

The MINISTRY

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(Portion of Ellen G. White's appeal in *Manuscript 87*, 1907, written August 16, 1907, and published in *Evangelism*, p. 46.)

**TO THE DELEGATES OF THE 1967
AUTUMN COUNCIL**

Dear Brethren:

"We are altogether too narrow in our plans. We need to be broader-minded. God wants us to carry out in our work for Him the principles of truth and righteousness. His work is to go forward in cities and towns and villages. . . .

"We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off."

Ellen G. White

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

NOVEMBER, 1967

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HERE is startling news! God has placed at your finger tips an instrument that can make you and God's message available to the people of your city twenty-four hours every day. I refer to the telephone.

More than a year ago a Seventh-day Adventist layman visited me in my office in Atlanta to interest me in purchasing a Code-a-phone. Now a Code-a-phone is a telephone answering machine capable of giving as much as a three-minute message and also capable of receiving and recording a message from one who calls. This layman suggested that it might be possible to give Bible studies over the telephone. I laughed and asked him, "How could a person give a Bible study in three minutes' time and accomplish anything?"

We talked for a while, then I gave up the idea entirely. But the layman returned day after day until I finally began to see a little bit of light in presenting a Bible study in a short period of time over the telephone. So I presented the proposition to him that if his company would lend us the machine, I would put in the telephone line, pay the expenses, and try it out for a period of one month. If it worked, we would buy the machine and would pursue the idea further. Arrangements were made, the telephone line was installed, the machine was delivered to the office, and I recorded the first message.

Do You Need Advice?

I then asked the layman, "Now that the message is on the machine, how are we going to let people know they can hear this message?" This stumped us both for just a few moments. The layman spoke first. "Put a little ad in the newspaper in the classified section—Do You Need Advice? Dial ——." I could see immediately the great potential in his suggestion, so I said, "I will do it." We called a newspaper and put the ad in the personal column of its classified section: "DO YOU NEED ADVICE? DIAL 288-1666."

About seven-thirty the next morning, while I was looking for the ad in the newspaper in my office, the telephone began to ring. It rang throughout that day, the next day, and so on until a week had passed, during which time 650 people had called and listened to the entire message.

I should tell you that at the end of each Bible message we suggested to the people it would be a good thing for them to have

The Magic of Telephone Evangelism

HAROLD E. METCALF

Ministerial Association Secretary, Southern Union

our Bible Guides. We told them if they would like to receive the Guides, free and postage paid, all they needed to do was to give their name and mailing address at the sound of the beep and in a few days they would receive the first in the Guide series.

Of the 650 people who called the first week of operation more than 100 gave their name and mailing address. In just a few weeks our line was so busy all day long that we installed a second telephone and a second answering machine. In another few weeks the two machines were so busy we needed a third, then a fourth. Our four Code-a-phones are now giving our two-and-a-half-minute message twenty-four hours every day and are receiving names and addresses by the hundreds.

We kept the first message on for ten days. We then put on a second message and let it run for a week. We changed the message each week for two or three weeks. Finally, I conceived the idea that it would be much better to give a new message every day. Why not build a regular calling audience?

For seven days I discussed the inspiration of the Bible. Near the end of each message I made this statement: "When you phone tomorrow, I will answer the question (here I gave the topic of the next day's discussion—another phase of the in-

At the same time, our little ad, which appears in the newspaper every day, continues to get a large number of new callers.

In about eight months 80,000 have called and listened to our daily program in the city of Atlanta. Of that number 11,500 have given their name and mailing address to receive our free Bible course. You can readily see that this is a way by which the masses can be reached on an individual basis.

By means of the telephone you can talk to thousands of people in a short period of time. When an individual telephones *your*



H. E. Metcalf with his telephone evangelism equipment.

spiration of the Bible). I did this each day during the week. I tried to form questions that would cause an individual to be curious and call. Even though he may not have agreed with what I had said, he would be curious to know my answer to the question, and so he would call.

To each general topic we have allowed one week for discussion, dividing the topic into seven parts. Some topics—The State of the Dead, The Sabbath, The Punishment of the Wicked, Tithing, The Judgment—we have discussed for two, and sometimes three weeks.

A Regular Calling Audience

By giving a new message every day we have developed a regular calling audience.

number to listen to what *you* have to say, he is more likely to listen and give heed than if you called him. The fact that he has called would indicate some degree of interest or curiosity.

The psychology of an individual is vastly different when he is listening to a telephone message than when listening to a radio or television message. When listening to the radio or television he knows thousands of others are listening to the same thing at the same time; but when he calls your number he knows for that moment of time you are talking especially to him. It becomes a personal, private conversation. The advantage of the telephone message over other means of communication is, if the individual wants to hear the

same message again, he can telephone again. If it has been a real inspiration to him, he can telephone his neighbors and his friends and invite them to call any time during the twenty-four-hour period, and hear the identical message he heard; whereas the message given on the radio or television is not heard again. Then, too, after the telephone message the individual has the opportunity not only to give his name and address to receive the free material he is offered but to make comments about the message.

Individual Free Expression

These comments may be favorable or they may be very unfavorable. At least the individual is free to express himself. He may even ask questions and request you to call to help him with certain problems he is having.

There are thousands of people everywhere who want advice. You and I have the best advice that anyone can give. People may not attend religious services; they may not tune in to a religious broadcast or telecast, but they will listen to a Bible message given over the telephone.

Favorable, Unfavorable, Indifferent

The reactions to telephone evangelism are quite varied. Some react favorably, others unfavorably, and many remain indifferent. You can see readily why this is so. We advertise, "Do You Need Advice?" The individual who calls may have in mind financial, social, or marital advice. Religious advice and instruction may be farthest from his thinking; therefore, finding the advice to be religious, he reacts unfavorably. Yet, by the same token, many individuals who call desiring other kinds of advice are greatly blessed and refreshed by the religious message given. They can let us know how they think and feel. Of course, those who appreciate the talk given will call again and again, particularly when questions are proposed that arouse in them a desire to know the Bible answer.

One man who telephoned for several days finally gave his name and address. We started sending our Bible lessons, and he started returning the test sheets to our office. He reached the Sabbath question! When he did, he came face to face with a decision he must make. He wrote us that while it had been a shocking experience to

find he was keeping the wrong day, yet after going over our lessons several times and comparing them with what the Bible says, he found that we were right. So he quit his job on Sabbath and started looking for another one. Immediately upon receipt of this comment, I called the pastor of one of our Atlanta churches, gave him the man's name and address and the background of his experience. The pastor called on him that very afternoon. He reported that he found a very good interest and would start studies with him immediately.

I was in my office one evening recently when the telephone rang again. I answered, and the party on the other end of the line asked whether this was an office.

"It is," I replied.

"Are you Mr. Metcalf?" a lady asked.

"I am," I said.

"I listen to you every day over the telephone," she told me, "and your program has done a whole lot for me already.

"I work in an office in the city of Atlanta. At break time all of the girls in the office get on the telephone, and we dial your number. After we have listened to your message we discuss what you have said. Your messages have meant a lot to me and the girls in my office."

As I talked further with this young woman I found that she had not given us her name and address the first few times she called, but the question at the end of the message had kept her calling day after day until finally one day she gave her name and address and we sent the Bible lessons to her.

"Those Bible lessons have really enriched my life," she said. "They have taught me a lot of things that I didn't know before. In fact, the subject of the millennium was never clear in my mind, but it is now. I have been making Xerox copies of your lessons and sending them to some relatives and friends."

This woman didn't realize she could have asked these individuals whether they would like to receive the Bible course, and could have sent their names to us if they desired them, and we would have been happy to mail the Bible course to them also.

Now she turned to another matter. "Mr. Metcalf, the other day I noticed again the ad in the newspaper. In fact, it is there every day, and as I looked at it, I felt im-

pressed to call and ask whether there wasn't something I could do to help pay for some of the advertising. The program has been such a blessing in my life, I am wondering whether I could pay for a month's advertising."

I told her the cost for one of the ads for one month was approximately \$30. A few days later I received a check from her for \$35 and also three names and addresses to whom she asked us to send the Bible course. Two of the individuals were ministers of another denomination. She wrote, "I am sure these ministers will be happy to receive your Bible lessons."

She then added, "Please rush my next set of lessons. My vacation comes next week, and mother and I are going away for a whole week and just study the Bible and my lessons."

Another of God's Ways

This story is typical of what is happening in hundreds of homes all over the Atlanta area as a result of our telephone evangelism program. We believe this is another way God has of reaching the masses and finishing His work as individuals lay hold of God's truth for these last days.

There are several machines that can be used in this telephone evangelism program. There is the Code-a-phone 770. We have five of these in our office at the present time. Four of them are used on telephone lines. Our fifth machine is used as a transcriber. The tape cartridge is removed and put on the fifth machine so that the names and addresses can be taken off each day by our secretary. This makes it possible for our four machines to be in service constantly. The Code-a-phone 770 has a two-hour tape for receiving incoming calls. We have received as many as 650 names and addresses on one tape.

There is the machine known as Record-O-Fone Model 69. It has a sixteen-minute tape to receive incoming calls which will receive approximately fifty names and addresses. By using a thinner tape, the time allotted for receiving incoming calls can be increased to thirty or thirty-two minutes. This makes Record-O-Fone Model 69 capable of receiving about one hundred names and addresses before they would have to be taken off.

Another machine being used in some areas for telephone evangelism is Call Control. This has a one-half-hour tape for re-

ceiving incoming calls. By writing the manufacturers of these various machines, you can get information as to their construction, guarantee, price, et cetera.

How to Get Started

You ask, What do I do to get started in telephone evangelism? First, investigate the various machines available. Get a demonstration. Determine which machine you are going to purchase. Then call the telephone company to make arrangements for the installation of a telephone line. If you anticipate that in your area you may need more than one machine in the future, it is wise to ask for a rotary phone number; it costs no more. In the future, should you need to add a second or third machine, the only number advertised is your original number. When the first machine is busy, it automatically rings the second or third machine.

You will find the new book *The Magic of Telephone Evangelism*, published by the Southern Publishing Association, invaluable when setting up telephone evangelism in your city. It will answer all of your questions. It provides the daily messages for the first thirteen weeks. After that, you can do one of two things: secure additional messages from the author of the book, or write your own and record them each day. The book contains not only step-by-step instruction for setting up telephone evangelism but some twenty different advertising ideas with which to publicize the program.

How Long?

Some have asked the question, "How long can I expect the telephone program to be successful in my city?" It will be successful as long as you want it to be successful. By that I mean, people will continue to call as long as your telephone number and this public service is publicized. Stop advertising, and the calls will begin to dwindle down to nothing. For best results, the advertising ought to be varied from time to time. In Atlanta we have used two advertisements in the newspaper in the classified section—"Do You Need Advice?" and "Are You Lonely?" Of course, with each one of these lines we have put the telephone number to be dialed. On a few occasions we have asked the members of our churches in Atlanta to distribute a

(Continued on page 11)

AS WORKERS in the cause of God we can learn much from the apostle Paul in the art of letter writing. “[Mark carefully these closing words of mine],” he writes. “See with what large letters I am writing them with my own hand” (Gal. 6:11, *Amplified*).*

Dr. Phillips’ footnote translation of this verse is, “Notice how heavily I underline these words to you.” †

Paul was a great writer of letters. Doubtless he carried on a voluminous correspondence. In our New Testament, fourteen of these letters have been preserved. Probably many more were lost. Most of Paul’s letters were written to the churches and had to do with doctrine, practical godliness, or the business of the church. However, some of his letters were written to individuals. These contained official business, personal and pastoral appeals, and counsel.

His Epistle to Philemon is a delightful little personal letter filled, as one writer says, with love and grace. Most of Paul’s letters were written by an amanuensis, or secretary, but his letters to the Galatians and Philemon, we believe, were written by his own hand.

