fifty-five of them were between the ages of 13 and 20, and 108 were between the ages of 10 and 12. The first baptism of itself was a thing of beauty. It took eleven buses to transport the baptismal candidates to the waterside. The baptism was held at a large beach front with adequate facilities for dressing, et cetera. The government officials were most solicitous in providing these facilities for our use. After the eleven o'clock service we had a review of the candidates just prior to entering the buses, and then this giant procession made its way through the city out to the lovely beach front where there must have been eight or nine thousand spectators. Brethren White and Thompson organized and supervised the baptismal service. Forty ministers entered the water, and forty candidates were taken into the water and out to the ministers who baptized the candidates for the next hour and a half, completing the baptism of 480 candidates in well under two hours.

The Cathedral Quartet of North America was with us for those baptismal services. Pastors Scales, Edgecombe, Shepperd, and Reeves, who worked with me for a period of five years across North America, were a real spiritual lift to us during this crucial period. Trinidadians will never forget the services of C. L. Brooks, educational secretary of the Allegheny Conference, who spent two weeks in the early stages of our campaign and completely captured the hearts of our listeners. Long after these brethren had departed the campaign, we played the tapes of their music to the obvious delight of our audience, and on the last evening, adding a touch of nostalgia to the closing, as I stood signing autographs for an hour and a half after the benediction, the music of the quartet and of Pastor Brooks rang out over the neighborhood in a fitting benediction and testimonial to the glory and power of God and the strength of the gospel in the twilight hours of the history of man.
Enthusiastic Response to President’s Appeal

THEODORE CARCICH
Vice-President, General Conference

In the November issue of The Ministry and at the recent Autumn Council, Pastor Robert H. Pierson made a fervent appeal to denominational workers everywhere in behalf of worldwide revival and evangelism. The spontaneous response to this appeal by our world leader was heart warming, encouraging, and inspiring. Letters are coming in each day and we take this occasion to share a few typical lines with our readers.

Church pastor: “You can count on us to support the world program.”

Local conference president: “With the aid of the Holy Spirit, I have no other purpose than to carry this same emphasis into every church and institution in the . . . conference.”

Pastor: “My heart responds to your earnest appeal in the November Ministry.”

Conference departmental secretary: “I want to give more attention to my own spiritual regeneration, consecration, and commitment. As a departmental secretary, I assure you that soul winning is the great objective of all my work.”

Evangelist: “I certainly accept the challenge that you have put forth in the recent issue of The Ministry magazine.”

Local conference president: “We want you to know, Elder Pierson, that we believe in the program presented and that we will seek, by God’s grace, to make it effective in the . . . conference.”

Retired minister: “Everything in us responds to your appeal published in the current issue of The Ministry magazine.”

Local conference president: “We are with you to help finish the work—all out!”

Division president: “You may rest assured that the . . . division will give its full support to the worldwide revival and evangelistic thrust, and as soon as we have settled on our quadrennial goals for net gains in membership and baptisms we shall notify you and send you a copy of the same.”

Local conference treasurer: “We will certainly do all we possibly can to encourage our pastors in evangelism, and I hope to conduct meetings once or twice a year myself.”

College president: “I have been thinking a great deal as to what our institution can do. I plan to take this up with our student officers, faculty members, and various committees and I hope we can come up with some good ideas as to what the college can do in this area of evangelism.”

Local conference president: “We have just completed a thrilling workers’ meeting in the . . . conference and our pastors have voluntarily set for themselves greater objectives than we might have suggested. We are planning many evangelistic meetings in the months ahead, and our men from the office will be joining our pastors in a number of these efforts.”

Union conference president: “As our conference administrators and departmental secretaries meet at the annual council, we shall move forward immediately with the plans and objectives outlined at the Autumn Council.”

Layman: “For years I have been waiting for something like this.”

In addition to the foregoing we just re-
The Ellen G. White Books in Spoken Form

The Ellen G. White Estate, in collaboration with the Review and Herald Publishing Association, has entered upon a new phase of publishing the Ellen G. White books. From the early days these volumes have been printed from type—first on the hand press, then the steam press at Battle Creek, then the great Miehle cylinder press and, in the last decade, on high-speed rotary presses.

In the printed word the messages from these volumes ever reach out farther in the various languages of the world, carrying the inspired message to the readers—Adventist and non-Adventist.

Steps to Christ has been published in 85 languages, and work will soon begin in the eighty-sixth. More than 12 million copies have been sold. The Great Controversy is in 32 languages and many other books in a dozen or more. We have come to an electronic age, an age when the pressures of travel and labor are great, an age in which the “eye time” is well-nigh pre-empted. But there still remains some “ear time.”

Our ministers and other workers will welcome the news that the Ellen G. White books can now be “read” as they spend long hours in travel from one church to another or to meet distant appointments. With the perfection of transistorized tape recorders and refinements in high-fidelity reproductions at slow-playing speeds, it is now economically feasible to issue the Ellen G. White books in the spoken form. With the initial expense of producing the master tapes subsidized by those who are particularly interested in this type of publication, the books in the spoken form are marketed at prices well below the normal figures for such materials. The one objective is to get these books into use.

The readers in making the master tapes are Seventh-day Adventist ministers with pleasing and enduring voices. The Review and Herald Publishing Association has been designated by the General Conference Committee as the publishers of denominational books in the spoken form. Under the general over-all title of Adventist Audio Library—Enduring Books of the Spoken Word—a beginning has been made with the key Ellen G. White volumes.

These are reproduced on double-track tapes in two speeds—3 3/4 ips on a 7-inch reel and 1 7/8 ips on a five-inch reel. Each plays from 5 to 31 1/2 hours. Steps to Christ is reproduced on two reels. Thoughts From the Mount of Blessing takes two. The Impending Conflict, the last chapters of The Great Controversy, is also on two reels. The Adventist Home takes five. Life at Its Best, the missionary edition of The Ministry of Healing, is in production.

Recognizing that there would be at the outset a keen interest in these books within our denominational ranks, they are being marketed through our Book and Bible Houses. Of course, the books cost more in this form than they do in the printed form. For this reason volumes that are of a type to be read and reread, such as the Spirit of Prophecy volumes with their inspired messages, will constitute the backbone of this library. If feasible, other volumes will be added.

The outlook for such publishing is bright. For many years an electronics organization on the Pacific Coast, operated by Jerry Pettis, has been issuing at stated intervals condensations of scientific articles of interest to physicians. There are 35,000 regular subscribers. The busy physician “reads” these articles while making his house calls or journeying to the hospital or to some medical convention. The Bible, both the Old and the New Testament, is now available in the spoken form on tapes playing at 1 7/8 ips, and has had a most enthusiastic reception. A business concern on the West Coast has entered upon the publishing of condensations of great books of the world, and they report large sales.

There is every expectation that the Ellen G. White books, enduring as they are, worthy of reading and rereading, will make this new dimension in publishing a fruitful means to a wider reading of the Spirit of Prophecy passages. The minister and the physician may now read as they travel. The busy housewife may “read” as she performs her duties in the home. The invalid, too feeble to hold a book, too may read. Uses beyond our present contemplation will develop for the Spirit of Prophecy books in the spoken form.

Arthur L. White

Note: Check with your conference president for details relative to the Ministerial Association Bible Tape Program, which was introduced at the General Conference presession and includes the above.—E. Ericks.
Good Credit Risks

According to Al Griffin, Midwest correspondent of Burrows Clearing House, religious financing to construct, expand, and remodel schools, hospitals, retirement homes, and other facilities in addition to the church itself totals more than one billion dollars a year.

The long-standing policy of the Seventh-day Adventist Church is to build free from debt. Members of the congregations seem to appreciate this principle and have sacrificed liberally to see their churches dedicated free from debt when officially opened for worship and service. This principle has been followed generally throughout the world with a 1964 total investment in denominational properties of $709,835,387.05.

Are religious organizations good credit risks? E. C. Siegler Company, of West Bend, Wisconsin, which underwrites religious institution bonds exclusively, and operates on a nationwide basis, thinks so.

According to Siegler's chairman, Delbert J. Kenny, with forty-three years' experience: "Usually the more hierarchical the control within a faith and the more numerous its communicants, the higher the credit rating. This is why Roman Catholics find it easiest to borrow. The Lutherans, with an excellent business organization, are second. . . . Nonetheless, groups like the Seventh-day Adventists, who take their religion seriously, can virtually write their own tickets."

We should appreciate this testimony of good faith and plan to continue a careful program of sound business principles. Let us desire to shun debt as we would leprosy, but if we do have to borrow funds in an emergency, let us do so cautiously and within the limits of sound judgment. We must be as honest in our business dealings with men as we are with our God. As a denomination, institution, church, or individual may our rating continue to be "Seventh-day Adventists are good credit risks."

Old and New Evangelism

A few weeks ago the National Council of Churches in their six-day long seventh general assembly at Miami Beach heard evangelist Billy Graham deliver one of his persuasive, standard evangelistic messages. Graham, to some minds is a symbol of the "old evangelism," while the National Council of Churches emphasizes and symbolizes a so-called "new evangelism." Some claim Graham stresses the individual soul while the council stresses involvement with the world. The unique part of the whole affair was that Mr. Graham, the most prominent exponent of traditional evangelism was invited by the most powerful cooperative religious agency in the nation, The National Council of Churches, to deliver an address.

The National Council of Churches is composed of 34 Protestant, Anglican, and Orthodox denominations, which represent a total of 41.5 million church members, 144,302 churches, and 114,423 clergymen. Its constitution clearly commands the council to speak and to act on the "moral, ethical, and spiritual" problems of the day. Its attitude toward old-time evangelism is summed up by the Reverend Colin W. Williams, an Australian Methodist, who is the National Council's chief exponent of the new evangelism. He declared, "We simply got to tell Billy, in all love, that he's dead wrong. Sentimentality will never save the world."

This recent confrontation between the so-called "old" and "new" evangelistic ideology is merely a continuation of an age-long conflict. Satan's diversionary tactics have been in force since sin began. He delights to drive individuals and groups into positions of extreme. To preach the gospel of salvation with no thought of a man's physical needs is useless. On the other hand, to be totally involved with the environmental needs of a man with no

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Some Second Thoughts

on the Educational Program in Our Church

CHARLES B. HIRSCH

Secretary, Educational Department, General Conference

A few months ago at the General Conference session in Detroit, some major changes in denominational leadership took place, the results of which are still being felt in chain reactions set up throughout the world. The successes and the failures, the accomplishments and the frustrations, which may have been experienced during the past quadrennium by the previous administration are not to be judged or debated by those who are new in positions of leadership today. They should be left to the historian to evaluate if he should have the opportunity. He will be best able to record for posterity, after additional information comes to light, the significant contribution of the past two decades in the history of our church.

What is of greater importance to those who are occupying positions of leadership in the church today is not so much the problems of the past, but more truly, the problems of the present. It is to the contemporary scene that we must relate ourselves and determine how and where, with God's help, we are going to direct this church organization toward the fulfillment of the challenge that is presented in the last chapter of Matthew.

The "Heart"

While the church at large must be constantly aware of this, it is no less a concern of the educational program of the church. It is quite commonplace for us to speak of the medical missionary work as "the right arm of the message," but much more important to the anatomy of the church is the heart. Can there be serious doubt among any that the educational program is the pulsating organ which circulates, through the arteries of the church, the trained and educated teacher, minister, physician, and nurse? It also engages in the most successful form of evangelism this church offers in keeping our young people within the tenets of our faith. Statistics make this statement a proved one.

One Third of Working Force

Latest figures reveal that about one third of the denomination's working force is engaged in the educational endeavor, covering more than 5,000 schools from the elementary to the secondary level. How often do we hear expressions of pride in regard to this work, and yet would not a closer analysis reveal that this is based more on the quantitative than the qualitative aspects? Is it not time that some second thoughts should be given to this facet of the educational scene? Should we not drop anchor while we are giving serious consideration to our position? Would not some in-depth analyzing help us to measure the drift to determine whether or not we have veered several degrees from our planned destination? Would not a survey or study, as undertaken recently by the Roman Catholic Church, resulting in its "Catholic Schools in Action" report, give us a better picture of our own position? The result might be harsh, but would it not be better than groping about in ignorance?

Our current statistics reveal that during the past twenty years the number of col-
leges and secondary schools has increased from 265 to 634; our teachers from 2,140 to 7,049; and the enrollment for these levels from 27,000 to 73,912. On the elementary level the number of schools increased from about 3,000 to 4,584; teachers from 4,800 to 10,078; and enrollment from 129,000 to 294,352. And parenthetically we should add that the number of persons in the department of education was the same in 1966 as it was two decades ago. During this period our investment in church school buildings and equipment alone has jumped from about $4 million to more than $52 million. In 1965 the church had some $198 million invested in education.