Paul had good reason for doing so much letter writing. Sometimes he was in prison. His only means of keeping in touch with the churches and the believers was through correspondence. Also, in Paul’s day transportation facilities were extremely limited. Obviously there were no trains, or planes, or motorcars. Visits to the believers were of necessity limited, and sometimes many months or even years elapsed between contacts. During these absences letters kept the apostle in contact with the members and conveyed his pastoral appeals and burdens to the members whom he had learned to love dearly.

All through the Bible, letters played an important role in the developing work of God. In the Old Testament, letters are frequently mentioned. In the New Testament, twenty-one of the twenty-seven books are epistles to individuals or church groups. As we study the letters of the Bible carefully we are impressed that for weal or woe they made a tremendous impact upon the work of God.

Today also letters play an important role

ROBERT H. PIERSON
President, General Conference

Lessons *in* *Letter* *Writing* **WE MAY**

in the work and the progress of the remnant church. All around the world, on every level of administration and contact, letters written by leaders and workers affect the spirituality of the church, the progress of the work. They aid in the solution of problems or they create problems. They affect the morale of the workers. Some encourage; some discourage. In certain areas of the world field, communication facilities are not always available and travel budgets are limited, so letters play a very important part in carrying on the work of God. Christian letter writing is important, and all of us can profitably give careful study to this important art.

Two Kinds of Letters

Two kinds of letters come from the pens and the typewriters of God’s workers. There are those letters that discourage and even embitter the workers who receive



Many letters were written to the churches by Paul while he was in prison.

LEARN FROM PAUL

them. There are those that heal the wounded heart and challenge the flagging spirit. Most of us know what it is to receive both kinds. When my mail is placed on my desk I frequently find myself dividing the letters. One group I know will be filled with good news, courage, confidence, and will cheer and buoy my heart. I am not so sure of some of the others. They may or may not be courageous and inspiring. Paul speaks of "terrifying letters" (2 Cor. 10:9, Phillips), written by "one who scares you by the letters he writes" (N.E.B.).‡

I have read letters written by some workers to others that made me cringe. I could scarcely believe that a Christian leader could write such a letter to a fellow worker. How sad when men, proclaiming the love of God, looking forward to the coming of Jesus, write harsh, cutting things to brothers in Christ.

Then I have read many very fine, en-

couraging letters, letters that elicit a response such as one worker in the mission field wrote to his president. "Your letters are so sweet. They warm my heart and attract me to write to you." These are the letters that build up fellow workers, encouraging and challenging them to do their best in the work of God.

And now back to the letters that Paul wrote. Let us notice some of their outstanding characteristics.

Letters of Love and Grace

The old apostle opened and closed his letters with *warm assurances of Christian love*. Hear him as he writes to the church at Rome: "I thank God through Jesus Christ for you. . . . I am longing to see you." "Give my love to the little church that meets in their [Priscilla and Aquila's] house" (Rom. 1:8-11; 16:5, Phillips). He wrote similarly to the believers in Thes-

salonica, Colosse, and Philippi. "We are bound to thank God always for you" (2 Thess. 1:3). "To the saints and faithful brethren in Christ" (Col. 1:2). "Salute every saint in Christ Jesus. The brethren which are with me greet you" (Phil. 4:21).

Paul's letters are so full of God's saving grace that it has been said: "The opening of a Pauline letter reads like a call to fellowship and prayer as well as praise. The salutation at the end is like a benediction when the service is over."—JAMES MOFFATT, *Grace in the New Testament*, p. 135.

We are busy men. We have much to do. There are apparently endless details demanding our attention. Yet what a blessing when some of this Pauline love and thoughtfulness is included in our correspondence—little heartfelt expressions of Christian love and appreciation.

Letters of Courage

Paul's letters were full of courage. When the apostle wrote to the Philippians, they were passing through a period of test and trial. Note how his letter to the Philippians breathed courage: "You are partners in grace with me, both in my bonds, and in my defense and confirmation of the gospel."—WILLIAM BARCLAY, on Phil. 1:7, *The Daily Study Bible*, p. 16. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). He wished to inspire the believers at Philippi with courage. Though Paul himself was in prison at the time, with death imminent, he was still a man who spoke courage. "Rejoice, be of good courage," he was saying. "I know some of the problems and difficulties through which you are passing, but be of good courage. It is all worth it."

Every office, every church, every Adventist home, should be an island of hope and courage in a troubled world, and the letters we as workers and members write to one another should always be filled with courage. Never should they trace a line of discouragement or defeat.

Courtesy and Kindness

Paul's letters breathed a spirit of *Christian courtesy and kindness*. He was the type of worker and leader who always spoke the best he could of a man.

Epaphroditus, messenger from Philippi, who had brought gifts to Paul from the church in that center, fell ill while he was with the old apostle, and his return was

delayed. When at last he set out to return to Philippi, Paul was fearful the Philippians might not welcome Epaphroditus, that they might think that he was a quitter. Paul sat down and wrote a helpful testimonial for his messenger and sent him back home with his flag at top mast. He does not refer to Epaphroditus in complimentary terms. Rather he calls him "brother, fellow worker and comrade-in-arms" (Phil. 2:25, Phillips).

Epaphroditus was brave. He stood by Paul. No doubt since the apostle was still in confinement there were times that Epaphroditus laid himself open to danger, and Paul wanted to make certain that he received the right kind of reception when he returned to Philippi. "Welcome him in the Lord with great joy! You should hold men like him in highest honor," he appealed to the brethren in Philippi (verse 29, Phillips).

Though Paul was himself in the shadow of death, he would manifest thoughtfulness, kindness, and Christian courtesy even under the most adverse circumstances. Yes, he smoothed the way for Epaphroditus, made it easier for him to return. What a lesson in Christian letter writing for us as leaders today! Let us be courteous and kind, always speaking and writing the very best we can of those with whom we associate.

This same thoughtfulness is manifest in Paul's relationship with Mark, whom at one time he considered a quitter. When he wrote to the church at Colosse, he said, "I believe I told you before about him; if he comes to you, make him welcome" (Col. 4:10, Phillips). Paul wrote the kind of letters always calculated to smooth the way for someone else. This was true in the experience of Onesimus, the runaway slave whom he sent back to Philemon. "With him [Tychicus] is Onesimus, one of your own congregation (well loved and faithful, too)" (verse 9, Phillips). Read the little Epistle of Philemon again. How full of tact and Christian courtesy and love it is! Some men pride themselves on their frankness, when many times frankness is only rudeness. Paul spoke with Christian tact and love.

I once heard a radio speaker say, "A truly big man reveals his greatness by his courtesy even toward little men." Our task is to draw workers and the church together in love and understanding. After all, we are but one large family of God.

Appreciation and Commendation

Paul spoke words of *sincere appreciation or commendation* when they were merited, sometimes to the person himself; sometimes to others. In either case they always encouraged and helped.

Paul commends the Hebrew Christians for their ministry to him. "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me" (Col. 4:11). He commended the Romans for their faith that was "spoken of throughout the whole world" (Rom. 1:8). Speaking of Stephanas, Fortunatus, and Achaicus, "They are a tonic to me and to you" (1 Cor. 16:18, Phillips). He commended Priscilla and Aquila for having "faced death for my sake" (Rom. 16:4, Phillips). Of Timothy he said, "He is as genuine a worker for the Lord as I am, and there is therefore no reason to look down on him" (1 Cor. 16:10, 11, Phillips).

In describing his joy over the church at Philippi, "I rejoiced greatly in the Lord that now at length you have made your thoughtfulness for me to blossom again." —BARCLAY, *op. cit.*, on Phil. 4:10, p. 103. Gratitude and true appreciation are sadly rare in our old world. A typewriter, oiled with love and sincere appreciation, can be a great blessing in any office.

Paul wept and prayed over some of his letters: "I shed tears over that letter," he once wrote (2 Cor. 2:2, Phillips). When we have a difficult letter to write that may include some disappointing news or some words of rebuke, it is well for us to remember that the letters we have shed tears over will be vouchsafed a safe delivery. If we talk to God before we write to man, the letters will be on a safe journey.

Full of Prayer

I note, too, in the Epistles of Paul that he frequently told his correspondents he was praying for them. In return he requested an interest in their prayers. He was never too big to ask for prayer. He was never too busy to pray for those with whom he served. What a lesson to us. "So then, go on comforting and building up one another" (1 Thess. 5:11, *Basic English*).§

May God help us as workers and leaders to write more letters like Paul wrote—kind letters, courteous letters, letters filled with courage, warm, reassuring letters that will

bind the hearts of the saints together, letters that will kindle the right kind of fire in the hearts of those who receive them, letters that will comfort and build up one another in Christ Jesus. "So then, go on comforting and building up one another."

What kind of letters do you write?

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The Magic of Telephone Evangelism

(Continued from page 7)

two-color announcement. Whenever these announcements have been distributed, our calls have picked up tremendously. With this small amount of advertising, we have an average of ten thousand calls a month. This could be greatly increased by more advertising, and a use of various other types of advertising, which we suggest in the book.

The potential of telephone evangelism is unlimited. It is a plan that anybody can engage in, whether in a large city or a small village. Wherever there are telephones this plan can be successful. Let us use every means possible for the proclamation of truth. Let us reach the masses speedily and hasten the coming of our Lord.

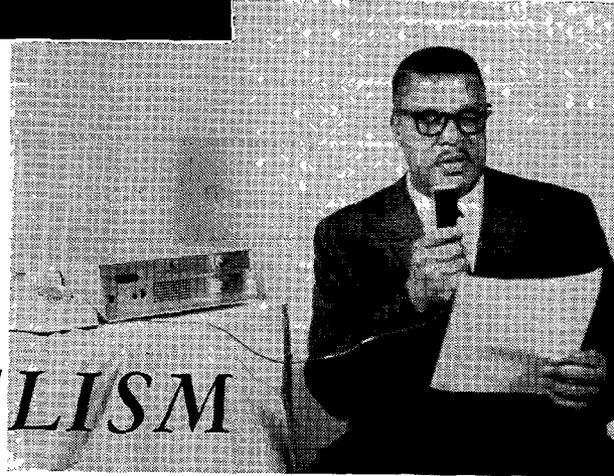
Laymen's League Reaffirms Adherence to Bible as "Inspired," "Inerrant"

The Lutheran Laymen's League adopted a resolution unanimously reaffirming "adherence and unswerving loyalty to the Holy Scriptures as the inspired, infallible and inerrant Word of God." Some 3,400 delegates at the league's fiftieth anniversary convention also called on all 147,000 members of the Lutheran Church-Missouri Synod auxiliary to "study the Holy Scriptures daily in order to grow steadily in Christian faith and service."—Religious News Service.



C. M. Bailey taping a message of inspiration that will be heard by hundreds before the day is over.

A
New Venture
in **EVANGELISM**



C. E. Rudley using one of the six units in operation in the Southwest Region Conference.

WITH this issue of *THE MINISTRY* we feature a new concept in soul winning—telephone evangelism. More people are using telephones every day. There are now 200 million in all parts of the world. Of these, 93.7 million are in the United States. It is time to put these telephones to use for God.

Such programs as Dial-a-Prayer, Smokers Dial, Drinkers Dial, and Dial the Answer, are already familiar to some of us and have proved their effectiveness.

Now it has been demonstrated that multiplied thousands can be reached in this same way with the full message and at low cost.

You will read with more-than-usual interest the feature article in this journal by Harold E. Metcalf, which appears on page

4. He reports that in eight months' time in Atlanta, 80,000 called and listened to the daily message, and 11,500 of these enrolled in the Study Guides.

C. M. Bailey, pastor of the Houston church of the Southwest Region Conference, has also ventured forth with this program. He writes, "We have been operating for nearly seven weeks, and the response has been tremendous. We have approximately 1,000 persons who have enrolled in the Bible school and are receiving progressive instruction. And we have a listening audience of approximately three times this number who have not given their names."

According to Pastor Bailey this program has involved the entire church membership in active missionary activity. The Health and Welfare department is caring

for the needy that are found by this program. The members of the MV department are visiting the youth who call, and the laymen are busily engaged in follow-up work. On a recent weekend 1,500 contacts were made to encourage individuals to dial the number.

Other churches are also launching into this program or making plans to begin soon. C. E. Rudley writes from Shreveport, Louisiana: "With a minimum of advertising our telephone rings continuously each day. Of the number who call, an average of twenty a day will leave their name and address to be enrolled in our Family Bible School." He also states:

"There are backsliders now attending church because they want to hear more about the subjects presented daily on the telephone." In advertising it is made known that the program is sponsored by the Seventh-day Adventist Church.

V. L. Roberts, president of the Southwest Region Conference, reports six machines now in operation in his field. In addition to two in Houston and one in Shreveport, there is one in Oklahoma City, Tyler, and San Antonio, Texas.

"Dial Truth" is the name used by Harold Lindsay, pastor of the Richmond, Virginia, church. During its first week "Dial Truth" brought an average of 500 calls a day in answer to a single two-line ad appearing in the local newspaper. A second and third machine had to be installed at once. Elder Lindsay has been carrying on experimentation and research in this field for some time, and it was due largely to his vision of the potentialities in this type of evangelism that led to the establishment of a special committee by the General Conference which was to explore the possibilities of telephone evangelism and submit recommendations that might give direction for this plan.

The special committee, under the chairmanship of D. W. Hunter, associate secretary of the General Conference, has now met. Presentations were made by Harold



Members of the staff who help plan the daily program.

Lindsay and Harold Metcalf, outlining the unique opportunities of this type of evangelism. Representatives from Record-O-Fone and Code-a-phone were present to demonstrate the use and functions of the respective machines. Almost a full day was given to discussion. Out of this discussion came the following recommendations:

Here at your finger tips is the inspiration needed for daily living.



RECOMMENDATIONS

Whereas we ought to use every possible avenue for sharing the message of this hour; and

Whereas telephone evangelism is finding success with such programs as Teen Dial, Slim Line, Smokers Dial, and Dial Your Family Bible (as used in Southern Union); and

Whereas telephone evangelism offers the following unique advantages—

1. It makes truth perpetually available—24 hours a day;
2. It places an electronic secretary on duty 24 hours a day to record requests of the interested or persons in stress;
3. It provides an avenue to homes in lands where radio and television time are not available to the church;
4. It is a "private, in-the-car" approach to people who would not want to be seen watching or listening to a religious program or attending a church service;
5. It provides entrance to all homes with telephones;
6. It provides entrance also to business offices at any time;
7. The message can be re-dialed and heard over and over again, so that an important scriptural reference is not missed because it was given but once;
8. A listener can hear something he likes and urge someone else to dial and listen to it, because it has not gone "off the air";
9. The service can be linked to existing Adventist radio and TV programs; the Bible course can be a part of their service;
10. It pulls names by asking for an immediate response, now, to the message the listener has just heard, and his reaction is automatic;
11. It can provide numerous bonafide-interest names for literature evangelist contacts as well as lay evangelism contacts as Bible courses are completed (10,500 names in Atlanta in seven months);

We recommend, That the General Conference give study to the implementation of telephone evangelism on a church-wide basis with guidelines established to assure quality and sound, coordinated operation. These would give direction in the areas of (1) brevity, (2) effectiveness via a personal approach, (3) technical acceptability, (4) coordination with existing Bible correspondence schools, (5) well-planned follow-up.

Further recommended, That study be given the existing types of electronic equipment designed for this type of evangelism and specific information be prepared on its availability, qualifica-

tions, and cost; this information to accompany the guidelines, pending acceptance of the program.

—D. W. HUNTER, *Chairman*
M. CAROL HETZELL, *Secretary*

We thank God for this new method for reaching the masses with the gospel. We pray for His guidance as these recommendations are implemented.

O. M. B.

TOTAL Involvement

THE ministry of this denomination faces a stupendous task. We have a world to warn and a church to prepare for the coming of the Lord. Time is short. We must therefore give ourselves completely to the accomplishment of this assignment. Nothing else, regardless of its importance, must be allowed to intervene. We must be totally dedicated men, fully committed to the finishing of God's work. This is a high and holy privilege. Nothing else can compare with it. We are not merely trying to hold our own. This, by all means, we must do, but we are to go out into the highways and byways and by the grace of God compel others to come in, that "my house may be full." This is of tremendous concern to the Lord. It must be to us.

Other aspects of our ministry are important and demand a share of our time. We have goals to reach, campaigns to run, expenses to meet, and routine services to conduct. But not all of these together nor any one of them individually is to so absorb our time and efforts that our great preaching ministry is to be neglected or to become secondary. We are not to encourage dependence upon us as ministers in activities for which local leaders should be responsible. We can and must so organize our work that we shall have time for evangelistic preaching. This is a vital part of every minister's obligation. No pastor, no departmental secretary, no minister, either ordained or looking forward to it, should ever feel released from the burden of direct soul winning in the evangelistic services. The true minister for Christ will, as directed by the Spirit of God, do the work of

an evangelist. Mere pastoral ministry is not enough. Spending endless hours on sermon preparation in an attempt to challenge the thinking of our people is not the limit of our responsibility. We are to proclaim the everlasting gospel with such earnestness, power, and authority that sinners in the church and out of it will be convicted and be led to confession of sin, surrender of life to the Lord Jesus, and acceptance of Him as Saviour and Lord.

At the time of our ordination we were charged to "preach the word," not the opinions of men. We are not heralds of a constantly changing, frequently adjusting gospel. The need of the human heart is for salvation, conversion, and the new birth. This the minister for God has to offer in Christ Jesus. He is to become so totally involved in this work that no diversion must enter his life or service, no side line. No other activity can be tolerated if he is to fulfill the commission given him by his divine Lord.

"While you stand in the position of a herald of truth, a watchman upon the walls of Zion, you cannot have your interest interwoven with mining or real-estate business [or any other, for that matter] and at the same time do effectually the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest cannot safely be divided."—*Testimonies*, vol. 5, p. 530.

This is the price we must pay. Nothing less will satisfy the Lord, the church, or the lost. "If you feel no burden of soul for those who are ready to perish . . . there will be no room for you in the kingdom of God."—*Ibid.*, vol. 9, pp. 103, 104.

This, fellow workers, is serious business. Upon our response to it depends the success of our ministry and, indeed, our eternal destiny. "There are many ordained ministers who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account."—*Ibid.*, vol. 6, p. 434.

In this hour when the demands upon us all are so great, when revival, reformation, and soul winning are the one mission and goal of the entire church, we must not fail to fulfill our obligations. Instead of seeking some easy way out, let us ask God for a deeper understanding of the value of a soul. Let us pray for greater love for God

and our fellow men. Let us give ourselves untiringly to this holy work, with no other interest absorbing our energies. We are to seek to save the lost wherever they are. This is our great mission as ministers. May God help us to become so effective in it that we shall know the continuing thrill of leading souls to the Lord and to fellowship with us in this blessed truth. Let there be total commitment to this work on the part of every minister of the gospel.

N. R. D.

I Thank Thee, Lord

I thank Thee, Lord, for my unanswered prayers,

Unanswered save Thy quiet, kindly
"Nay."

Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy, but Thou didst know for
me

That sorrow was the gift I needed
most,

And in its mystic depth I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me
sound

The secret treasuries of pain,
And in the moans and groans my heart
oft found

Thy Christ again.

I wanted wealth; 'twas not the better
part.

There is a wealth with poverty oft
given,

And Thou didst teach me of the gold of
heart,

Best gift of Heaven.

I thank Thee, Lord, for these unanswered
prayers,

And for Thy word, the quiet, kindly
"Nay."

'Twas Thy withholding lightened all my
cares

That blessed day.

—*Author Unknown*



The president, R. H. Pierson, being interviewed by J. R. Spangler.

The PRESIDENT *and Public Evangelism*

Robert H. Pierson, president of the General Conference, answers questions on public evangelism in an interview with THE MINISTRY magazine editor, J. R. Spangler. The president recently concluded a series of public meetings in Wilmington, Delaware.

How much public evangelistic work have you done since you have been a minister?

As a student in college many years ago the Lord helped me to raise up a small church and also a company in the Colledge-dale area. Through the years as a pastor, departmental leader, and administrator I have always tried to hold evangelistic campaigns as frequently as possible.

How is it possible for you as the president of the General Conference to take time out for a series of public meetings?

Actually, Brother Spangler, I haven't "taken time out" for the current evangelistic meetings in Wilmington. By telephone and dictating machine I keep in close touch with my regular duties. But I so arrange my program that I have several hours each day for sermon preparation and personal visitation in the homes of interested persons. I believe it is good for me to make time for such a series. As an ordained minister I never want to lose my firsthand contact with souls who need Christ and with the workers and members in the field whose problems I need to understand firsthand.

Are you afraid of some claiming that you conducted this public meeting for publicity?

I do not believe anyone will feel this way. As an administrator I have been holding evangelistic efforts for many years. It is not something new or novel for me. I think the best answer to this question is a statement found in *Testimonies*, volume 3, page 217: "The eternal welfare of sinners regulated the conduct of Jesus." I have only one desire in life, and that is to be a soul winner myself and to lead this church into the grandest work ever assigned to man—that of pointing sinners to the Lamb of God.

Do you feel that times have changed and that public evangelism is a thing of the past?

In answer to the first part of your question, I certainly agree that times have changed! Probationary time is far shorter than it ever has been since the beginning of the Advent Movement. What we do we must do quickly. In answer to the second part of your question, I feel that as long as we can publicly proclaim the gospel, we must take advantage of every opportunity to do so. In some instances it may be more difficult to get a hearing than in the past, but this fact in no way should keep us from preaching publicly. It should only make us redouble our efforts to get our message before the world. I firmly believe the council given on page 17 of the book *Evangelism*, which states: "Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."

How did you happen to pick Wilmington, Delaware, as the place to conduct a series of public meetings?

At the General Conference session Bill May, evangelism coordinator for the Chesapeake Conference, was the first one to invite me to his field to conduct an effort. I accepted the first invitation. I am happy to have a part in the strong evangelistic program of the Chesapeake Conference.

Don't you think you could have picked an easier spot than Wilmington?

It is not a matter of picking an easy or a hard spot. I will leave that matter entirely with God. He has souls everywhere and it is our job to preach the message regardless of the results. The gospel commission says, "Go" and I think it's a minister's business to obey this command, believing that the

"As long as we can publicly proclaim the gospel, we must take advantage of every opportunity to do so."

Lord is always with him, even unto the end.

Did you have any fears about failure in your campaign?

We are all human, and Satan does everything possible to bring fear to our hearts with thoughts of failure. But we must rise above these feelings. Remember the world ventures lives and money on projects that could fail. Surely the element of fear is involved, but this shouldn't deter us. It was my determination to come here and win souls. I leave the results with God. I have never known of the Lord letting a leader down who ventured something for Him.

What results did you have?

We do not have a spectacular report, but we are thankful for the 41 decisions for the message the Lord gave us. Thirteen persons who had been in touch with the message for some time were baptized Sabbath afternoon, and two more joined the church upon profession of faith. The others will be going forward in baptism as they are ready. We were happy to have several Regional friends in the baptismal service and more will follow their Lord soon.

Charles Griffin and Robert H. Pierson discussing the campaign.



"The visitation part of the program is the most thrilling part of all to me."

Did you have an evangelistic team?

We had a fine team. Charles Griffin, pastor of the Wilmington district and his associate pastor, Michael Miller, and their church members worked untiringly to prepare the ground for the effort. They rendered outstanding service. Their work, under God, was the greatest determining factor in the outcome of the crusade. During the meetings R. E. Adams, associate secretary of the General Conference Temperance Department, joined us to lead the music and to present the Five-Day Plan to Stop Smoking. Both of these features added a great deal to the success of the meetings. W. L. Cheatham, pastor of the Sharon Wilmington and the Chester, Pennsylvania, Regional churches and Mrs. Josephine Flowers joined effectively in the program and we appreciated their help. I must not forget the fine church members who worked so faithfully to care for many phases of the program. We all joined in the program of visitation.