"Niagara of Cash"

These statistics, I believe, are quite dramatic, and they reveal that a Niagara of cash has been poured into the school program of the church. And as stewards of God's banks, must we not ask ourselves the question, Have we gotten the most for our denominational educational dollar? Education today is big business. It is mushrooming and booming, not only in our country but throughout the world.

Some years ago our church body was highly rated in the number of young people going through college, but that fact in the light of educational pressures today is fast becoming a fact of the past. The educational horizon today is much broader than it was twenty years ago, and we are deceiving ourselves if we feel that our young people are not aware of this. Yesterday's educational program is just as inadequate as yesterday's highways. There is need for a constant assessment of our essential task and the resources that are necessary for meeting the current and future needs adequately.

The needs for today and for tomorrow call for greater changes at every level, from the kindergarten to the graduate school. It is not just problems that we must solve, but more important, we must exploit opportunities.

We must gear ourselves for higher quality in our instructional program. It is commonly understood that when education is inadequate at one level, it is difficult, if not impossible, to make the transition to the next. Capable youngsters, especially from underprivileged or disadvantaged backgrounds, too often lose their way between high school and college or between college and the graduate school, chiefly because of a lack of proper preparation.

We must learn how to better work together, not just from one eschelon to another, but perhaps more important, on a horizontal level—colleges with colleges, academies with academies, churches with churches, and so on.

We must recognize that the call from Macedonia today is a more sophisticated one. It is for teachers with Master's and Doctor's degrees. It is for accredited schools. It is for four-year colleges. Our believers overseas, too, are seeking quality education. They are not satisfied with second-rate education.

Distinction or Extinction?

We must constantly be on guard, if we are to maintain our distinctiveness, against those practices of our contemporary culture that are contrary to our basic beliefs. We must not compromise ourselves in the present moral crisis where sexual promiscuity appears to be the common denominator on all levels.

We must stress the world mission of our church in all the rungs of the educational ladder. This means a greater emphasis on foreign languages, history of non-Western civilizations, international relations, and the role of mission in our contemporary society. In response to Christ's commission to us, we need a world view for our students and a better understanding of the great forces at work in our present world.

Unscrewed Heads

We must recognize that fundamental in our love of God is the love of truth. In essence, this means that intelligence and brains go along with faith and religion, else we must accept what a church critic once wrote: "Whenever I go to church, I feel like unscrewing my head and placing it under the seat because in a religious meeting I have never any use for anything above my collar button."—Quoted in Christianity Today, Aug. 19, 1966, p. 3. This is certainly true if we are serious about operating two university programs.

As Richard Hammill stated in an article in the Review, October 6, 1966, page 5: "We need much charity, much understanding, and much compassion one for another. The purpose of education and the purpose of a university is to seek for truth. Particularly, as a seminary branch of the
Introducing

Two New Ministerial
Association Secretaries

JOEL O. TOMPKINS is originally from Orlando, Florida. He was graduated from Southern Missionary College in 1955 with a B.A. in theology, and was ordained to the ministry in 1960. Pastor Tompkins has served in the Alabama-Mississippi Conference, the Texas Conference, and the Florida Conference. He is the new ministerial association secretary and conference evangelist for the Northern New England Conference. He and his wife, Peggy Louise, have two children, ages nine and six.

ROBERT DALE received his B.A. degree from La Sierra College in 1954. He served the Nevada-Utah Conference as district pastor for nine years, one of which was spent in study at the Potomac University where in 1959 he received his M.A. in systematic theology. In 1963 Pastor Dale was transferred to the Indiana Conference and is now the new ministerial association secretary for the Indiana Conference. The Dales have two children, ages eight and five.

university, our task is to seek for truth through the revelations God gave through His prophets, through His Son, and through the servant of the Lord. We must search with diligence, and with confidence in one another, being certain that God's truth in these last days will triumph."

Much has been written lately about church-related schools, especially the Christian college and its ability to survive. There are even some who are asking the question, Should the church-related college survive? I am sure that in our own midst there have been some who have raised similar questions. How far are we going in education? Is there need for vertical as well as horizontal expansion? Can we afford such a program? Our consensus of opinion may be that for the future growth of the church and for the sake of our young people, our schools must continue, and if our conviction is strong in this regard, then we must be ready to support that conviction.

We must support it in the face of increasing inflationary costs, the increasing number of community and junior colleges, and the tremendous amount of Federal aid, which is more and more spoonfeeding education in the United States. Apparently there is no end in sight to this dramatic acceleration in spending. This steady downpour of funds from Government agencies is not merely to provide more education but to produce better education for the youth of the nation. Certainly the church cannot have a lesser aim for its young people.

(To be continued)

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Can We Reduce
Our Apostasies?

G. BURNSIDE
Ministerial Secretary, Australasian Division

One soul is of more value to heaven than a whole world of property, houses, lands, money. For the conversion of one soul we should tax our resources to the utmost."—Testimonies, vol. 6, pp. 21, 22. Can anything more be done to hold those who have joined our church? What can we do to stop the alarming drift from Christ and His truth?

We should remember that apostasy is not new. There were apostasies in the church of Israel, in the days of Christ, and in the early church. There have always been the Demas, the Judas, and the tares. Therefore, we must not let this present situation discourage or dishearten our work for souls.

Apostasy figures nearly always appear in ratio to accessions. This gives the impression that it is the new converts that drift out. But it is not merely the new members who drift, but the "majority of apostates leave the church after ten years' membership."—The Ministry, August, 1961, p. 17.

It would be much better and certainly give a clearer picture if apostasies were placed in comparison with membership ratio. When we consider our high standards, Sabbath difficulties regarding employment, the unpopular nature of our message, and the opposition and often persecution that so many of our members face, it is wonderful that our apostasies are not much greater. The devil still hates those who "keep the commandments of God, and have the testimony of Jesus." If it were not for the grace of God and His keeping power our apostasies would certainly be much greater.

However, our apostasies are much fewer than in many other churches. A well-known writer and preacher has stated, "If departures from the church continue at the present rate, there will soon be more ex-Christians than Christians."

Seventh-day Adventists carry only an active list of members. Very few other churches do this. For instance, a Mormon woman accepted the truth. She wrote a letter to the Mormon Church, saying she was resigning from the church, having become a Seventh-day Adventist. They refused to accept her resignation, stating that "once a Mormon, always a Mormon."

While apostasies must cause us concern, there is also much room for rejoicing that our apostasies are not much higher. The devil certainly would like to see a much higher percentage.

Why Do People Drift Out of the Adventist Church and Become Apostates?

The fault is not with the message. It is eternally sure. It is based on the sure word of prophecy. It rose on time and is doing the very work today that was predicted.

"They went out from us, but they were not of us" (1 John 2:19). We must expect losses. Some come into the church that should never have been there in the first place. Every evangelist must remember that all the converts are not brought into the truth by the Spirit of God; the devil brings some into the church. The tares are sown among the wheat and "the enemy that sowed them is the devil" (Matt. 13:39). Referring to the gospel net, Christ said it "gathered of every kind" (verse 47), some good and some bad. Even Christ had a Judas.
Persecutions. “When tribulation or persecution ariseth because of the word, by and by he is offended” (Matt. 13:21). In Matthew 13 Christ lists many reasons for apostasies.

Young People Taken for Granted

Heresies and doctrinal confusion. “For there are certain men crept in unawares” (Jude 4). As a burglar creeps into the house, so burglars will come in every generation to rob us of our faith in God’s Word and His truth. Hence, “Ye should earnestly contend for the faith” (Jude 3). However, when the servant of God raises his voice against the burglar, he must always be prepared to face criticism for disturbing the peace.

Too often young people are baptized with little instruction and at times no instruction. Too often young people are taken for granted. They are referred to as “natural increases.” How long will we persist in such nonscriptural talk? There is no such thing as “natural increase.” No one comes into the church of God naturally. They must be supernaturally born again or else they should never be baptized. It is a crime for an undertaker to bury a living person, and it is equally wrong for a minister to baptize a person who has not died to sin.

To be born in a Seventh-day Adventist home no more makes one a Seventh-day Adventist than being born in a hospital would make him a doctor or a nurse. Too much is taken for granted with our young people. They need instruction. They need conversion as much as anyone else. Having good parents is not enough. Grace does not run in the blood, but sin does.

Abraham, “the father of the faithful,” had several sons (Gen. 25:1-6) but only one became a child of God. The Word of God is filled with similar examples of good parents, but wayward children. Many apostasies result from young people being baptized with little or no instruction.

Is the Evangelist to Blame?

Church misunderstandings offend all too many. Many apostasies begin here. It is easy to pass the blame for apostasies on to the “other fellow.” The responsibility begins with the evangelist but certainly does not end there. The pastor or shepherd of the flock, the administrator, and the church member all have a part in the responsibility.

Is the evangelist to blame? We know he is far from perfect. Severe criticism has been leveled against our evangelists because of losses among the converts. They certainly have a responsibility to aim at sound conversion to Christ and to see that converts are fully instructed.

The evangelist would do well to work closely with the pastor and church officers. Personally, I always invited the church elders to attend our baptismal classes so they would be acquainted with the new members and also satisfy their own minds that the converts were fully instructed.

It is of interest to note that even Apollos, a man “mighty in the scriptures” (Acts 18:24) before “the brethren wrote, exhorting the disciples to receive him” (verse 27), “was instructed in the way of the Lord” (verse 25). We do well to follow the early church. We must take nothing for granted, but see that all phases of truth are covered.

In the postapostolic centuries, laxity prevailed and the church door was opened to those of little or no instruction. Millions came in, and the church that started out as the light of the world plunged the world into the Dark Ages. Such was the tragic result of bringing in multitudes of un instructed and unconverted people. We must guard against this in the Adventist Church today.

The evangelist must also realize that it is his duty to acquaint converts with our publications such as the Review and Herald, Signs of the Times, et cetera, and to encourage them to purchase our own books, especially the Spirit of Prophecy writings. He should also introduce them to the Sabbath school and its Bible study privileges.

After Ten Years

A recent survey in a newspaper in New South Wales on the question of divorce and the danger years of married life stated, “Contrary to popular opinion, the first year of married life is not the worst. Only 10 per cent of failures aired in court occurred during that period. Most dangerous period proved to be that from the sixth to the ninth year of married life.”

This is also true with those “married” to Christ. “The majority of apostates leave the church after ten years’ membership.” —Ibid. Thus this question of apostasy is
largely a pastoral problem. It is also significant that when speaking with apostates or backsliders they practically all speak highly of the evangelist who brought them into the truth, but many feel that the church has let them down. Does this not show where the main weakness lies?

*Pastor Not Infallible*

"This is a pastoral problem."—Ibid., November, 1952, p. 11. Who is to blame? The pastor? He is given the task of adding and holding converts. But the pastor does not claim infallibility. He is not a superman. He cannot lead out in everything. It is impossible to do successfully all that is often demanded of him. To a pastor was given the instruction, "Do the work of an evangelist." Every Seventh-day Adventist church is to be an evangelistic center. To do this work the pastor must leave many other things to others.

"Feed my sheep" was the command of Christ. Failure here is a major cause of apostasy. Hungry sheep will wander. Sheep in good pasture will not wander into the barren hills and dry valleys. When a person does not find the soul satisfaction that he had expected to find in the church, he will go elsewhere, or just drift back into the world at least to enjoy the pleasures of sin for a season.

Blaming another worker will not help the situation. Passing resolutions will not avail. The farmer who leaves his crop unattended will reap only weeds. Newborn babes in the church don't just "stick if they are genuine." We do not leave a young baby unattended with a "if he's any good he'll survive." Will a baby survive? No, he will not survive; not unless for a long time he is cared for and fed correctly. Feed the flock of God over which the Holy Ghost has made you overseers. This is our task.

There are too many poor sermons preached in Adventist churches. I hear this complaint many times from our lay people. Good Adventist sermons make good Adventists. What made them Seventh-day Adventists will keep them Adventists. When a new convert arrives at the place where he can answer questions thrown at him by a caviler, his confidence in the truth is strengthened. Confidence takes the place of fear and uncertainty.

It is apparent that the main blame for apostasies lies at the door of the minister. He must feed the flock. Lack of preaching the great teachings of the Bible in our church services is the greatest cause of apostasy among God's blood-bought children. Sermons—not pep talks or mere exhortations or psychology—are what is needed. Our people want to know what God would have them know and do. This is what they need. This is what we must give them. Our people have a right to expect help and nourishment when they attend the worship hour on Sabbath.

"If any man speak, let him speak as the oracles of God" (1 Peter 4:11), "declaring . . . the testimony of God" (1 Cor. 2:1). Lack of preaching the great doctrines and truths of the Bible is a leading cause of apostasy. We must develop again the form of Bible studies with our members using their Bibles. Too often they are bombarded with propaganda and promotion. Why not plan behind the scenes for our various departments and leave the preaching service for preaching the Word. This is surely the "more excellent way" because mere pep talks do not pep up those who are spiritually hungry and weak. Hungry sheep will wander.

We must also keep well away from the popular type of sermon as used in some churches. Our people need to be fed with the bread of life and not empty husks of fanciful interpretations. We need to ascertain just what God is teaching in a passage of Scripture and teach this and not attempt to show what we can get out of it, thus flattering our egos but bringing no profit to the listeners.

Nothing will close the door to apostasy.
more effectively than good Bible preaching.

Because people usually love the person or evangelist who brought them to Christ and His truth, the pastor who often refers to the evangelist will endear himself to the congregation. Frequent visits after baptism will also help and will not give the new convert that "I've been let down" feeling.

Lack of personal interest in new people as brothers and sisters in the church is also a contributing factor in apostasy. "We all long for a warm handshake." It is our business to be our brother's keeper. We cannot shirk this responsibility without endangering our own destiny. New members should receive the same welcome as the prodigal son received. They should receive the same care as the human body gives to its various members. "Members should have the same care one for another" (1 Cor. 12:25).

Lionard Fletcher tells of hearing Gipsy Smith in London, when speaking to ministers say, "I want to open my heart to you. Many converts get frozen out of the church. When people say to me, 'Come and preach in our church; we have a beautiful organ, a wonderful choir, and the cream of society,' I know it is ice cream. The church that thinks it is all right is the church that is dangerous for new people." Our churches are not altogether free from this same danger of coldness, especially the larger churches. A non-Adventist said to one of our conference presidents, "You Adventists are a strange people. You will move heaven and earth to make a convert. You will love them, pray for them, hold studies in their homes, take them to meetings, do anything for them to get them into the church, then after they are in you treat them like the devil." While this is not accurate, there could be a little truth in the statement. Too many have left our church because of their treatment by church officers and members. Thus it is apparent we all share in the blame for apostasies, and every evangelist, pastor, administrator, church officer, and member must share in the work of holding members in the fold of Christ. This task is too big for the pastor. Henry Ford said, "Nothing is particularly hard if you divide it into small jobs." Therefore, let us take part and endeavor to at least save some around us and thus reduce the danger of apostasies.

When there is a world to win for Christ and worldliness is apparently winning; when the fish are plentiful and the nets seem too full of holes to catch them; when time is growing shorter and standards are dropping lower; when a perfect design appears on the blueprint but building goes forward in substandard style—what is the man of God to do? We look at the blueprint and we examine the structure. The building has the form of the plan, but the materials in many places are short of meeting the specifications. Viewing the building, the conscientious craftsman faces an almost overwhelming problem. His sense of duty tells him he must stay on the job and make the structure sound. His desire ranges over several alternative approaches: (1) Abandon the building and go to work for a company who will watch more carefully what labor and ma-
terials are used; (2) demand the demolition of the building and urge reconstruction along what he considers proper lines; or (3) determine just what his duty is and how his part of the construction can be made as perfect as possible.

Such may be the frustrations felt by Seventh-day Adventist ministers as they see the forces of hell rushing the gates of heaven. Will measuring the real condition of the church today by the ideal pattern necessarily lead to either conflict or compromise? Between conflict and compromise could there not yet be a harmonious and happy balance? Our desires for the church and our present duty in the church need not produce tension or discord. Rather, there may be a useful, melodic counterpoint between duty and desire.

For the worker in the cause of God who accepts the ordained function of denominational organization, duty is not hard to determine. It generally represents the sphere of service appointed to us by the action of a controlling committee. Personal desires in relation to our service could conflict with such assigned duties were we to permit them to do so. It is suggested that this may be avoided by a dedicated direction of energy toward as perfect a service as we can possibly render in the clearly apparent area of service assigned us. Our very best effort in harmony with the unction of the Holy Spirit will result in a stimulating counterpoint of sacred service with such vital interest that dissatisfaction or discouragement will be defeated. It will not be necessary for us to go in search of a place of happier service or desire the appointment given to a brother worker. The place of God’s appointment is also the area where we can best know Christ’s presence. Where He has commanded us to go we will ever be encouraged by His company.

When the question is asked, To what extent do my desires represent affirmative responses to the leading of God’s Spirit and to what extent may they possibly be human ambition? how do we reply? Probably the simplest test of determining if desire parallels duty is the question, Do I wish this new opportunity that in some way I might be placed in a more favorable position for personal profit, promotion, or public recognition? The Christ-controlled life finds its true satisfaction in the success of His work. Personal achievement is neither desired nor observed, for the Christ within receives all glory and the human is hid in the divine. “Living is Christ” as far as the devoted disciple is concerned. On the other hand, desires centered in self demand for their satisfaction that personal recognition be a significant part of whatever success is achieved. Such “service” is chiefly concerned with advancement, recognition, and the accrual of increasing professional benefits or titular embellishments. Such a life pattern is devoted to moving up in the world rather than moving out into the field, desiring to know nothing but Christ and Him crucified.

The proper relationship of personal desire and Christian duty is portrayed repeatedly in the ministry of Jesus. When the newly won disciple of Decapolis was freed from the legion of devils he implored the Lord “that he might be with him” (Mark 5:18). He desired an unending fellowship with Jesus. Duty as appointed by the Saviour brought the same blessing but led to a different direction. “Go home to thy friends, and tell them . . .” (verse 19). Christ never calls for separation from Him, rather submission to Him. Desire will be fulfilled in duty.

The promised presence of Christ through the ministry of the Holy Spirit brings the direction of “the mind of Christ.” “The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally.”—The Desire of Ages, p. 668. Perplexities and uncertainties are resolved through an absolute surrender to God’s will and His way in our lives.

Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised.—Ibid.

Such an experience of fellowship with Christ destroys the infatuation of selfish desires. Past futile dreaming of a desk behind an office door marked “President,” “Director,” or “Manager” has been discarded as unworthy of comparison with the real present joy in performing His bidding as disciple and apostle of our Lord and Saviour Jesus Christ. Desire so fulfilled is to the soul “a tree of life” (Prov. 13:12). The Christian experiencing “the counterpoint of duty and desire” knows the secret of living in harmony with heaven.
It is a privilege to be a Seventh-day Adventist. I love our church and the message of truth and salvation which the Lord has entrusted to us. I believe that the Advent message is God’s last message to a confused and dying world.

No people in history have been more blessed with revelation from God—in doctrine, spiritual enlightenment, and instruction in living. For more than 120 years this church has withstood the test of time and the onslaughts of Satan in confusing heresies. If it is in danger of heresy today, it may be a heresy created within itself, that of self-satisfaction.

Our organizational setup is a marvel to the world. It is closely knit and operated with time-tested policies. We have presidents, vice-presidents, treasurers, assistant treasurers, numerous departments with many secretaries and assistant secretaries—and the number keeps growing. Conference offices are equipped with modern business appliances, and the activity and movement of our workers is astounding.

We also have conference sessions—from world to local—councils, committee meetings, board meetings, conventions, institutes, camp meetings, retreats, campaigns, and programs without end.

It was a thrilling experience to attend the recent General Conference session and to listen to the reports. However, as a businessman and technician I could not avoid asking the question mentally—Are we, as an organization of believers in Christ’s remnant church accomplishing the true purpose for our existence? I believe this question is vital, especially in view of conditions in the world today. Fulfilled prophecy warns that the end is near—the time is late.

Of special interest were the reports of North America, as of the end of 1965. As a base for comment we would first list some of the facts:

In North America we had 10 union conference organizations; 60 local conferences and missions; 3,335 churches with 380,855 members; 1,013 schools, including colleges; 2 universities; 1 medical school; 43 hospitals and sanitariums, most with nurse-training departments; 5 publishing houses; 4 food companies. All were operating efficiently within their fields. The total number of paid employees was 24,887, of which 4,763 were classified as evangelistic or administrative workers.

The total received in tithes and offerings was $112,961,805.47. In addition to this amount we could add the large sums spent for literature, and also the money that passed through our medical institutions and others, which we are not able to list. In every item mentioned above some gains were achieved. Yet with all this organization, all these institutions, workers, activity, motion, and all the funds raised—the membership gain in North America was only 10,167, less than 3 per cent—a figure to be considered seriously in relationship to the foregoing.

At this point we could well question whether we as an organization of leaders and members have truly been successful in fulfilling the real purpose for our existence. Can we be proud of our achievements?

A recent experience in the textile busi-
ness in which I am involved may help us in our analysis:

A certain textile manufacturing company which I know well has conducted a successful, profitable business for many years. During recent years the operation had been modernized with new and improved buildings, and more efficient productive machinery had been installed. Everything had been changed to conform with the latest business practices and the offices were enlarged and improved. All the newly created textile fibers and yarns were used in producing millions of yards of beautiful and useful fabrics. The factory operated continuously six full days every week, and several hundred people were given steady employment. Several millions of dollars were paid out each year in wages.

At the beginning of 1966 the board of directors met to review the reports of the year 1965 and to study the operation of the business. They were interested in the modern buildings, the new machinery, modern offices, and the number of people employed. All this was good, but in the final analysis they were primarily interested in whether the business had accomplished that for which it was established. The audit revealed that the yardage output of the factory had increased substantially and the dollar value of sales had also increased.

However, in the world money is not invested and businesses established merely for the purpose of constructing buildings, running machinery, producing consumer products, or giving employment. A business organization is established to make a profit, to produce the maximum possible return in relationship to the money, time, and effort invested.

In the case of this particular organization, the balance sheet revealed that despite all the physical improvements and the increase in production and sales and people employed, the business showed considerably less profit than was expected—in fact, it was on the verge of showing a loss. The organization had failed to fully accomplish that for which it was established. Something was wrong! A great deal of study was given to the problem, and changes were made to restore the business to a profitable operation. At the time of writing the reports show the company is again operating on a normal profitable basis.

If we look at our church organization we will agree that we have been successful in a material way—successful in establishing educational institutions, hospitals, modern medical centers, publishing houses with their distribution of millions of dollars' worth of literature, food factories, and other church-controlled businesses. We do not lack in organization, machinery, or activity. We have been successful money raisers and promoters as demonstrated by reports. From a worldly standpoint, Adventists are considered good businessmen.

But taking all this into account, we should ask ourselves: Are all these activities fulfilling their designed purpose? When Heaven audits the reports, will there be rejoicing when it is seen that with all the money raised and the great efforts put forth by the members and the 24,887 paid workers in North America, that the gain in souls in 1965 was only 10,167—or less than 5 per cent?

Is it the Lord's will that our conference officials and even our ministers be primarily ordained businessmen?

The real purpose for our existence as a church is to save souls—to Evangelize, Evangelize, Evangelize. Material things are necessary and good in their place, when properly used, but our profit should be found not in dollars or other material things, but in souls saved. We are failing unless we judge our actions and results in relation to the true purpose of bearing fruit by the salvation of lost souls. Should we not be about our "Father's business"? May the Lord help us get a new vision—putting "first things first." We have no choice between dollars and souls.

A summary of a lecture given at Andrews University during a leadership development seminar.

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FEBRUARY, 1967
The World Congress on Evangelism held in Berlin is now history, and whether it will be the spark that ignites the flame that will sweep the world or just another Christian meeting only the future will tell. The facts are that it was not just another meeting. It was unusual in many ways and those who were there will doubtless never be the same again.

This meeting was unusual because it was attended by representatives of so many religious faiths representing many denominations. But all delegates and most observers were, in the understood sense, evangelicals. Among those in attendance were Lutherans, members of the Church of England and the Dutch Reform Church, Baptists, Methodists, Presbyterians, Pentecostals, and many, many others, but all were bound together by a common interest in proclaiming the everlasting gospel to the world.