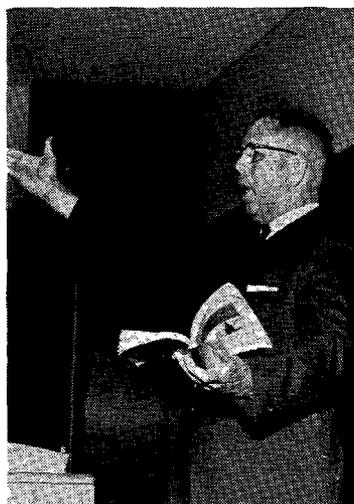
You mean you actually went out and visited people?

I surely did! After all, the most important part of a public meeting is not the



Preaching
the message
of a soon-
coming
Saviour.

R. E. Adams
leading the
inspiring
song
service.



public meeting itself, but the visitation from home to home. Here is where we get acquainted with the people and share in their sorrows and joys, their problems and victories. In fact, the visitation part of the program is the most thrilling part of all to me.

I noticed your wife was with you and helped take care of the names of the interested ones. Was she a part of the team?

Yes, all our wives helped a great deal! They visited interested persons, held women's meetings, played the organ, sold books, served as greeters, and in many other ways really helped the program! Our wives are indispensable team members and we would be greatly crippled without their aid.

Does your wife enjoy this type of work?

She surely does. In all of my evangelistic labors she has always stood beside me, faithfully helping in every way possible to make the program a success and to encourage souls to take their stand for Christ. Nothing makes her happier than to be engaged in a public evangelistic campaign.

"To actively engage in a soul-winning program not only brings a blessing to those who accept the truth but it keeps the minister's spiritual wits sharpened."

Do you plan to do this every year?

If at all possible, it is my desire to conduct another short series of public meetings next year. I do not know what the future will be thereafter. As I stated before, I feel that to actively engage in a soul-winning program not only brings a blessing to those who accept the truth but it keeps the minister's spiritual wits sharpened. The very reason we have been called to the ministry is to help men and women find the Lord Jesus Christ and prepare for the days of decision just ahead. I am sure you have read the statement that says, "The conversion of sinners and their sanctification to the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. Christ is formed within, the hope of glory. A minister is greatly strengthened by these seals of his ministry."—*The Acts of the Apostles*, p. 328. If the minister can see souls won and edified through his work he surely can have confidence that God's seal is upon his call to the gospel ministry.

Do you plan to hold your next series of meetings in the United States?

"What I have really hoped for is to see as many of our General Conference leaders as possible fan out over the world and hold efforts in the countries they will be visiting on their regular business."

Are other men in the General Conference involved in public evangelism?

I am proud of our General Conference leaders. Approximately forty of our men from Washington have had a part in public efforts already this year, or will have before 1967 has slipped into history. Our men, without exception, believe in evangelism and they are not only emphasizing soul winning in their regular duties but this number have also gotten right into the front line and public evangelism. Reports of these efforts will be given from time to time both in *THE MINISTRY* and the *Review and Herald*.

J. R. S.

FEEDBACK

Dear Editor:

Congratulations to *THE MINISTRY* for its contribution to excellent editing. By the time we were through "The Theory of Relevancy" (*THE MINISTRY*, April, 1967) we discovered to our relief that we were prepared to cope with the subject presented in the article "Wanted: Some Yes and No Answers!" We were reminded how important is the physical placement of articles.

A small unofficial but revealing survey of ministers with up to 40 years' service resulted in the conclusion that would appear to rank these poor brethren along with "problem papers."

To be sure some of the questions asked in the questionnaire were meaningful and may be indicative, but a word of encouragement to PUC freshmen. If you didn't happen to know the year of the Exodus, King David, or Alexander the Great, or if, peering out the Damascus gate, you couldn't decide in which direction to look for Montgomery Ward's, take heart, for there are many seasoned brethren in your company.

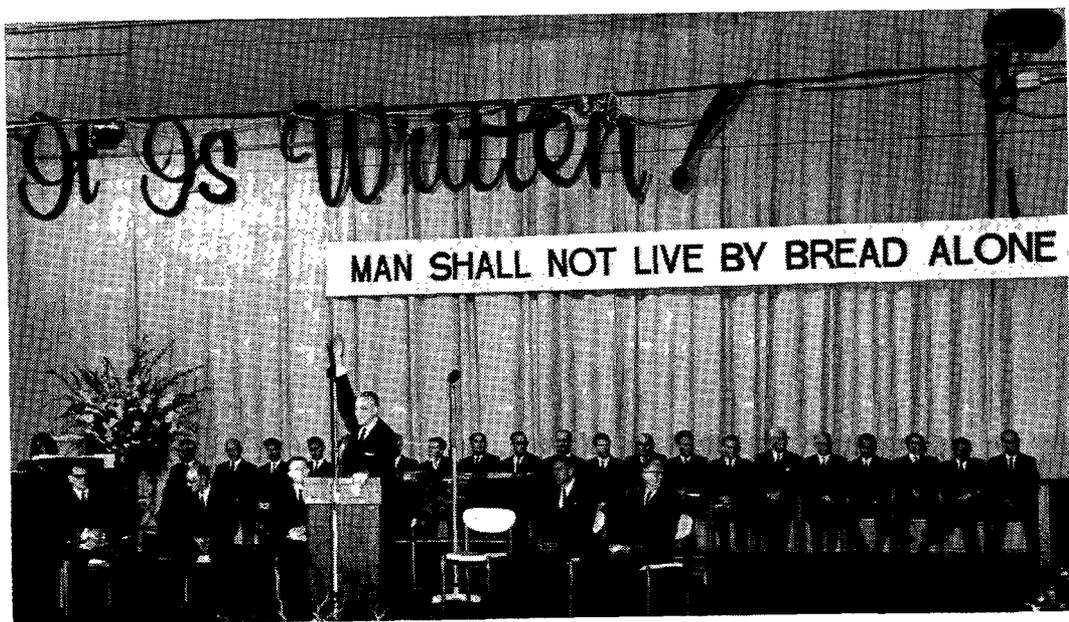
Let us hope, "our call, our commission, is not to scratch itching ears, but to warn, to plead, to make ready a people for the final crisis which is already upon us!"—"The Theory of Relevancy."

FRANK KUNTZ, *Departmental Secretary*
Chile Union Mission



Some of the audience who attended regularly.

That has not been settled yet. I have received a number of invitations. What I have really hoped for is to see as many of our General Conference leaders as possible fan out over the world and hold efforts in the countries they will be visiting on their regular business. We want to help other divisions in 1968 as we have tried to help North America in 1967. I hope I can be in one of these efforts, too, if at all possible.



G. E. Vandeman holding reaping meeting in Sydney.

COORDINATED Evangelism in Sydney

KENNETH H. MEAD

Evangelistic Coordinator, Sydney, Australia

THE intensity of the Bible prediction, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" indicates an involvement with public evangelism to the end of time—a program directed at the great cities of the nations, London, Paris, New York, Tokyo, Sydney, the teeming, throbbing centers of civilization.

Despite explicit instructions we sometimes find a hesitancy to implement methods and launch into the unknown. Peter faced that problem by the shores of Gennesaret when Jesus challenged, "Push out now into deep water and let down your nets for a catch." Peter responded by saying, "Master! We've worked all night and never caught a thing." However, a glimmer of faith came through when he said,

"But if you say so I'll let the nets down." Then notice the staggering results, "And when they had done this, they caught an enormous shoal of fish—so big that the nets began to tear" (Luke 5:4-6, Phillips).*

Today the pessimist says we have saturated the territory when in reality we have hardly scratched the surface. We must guard against the complacency that the majority of the cities' teeming millions know about Seventh-day Adventists and their teachings. When we examine commercial advertising it is very apparent that millions of dollars are expended to saturate the market with a trade name. It appears that people only become aware of a particular product after a mass-media ad-

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

vertising barrage. It seems apparent that it takes something out of the ordinary to attract them. In our great cities of today, particularly where there are populations of over one million, we need to utilize every legitimate method to reach the conscience of humanity and attract them to the gospel. Only extraordinary methods under the blessing of God can accomplish this.

Prior to 1966 Seventh-day Adventists in Sydney, a city of two and three-quarter million, employed all the orthodox methods of evangelism—central city missions, isolated suburban efforts, radio, Bible correspondence courses, and sporadic lay evangelistic projects. All these met with varying degrees of success, yet it was often felt that more could be accomplished. The dilemma, of course, was how?

With this background officers of the conference were impressed to take a new bold look at the future. Out of their research a new concept developed. Sydney's experiment was dependent upon established methods of evangelism. These did not have to be changed. The key to the new concept was coordination. This was the plan: It Is Written telecast; It Is Written personal lay evangelism; suburban public reaping programs; George E. Vandeman's appearance and decision meetings.

A full-time coordinator and office staff gave personal supervision to the project while total participation by all conference personnel and lay members reinforced the structure.

Looking quickly at the above some may well ask, "Where is the new pattern?" The answer is to be found in the initial approach, which made provision for long-range planning, close liaison between all sections of the program, and mass-media advertising.

1. Long-range Planning

Months before the telecast was introduced every aspect of the plan was carefully analyzed. This included the financial budget, duration of the telecast, the number of reaping programs and their locations, advanced hall bookings, the staffing of these programs, and the time and place of the Vandeman decision meetings.

2. Close Liaison Between All Sections

After the plan was established at office level and became accepted policy, initial briefing meetings for all conference personnel were arranged. Selected church pastors were trained as instructors for ten re-

gional lay training classes to cover forty-three of the forty-five churches in the conference. These men had the responsibility of organizing rallies for lay activities leaders, It Is Written secretaries, visitors, and survey callers. Fortnightly gatherings of the entire conference staff and similar meetings at church level maintained interest throughout the program.

3. Mass-Media Advertising

Mass-media advertising utilized at every stage major city newspapers, radio stations, TV, postal invitations, and handbills.

The basis for later development was the personal delivery by five hundred lay visitors of the forty-lesson Faith Bible Guides at two-week intervals; each visitor was committed to seventeen visits per student, the first six lessons having been mailed direct from the Bible school. A person-to-person contact has proved the most effective method of establishing rapport between the public and the church. During this time a Bible award was introduced for all those completing all test papers to lesson twenty-five. Such a plan made it possible for the lay visitor to introduce the pastor when the student personally received his award. In many instances Bible studies were arranged at this stage. This award plan has proved so successful that it has been adopted throughout Australia as one of the most effective methods of substantially increasing the return of test papers and introducing Bible studies.

4. Reaping Programs

Coordinated reaping programs were entirely new to this field. This envisaged thirteen evangelistic campaigns to begin simultaneously in strategic centers throughout the metropolitan area. It was necessary for the thirteen evangelists to decide upon a common subject, which in this instance was "Fantastic Finds in Ancient Lands—Remarkable Discoveries Throw New Light on the Bible Story." Having agreed on a topic, the workers found uniformity was possible in handbills, press copy, and radio and TV commercials. The meetings were announced for theaters, halls, and churches, and the smaller programs had the advantage of capitalizing on the high-quality advertising approach, which was standard throughout. City newspapers in connection with TV and radio advertising eclipsed the provincial approach of local suburban papers and limited individual advertising. Of course,

it is quite evident that small efforts running independently could not advertise in the city dailies under any circumstances.

A capacity attendance supported all programs, and it was significant that in unpromising territory results were above the highest expectations. This demonstrates the tremendous potential of a coordinated approach where even local church pastors throughout a conference or state can capitalize on the quality approach of the major efforts. This synchronized method may be adapted for use in large or small cities and to any number of evangelistic programs. While uniformity was the keynote to success in the Sydney venture, we were able to allow a degree of individuality in the handbills for each area.

The reaping program coordinated approach as outlined is not dependent upon the support of a telecast. This method of evangelism, emphasizing quality and introducing time-saving factors at a lower over-all expenditure, can be utilized for any multiple evangelistic crusade.