One Hundred Countries Represented

This meeting was unusual also because its delegates came from so many countries, more than one hundred in all. Each evening during the congress two or three speakers representing the various countries of the world presented the growth of the Christian church and also the tremendous challenge that the church faces in so many lands of earth. While thankfulness was expressed for the gains that had been made, it was frequently pointed out that the task before us is beyond the reach of any human organization. For instance, in the Orient, with its teeming millions in population, approximately 2 per cent constitute the Christian church representing all Christian faiths. This means that 98 per cent of the population of these countries have not yet been reached with the gospel of Jesus Christ. This is the task that lies before us. This was the purpose for this World Congress on Evangelism. How can these millions be reached?

We were also reminded of the millions of young people who are growing up in our various societies today who have no religious training or background and who are desperately in need of the saving gospel of Jesus Christ. How can these be reached? This was one of the questions faced by the congress. We were also reminded that even in Christian countries such a small percentage of church members are regularly attending church that there is very grave doubt that those who do not are in the truest sense enjoying a Christian experience. Work needs to be done for them and these, too, must have the gospel of salvation brought home to their hearts so that it meets their individual needs.

Only One Subject

This congress was unusual because the whole time was devoted to the study of only one subject—evangelism. All aspects of evangelism were covered—personal, mass evangelism, literature evangelism, communications evangelism, youth evangelism, and many other areas of the giving of the gospel.

After the public presentations in the large auditorium the group divided into several smaller groups to discuss various phases of evangelism. These were very beneficial and
produced some excellent suggestions and ideas. The discussions were spirited but very worth while. In all of these meetings there was no promotion of any specific type of activity. Just an attempt to understand the means whereby the world can be reached with the gospel of Christ.

This meeting was unusual because of the nature of the messages presented. The great need of the indwelling presence of Christ and the power of the Spirit of God in the life and service of the ministry was forcefully emphasized. The messages were fundamental, spiritual, scholarly, Christ centered, Bible based, and earnest. Almost without exception these messages could have been preached in any Seventh-day Adventist church and would have been well accepted. There seemed to be a great desire to understand God's Word more fully and to determine what His will and plan is for our lives today.

_N. R. DOWER_
Secretary, Ministerial Association
General Conference

This gathering was unusual because of the spirit of love and fellowship that was in evidence. Men of so many faiths, believers in different doctrines, were bound together in a common interest to evangelize the world with the good news of salvation. Doctrinal differences were forgotten as each sought to help the other to understand how to effectively win souls for the kingdom of heaven. The exchange was most beneficial and very rewarding to those who were present.

This meeting was unusual because it did not seek to glorify past achievements or present strength but to take an honest, frank look at the gigantic task that faces the church and realize that it is “not by might, nor by power, but by my spirit” that the work will be finished.

_The Task That Faces the Church_

The speakers at the various meetings were some of the most outstanding preachers in the Christian world. The burden of

_FEBRUARY, 1967_

_Some of the delegates from the 100 countries marching in Berlin._
their message seemed to be the tremendous task that faces the church in the light of the little time that remains until Christ comes. Over and over again the thought of the coming of Christ was set forth as the blessed hope of the church, and always we were impressed with the fact of the shortness of time that remains until that blessed event. The messages dealt with the life of the minister, the need for him to put away all sin from his life and to allow Christ to dwell in his heart by His Spirit. Emphasis was given upon the importance of obedience to the truth and to the revealed will of God. The importance of Bible study and prayer in a minister's life was also emphasized.

**Friendly and Warm Contacts**

As one looks back upon the Congress on Evangelism held in Berlin he is impressed with several very important thoughts. (1) These men were gathered together to earnestly study how they could be more effective in their ministry for Christ. (2) A spirit of love and unity existed. (3) The task before us is gigantic, and only by the power of God can it be achieved. (4) We must study God's Word and seek to understand His will and bring our lives and teachings into harmony with it. In every respect it was a good congress. Those of us who were present and represented the Seventh-day Adventist Church as observers were very kindly received and our contacts with these men of other faiths were most friendly and warm. Most seemed to know a great deal about Seventh-day Adventists and without exception spoke very highly of our work and people.

**Tremendous Growth of Population a Challenge**

The scene of the meeting was the beautiful Kongresshalle in Berlin. This was built in honor of Benjamin Franklin by American money following the war. It is a beautiful location for such a meeting and adequately took care of the needs of all the groups that met for discussion.

As one entered the main lobby he was impressed with the great clock that ticked off the seconds of the congress, but which also reminded us of the population increase of the world. On a plaque in front of the clock were these words: "Growth of the church averages: 8,100,000 per year, 22,000 per day, 925 per hour, 15 per minute." Then followed these sobering words: "The world population is growing ten times faster." At the close of the congress the clock was shut off and the figures were presented which showed the net increase in world population while we were together. They were as follows: 128 per minute, 7,704 per hour, 184,896 per day, 1,764,216 for the nine days and thirteen hours of the congress. What a challenge this device presented to all present.

The closing service was a most impressive one. Billy Graham made an earnest appeal to all ministers to renew their faith, their consecration, and their zeal in the presentation of the gospel of salvation. It was a moving message.

After the final service in the Kongresshalle the delegates and observers marched out of the auditorium behind the standard-bearers and the flags of the various countries represented. It was a symbolic act of penetration, and signified the renewed acceptance of the great commission of our Lord to go into all the world and preach the gospel to every creature. With the singing of the well-known hymn "Blest Be the Tie That Binds" and prayer, the World Congress on Evangelism came to a close.

It was a significant meeting. Earnest Christian ministers met to seek an answer to the world's great need of the gospel of salvation. What the result will be only eternity will reveal. No one can deny the challenge of a world task—it is very great—nor that God's power is needed if this work is to be accomplished.

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The Ministry
Exemplary Ministerial Conduct (Concluded)

Milton Lee
For Eastern Division Evangelist for the Chinese

Little more need be said about “conversation in act.” I would only repeat, “There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian.” Fellow minister, are there believers in your congregation who are better Christians than you are? Are there members in your congregation who are stricter in Sabbath observance than you are? Are there members who practice health reform more conscientiously than you do? This should not be. Better to be regarded by a liberal member as a strict minister, than to be regarded by a strict member as a liberal minister. The laity have every right to expect the intercessory prayers of their ministers to be answered because “the effectual fervent prayer of a righteous man availeth much” (James 5: 16). Certainly the sheep of the flock should be able to say, “The best Christian among us is our pastor.”

“But as he which hath called you is holy, so be ye holy in all manner of conversation” (1 Peter 1:15). “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Peter 3:11, 14).

Examples in Charity

Then the minister is to be an “example in charity.”

No chapter in the Bible better portrays consistent Christian living than 1 Corinthians thirteen. Charity is not merely compassion on the poor. It is the Christian way of life and the indispensable characteristic by which all men know that we are Christ’s disciples. For charity is love, and love is to be shown not merely to family members but to one another. The manifestations of charity can well be studied by the minister who is conscious of his influence. One lesson the minister needs to learn is that “charity suffereth long, and is kind” (verse 4). There is much to try a minister’s patience. Often he is required to sit long hours and listen to a tirade on the church leadership. Argument and self-justification seldom accomplish reconciliation, but patience and kindness soften the heart and subdue the excited ones. Ministers need a rich measure of kindness. “If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one.”—Testimonies, vol. 9, p. 189.

It is natural to think of people as the objects of love and charity. However, the Bible speaks of loving things. John wrote, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15). Some may say, “This text is for worldly people. Why use it in speaking to ministers?” Have we as ministers come out from the world entirely? Let
us answer this question in the light of the chapter in *Gospel Workers* on “Ministers and Commercial Business.” We read, "The energies of the minister are all needed for his high calling. . . . He should not engage in speculation, or in any other business that would turn him aside from his great work. ‘No man that warreth,’ Paul declared, ‘entangleth himself in the affairs of this life; that he may please Him who hath chosen him to be a soldier.’ . . . The Lord cannot glorify His name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time.” “By example as well as by precept, the ambassador for Christ is to ‘charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.’”—Pages 339, 341, 340.

In place of loving the world what are we to love? The words of Micah tell us, “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8).

**Examples in Faith**

Living in a faithless generation where a secularized Christianity seeks to do away with many Biblical truths, we need faith to preach the literal, and imminent, return of Christ. To many non-Christians, and Christians so-called, this subject sounds fantastic and impossible of fulfillment. After preaching on this subject in my evangelistic meetings, Chinese listeners have asked me if I actually believe that Christ will one day appear in the clouds of heaven and be seen by every eye. Without faith it is impossible to believe. Moreover, multitudes who hear of the coming of Jesus will not be convinced of its reality until they see Seventh-day Adventist preachers themselves preparing for it. The preacher who complains that his salary is too small is not preparing for the coming of Christ. The preacher who squanders his money on nonessentials is not preparing for Jesus to come. The preacher and his wife who are putting considerable money into decorating the person as well as the home, rather than investing that money in souls, are not preparing for the Lord to come.

The pioneers of this great movement were men of faith. They demonstrated their faith in the ultimate triumph of the cause by giving all they had. Joseph Bates spent his fortune in warning the masses that Christ would come in 1844. When October 22 arrived he was penniless. Nor did his faith falter when Christ did not come. For he knew that Christ’s words were sure and that one day soon He would come and not tarry. When Bates learned of the Sabbath truth, lack of funds did not stop him from preaching it. He boarded a train without a cent in his pocket because he had faith that the Lord would provide.

**Wage Scale—Important or Unimportant?**

Our early foreign missionaries possessed the same faith. My father-in-law, M. C. Warren, went to China in 1913 and spent forty-seven years in Far Eastern service. When he and his bride left the homeland shores they were informed that their salary would be twelve dollars. They did not hesitate, even though they went under the impression that this figure was to be their monthly rate rather than the actual weekly rate. They, with Elder and Mrs. F. A. Allum, opened up the work in West China. Later on, the infant mission needed a treasurer and Mrs. Warren was “drafted.” The first year she received no salary. Later she was given five dollars in appreciation of a year’s service. Thereafter her annual salary was sixty dollars. Did these missionaries who reared six children during those early days complain? Oh, no. They were only too glad to do something without remuneration in order to demonstrate their love for, and faith in, the cause. Thank God for the dedicated pioneers of this movement who believed in this movement. Thank God for the inspiring example of these devoted men and women whose chief concern was not in how much they could get out of the treasury but how much they could put in.

Today it requires little faith to go forth in response to a mission call. Our travel expenses are all paid. We are given liberal traveling allowances. We are spoiled by this subsidy and that subsidy. Let us ask ourselves: “Would I go forth to preach with equal zeal if all this material assistance were removed? Or would I feel that I had missed my calling, and enter a more remunerative field?” It will take faith alone to remain a minister in the Advent Movement during
the times of trial just preceding the Lord’s return. One day we may be stripped of all of our comforts and conveniences. Then we will be compelled to do what we have so often asked many of our new converts to do—“walk by faith and not by sight.” It is time for us who profess to be the spiritual leaders of the flock to become examples of the flock in greater self-denial and sacrificial giving.

Examples in Purity

Finally, the Seventh-day Adventist minister should in his personal life be an example in purity.

It goes without saying that one who is called to this sacred office should keep himself pure and unspotted from the world. He should be alert to every temptation that would undermine his moral stamina. He should guard with undiminished vigil the avenues to the soul. He should shun all literature that would corrupt the mind and take away his appetite for spiritual food. Let the minister saturate his mind with the Word of God. Let him commit to memory its passages. And as he meditates upon those things which are “true . . . honest . . . just . . . pure . . . lovely . . .” his life will become transformed into the image of the One who is the very embodiment of these virtues.

Faith Works by Love and Purifies the Soul

Ellen G. White frequently uses a very interesting phrase, based on Galatians 5:6. It is “faith which works by love and purifies the soul.” I have found this expression nineteen times in her writings. There may be more. An analysis of this statement will show that righteousness by faith is nowhere explained in a more practical and concise way than this. Perhaps the most comprehensive explanation of this phrase is to be found in Selected Messages, book 2, page 20. It says, “Now genuine faith always works by love. When you look to Calvary it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech. . . . He cannot be overbearing, nor can he use harsh words, and censure, and condemn.” Living faith, therefore, which is verily love in action, will transform the life, making it pure. This is the way of sanctification and the secret of Christian perfection. All who permit the Saviour to daily increase the faith which works by love and purifies the soul will become fit examples, in word and conversation, in charity, in faith, in purity.

He Was a Shepherd Not a Hireling

I suppose it is only human to look for someone in the ranks of our ministry whose life is a demonstration of these virtues. I can think of a number of godly ministers who have deeply affected my life. Most of them belong to my father’s generation or his father’s generation. Nearly all have passed on. But there is one who is alive today and is younger than I am. He is a member of another race. This minister should be present today to represent a now-missing division of the General Conference. It has been more than sixteen years since I saw him last, the then newly elected division secretary. We bade him farewell as he and his family returned to their homeland. He went back because the constituted committee asked him to go back. He went back not knowing what the future held, yet sensing the gravity of the situation. Mercifully the future trials awaiting this devoted servant of God were veiled from him then.

Fifteen-Year Prison Sentence Reward

His was a faith that nothing could daunt, not even the brainwashing process and the groundless accusations of false brethren. Stripped of his position, his ministerial license, his home, he was forced to search for a means of livelihood in order to support his wife and four children. Adversity proved this brother minister to be a true shepherd and not a hireling. For his greatest concern was not the immediate needs of his family but the spiritual welfare of the scattered sheep. He with other dedicated men who had suffered the same fate set about the task of furnishing the flock with spiritual food, namely the writings of the Spirit of Prophecy. After a lengthy period of arduous effort he could report that the entire Conflict Series had been translated into the language of his people. Three thousand copies were mimeographed and
distributed among the members who desired them. What was his pay for all this effort? It came in the form of a fifteen-year prison sentence.

Today our brother minister has reached the halfway mark in his sentence. He is banished to a place far from home and loved ones. His wife has not seen him since 1961 and then for only a half hour. His father has passed away in the meantime. His baby, the fifth, who was only three days old when he was taken, is now in school. I cannot tell you much about him, for we cannot communicate. I do know, however, that his expressions are the same, his courage is good, and he is loyal to the faith. The only change is that his once-jetblack hair is now white. I also know that his family is faithful, and that although our schools are closed, forcing the children to attend public schools that have regular Saturday classes, his children have never once attended school on Sabbath. In a country where children are encouraged to throw off parental authority and religious training, the fact that these children will face all forms of ridicule and punishment rather than compromise their faith speaks eloquently for their solid Christian home training. Would the fidelity of our children in these free lands match that?

I cherish the few short years when it was my privilege to be associated with this brother in the ministry. I admired him for being willing to return to his own people to preach, though it meant a cut in salary. I was impressed with his literary ability and artistic talent, but most of all I was impressed with the quiet way in which he went about his work. No other worker put in more hours than he, yet no other worker said less about being overworked. He accomplished twice as much as most men but never thought of advertising himself or his accomplishments. He never complained about his salary and often had to be reminded of certain allowances, which were his due. His words were serious and sincere, born of deep conviction. He spoke as one whose words were being recorded. He was never given to flattery. He lived the truth. Is it any wonder that people listened when he spoke? People who associated with him never forgot him, whether it be in the land of his birth, or in this land where he was educated. Wherever I have told his story in this country usually someone has stopped me at the end of the service and said, "I knew him," "He was a great help to me." One prominent minister here told me, "I went with him to school. During the day when I was unstable in the faith he went with me into the woods behind the dormitory and prayed with me."

Just as we cannot measure the extent of the damage done by false brethren who accused him, neither can we measure the extent of the influence of that consecrated witness among the believers of his native land! Today his lips may not be at liberty to preach the Word publicly, but his life is preaching an eloquent sermon. In this way the gospel will be preached "in all the world for a witness unto all nations" (Matt. 24:14).

If every minister were like that Spirit-filled man the work would soon be finished. This denomination needs articulate speakers, capable executives, energetic promoters, but most of all, it needs Spirit-filled men!

**Can God Risk His Holy Spirit on Us?**

Can the Spirit fill a heart that is full of selfishness? Can the Spirit fill a heart that is full of pride? Can the Spirit fill a heart that is full of impurity? Can the Spirit fill a heart that is full of commercialism? No. God cannot risk His Holy Spirit on us—until these besetments are put away. Unless we do this the outward correctness of deportment will be no more than base hypocrisy. May God help us to rid ourselves of anything that would hinder the Spirit’s dwelling in us in all His fullness. And may this “born of the Spirit” life give to the church that Christlike example that will lead others to the Master Shepherd.
A few months ago there was a list of forty-three calls for physicians needed to fill current overseas mission assignments. In order to meet these urgent needs the General Conference utilizes the regular recruitment services of its secretarial department, but in addition it employs two physicians as associate medical secretaries who devote their full time to searching out potential missionary appointees from among their fellow physicians.

Despite this considerable effort, the General Conference at its 1965 Autumn Council voted to appeal to the local and union conferences in North America to render every possible assistance in recruiting medical personnel from their respective fields for overseas service. This action was preceded by a preamble which stated that "the Seventh-day Adventist medical work overseas is at the present time facing personnel shortages of critical proportions, causing the actual closing of medical institutions and the threatened closure of others."

An alarming situation, and a puzzling one as well, especially for a church in which the medical missionary work is to be "a great entering wedge," "the pioneer work of the gospel," and "the right arm of the third angel's message"!

**Stopgap Program**

How can there be so many unanswered calls for doctors? What about the graduates of our own medical school at Loma Linda? Why aren't they going out to foreign mission service? These are questions that our leaders and our lay members alike are asking, and they are particularly pertinent questions in view of the large denominational investment currently being made in Loma Linda University. We might answer that some of the graduates of our medical college are responding to the call but in inadequate numbers. We might point out too that the needs are so great because so many of those who do go out to foreign mission posts return to the homeland too soon. In recent years, because of the desperate physician shortage, there has been a trend to accept physician appointees for less than a full term of service. Some have gone out to the field for only a few months to relieve a critical situation and they have been followed by a succession of other physicians who stay for similar short periods. This stopgap emergency solution to the chronic physician shortage has not only created problems in the field such as inefficiency of operation, lack of effective continuity in service, and excessive expense, but has also imposed upon the denomination a great burden to attempt to supply all the physicians needed to keep up with this rapid turnover.
The problem as here presented is an exceedingly complex one that defies any easy solution, but an answer to the dilemma must be sought. I would like to suggest that an important approach to a solution might be found in a reassessment of the physician’s role in the organizational structure of the church and a reappraisal of the fundamental objectives of the medical missionary work.

“Spiritual Esprit de Corps”

One of the towering strengths of the Seventh-day Adventist Church has always been its remarkable organizational and fiscal structure, which has been a marvel to other religious bodies around the world. In many denominations the minister has an unusual degree of independence not only in the scope of his theological beliefs but also in his economic opportunities. A seminary graduate may begin his ministry in a small-town parish that is barely able to provide him with a subsistence salary. Should the young man excel in his calling, he may look forward to larger and more prosperous churches and may finally be called to accept the pastorate of a large metropolitan congregation that offers him a handsome salary with generous extra benefits.

In our organization, however, there is a more centralized authority that coordinates the appointment and distribution of workers on a more equitable basis of need and disburses salaries according to certain fixed standards that lie within relatively narrow limits. This type of central control has had a leveling and unifying influence upon the church and has given it a stability and strength that have enabled its relatively small staff of workers to carry on an enormous world program of evangelism.

Because of this closely-knit organizational structure, the individual worker necessarily loses a certain degree of independence. This loss, however, is more than compensated for by a distinct gain in economic security for the worker and (which is more important to our present study) by his involvement in an emotionally satisfying spiritual esprit de corps. The worker is not committed to personal position and monetary rewards or even to a local congregation of his choice but to a higher loyalty, the remnant church, the organization of God’s own devising with its great world view and mission.

Deployment Mobility

Furthermore, this well-integrated organizational plan provides the church with a high degree of controlled mobility in the deploying of its working force. In other words, the system gives the church a large personnel pool, a reservoir of workers from which it can draw to establish pioneer work, to strengthen existing programs, or to reinforce a deteriorating situation. For example, if an evangelist is needed in Venezuela, a successful soul-winning minister in Kentucky may be sent to take the position. A science teacher is needed for Sierra Leone? A New England academy has just the man. A business manager for a mission hospital? A Colorado sanitarium supplies the need. In each of these examples the worker was already a salaried denominational employee with established tenure and service record as well as a career-commitment to the denominational organization. He was free to change his geographical location without significantly altering his previous or future worker status. He is still a part of the worker pool in his new overseas position, and should he be required to leave that post of duty because of sickness, educational problems, or an international emergency, he may confidently expect that the denominational organization will relocate him in another overseas or homeland position. His salaried status, his service record, and his personal commitment to the organized work of the church are still unchanged.

Now, what of the physician? Where does he appear in the organizational scheme? Clearly the pattern changes. Where is our ready pool of denominational physicians? Unfortunately, we must look in vain.

In order to understand the physician’s position more clearly let us take a hypothetical medical student at Loma Linda University. Throughout his twenty-five years of denominational education and indoctrination in the home, in the church, and in the school he has had a goal of dedicated service to the church kept ever before him. Now in the midst of his medical course he takes stock of his situation in order to lay specific plans for his future. As he makes his decisions what are the possibilities open before him? What are the factors he must consider? What examples and influences mold his decision?

It quickly becomes evident to him after a little observation and inquiry that there
are basically only two possible job opportunities for physicians in the denominational organization. The first is a position on the medical school faculty. Clearly this is a door open only to a select few, those whose abilities and interests qualify them for the rigorous discipline of academic medicine, teaching, and research. If our student does not find such a future attractive to him, he can consider the other alternative, foreign mission service.

Before our young doctor-to-be has reached this point, however, he has been repeatedly impressed with one obvious fact. Most of the medical graduates of Loma Linda University go into the private practice of medicine, and the pressures brought to bear upon him to follow in the footsteps of his predecessors are well-nigh irresistible. Consider the facts:

1. The Influence of Faculty Members

Most of the instructors that the student meets during the impressionable last two years of his formal medical education are in private practice. Even the great majority of the "full-time" faculty members have part-time practices that bring them additional income from patient fees or from percentage-based commissions. The knowledge that the salary of the teacher-physician (particularly in the clinical sciences) is considerably in excess of denominational wage standards, the student sets the stage of his mind for the developing concept that the physician is different from the "regular" denominational employees. He apparently is not subject to the usual policies that govern other workers. The student observes, too, that even a physician's personal deportment and his attitudes toward Christian standards are not critical factors in maintaining his faculty position provided he is professionally and academically competent. Such observations portray to our student the denominational image of the physician and help to shape his own image of himself as a physician.

2. The Physician and the Adventist Medical Institution in the United States

Not every physician is suited for or interested in foreign medical work, even though he sincerely desires to be connected with the denominational medical program in a very real way. There was a time when such physicians could join the staff of one of our sanitariums as a salaried denominational worker but this opportunity is now in the past. Our institutions today are essentially community hospitals (and sizable ones at that) where private practitioners, Adventist and non-Adventist alike, can admit their patients for hospital care. Under this new arrangement the Adventist doctor is not a bona fide denominational worker like the nurse, the accountant, the chaplain, or the physiotherapist. Again our student sees the difference. The physician does not belong in just the same way as the other workers do. Limitations of space do not permit us to enlarge here upon this subject of denominational medical institutions. The writer has treated this subject in more detail in another paper, "Hospitals Versus Sanitariums," published in The Ministry in June, 1966.

3. The Appeal of Denominational Administrators

Not only do our present Adventist medical institutions offer few if any full-time denominationally salaried positions for physicians but there is no appeal to join the local conferences in any position other than as an independent practicing physician. The student can only wonder, too, at the type of inducement not infrequently held out to him to join a certain conference—"Ideal practice location. Good church school. Excellent recreational area with good hunting and fishing. Previous doctor netted $25,000 a year." Is it any surprise that our student asks, "Is that what they think of me? Is that what they believe my objectives and motives are?"

With all these facts seething in ferment in his mind, our student returns to the subject of mission medicine, which he has all along considered as his real goal in life. These other unpleasant and somewhat incongruous ideas had only intruded themselves upon his consciousness momentarily because of the forcefulness of the observed facts. Now that they have come, however, they have a way of persisting. They are not easily dismissed but keep coming back to haunt him in his decision making.

"Why," our student asks, "are so few going into mission service? Can it be because they feel they do not really belong to the denomination? The opportunities are so few, the future so narrowly circumscribed. . . . And if I do go into foreign service, what then? Suppose I have to return to the States to take care of mother, or to
Eroded Commitment

This is the dilemma that faces the medical student and graduate physicians too. Perhaps the student has not consciously thought through all these points to arrive at this logical but enigmatic conclusion, but the result is the same as if he had. The physician's vital role in the denominational organization has never been clearly and fully defined for him, and thus by slow attrition, doubts and uncertainties erode away his commitment to the work of the church. Because of this uncertainty many who might otherwise happily accept a denominational career go into the well-trodden way of private practice, choosing to make their contribution to the church from outside the denominational framework. Having taken this step they become so deeply involved in personal, financial, and community obligations that it is extremely difficult to get them to break away and enter foreign mission service. They are effectively lost to the church's organized medical program. Many of those who are persuaded to go do so with reservations saying, "I can give a few years, perhaps even one term, but that is all." They are willing to make a time contribution to the church just as they give their tithe and offerings. Never very far removed from their practical judgment, however, is the disturbing realization that they are just temporary workers, who must ultimately get back to their own jobs.