In Sydney, three months after the beginning of the initial reaping campaigns the George E. Vandeman decision meetings were held in an auditorium seating five thousand people. For the third time we utilized the mass media approach in the following manner: seven thousand personal invitations posted from the It Is Written office, ten advertisements in newspapers, eighty-four radio spot ads, TV trailers following the telecast, personal invitations by five hundred visitors to fifty-five hundred enrolled in the Faith Bible Guides. As in the regional campaigns, capacity attendances supported the program.

In every instance the coordinated approach produces superior advertising at lower rates.

While emphasis has been placed on the monetary aspect of coordination and excellence in production that not only appeals but is well-nigh expected by the general public today, we should not overlook the need of spiritual preparation and the maintenance of vital enthusiasm. Coordination helps to produce these results because every man in the field is cognizant of the other man's aims, and prays not only for his own success but for the success of his associates.

Pastor C. D. Judd, president of the Greater Sydney Conference, stated: "I

have always believed that evangelism is the vital life line of the church. Every church pastor should be an evangelist to the community. The coordinated plan operating in the Greater Sydney Conference has given our ministers a unique opportunity to conduct or associate in an evangelistic program. We even utilized the services of officers from the Australasian Division and Trans-Tasman Union Conference in this deeply moving experiment.

"When one of the ministers became ill it was my privilege to preach at one of our smaller churches. The story here was typical of the conference-wide approach. Men and women were eager to hear the truth. One man stated: 'I now believe; all I need is a little push to put me in the church.'

"It has been a thrilling year in evangelism, and while we all have much to learn, yet God has wonderfully blessed our united efforts. One of our youngest ministers reported thirty new Sabbathkeepers at one of our churches last week, and there is every indication it will be a record year for baptisms in Sydney."

Advantages of COORDINATED Evangelism

TO INFORM the greatest number of people by using the maximum available means of advertising, with the minimum cost involved, is the desire of every evangelist who conducts a public evangelistic program.

The advertising must be of a quality to arrest the attention of the cultured, the educated, and the churchgoer besides the masses of the population. To do this, whether on TV or radio, or by personal invitation or handbill, newspaper or public sign, is very costly. When one has a limited budget within which to work, careful planning must be given to consider which form or forms of advertising will be successful in informing the people of the meetings and bringing the maximum number along. Usually the evangelist has to settle for something less than desired be-

(Continued on page 31)

The FIRST to Be Held

A. M. MASSEY

*Pastor, North India Section
Southern Asia Division*

THE first evangelistic meeting to be held in Chandigarh, capital city of the Punjab and Haryana states, began April 16 in the Red Cross Hall. Many non-Christians were among the 150 regular attenders at the four-night-a-week meetings. Forty earned Bibles for regular attendance. Since these regular attendants did not understand all they read in the newly acquired Bibles, doors are now open for Bible studies.

W. G. Jenson, evangelist and Voice of Prophecy and lay activities secretary for the Northwestern India Union, was assisted by C. M. Dass, M. R. Massey, J. M. Bagga, A. M. Shingara, Edwin Mathews, and the writer. Inspiring music, motion pictures on the life of Christ, question-and-answer periods, and the singing of a prayer by Pastor Jenson were regular features of the evangelistic series.

In addition to the four-night meetings each week a Moody Bible Institute film was shown each Saturday night.

During the six-week evangelistic series, Pastor Jenson met with his six assistants each week morning at eight o'clock for



W. G. Jenson (center) and his team.

prayer and Bible study. Difficult passages of Scripture were made plain by reading the Bible in various languages and translations. One worker remarked, "This is a small seminary here in Chandigarh."

After one hour the group fanned throughout the city on cycle, scooter, and rickshaw. Handbills were distributed, interested people visited, questions were answered, prayer was offered in the homes.

Sunday night, May 28, marked the close of the four meetings each week. Meetings now continue twice a week in the same hall. Several interested people have expressed a desire for their children to receive a Christian education.

The meeting place of the Chandigarh campaign which was made available by the Red Cross.





KNOW THYSELF

LAZY MINISTERS

[This article was laboriously typed on a special typewriter with a shield above the keys by E. R. Reynolds with his ataxic (spastic) left hand while a patient in bed in the Washington Sanitarium and Hospital. Brother Reynolds was seriously injured on October 22, 1966, by a fleeing thief who fired a shot at him which went through the left nostril and lodged in the rear center of his head. Brother Reynolds left the hospital last July 12 but is still essentially helpless and spends his days in a wheel chair. At the time of the accident he was serving as director of our Pakistan Union Training School, Chuharkana Mandi, West Pakistan. He was a second-generation missionary.—EDTORS.]

A FRIEND and I were visiting recently. The Adventist ministry came up for discussion. The special topic occupying our attention was lazy ministers.

Now every Adventist preacher knows there is no time given by a conference staff to allow for laziness. Or is there? Such a charge would cause the average preacher to recoil.

The evangelist looks at the conference administrator and wishes he had office hours, and the departmental man, with his long hours out in the field, away from home, thinks the preacher lazy who goes to bed at 11:00 P.M. or midnight and then does not get up with the birds. But preacher laziness is a relative thing.

Not long after the visit mentioned at the outset of this article, I was talking with another friend. Our subject was the same. I thought I had a possible solution to the problem, but he ridiculed my ideas on the matter. But we both agreed a higher value placed on the ministry back in the schools might help. For more often than it should happen, someone says to a prospective, enterprising young candidate for the ministry, "Why do you want to be a preacher; why waste your time? You ought to be a doctor or a dentist." Now, I would not disparage a well-qualified medical profession but I lament that something less sometimes seems adequate for the ministry.

Laymen cannot and do not respect a lazy ministry. Who can blame them? Most of the successful among them are where they are be-

cause of hard work. They have every right to expect their leaders to show the same industry and character.

Most, though thanks be to God, not all, ministers are lazy in some form. This may be manifested by us in one of four ways: physically, mentally, socially, and spiritually.

Physical Laziness

Physical laziness is the only kind usually associated with the idea. But can the local clergy be blamed if their physique is not up to fitness levels? There are only twenty-four hours in a day, and if a man takes time for a swim, tennis, or golf in a consistent pattern, he often comes under withering administrative fire. And the older men cannot be expected to keep up with the younger men at the annual camp meeting time. It may be only once-a-year exertion for both groups, but the requirements of physical fitness vary according to one's age.

Jim was both handsome and popular. He also knew how and where to get the best "deals." He was not selfish with his information, either. Perhaps that was why he was so popular with the younger preachers. He even used his ability to save the conference money. That always makes a president and treasurer happy. So it was when it came time to pitch camp for camp meeting, Jim was more conspicuous by his absence than by his physical good looks. When he drove onto the campground in his late-model car, he was immediately surrounded by most of the young ministers present. After the swarm broke up a bit, a new man was bound to ask, "Who is that?"

"That is Jim," would be the reply.

"How does he rate?" would be the next question, somewhat tinged with envy.

"Oh, you don't know Jim?"

The last I heard, Jim was no longer a minister. God's work does not need lazy men no matter how busy they may be with good deals.

Mental Laziness

Then there are the mentally lazy. They borrow other men's sermons and seem never to have fresh ideas of their own. I am sure you have met this type. It is very easy to stumble into this pit.

One professor told his homiletics class of a young minister who returned to college after he had been preaching a couple of years, because he had run out of material. He had exhausted all he felt he had gained in college and had come back to get more.

Unfortunately, there are Adventist ministers like that. They expect to be moved within a three or four-year period, and then they will be able to repeat the good in their sermonic cycle. Such men are beyond their depth when they stay beyond that time. Close kin to them are those traveling preachers who have a notebook full of sermons they have preached before and felt were good.

The justification used by such is that they do not have time to prepare a new sermon each time they preach; and, anyway, they rework the old sermon to fit the new audience. Because they are dispensing spiritual food, I have an analogy from the realm of the physical to make. What housewife would keep guests coming to her table if all she did was to make a new gravy for yesterday's roast, on the grounds that everyone thought it was so good yesterday? If by the "no time" argument is meant an insufficiency of time to write out a sermon word for word, the point might be conceded. But to such I would suggest a brush-up on the expository method or extemporaneous. One of the finest sermons on death and the resurrection was preached expositively on 1 Corinthians 15 by a traveling man who had his topic and title given to him.

Social Laziness

I once knew a preacher who was socially lazy. He was otherwise industrious. He was a Christian gentleman and did his work well. He could also preach a good sermon. But he was definitely the opposite of gregarious. There are not many like him. His wife and children silently suffered a lack of the social contact they would have enjoyed. He gave as his excuse that he had no time. He had as much as we had. He just did not like social responsibilities.

Spiritual Laziness

Spiritually lazy men are akin to the intellectually lazy. They may go to sleep while studying, without being in the least concerned. There are even some who seem to think they can wait until they stand in the desk before they give any thought to the message of the day. Just because God occasionally gives His people their spiritual manna that way does not mean He will always rain down bread from heaven.

With these is the plagiarizer. There is a story told of the ministry of Dr. P. T. Magan. It seems that the conference asked him to take the sermon one Sabbath morning in a small, little-visited church. He preached a powerful sermon, but it was one that had appeared the week before as an article in the *Review and Herald*. At the close of the service one good, elderly brother determined he would not let the young preacher get away with such an unseemly act of spiritual thievery.

"Young man," he began, "that was a good sermon you preached this morning. But it was almost word for word the same as an article last week by Percy T. Magan that appeared in the *Review*. Such use of another's material is just plain stealing."

The well-intentioned old man was a trifle hard of hearing and had missed the announcement at the beginning when the speaker had been introduced.

"But I am Percy T. Magan," pleaded the young preacher.

Not every borrower of the printed page is so fortunate as Dr. Magan was in having an opportunity to defend himself, even should he be innocent of the charge leveled at him.

It is no wonder that a lazy ministry fails to inspire the church to greater action. Seventh-day Adventist lay members are successful in their spheres in proportion to the drive they exercise. Nor ought they to expect less of their leaders. This is not meant to say that the Adventist minister is not busy. But more of us are lazier than we like to admit.

E. R. REYNOLDS, JR.

City Riots Not the Result of Poverty

Racial violence in America's cities is not the result of poverty, according to Evangelist Billy Graham. But it may be an issue in next year's election, he believes. "With an election coming up next year, unless there are some drastic changes, the American people are going to speak their voice by the ballots they cast," Mr. Graham said in his weekly "Hour of Decision" radio broadcast. "The majority of the American people want law, order, and security in our society. There is no doubt that the rioting, looting, and crime in America this summer has reached the point of anarchy," he said. "While poverty may be a contributing factor," he added, "there was no such rioting, looting, or killing of police officers in depression days, when people were much poorer." "No amount of money is going to change the present situation," Mr. Graham said. He called for a commitment to Christ, along with "tough laws against subversive elements that are openly seeking to overthrow the American Government."

What Adventists Have Taught on

ARMAGEDDON

THE subject of Armageddon and the king of the north has always been one of special interest to Bible students. This has been particularly true among Seventh-day Adventists. Recent events in the Middle East have again brought the subject to the front. It is interesting and helpful to trace the various beliefs that have been held on this subject through the history of our movement. A study of the denomination's literature reveals sharp differences of opinion. These differences go back to the early days of our church and before.

The history of the development of this teaching has been traced in considerable detail in a work entitled "Development of Seventh-day Adventist Teaching on Armageddon."* In this article the material has been reduced to present a general sweep of the development of this teaching without submitting documented proof for the conclusions arrived at.

Four Periods

The development of our teaching on Armageddon and the king of the north, which has usually been associated with it, may be considered as being divided roughly into four periods with three transition periods between.

During the first period, which extended from about 1846 to about 1871, Seventh-day Adventists understood the Papacy to be the king of the north, and Armageddon was the climactic struggle between the forces of Christ and those of Satan at the Second Advent.