This, then, is an analysis of the problem of physician recruitment for overseas service. Admittedly our search for clarity and understanding of the issues involved has given us at least some sidelong glimpses into some other aspects of our medical program that might profitably benefit from closer scrutiny in the light of our denominational objectives. Indeed, unless the problem of physician recruitment is studied in the full context of our distinctive Adventist objectives and principles there can be little hope that it can ever be solved.

(To be continued)
What Happened to Elijah?

DALLAS YOUNGS
Director, Lone Star Bible Correspondence School

I was talking to a man not long ago who believed that Elijah was caught up on that memorable day into the atmosphere, but not taken to heaven. The prophet was dropped, he asserted, into some remote valley where he lived his life out, died and was buried the same as any other person. Now he awaits the coming of Christ and the resurrection.

Was that the way of it?

The Bible verifies the fact that he was “caught up” all right. I read that in 2 Kings 2:1 and 11: “And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.” “There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.”

Mr. Hoeh asserts that neither Enoch, Elijah, nor any other person is now in heaven. Elijah’s translation, it is explained, was only into the atmospheric heavens. “Certainly,” he says, “the whirlwind used by God could not take him beyond the earth’s atmosphere. Neither does the Bible account leave Elijah in the air.”—The Plain Truth, January, 1956.

The whirlwind, according to this, did not take Elijah beyond this earth’s atmosphere, but dropped him down at some distant point on a mountaintop, or in a valley. It is said: “Elijah is dead in the dust of the earth awaiting the resurrection of the just. Elijah, some years after being removed in the whirlwind, went into the grave, but will rise again to live forevermore.”

Fifty Unbelievers

Unbelievers in the prophet’s translation are not confined wholly to this day. When Elisha, Elijah’s successor, returned from witnessing the translation, he was met by fifty sons of the prophets, who said: “Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley” (2 Kings 2:16).

Elisha said: “Ye shall not send.”

But they pressed him until he was ashamed, and at last he told them to go. They searched high and low, mountain-top and valley, for three days, but did not find Elijah. At last they gave up, for it is impossible to find a man upon earth, no matter how thoroughly one searches, who is in heaven. When the fifty came to Jericho, where Elisha was, he dryly observed: “Did I not say unto you, Go not?”

The mountain or valley idea must have become quite widespread immediately fol-
lowing the translation. According to Eli-
sha’s experience with the “mocking chil-
dren,” it must have been a common topic
of conversation in the homes. As the
prophet went from Jericho to Bethel “there
came forth little children out of the city,
and mocked him, and said unto him, Go
up, thou bald head; go up, thou bald head.
And he turned back, and looked on them,
and cursed them in the name of the Lord.
And there came forth two she bears out of
the wood, and tare forty and two children
of them” (2 Kings 2:23, 24).

This is conclusive. It constitutes a mark
of God’s disapproval upon those who disbe-
lieve Elijah’s translation. It was a costly
but needed lesson. Is not God as displeased
with today’s disbelief as He was with that
of the sons of the prophets and the mock-
ing children?

Has No Man Gone to Heaven?

Mr. Hoeh is positive that no man from
ever has gone to God’s heaven—Paradise.
Yet, John, the writer of Revelation, saw re-
deemed ones from the earth around God’s
throne in that very place. In Revelation
5 he tells us what he saw:

God the Father is seated upon His
throne with a sealed book in His hand.
Search was made in heaven and earth for
one worthy to open the book and to read
what was written. No one could be found,
and John wept. At last the problem was
solved. One was found worthy to open the
book. One of the elders said to John:
“Weep not: behold, the Lion of the tribe
of Juda, the Root of David, hath prevailed
to open the book, and to loose the seven
seals” (verse 5).

Jesus Christ is the “Lion of the tribe of
Juda.”

The revelator continues:

I beheld, and, lo, in the midst of the throne
and of the four beasts, and in the midst of the
elders, stood a Lamb as it had been slain, having
seven horns and seven eyes, which are the seven
Spirits of God sent forth into all the earth. And he
came and took the book out of the right hand of
him that sat upon the throne (verses 6, 7).

This unmistakably gives the setting. God
the Father is upon His throne with a sealed
book in His hand. In the midst of the
throne is the Lamb (Jesus), and the four
beasts and twenty-four elders. This is God’s
heaven—Paradise—into which we are
looking. This is the place where it is said
that no redeemed person has ever gone. Let
me read further:

And when he had taken the book, the four
beasts [living creatures] and four and twenty
eiders fell down before the Lamb having every one
of them harps, and golden vials full of odours,
which are the prayers of saints. And they sung a
new song, saying, Thou art worthy to take the
book, and to open the seals thereof: for thou wast
slain, and hast redeemed us to God by thy blood
out of every kindred, and tongue, and people, and
nation; and hast made us unto our God kings
and priests: and we shall reign on the earth (verses
8-10).

Here they are: Redeemed men around
the throne of God in Paradise. John saw
them there, and recorded the inspired fact
for our learning.

What of Those “First Fruits”?

First fruits were a common thing to Is-
rael. The Israelites gave to God the first
fruits of the wheat, rye, and barley harvests,
of the grape and olive harvests, and of the
oil and the wine. Thus we have at the
resurrection of Jesus a raising from the dead
of the first fruits, a small number, of the
great general resurrection that will take
place at the end of the world. This is how
the first Gospel writer recorded it:

Jesus, when he had cried again with a loud
voice, yielded up the ghost. . . . And the graves
were opened; and many bodies of the saints which
slept arose, and came out of the graves after his
resurrection, and went into the holy city, and ap-
peared unto many” (Matt. 27:50-53).

The question may now well be asked:
What became of these resurrected saints?
First, they went into Jerusalem and testi-
fied to the fact of their resurrection. Then
what? Did they die again and go back to
their graves? I think not. Ephesians 4:8 gives
the answer: “Wherefore he saith, When he
ascended up on high, he led captivity
captive, and gave gifts unto men.” Jesus
took them to heaven as trophies of His vic-
tory over the grave.

Was the Mount of Transfiguration
Just a Vision?

Mr. Hoeh says it was. Moses and Elijah,
he assures us, were not actually present.
Peter, James, and John saw them in pan-
ographic vision. Actually, he believes, these
worthies of old are in their graves awaiting
the resurrection. But are they in their
graves? No, I am positive that they are not.
According to God’s Word they are in
heaven. However, it is true that Matthew
quotes Jesus as saying: “Tell the vision to no man, until the Son of man be risen again from the dead” (Matt. 17:9). Yet, this does not necessarily mean that the three disciples had been in a trance. Jesus simply told them not to tell what they had seen until after His resurrection.

Another Gospel writer, Mark, tells us plainly: “And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead” (Mark 9:9).

Berkeley’s Version says this: “He forbade them to divulge to anyone what they had seen.” William’s New Testament: “He cautioned them not to tell anyone what they had seen.”* Twentieth Century New Testament: “Jesus cautioned them not to relate what they had seen to a single person.”

The weight of evidence is in favor of a literal, on-the-scene transfiguration. Jesus was really there. The disciples were bodily present, and so were Moses and Elijah. They were seen.

However, notwithstanding the weight of the above evidence, I think Luke 9:32 is the strongest of all texts in dealing with the “trance” theory: “But Peter and they that were with him, were heavy with sleep: and when they were awake [no trance], they said his glory, and the two men [Moses and Elijah] that stood with him.”

The Word of God Is Not Contradictory

Perhaps the strongest text used to try to show the nontranslation of Elijah is John 3:13, Jesus’ words to Nicodemus: “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”

In order to understand this apparent contradiction we must understand the context. Nicodemus had come to Jesus by night with some questions in mind. Jesus launched immediately into the Pharisee’s first great need. He must be born again spiritually. Nicodemus seemed to have difficulty in applying that great fundamental to himself. “How can these things be?” he queried.

Jesus answered: “Art thou a master of Israel, and knowest not these things? . . . If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (verses 10-12). Then Jesus set forth the tremendous proposition of verse 13: “No man hath ascended up to heaven.” That is, no man has gone to heaven to learn and bring down the imperative facts which I have just set forth to you. But, Nicodemos, continued the Lord, “He that came down from heaven, even the Son of man which is in heaven,” He has brought to you these essential truths.

I give below a quotation from a well-known commentary:

The sense manifestly is this: “The perfect knowledge of God is not obtained by any man’s going up from earth to heaven to receive it—no man hath so ascended—but He whose proper habitation, in His essential and eternal nature, is heaven, hath, by taking human flesh, descended as the Son of man to disclose the Father, whom He knows by immediate gaze alike in the flesh as before He assumed it, being essentially and unchangeably in the bosom of the Father.”—A Commentary of the Old and New Testaments, by Jamieson, Fausset, and Brown. Comment on John 3:13.

Jesus continued on from verse 14 trying to enlighten His visitor on the essential doctrines of the cross and the atonement: “as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.”

Nicodemus could understand this. He had known from childhood the story of the brazen serpent in the wilderness. Jesus compared Himself to that.

Then Jesus gave the “little gospel” in verse 16, which blessed not only Nicodemus but every sinner from that time to the present: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

There are no contradictions in the Bible. There are certainly none concerning Elijah’s translation to heaven. Enoch, Moses, and Elijah, together with many others, are now in heaven. Enoch and Elijah became the type of the resurrected righteous at our Lord’s return. Too, the “first fruits” of the general resurrection at Christ’s advent are now enjoying heaven and awaiting that glad day of reunion with their resurrected brethren.

I have been asked to speak on practical ways we wives could help our husbands as they carry the burden of a great forward movement in finishing the work God has entrusted to this people. We women are eager to do our part. We want to help! What can we do? What is our part in this tremendous yet glorious assignment?

We all realize that when a country is at war, women play an important and unique part in helping to win through to ultimate victory. We need to keep in mind that we are in a war—a spiritual war, a war against the forces of evil—and our husbands are soldiers of the cross, fighting on the front lines.

They Need Our Prayers

While our husbands are preaching and we sit in the congregation we can silently, earnestly pray for the Holy Spirit to bring conviction to the listeners and to convert souls. When they struggle with problems in committees we, at home, can lift our hearts in prayer asking God to give special help and wisdom. When our men travel from place to place and are out on the great lines of travel we should pray for their protection. Eternity alone will reveal how many times their lives have been spared and they have been permitted to continue their work and return home to us. Let us pray constantly for them and let them know that we are praying.

They Need Our Encouragement

At times our husbands’ work is most difficult and often they come home extremely weary. It is then that our very attitude should breathe courage and confidence. We know their greatest strength and courage must come from God so we guard their periods of rest and study and prayer even at the expense of our desire for companionship and conversation. At times they need to be alone to commune with God to renew their strength.

If we are to bring encouragement and strength to our husbands, our own Christian experience must remain warm and constant. If we should be depressed or discouraged, it is bound to reflect in their lives. If we have a daily rich experience with our Saviour, we can share our courage, our hope, our joy with them. The influence of the fruits of the Spirit in our lives will bring peace and joy to them. Joy, one of the fruits of the Spirit, actually helps to bring health and healing. It gives renewed vigor to the weary and discouraged. Our part in the finishing of the work is to let God develop the fruits of the Spirit in us, so that we can be an encouragement to our families and to all whose lives touch ours.

They Need Nutritious Food

Our husbands, like soldiers in any army, not only need encouragement, they need simple, nutritious food, filled with energy, and attractively served. Nutrition is a very interesting, rewarding study. How fortunate we are to have the Spirit of Prophecy writings and other reliable authorities we may turn to for counsel in this important matter. If in our cooking we follow this instruction, our husbands’ minds, bodies, and hearts will benefit. Time spent in seeking to keep our husbands healthy as well as happy will be time well spent, and God will surely bless our efforts along this line. The cause of God will, in turn, benefit from longer and more effective service because we have done our part.
They Need Us to Set a Good Example

Our example before those around us will either help or hinder our husbands. The apostle Paul's admonition to young Timothy may well be applied to us—"Be thou an example of the believers" (1 Tim. 4:12). People watch the worker's wife closely. Sometimes they are more demanding with us than with other church members. We have high standards to live up to. In order for our husbands' preaching to be as effective as we would like we must live what they preach. When we are perplexed—a bit anxious to know just what our example should be—it is comforting to know that the Holy Spirit will be our Guide. He will give day-by-day instruction in even the smaller details of our daily living. He does this through the Bible and the Spirit of Prophecy. We have a never-failing source from which we may draw. The precious promise is—"If any . . . lack wisdom, let him ask of God." If we but follow His leadings, we may be assured that our example will be such as will draw men and women closer to the Saviour.

Reach Out to Others

After we have done our best for our own households—our husbands and our children—as true mothers in Israel, the Lord expects us to reach out beyond our own family circle. Every night millions lie down cold and hungry. I have seen thousands of such unfortunate people in lands afar, while we here in the homeland are often too warm and have a tendency to overeat. God expects us to do what we can for the needy and the stranger. What a responsibility is ours! But what a glorious privilege!

There are other ways wives can help their husbands. As Paul's wife, as true mothers in Israel, we are called to help complete God's work. There are other ways wives can help their husbands in the work in these closing days. As we all well know, it takes the grace of God's way into the kingdom. The modern pilgrim will be able to see the famous Wailing Wall, a remnant of Herod's Temple, where the Jews gathered for centuries to weep over the destruction of Jerusalem; the Rock of the Sacrifice, where it is said that Abraham offered Isaac; the Pool of Bethesda; Damascus Gate and Tomb of Kings.

From Jordan today's pilgrim crosses from the old city of Jerusalem to the new city of Jerusalem in the new city via the Mandelbaum Gate.

Sight-seeing in the new city includes a visit to Mount Zion, the site of the ancient palace of King David and his tomb, as well as the upper chamber of the Last Supper. The Hebrew University will be visited and the new museum that now houses the Dead Sea scrolls. From here the trip continues through the Plain of Megiddo to Tiberias on the Sea of Galilee, then on to Nazareth and Capernaum, to Mount Carmel on the seaward slopes of modern Haifa. This was the mountain from which the prophet Elijah called down the heavenly fire, to triumph over the priests of Baal.

Two days will be spent in Greece, with an afternoon of sight-seeing in Athens, followed by a day in Corinth, the city where Saint Paul did so well as a preacher. The modern pilgrim will see the Temple of Apollo and the Roman ruins, containing the platform from which Saint Paul spoke. A visit will also be made to Daphni to see the eleventh-century monastery.

The 17-day trip will leave from New York every Monday, now through February, 1967, and will cost a minimum of $997. A five-day optional tour to Rome, Pompeii, and Berlin is available to those taking the new Bible Lands tour, costing an additional $148 per person for each of two traveling together. Conditions are similar to the basic 17-day tour, with the exception of meals. Only breakfast and lunch or dinner are included.

Lufthansa Offers Custom Made Bible Lands Tour

NEW YORK—A new 17-day Bible Lands Journey, especially custom made for the modern-day pilgrim, is being offered by Lufthansa German Airlines.

The tour goes to Holy Land sites in both Jordan and Israel and includes visits to ancient Egypt, Lebanon, and Greece.

The tour leaves from New York as well as all other Lufthansa gateways in North America, going to Munich for a connection to Cairo. The "musts" of sight-seeing in this Egyptian capital are offered as well as an opportunity to go to Luxor to see the temples and other sites.

It's a short air journey from the ancient land of Egypt to Lebanon, but an interesting one. Soon after arrival, a trip is made along the Dog River to Biblos, where the modern pilgrim will see evidence of 7,000 years of history.

Then it's on to Baalbek, the site of Roman ruins, including the Temple of Jupiter, continuing on to the 6,000-year-old city of Damascus to see the Great Omayyad Mosque, originally the Church of St. John the Baptist, constructed in the fourth century.

Not only are New Testament religious sites visited in Jerusalem but also those of the Old Testament. The modern pilgrim will be able to see the famous Wailing Wall, a remnant of Herod's Temple, where the Jews gathered for centuries to weep over the destruction of Jerusalem; the Rock of the Sacrifice, where it is said that Abraham offered Isaac; the Pool of Bethesda; Damascus Gate and Tomb of Kings.

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The Bible instructor and pastor plan tentatively for united effort. But the Bible instructor works separately in her daily program and Bible studies. She keeps up-to-date record files covering the progress of her contacts and other pertinent information. Thus, when either the pastor or a team holds evangelistic meetings, all may dovetail their efforts for a rich soul harvest. Ray Turner has said, "I have been in places where the pastor had a Bible instructor. I often visited with her over the area and I always found it a rich field. She always had many interests, good interests. From her interests many came into this message through our evangelism."

Concerning problems dealing with the family and the home, the Bible instructor may refer certain individuals to the pastor for counseling. Likewise, the pastor may refer individuals, especially women, to her. "When a woman is in trouble, let her take her trouble to women." —Evangelism, p. 460.

As a result of personal visits with the church members the Bible instructor can assist the pastor by suggesting possible sermon topics. She also can effectively conduct health and cooking classes from time to time.

Suppose the pastor is planning to conduct the Week of Prayer at an academy, when he is asked to conduct one during the same week in the elementary school. If there is no assistant pastor, the Bible instructor may be called upon to meet the second request.

It is very necessary for lay members to be able to give Bible studies effectively to relatives and friends. The pastor should feel free to call on the Bible instructor, who is qualified to give instruction because of her training and experience.

Secretarial duties are not her responsibility. Her primary work is that of giving Bible studies. As far as possible, church positions such as pianist, secretary, deaconess, and Dorcas leader should be filled by church members.

In larger churches or churches having many visitors attending the services, it is possible for the Bible instructor to teach the visitors’ Sabbath school class while the pastor teaches the baptismal class. Such is the case in my home church in Miami, Florida. The pastor’s wife is a Bible instructor employed by the conference. As she teaches the lesson she sows the seeds of truth that may lead to future Bible studies.

Again from the book Evangelism we read: "If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth."—Pages 471, 472.

One young woman who has answered this call is Mrs. Felicia LeVere Phillips. She has worked in three different Bible instructor fields and will tell us of her personal experience in one field in which she has been engaged since her graduation from Southern Missionary College last spring.

"It is a real privilege for us to be here this morning and especially to be able to present the progression of the Bible instructor to you—you who have more opportunities than any other group to channel youthful energies and talents into this avenue of soul winning.

"In this climactic hour we need to harness all the resources within our reach. The work of the Bible instructor has proved to be one of the most effective means of evangelism.

"The phase of Bible work that I have been most intimately associated with since my graduation has been that of chaplain's assistant in one of our hospitals. We are all familiar with the statements from the Spirit of Prophecy that say that our medical work is the right arm of the gospel and that it is to be to the work of God as the hand is to the body. This takes on added significance when we realize that in our large modern hospitals the medical personnel are so busy just meeting the physical demands of the patients that they usually do not have time enough to also adequately meet their spiritual needs.

"When a person is sick, he is usually more receptive to spiritual thinking. His reserves and prejudices are down—and if he does have them, they are usually rapidly melted away by the kindly care of doctors and nurses. Often he is grasping for a feeling of security that has been swept away by his illness. The time is right to
approach him with spiritual foundations—with faith, and hope, and trust in the Lord. When a person is sick, there is the possibility of his feeling very close to God or estranged from Him depending upon his attitude. It is our task to arouse his faith and spiritual energies. Often the patient welcomes us as a part of the healing team. This is as it should be, for medical authorities tell us that more than 50 per cent of all illness is caused by emotional stress and strain. So the mind and soul of the patient needs attention if the body is to heal.

"Just how does a woman fit into this need in the chaplain’s department? As a pastor in a large district is unable to make all the contacts that he would like, he has the Bible instructor make many of the calls, so the chaplain has his assistant make visits, establish contacts for him, and take care of the cases where a feminine touch might prove more effective.

“I understand that there is a growing demand in our denomination for women chaplain assistants and that many hospitals do employ such. For some time the Methodists and Lutherans have been using women in hospitals to do personal work under the title of deaconesses.

“My daily program as chaplain’s assistant has consisted of keeping an up-to-date record of who is in the hospital—taking note of the religious affiliations. Each day I inform the local Adventist pastor of any of his members who are hospitalized and also of any outstanding contacts with non-Adventist patients in the area with whom follow-up work should be done.

“I have taken charge of the literature program in the hospital, often prayed with patients, and helped to conduct the regular patient and employee worship services.

“I visit the patients from bed to bed, bringing a little lightness and cheer. If they are lonely or depressed, I give a willing ear to special problems and worries of those desiring to talk about them with someone. I have had patients tell me after unburdening themselves, ‘I have never told anyone that not even my doctor.’ It seems that a patient does not feel as threatened by a young woman visiting and talking of spiritual needs as he possibly would by the authority figure of a minister or doctor.

“Another phase of the work can be a follow-up program in the homes of former patients, establishing a stronger spiritual contact and helping the local pastors ripen the interest for baptism.

“I feel mine has been the opportunity of planting seed thoughts of love and kindness, thus sparking an interest in the truth that can later be watered and reaped in baptism by the pastor.

“Several years ago I was making a study of the need for Bible instructors. I learned that in the past twenty years the number of our gospel workers has nearly doubled, but that the number of Bible instructors has stayed the same or decreased, if anything. And yet our ministers and educators have told us, ‘No, Bible instructors are not needed any more.’ But Ellen G. White stated, ‘I am also led to say that we must educate more workers to give Bible readings.’—Evangelism, p. 477. Surely the need is even greater today than when she wrote those words. Ministers, evangelists, the challenge is yours to challenge others to enter this field. Remember the messenger of the Lord said: ‘If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth.’—Ibid., p. 471. Women who can do this work are needed now.

“Since you have come into responsibilities in church leadership, has your burden for souls proportionately grown? Are you continually aware that there are many just ripe for harvest were there but reapers to do the job? Remember, ‘When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.’—Ibid., p. 469.

“If we follow all this counsel we shall see the work finished victoriously, and how glorious will be that day when those who have won souls for Christ will shine as the stars forever and ever!”

WANTED: Old handbills, posters, etcetera for research project into the history of evangelistic advertising and publicity. Send to: D. R. Lowe, “Heathways” 913 Melton Road, Thurmaston, Leics., England.

FAITH

Faith looks across the storm—
It does not doubt
Or stop to look at clouds
And things without.

Faith does not question why
When all His ways
Are hard to understand,
But trusts and prays.

It seeks not the greatest gift
And asks not sight;
It does not need to see—
He is its light.

—Author Unknown

FEBRUARY, 1967

One of the momentous events in our century was the Roman Catholic Vatican Council II. An enormous coverage was given this event in the press of the world. Many volumes have been published trying to appraise especially the theological developments. The proceedings of the council have recently been published, The Documents of Vatican II: paperback, edited by Guild Press, New York, 1966, 95c.) This contains all sixteen official documents promulgated at the council 1962 to 1965.

One of the best works written before Vatican II met was by Hans Kung, titled, The Council, Reform and Reunion. The original edition was published in English by Sheed and Ward, New York, 1961.

There are several reasons why Kung's book is of importance to the clergy in general, to the Seventh-day Adventist minister in particular:

1. Contemporary ecumenical developments should be watched very closely by the intelligent minister. The meaning of these developments is of great importance to a proper understanding of the Advent message.

2. We must be aware of the existing differences of Roman Catholic and Protestant concepts of ecumenism. While we use the term "reformation" we usually think of that of the sixteenth century, such as the Lutheran Reformation and that of Calvin and Zwingli. In fact, Protestants are sometimes under the impression that the Reformation is an event of the past, and yet paradoxically subscribe to the idea that the church is in that constant need of a reformation (Ecclesia semper reformanda). Since its beginning in the first century, individual churches as well as the entire universal body needed constant "mending," renewing, reforming, updating. That thought of a constant reformation applies to our own denomination also. Remember the numerous appeals made by the Spirit of Prophecy, pointing to our basic needs, our dangers, mistakes, and also the remedies. Remember the constant calls for a reformation and a revival. That call was often heard; was it often heeded?

For one thing, says Kung, the Christian church, largely made by man, has forever attempted to make herself at home within her own walls, to regard her own organization as an end in itself (page 29). Another characteristic of all Christian churches is the fear to make changes (page 24). They feel snug and comfortable the way they are and they are afraid of basic progress, necessary changes, and experiments that might "rock the boat."