The second period began about 1871 and ended about 1903. In 1871 the interpretation was introduced that Turkey, not the Papacy, was the king of the north, and Armageddon, which was now linked with it, was held to be a struggle of the nations gathered in Palestine against Christ under the seventh plague. The years between 1871 and 1881 were transition years.

The third period began about 1903 and ended about 1952. The main difference between this period and the one that preceded it was that Armageddon was held to be a gigantic military engagement among the nations of the world gathered in Palestine. Christ's part in this view of Armageddon was largely minimized. The years from about 1886 to about 1912 were transition years.

The fourth period began about 1952 and continues to the present. During this period there has been a partial return to many of the basic positions of the first period. The Papacy is generally held to be the king of the north, and Armageddon is understood to be primarily the climactic struggle between the forces of Christ and those of Satan at the end of time. The years between about 1924 and 1952 were transition years.

Influencing Factors

Seventh-day Adventists trace their origin back to the Millerite movement of the 1830's and early 1840's. As every Adventist knows, the special point of emphasis of the Millerite movement in its later phases was

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the literal, visible coming of the Lord on October 22, 1844. This belief was based on the prophecy of the 2300 days of Daniel 8:14.

Millerism was composed largely of American Protestants; hence, it is not surprising that on matters of lesser importance the Millerites simply adopted the prevailing Protestant view of the matter. Armageddon was a subject of lesser importance. Only as it was believed to have some bearing on the Second Advent was it considered at all.

The prevailing Protestant view of the seven last plagues of Revelation 16 was that five of them had already fallen, the sixth was in the process of fulfillment, and only the seventh was still in the future. As for the symbols of Revelation 16:12-16, the great majority of Protestant expositors held that the Euphrates represented Turkey or Mohammedanism. There was little unanimity of opinion on the interpretation of the other symbols of this passage.

In harmony with the prevailing Protestant view of Revelation 16, William Miller, leader of the movement that bore his name, taught prior to 1840 that five of the plagues had fallen, the sixth was in the process of being poured out, and the seventh would be poured out about 1840.

Miller had little to say about the kings of the East. As for the remaining symbols of Revelation 16:12-16, Miller taught that when the Euphrates (the Turkish power) was dried up (ceased to exist) three wicked political principles (the three unclean

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spirits) would go forth from the kings of the earth (the dragon), the Papacy (the beast), and Mohammedanism (the false prophet) to gather all nations and all people (the kings of the earth and of the whole world) to Armageddon. Armageddon would involve both political and religious strife and would be fought mainly in the United States. Miller appears to have believed that while it was going on, Christ would come, vanquish His enemies, and separate the wicked from the just.

Miller did not relate the prophecy of Revelation 16:12-16 to the prophecy of Daniel 11:45 about the end of the king of the north, because he understood the king of the north to be the Papacy; whereas, the Euphrates of Revelation 16 was the Turkish power.

Miller changed his view of Armageddon at least twice: once in 1840 and again in 1844. However, most of Miller's followers seem to have held his original view. The reason for this appears to have been that it received more publicity than his later views.

However, not all of the Millerites followed Miller on his interpretation of Revelation 16. Chief among those who differed with him was Josiah Litch. Litch held that all of the seven last plagues would be poured out after the Second Advent. He believed that at the Second Coming the

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saints would be taken to the sea of glass where Christ would organize His kingdom. While this was going on, the seven last plagues would be falling on the wicked. Under the sixth plague the Euphrates would be literally dried up to prepare the way for the kings of the Eastern world (the kings of the East). Following this the devil's armies (the kings of the earth and of the whole world) would be gathered in Jerusalem and Palestine by the three unclean spirits—proceeding from Mohammedanism (the dragon), popery (the beast), and infidelity (the false prophet)—for the purpose of battling against the King of kings and Lord of lords. At this point Christ would come with all His saints to drive out the wicked from Jerusalem.

When October 22, 1844, passed and Christ did not return as the Millerites expected, the movement broke up into several fragments. One of the smaller fragments later developed into the Seventh-day Adventist Church.

The question of Armageddon was not one of prime concern to the emerging Seventh-day Adventist leaders; however, the timing of the plagues was. Early in 1846, probably as a result of the visions of Ellen Harmon, James White adopted the view that all of the seven last plagues were in the future but before the Second Advent. This view differed markedly from the views held by Miller and Litch. Seventh-day Adventists have held to this view through the years regardless of what their particular views on Armageddon and the king of the north have been.

In March, 1848, an event occurred that was destined to influence our teaching on Armageddon. This was the rise of modern Spiritualism in Hydesville, New York. About a year after Spiritualism made its modern debut, Ellen White was shown in vision that the mysterious rappings in New York were of Satanic origin and that they would become more and more common. Not long after this, George W. Holt, a former Millerite minister from Connecticut who had become a Seventh-day Adventist, identified the spirits of Spiritualism as being the spirits of devils of Revelation 16: 13-16.

But then the question arose: If the spirits of Spiritualism are now fulfilling the events of the sixth plague, how can the plagues be said to be all in the future? Uriah Smith, then a young man associated

with the publication of the *Review and Herald*, gave the answer that was to become our standard answer to this question. He declared that the present work of Spiritualism is a preparatory work, that before the spirits of devils can have such absolute power over the wicked as to induce them to fight against God, they must first win their way among the nations.

The Early Period

In the earliest years of our movement most Seventh-day Adventists apparently held that the Euphrates of Revelation 16: 12 referred to the literal river by that name. They apparently believed that that river would be literally dried up at the time of the sixth plague. This, of course, was Litch's view. In 1857 Uriah Smith set forth the view that the Euphrates represents the country through which it flows, at that time the Turkish Empire. This view seems soon to have been accepted by most, if not all, Seventh-day Adventists. He also introduced at this time the view that the nations would assemble in Palestine under the sixth plague over possession of the Holy Land, but he does not seem to have been followed in this particular view by all Seventh-day Adventists at this time.

As for the other teachings related to Armageddon and the king of the north, there seems to have been a general unanimity of opinion during the early period. Thus, virtually all Seventh-day Adventists were agreed that the dragon represented paganism; the beast, Catholicism; the false prophet, apostate Protestantism. The battle of that great day of God Almighty, or Armageddon, was held to be the culminating clash between the forces of good and evil, or Christ and Satan, at the Second Coming. With regard to the identity of the king of the north, there was general agreement that it represented the Papacy.

The First Transition

In 1867 Uriah Smith's book, *Thoughts, Critical and Practical, on the Book of Revelation*, was published. This book popularized among Seventh-day Adventists the view of Armageddon Smith had first set forth in 1857. Early in 1869 Smith began a series of articles in the *Review and Herald* that eventually became the book *Thoughts, Critical and Practical, on the Book of Daniel*. Late in 1870 and early in 1871, while Smith was evidently studying

and preparing his articles on the eleventh chapter of Daniel, he began to show a certain ambivalence respecting his identification of the last power of that chapter, the king of the north. His writings reveal uncertainty as to whether this power is the Papacy, as he had formerly held, or Turkey. From this time on Smith began, as he says, to "look for significant events in that quarter," and to make predictions to the effect that Turkey's end was imminent. Along with this he taught that when Turkey came to its end Michael would stand up; that is, probation would close, and soon after this Christ would come.

These predictions disturbed James White. It appears that having gone through the disappointment in 1844, he was cautious on the matter of making detailed predictions of coming events based on unfulfilled prophecy, and urged others to be cautious also. When Smith continued to make predictions concerning Turkey's imminent end, a clash between the two leaders became inevitable.

Clash Over the King of the North

In 1877 war broke out between Turkey and Russia. Late that summer Smith preached on the Eastern question at a camp meeting which James and Ellen White attended. Perhaps as a result of this sermon James White wrote an editorial in the November 15, 1877, issue of the *Signs of the Times* (reprinted in the *Review and Herald* of November 27, 1877), in which he again urged caution on the part of those who were showing such positiveness regarding the Eastern question. But Smith continued to make predictions concerning the nearness of Turkey's end, and in June, 1878, went so far as to express the opinion that "we have reached the preliminary movements of the great battle of Armageddon" (*Review and Herald*, June 6, 1878, p. 180). The inevitable clash between the two leaders came during the camp meeting that preceded the 1878 General Conference held in Battle Creek, Michigan.

According to witnesses present at the camp meeting, Uriah Smith spoke at one of the early meetings on the Eastern question and again expressed the opinion that the Russo-Turkish war then in progress might develop into Armageddon. When Smith finished his discourse, James White spoke for seventy minutes, during which time he publicly rebutted Smith's view.

The essence of White's argument was as follows: If Daniel 2, 7, and 8 end with the destruction of pagan-papal Rome, and the first part of Daniel 11 recapitulates chapters 2, 7, and 8, then the last power of Daniel 11 must be pagan-papal Rome, not Turkey.

The first part of White's rebuttal appeared in the *Review and Herald* of October 3, 1878, and was to have been continued, but it stopped right there. Why? William C. White, son of James and Ellen White, relates that a day or two after the meeting at which Smith and White spoke, Ellen White was given a vision showing that her husband erred in publicly disagreeing with Smith. After coming out of vision, she related to her husband what she had been shown. James White accepted the rebuke and discontinued his series of articles. In rebuking her husband, Mrs. White did not attempt to resolve the question of the identity of the king of the north. Indeed, the question is not settled in any way in her writings.

(To be continued)

* Those interested in the fuller presentation of this subject may contact the writer, D. E. Mansell, 4617 Blackwood Road, Beltsville, Md. 20705.

Anybody for Flowers?

I was in the inside or passing lane, driving approximately 30 mph. It was dark.

I noticed that one of the cars I was meeting was drifting over the white line into the lane I was driving in. His speed was about the same as mine. We were on a collision course. I had the right-of-way.

I guess I am what is known to some people as "chicken," for as there was no one behind or to the right, I headed for the curb. Even then he missed me by a hairbreadth, as he was almost entirely into the lane I had just vacated.

Yes, I could have held my ground and claimed my right, and the accident would have been his fault legally, but wasn't it my duty to avert it, if possible, even though he was taking my right away from me?

I am human, like most of us. I resented his taking my right-of-way from me, but I still have my auto in good condition, and I am not in the hospital or six feet under.

Right-of-way but I let him "bluff" me. Wouldn't you? If you are the one that would not, let me know and I will send flowers.

Chicken but still kickin'.

WORKING for FORMER Adventists

THERE is no greater thrill for any minister or congregation than to see those who formerly walked with us and then became indifferent, suddenly become active again and help carry the load of finishing God's work.

There are three approaches that have proved very successful in working for former members.

First, Invite to Meetings

A former member may just be waiting for a visit by the pastor or evangelist to encourage him to attend a series of meetings. When he attends and comes into the fellowship and warmth of the church anew, he may soon become an active member again.

I have discovered that a former member who will attend a series of meetings, especially near its beginning, will almost always come back to full fellowship and membership as a result of attending and getting in contact with the church and permitting the Holy Spirit again to come into his heart. But what should be said on that first visit to get him out to the meeting?

Upon arriving at the door of a former member, I always establish that he still lives at the address that has been supplied by simply stating, "Is this the John Jones residence?" Upon establishing that it is, I introduce myself and proceed by asking if he received a notice of the series of meetings. After his response, I state, "I understand that you used to be an active member of the Seventh-day Adventist Church." If the answer is in the affirmative, I continue: "How long were you an active member?" I like to use the word "active" because it tells me a great deal about the family and relieves them of embarrassment. If he states that they were members for five years or longer, I know that ninety-nine per cent still believe the message, and

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North Pacific Union Conference*

I will continue by saying, "We are glad that you believe this is God's message, and we are so anxious to have you fellowship with us. I'm not here today to put you on the spot and ask you to make a decision to come back as of this minute, but won't you begin to attend the series of meetings? We really do love you as a Christian brother. We solicit your help to encourage your friends to attend the series. Won't you help us by being there yourself and by bringing others?" I wait for his response. If he begins attending, I will visit the home about once a week to make sure that the problems the devil will place in the way will be solved as we go along, so he will be able to make a full commitment at the decision meeting. About two days before the decision meeting, I try to visit in the home once again so he will be prepared to respond when the call is made.