We must never lose sight of the fact that the church is not only made up of men but organized and led by men, i.e., sinners. On the other hand, we cannot, argues Kung, wait until we have a sinless person to make him a minister. We cannot, argues Kung, wait until we have a sinless person to make him a minister. We cannot wait until the church is perfect before we begin missionary work, and we cannot reach a state of absolute inner perfection before we begin to reform the church. Precisely because we are sinful, imperfect, and "unfinished" we need that constant reformation which renews all things. In spite of its shortcomings the church is Christ's mystical body, Christ's bride (page 30). The church is the Lord's kuriake—from which we have the English word church. A reformation, therefore, is primarily the work of God, and imperfect man is merely God's tool. As Saint Augustine once wrote: "He [the Lord] will reform you who first formed you" (page 54).
An important question, which Küng tries to answer, is how can a church be reformed. Can we, with our imperfections, do something? What can we really do?

1. First of all, we can "suffer." (The Latin word for suffering is *patientia,* from which we get our word *patience.* When we speak of the "patience of the saints" the basic meaning is the "suffering of the saints.") We are to be aware of the self-righteousness, the poverty, the blindness, the nakedness as well as the apparent physical triumphs of the church. We are urged to suffer with those not of our communion; we are to suffer also with those of our communion. What is the purpose of suffering? Mainly to counteract denominational pride and self-satisfaction.

2. We must pray. There is little praying done by the clergy. To pray does not mean to pray against (or for) something, or against one another, nor like the Pharisees, to praise ourselves. But we ought to pray for one another within as well as outside the church: "Bear ye one another's burdens and so fulfil the law of Jesus Christ" (Gal. 6:2).

3. We can criticize. The Christian rejoices over the good which the church does and which exists within the church. But there always were heard warning voices in the church to draw attention to the shortcomings. These voices are expressed already in the messages to the seven churches in the book of Revelation. There is, to be sure, a careful, constructive type of fraternal criticism. That, in itself, is an act of love.

4. We must act. We must do God's will. Our right, our business, is not to act against, but to act with and for one another. At all costs we must act especially where pastoral charity is called for, and we must act with much patience. We must act by a renewal and a return to the sources of Christianity. It is significant (a point not sufficiently stressed in Küng's book) that reform movements have very often been motivated by a concern for re-emphasis of the "last things." When the church settles down in material comfort it thinks least of all about the return of Jesus, the end of the world, the judgment, etc. cetera. We have noticed that reform movements in the church are very often caused or accompanied by a deep concern and a firm preaching of the events of the last days, notably Christ's second coming.

The primary task of the church is to witness. Does the Christian minister really know what is going on, what is being taught? Is he so out of touch with realities of trends that his ministry tends to be stale, his message insipid, and his witnessing without impact?

While the book *The Council, Reform and Reunion* is written by a young Catholic theologian and primarily intended for Catholic readers to get ready for their council, all Christians, Seventh-day Adventist ministers in particular, may have their eyes opened and their understanding enlightened in reading open-mindedly Küng's attempts to analyze and improve the inner condition of the church.

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Those who have read anything from the pen of Dr. Lee are happy for another book bearing his name. This veteran in the ministry is well known as a forthright evangelist and revivalist, and in this book there are some very challenging passages. There are six chapters in 120 pages, and while these chapters do not aim to follow a sequence, or even to develop one special idea, yet they are all strongly evangelical. The last chapter, "If I Were a Jew," is in this reviewer's opinion worth all the rest of the book.

In the over-all evaluation of this book it could hardly be classed as the finest that has come from this author, but there is a note of freshness about it which is characteristic of this interesting and challenging preacher. He speaks with a note of authority, and that is always refreshing.

R. ALLAN ANDERSON


These are two well-known yearly source books of ideas, suggestions, and materials for sermons, worship programs, meditations, prayers, illustrations, messages for bulletins, communion services, and prayer-meeting ideas. These works are planned to stimulate thoughts that can be adapted for use in messages pertinent to the day and the hour in which we live. We will probably not wish to follow the yearly calendar of services suggested here. Nevertheless, we find in these volumes much to challenge us, to enrich our thinking, and to encourage us to become evermore creative as a "sermon builder, leader in worship, and transmitter of the glorious good news of the blessed God."

*The Minister's Manual* features one hundred contemporary questions asked by young people, with suggested answers. Also a junior pulpit, with emphasis on getting to this group without talking down to them. We suggest these two books not as a substitute for the minister's own preparation of sermons but as source books supplying materials fresh and new for all occasions.

ANDREW FEARING
Paulist Lauds Luther as “Catholic Reformer”

A Paulist-priest scholar who is an authority on Martin Luther said in Dallas, Texas, that the sixteenth-century Reformation leader was truly a “Catholic reformer” and many of his views are generally accepted by Catholics today. Father Harry J. McSorley of Washington, D.C., said Catholics no longer regard Luther “as a man in whom there was nothing of God.” Ten to fifteen years ago,” the priest said, “Catholics did not like to speak of Luther, and when they did his activity was referred to as a rebellion or revolution. Now, as a result of the Second Vatican Council it is recognized that the Roman Catholic Church must always undergo reformation of which she always stands in need. This is so stated in the Council’s decree on ecumenism.” Father McSorley studied Luther’s writings in 95 volumes and other Reformation materials. He observed that his studies showed that Martin Luther was a “deeply religious man, and research has determined that the Catholicism which Luther rejected was not truly Catholic. There were real errors in time and place. The church in Germany was guilty of serious doctrinal errors. The chief one was a view that maintained that a sinner, by doing every thing he was capable, by his own natural powers, could win grace or forgiveness of sins from God. I maintain that Luther rightly criticized and rejected this error. In doing so he was a Catholic reformer.”

Religion in the Round: A “Square” Man Speaks

Nothing will convince Fritz Otto, an elder of the Dutch Reformed Mission Church, that the world is not “square” and “stationary.” He is a 64-year-old colored man and he told members of the church’s synod gathered in session at Worcester near Cape Town that he was supported in his conviction by Revelation 7:1, which refers to “four angels standing on the four corners of the earth.” Mr. Otto argued that a round object cannot have four corners, thus the earth must be square. It was deplorable, he said, to find teachers today teaching children that the world is round and turning on its axis. He objected strongly to this hypothesis being taught to his six children at school. He asked synod colleagues if there was a door where heaven and earth came together and where one could climb through to see if the earth was round. Mr. Otto had never heard of satellites, spacemen, or moon rockets, and refused to believe in their existence. “I read only the Bible,” he said, “where else does one get the truth?”

Detroit Short of Teachers, Clergymen Volunteer

Many clergymen have volunteered to serve as substitute teachers in Detroit public schools to help alleviate the acute shortage of instructors. In addition, the clergyman are asking lay leaders in their respective congregations to volunteer as substitute teachers, badly needed by the Detroit Board of Education, which has estimated the shortage at between 400 and 500. Both clergy and lay volunteers qualify as substitutes under relaxed school board regulations, which require only 60 hours of college credit and experience in allied fields, including the ministry. Under former regulations substitutes had to be certified as teachers. Dr. Norman Drachler, acting school superintendent, said there is no church-state issue involved when clergymen serve as teachers.

Rabbi Sees More Sermons in Theaters Than in Pulpits

A rabbi who is a noted broadcaster told the Bible Communication Congress in Washington, D.C., that there is “more sermonizing going on in the American theater” than in church or synagogue pulpits or on radio or TV religious programs. Rabbi A. Balfour Brickner of New York urged broadcasters seeking to communicate the gospel to re-evaluate their approach in the light of today’s modern world. He maintained that religious programs tend to be ineffective because of poor techniques and not because of lack of effort or availability of mass media.

Movement Toward Rome Opposed by Evangelicals

More than a thousand evangelical churchmen from Britain expressed concern at what they called “an accelerated movement towards Rome” when they met in London for the second National Assembly of Evangelicals. The delegates represented more than 600 churches and Christian societies, reflecting even greater interest than did the first National Assembly last year. This group’s attitude toward the Roman Catholic Church was expressed when delegates approved this resolution: “That this Assembly, recognizing an accelerated movement towards Rome, and being convinced that Rome has not changed in any fundamental doctrine since the last Assembly, affirms that the movement towards Rome is a movement away from Biblical Christianity . . . .” It further called “on all evangelicals to give more serious consideration to the possibility of action, demanded by loyalty to Biblical truth, including some emergency scheme for ministers and churches to be put into operation . . . and a declaration to the rest of the religious world of our intentions.”

Buddhist Fellowship Opens Conference

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week-long Eighth General Conference of the World Fellowship of Buddhists. The conference was slated to discuss how Buddhism can promote peace and harmony in the world. At the same time, delegates were expected to debate a proposed amendment to the organization’s constitution that would prohibit the fellowship from becoming involved in politics. The fellowship was founded in May, 1950, in Ceylon, and more than 20,000 Buddhists from Ceylon and delegates from 32 other countries attended the inaugural ceremony in the Temple of the Tooth. The temple is in Kandy, the ancient capital of the Sinhalese kings of central Ceylon, where relics of Buddha are enshrined.

Hard to Believe

A survey by the U.S. Public Health Service indicates that almost one of every three persons buys no drugs at all in an entire year. And statistics furnished by American Druggist also show that 52 per cent spend less than $50 a year for prescriptions and packaged drugs.

Old and New Evangelism

(Continued from page 13)

thought of aiding him spiritually is just as useless. The end result of the latter course would fill hell with well-fed, well-clothed, bad-habit-free people. Looking at the other side of the coin, the gospel has a greater chance of making a deeper impression on the man whose physical conditions and surroundings are not reduced to an animal level. James undoubtedly referred to this point when he said, “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” (James 2:15, 16).

The solution to the problem is a combined thrust. To teach a man physical and spiritual truth is our task. To give both Bible and bread is fulfilling Isaiah 58. Adventists are in a unique position to render this type of evangelism. Call it old, new, or what-have-you—this is Christ’s method of evangelism.

J. R. S.
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CREDIBILITY  The sophisticated cities of today's world pose problems for the minister that are unique and difficult. Evangelizing the cities was never easy, but never before was it more difficult. Nor, may I add, has God ever been more ready to display His power.

If, indeed, these cities are impossible, would an all-wise God commission us to disciple them? To answer Yes is to question heaven's credibility, and I would sooner question ours.

The hard fact is that while some are pompously proclaiming that it can't be done, others are doing it. "The age of tents is past," one sage opines. Another pitches a tent and packs it nightly for eleven weeks. Hundreds are baptized. "The traditional form of evangelism is outdated," gloomily philosophizes another. His fellow pastor, being ignorant of this and knowing no other form, keeps building and filling churches. "People just don't respond to preaching any more," cries another pseudo sage. Another man, another city, another story. My own ears weary of these idle tales. How long, O Lord, how long will the experts "spurt"?

It is incredible that, in the light of the evidence, past and present, this quibble can continue. Perhaps there is an explanation. You see, the fear of a plan, project, or idea. Have you the courage of a Lincoln or an Edison to build each failure into the ladder of success as a step? This is the heart of the question.

To be sure, there are no indestructible men. The most shining examples of achieving persons are products of joy and sorrow. And further, they have had moments of doubt, frustration, and discouragement. But they bounce back! Elijah left his cave and Peter his Gethsemane. Moses emerged from Midian and Paul from Arabia. But why could not the whale digest a Jonah or boiling oil blur the vision of the seer of Patmos?

The answer lies in the ability of the individual to recover and proceed. Such a man exudes an air of invincibility, for he cannot be permanently diverted. This kind of courage cannot be transmitted through birth. It is implanted at the new birth. It is a fruit of faith—(1) Faith in the power and truthfulness of the message, (2) faith in one's own calling to proclaim it, and (3) faith that he is where God wants him to be. Such faith summons the brain to its highest duty—that of probing the problem for points of penetration till breakthrough is accomplished. This requires dedicated, single-minded men. Such men view failure as a contribution to their own education. The following parable illustrates this:

The specter of Failure appeared at a minister's door. "May I come in?" he asked.

"Why, of course. I was expecting you," the minister said.

"That is why I came," exclaimed Failure.

"But you misunderstand," replied the minister.

"You see, without you I cannot go where I want to nor do what I have to. Standing on you provides just the height needed to reach the shelf where success is perched."

E. E. c.

The Lord Is Soon Coming

The Lord is coming. Oh, the time is short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late.

There are many who are laborers together with God whom we do not discern. The hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and exerting a saving influence in working in different lines to win souls to Christ. The success of our work depends upon our love to God and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. Oh, how greatly we need a moral renovation! Without the faith that works by love, you can do nothing. May the Lord give you hearts to receive this testimony.

—ELLEN G. WHITE in Testimonies to Ministers, pp. 187, 188