The Second Visit

Should he not attend the series after my first invitation, my second visit in that home will go much as follows:

Upon arriving at the door, when Mr. Jones meets me, I say, "Mr. Jones, I have been looking for you at the meeting and I haven't seen you; perhaps you were there and I didn't notice you. Have you been able to attend?" If the answer is negative and he says, "We have been unable to attend," my answer will go something like this: "I know that circumstances sometimes prevent people from coming to the meetings who really want to come, so I'll pray that things will work out for you to attend. There is something even more important than this that I want to talk about with

you. I know that you believe that this is God's message and I know that your greatest desire is to be an integral part of it. Again, I am not here to put pressure upon you. I know that you are unable to tell me at this moment just what your decision will be, but I am going to do something, and I hope you will do it with me. I am going to begin to pray that the Lord will help you within this next week to come to a definite decision for Him. I want you to pray about it for the next seven days. A week from today I will come back again, and I want you to let me know exactly what you want to do with Christ. If you want to go on living just as you have been and leave Him out of your life, that is your privilege. You can let me know this, and I will not bother you again. But if you really do want to put Christ first, I will help you in any way I can so that you will be ready to meet Him when He comes. You'd be willing to do this wouldn't you?" In almost every case, he will give an affirmative answer and will pray about it. Many decisions are made in this way.

The Third Visit

There is a third way that works with some people. There always seems to be the former member who says, "Yes, I know I should, and I want to and will try to come out to the meetings," but he does not come. When you visit him, he says, "Now don't crowd me; don't push me," so you don't dare put him on the spot or he will give you a negative response every time. The Lord gave me an approach that has worked very well with this type of person.

The first visit would be as described. The second visit he again tells you that he doesn't want to be pushed or crowded, so you proceed cautiously, hoping that he will come out to one of the meetings, but still no response.

When you call for the third time and he meets you at the door, it may very well be that he will say, "Oh, no, not you again!" He won't say this in so many words, but you can tell this is what he is thinking by his actions. This is what I like to say then: "Mr. Jones, I just dropped by for one more visit. I know the Lord is coming, and you know He is coming. We must spend eternity together, so I just wondered if our situations were reversed what you would do to help me. Let's say that you came to visit me, Mr. Jones, and you knew I was out

of contact with the church that I know is carrying God's message to a dying world. I want to get back and yet I am not moving. I am not acting. Would you love me enough to come back just one more time and invite me once more?" I have yet to see a door that remained closed with this type of approach. You will be invited in and he will say, "I do want to do something about it." He will tell you not to stop working with him, and almost every time he will begin to discuss the problems that have held him back.

These are three approaches that the Lord has given me through personal visitation, and I hope these illustrations will be of help to those who visit former members.

We surely realize the tremendous avenue of soul winning in this one area of God's great vineyard as we think of the 325,000 lost to this message throughout the world field in the last ten years.

Advantages of Coordinated Evangelism

(Continued from page 22)

cause of his limited funds. A coordinated evangelistic approach to advertising remedies this situation.

Everything is "Cheaper by the dozen," according to the cliché. This is so when an approach is made to advertising agencies by one who represents ten or twelve evangelists, all planning to open their crusades on the same night, using the same title and employing the same style of advertising.

By comparison, an effort conducted by me in one suburb in a particular city, using a coordinated approach to advertising brought just twice as many people to my opening program as did advertising on my own behalf in a similar suburb in that same city just one year before. By coordinating my efforts with others, the same expenditure increased the avenues of advertising (I was not able to use TV and radio the first time), besides enabling me to improve tremendously the quality of my handbills and invitation cards.

People from adjoining districts who may not have learned by ordinary methods that my meetings were being held were pleased to attend the opening addresses.

I enthusiastically support coordinated evangelism.

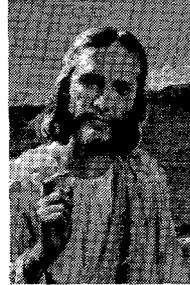
ARTHUR J. BATH, *Evangelist*

The Weightier Matters

(Concluded)

WHEN the news of a volcanic eruption in the sea off the Vestmann Islands reached the ears of Icelandic geologists in the early morning of November 14, 1963, some of them had to have it repeated to them, and they received it with a grain of salt all the same. And when they in the spring and summer of 1964 wandered about the island which was being born then, they found it hard to believe that this was an island whose age was still measured in months, not years. An Icelander who has studied geology and geomorphology at foreign universities is later taught by experience in his own homeland that the time scale he had been trained to attach to geological developments is misleading when assessments are made of the forces—constructive and destructive—which have molded and are still molding the face of Iceland. What elsewhere may take a thousand or more years may be accomplished here in one century. All the same he is amazed whenever he comes to Surtsey, because the same development may take a few weeks or even a few days here.

On Surtsey only a few months sufficed for a landscape to be created that was so varied and mature that it was almost beyond belief. During the summer of 1964 and the following winter we not only had a lava dome with a glowing lava lake in a summit crater but red-hot lava flows rushing down the slopes, increasing the height of the dome and transforming the configuration of the island from one day to another. Here we could see wide sandy beaches and precipitous crags lashed by the breakers of the sea. There were gravel banks and lagoons, impressive cliffs, grayish white from the brine that oozes out of the tephrite, giving them a resemblance to the white cliffs on the English Channel. There were hollows, glens, and soft un-



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dulating land. There were fractures and fault scarps, channels and screes. There were often furious gales and sandstorms, which reduced the visibility to zero, and Agir, the northern counterpart of Neptune, dealt blows of no less violence. You might come to a beach covered with flowing lava on its way to the sea, with white clouds of steam rising high up in the air. Three weeks later you might come back to the same place and be literally confounded by what met your eye. Now there were precipitous lava cliffs of considerable height, and below them you would see boulders worn by the surf, some of which were almost round, on an abrasion platform cut into the cliff, and a sandy beach where you could walk at low tide without getting wet. The next time you came there, glowing lava falls rush over the sea cliff. One day the surf had cut a large section out of a tephritic wall. The next, the lava spread across the sandy beach, protecting the cliff from further inroads by the sea. In this way destructive and constructive forces waged a constant battle for this island, which is and will be a true paradise for geomorphologists.

One is reminded of words of the psalmist: "Thou didst set the earth on its foundations, so that it should never be shaken. Thou didst cover it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they took to flight. The mountains rose, the valleys sank down to the place which thou didst appoint for them. Thou didst set a bound which they should not pass, so that they might not

again cover the earth" (Ps. 104:5-9, R.S.V.).

4. Concerning the living world: the apparent exceedingly complex organization of even the simplest, independent living organism is suggestive of a high order of design

One has only to ponder the numerous remarkably intricate life processes necessary in reproduction, growth, and development to be impressed that if it takes a high degree of intelligence to comprehend these phenomena, it must take a vastly superior order of intelligence to design them.

In a paragraph or two one can scarcely more than point in the direction in which thoroughgoing studies, many still in progress, are leading. A hint as to the complexity of the cell may be had by considering just a little of what seems to be required of that mechanism that is known as the control center or controlling substance within a cell, often abbreviated by the initials DNA. Within the DNA of a single microscopic cell nucleus, the fertilized human ovum (egg), is contained the necessary information to guide its growth into a complex human being composed of 60,000 billion cells. And each man with his own unique characteristics and abilities—persons with the capacity for reason, judgment, memory. The same DNA guides thousands of complex biochemical processes, some partially understood, many others still obscure. It has been calculated that the DNA in one such fertilized human egg contains some 6 billion steps with more coded information than could be compressed into several sets of encyclopedias and yet it weighs no more than two ten-trillionths of an ounce.

A similar microscopic quantity of DNA in a cell that is not very different in many respects records the instructions which guide the development and processes that result in a sperm whale that weighs 100 tons; still another leads to giant redwoods 3,500 years old; another to a microscopic flagellate, *Euglena*, whose single cell carries on most of the complex functions of the highest forms of life, even including photosynthesis of its own food. Could this be the result of chance combinations and selection? If so, chance must be omniscient. Do we not rather see the infinite wisdom revealed in design of the highest order?

As one reflects on these "weightier matters" problems fade into insignificance,

and we are reminded of the word of the Lord through His prophets and messengers.

"I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14). "Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men."—*Steps to Christ*, p. 67.

5. Man, his intellectual, moral, and spiritual nature and capacities

There are philosophers who discount the evidence from science which seems to provide overwhelming justification for a recognition of order, of plan, of a Designer, of a God of incomparable ability who has been deeply concerned with man and the natural world. They may concede that the evidence seems to point to such a Creator-God of science, but they argue that such a being is at best amoral, unconcerned with beauty, goodness and truth, with right and wrong. Apart from revelation one cannot give a fully satisfactory answer; but consider, is it logical that a superior being in the universe would create, by whatever means, a race of beings—man—which has a higher sense of values, esthetic and ethical, of appreciation of right and wrong, of beauty, of truth than the Creator Himself? I cannot concede that such a conclusion is rational. The eminent geneticist Edmund W. Sinnott comments: "Man is a spirit, and it is as hard to fit him into a purely material mold as to weigh the beauty of a symphony in a pair of scales."—*In the Biology of the Spirit* (1962, Viking Press, New York), p. 131.

To the Christian, reason may point to a Creator, but we are not left with reason alone. Confirmation and identity are given in the Bible and Spirit of Prophecy. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). "Thus says the Lord, your Redeemer, who formed you from the womb: 'I am the Lord, who made all things, who stretched out the heavens alone, who spread out the earth'" (Isa. 44:24, R.S.V.). "The mechanism of the human body cannot be fully under-

(Continued on page 46)



SHOP TALK

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

Thank-U-Gram

LeRoy Albers, pastor of the Mount Vernon, Ohio, church, finds good use for the Thank-U-Gram that he has developed. It is yellow and has the general appearance of a telegram. Of its use Elder Albers writes:

"Following the Communion service I send one to the head deacon and head deaconess, commending them for their fine efficient leadership which made the service so beautiful. Any special tasks well done by members are likewise remembered in this way. Social committee members are sent a Thank-U-Gram following a good social event. If a member has given special care to a sick member they may be shown appreciation in this way.

"If we have a clean-up day at the school or church, I have often sent each participant a thank-you note. These notes are brief and can be typed or handwritten but should always be signed personally and not too formally. They should be sent as soon after the service rendered as possible. This makes them more effective."

Key to Ellen G. White Writings

J. R. Spangler has Xeroxed the key to the abbreviations for the Ellen G. White book titles as found on page 14 of the *Index* and pasted it inside the book cover for quick reference. Three copies takes care of the three *Index* volumes.

Invitation to Services

Our move to a new city precipitated numerous callers at our home. The milkman stopped to give us free milk; the newsboy started delivering free papers; and the Welcome

Wagon representative called giving us a booklet offering free merchandise at various stores.

Impressed by the friendliness of these merchants, our missionary committee decided to prepare a brochure and invite newcomers to visit our church.

We had a little trouble locating the source of the names of new arrivals in town, but after trying the Chamber of Commerce and light and gas companies, we found that one could subscribe to a list from the local credit bureau.

The cost of the project, including the subscription from the credit bureau, the postage, and the brochures, is approximately 8 cents per name.

A better way, perhaps, would be a personal visit to each home. However, in most instances, this just isn't done. We feel that this project will be well worth the expense involved.

D. E. HOWE, *Pastor*

Ministry Back Numbers

Back issues of *THE MINISTRY* are now available for only 20 cents each. Most issues are in stock. The *Index* to *THE MINISTRY* for the years 1928-1965 are available now for only \$2.25. This is less than cost.

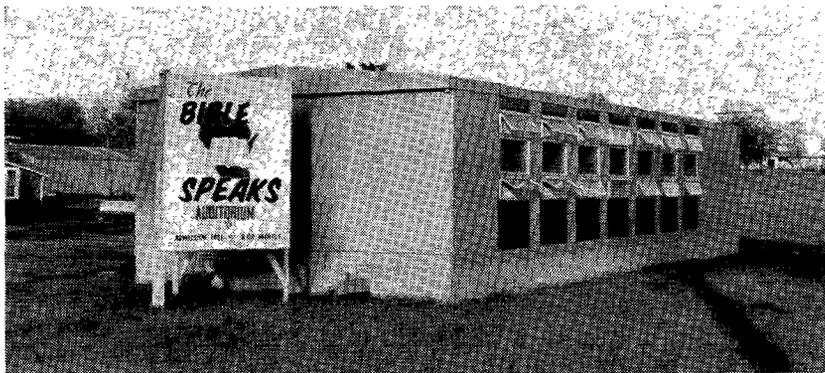
Something New in Mobile Auditoriums

Early in 1966 the Wisconsin Conference bought a mobile auditorium from Mobile Classrooms, Inc., Fort Wayne, Indiana.

This auditorium consists of two units, each 10 by 52 feet; and each unit is mounted on triple axles, equipped with electric brakes, and can be towed like any mobile home. When set up, the two halves join to make an auditorium 20 by 52 feet, seating 110 people, and with space for an organ or piano, bookstand, and pulpit. It is furnished with rest-rooms, has beautiful panel lighting, and is completely carpeted. From both inside and outside the appearance is superior. Acoustical quality is excellent, and ventilation exceptionally good. The building could be easily air-conditioned. It is heated by a butane warm-air furnace.

The response of the public has been excellent in three evangelistic campaigns conducted thus far, and the men who have used it feel that the advertising value of the building is superior. It has also been used in two camp meetings for display and other uses. This year it was used for the showing of motion pictures to limited audiences by the Hinsdale Sanitarium and Hospital.

This auditorium should not be thought of as comparable to a mobile home except in appearance, for it is much more heavily constructed than a conventional mobile home. The



A side view of the mobile auditorium.

supporting members underneath are heavier and more extensive, the walls are built with two-by-fours, and the roof is supported by two-by-sixes. The central laminated beams are twenty-one inches in depth. The building and its equipment meet building code requirements in almost all, if not all, States, and in Wisconsin, which has one of the most exacting codes in the nation. For instance, air-supported structures cannot be used for auditoriums in Wisconsin, but this auditorium is approved.

Additional units can be made for this structure, expanding it to as much as 40 feet wide and giving a seating capacity of 250 to 300.

R. E. FINNEY, JR.

The second part of the worship service.

INVOCATION

DIVINE worship in church services on the Sabbath day is a very great privilege, for we meet with God and commune with the Most High.

The invocation prayer is not a blending of a pastoral prayer and a benediction. It is simply coming into God's presence reverently, and humbly acknowledging Him as Sovereign and asking His blessing.

The invocation should be short, simple, and sincere. Following are a few appropriate invocations that may be used.

* * * *

O Lord, we esteem divine worship a very great privilege and a very great act; for we meet with God and commune with the Most High. Graciously condescend to meet with us and reveal to our inmost soul the beauty and holiness of Thy presence.

Our heavenly Father, we sense Thy greatness and are conscious of our unworthiness. Being in Thy holy presence, we would divest ourselves of all that is impure, unclean, and unholy. Uplift and inspire our souls, and may we behold the beauty of the Lord our God.

* * * *

O God, Thou hast given to us a spiritual nature, and we cannot be satisfied until in spirit and in truth we worship Thee, the great God of heaven and earth. Grant us the inspiration of Thy presence, and graciously bestow upon us the rich spiritual blessing Thou dost give to all who seek Thee with all the heart and with all the mind and with all the soul.

* * * *

O Lord, we rejoice to worship Thee, the great Creator of heaven and earth. May no wandering thought distract us. May none among us be so wearied or occupied with cares, anxieties, and burdens of life that we cannot with joy and gladness enter divine worship. May Thy gracious presence impart to our souls courage and comfort, faith and hope.

* * * *

O God, Thy sanctuary is in heaven and yet Thou dost graciously condescend to meet with Thy people in earthly tabernacles made by men's hands. May we be conscious of Thy presence and sense Thy nearness to us. Enrich our souls with the blessing of divine grace.

* * * *

Our heavenly Father, Thou art as a shelter from the tempest, as streams of water in a dry place, as the shadow of a great rock in a weary land. In Thy gracious presence may all who labor and are heavy laden find rest to their souls. May our worship be acceptable in Thy sight, O Lord, our Strength and our Redeemer.

OTTO B. KUHN

Advisory Staff, University Church, Loma Linda

Doctrinal Development and Prophetic Interpretation

Their Relationship to the Spirit of Prophecy

(Concluded)

The Problem of Augmentation

WE HAVE to admit that there are in Ellen G. White's counsels and testimonies some factual details that are not found in the Holy Scriptures. Her view that the saints would pass through the time of trouble in the future, and that therefore those expecting the Lord to come in the seventh month of 1845 would be disappointed, is a case in point. (See *A Word to the Little Flock*, p. 22.) Some critics have used her extra-Biblical comments as an argument against Mrs. White's work, and some of our members have at times been somewhat confused by it.

In later days, after the doctrinal views of the denomination had crystallized into recorded fundamental beliefs, F. M. Wilcox could write of Ellen G. White's work: "Her writings are in perfect harmony with the statements of divine revelation. She has taken the great principles of truth expressed in the Bible, and drawn them out in finer detail."—*The Present Truth*, vol. 7, no. 133.

It does not seem illogical, once we have accepted the fact of inspiration through the Holy Spirit, to expect that early written revelations may be confirmed, clarified, and augmented by later revelations. The Old Testament comes alive through the fuller revelations of truth in the New Testament, which dealt with old truths augmented and clarified for a new age. The apostle Paul often took Old Testament statements and used them in an entirely new context. In fact, New Testament writ-

ers sometimes used quotations not found in the Old Testament. These may have come from men inspired by the Holy Spirit during the intertestamental period, or in some other pre-Christian age, but they are in the category of extra-Biblical evidence. They may have come from some of the anonymous prophets mentioned in the Bible. They are used in evidence, even though authorship is unknown to us. Some specific instances of New Testament teaching not clearly discernible in the Old Testament are:

1. *Genesis 3*. The serpent is regarded as a symbol of Satan (2 Cor. 11:3; Rev. 12:9). In the Old Testament the serpent may symbolize one aspect of the work of the Saviour, and also in John 3:14.

2. *Isaiah 53*. The "suffering servant of Jehovah." The New Testament applies this to Jesus of Nazareth (Acts 8:27-35; Mark 9:12; Luke 22:37; Matt. 8:17). But what of Isaiah's words:

"But thou, Israel, art my servant, Jacob whom I have chosen" (Isa. 41:8)? (See also Isa. 41:9; 44:1, 2; 45:4.)

3. *Jude 14*. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." (This is not mentioned in the Old Testament, but is found in the Apocryphal book of Enoch 1:9; 14:22; 40:1.)

4. *Heb. 1:6*. "He saith, And let all the angels of God worship him." (This is not in the Old Testament, but is in the LXX of Deut. 32:43.)

That there are things in the Ellen G. White writings which are old facts or truths used in entirely new contexts, and that they sometimes do not seem to follow the normal principles of hermeneutics, is not denied; but she originates no new doc-

trine, and her teachings do not conflict with the teachings of the Bible. We cannot avoid the fact that new ideas and facts appear in her writings. To expect revelations of this nature to conform strictly to the usual principles of exegesis could conceivably lead us into constricting the operations of the Holy Spirit into the too confining channels of human devising. We are not coldly analyzing a scientific problem. We are seeking to understand God's way with men through His Word, and that transcends all philosophy and all rationalization.

Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science.—*The Great Controversy*, p. 599.

We ought to remember that all philosophy founders at the cross, and that some things must be accepted on the basis of faith in the special revelation in God's Word, and through His Spirit.

Problems Relevant to Daniel's Prophecies

We are here concerned with: (a) What were the basic interpretations of Daniel's prophecies that our pioneers believed they had found in the Scriptures? (b) What was Ellen G. White's attitude to the Bible evidence found by the pioneers on the sanctuary question?

On (a) above, Ellen G. White stated categorically:

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question.—*Ibid.*, p. 411.

The context then shows that Hebrews 8:1, 2; 9:1-5; Revelation 11:19 were key passages in convincing the pioneers that Christ's antitypical ministry was in heaven in the true tabernacle. To these and other passages they added certain lessons from the Levitical types to show that—

as anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted,

so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works.—*Ibid.*, pp. 421, 422.

On (b) we have her explicit statement that they found "indisputable proof" of the existence of the true sanctuary in heaven (*ibid.*, p. 415). She wrote chapters 22, 23, 24, 25 of *The Great Controversy* confirming and elucidating pioneer findings on the sanctuary question, as well as many pages elsewhere clarifying obscurities and setting forth the spiritual meanings and implications of the whole subject of the investigative judgment.

Our first pioneers lived in the turbulent atmosphere of the days following the French Revolution. Irreligion produced the reaction that sent men to the Bible in a frantic search for an explanation of their distressing times. Commentators delved into apocalyptic prophecies and came forth with volumes on Daniel and on the Revelation. From the mid-eighteenth to the mid-nineteenth century there was a phenomenal literary output in the field of prophetic interpretation, and it was undoubtedly on the basis of some of this prophetic investigation that Miller and his colleagues were helped to build up their interpretations of the "kingdom prophecies." Even their chronological interpretations were not wholly original, except in the area of the seventy weeks and the 2300 days. It is historically demonstrable that most of our views on the sanctuary question, the Second Advent, the Sabbath, the law of God, conditional immortality, the Trinity, the Incarnation, et cetera, were not originated by us. Rather, we were the inheritors of sacred truths that we revived and clarified under the Holy Spirit's guidance.

Daniel, chapters 2, 7, 8, and 11 engaged the earnest attention of these non-Adventist people. Also the time prophecies—the 2300 days, the 1260 days, "the time of the end," and the end of time—were the substance of much study by Christians of various connections around the turn of the

century. Unfortunately, some of the numerous writers on prophecy back there were confused on what they called the kingdom prophecies to be fulfilled through literal Israel, as are some today. Sometimes we may have erred in forgetting that the plans of God might have been accomplished before the crucifixion, had Israel been ready, and that therefore some details of conditional prophecy will never be fulfilled exactly as we may have imagined. But through His church, in another context, God's plans and purposes will unerringly come to pass, and He will be justified before the universe.

We can see clearly in our earliest literature that the fundamental prophetic beliefs of the pioneers, arrived at without benefit of the prophetic gift, were based on (1) the world history of the image of Daniel 2, (2) the four beasts of Daniel 7, (3) the ram and the he-goat of Daniel 8, with the 2300 days of Daniel 8 and 9, (4) the kings of Daniel 11, and (5) the standing up of Michael in Daniel 12.

Stated otherwise, our early believers built up their chronological prophetic interpretations around the history of the nations—Egypt, Assyria, Babylon, Persia, Greece, pagan Rome emerging into Papal Rome, and the ten kingdoms preceding the establishment of the everlasting kingdom.

They found in the Revelation certain similarity of phraseology and episode with the book of Daniel, and therefore felt sure that the last book in the Bible was an inspired comment on the earlier prophet. Early Adventist literature, and a great deal of non-Adventist literature, contains many comparisons between the books of Daniel and the Revelation. They saw that Revelation 12 and 13 concerned the agelong controversy between Christ and Satan. In later years we have come to think of Daniel 8 in the same apocalyptic connection as Revelation 12, 13, 14, and therefore of the same cosmic, rather than local, scope. This is one reason we have always rejected the rather localized Antiochus Epiphanes interpretation of the little horn of Daniel 8.

The Sabbath and the Prophetic Gift

An illustration of the way in which basic Bible truth was confirmed by Ellen G. White is found in the acceptance of the Sabbath by the early Adventists. Rachel

Oakes Preston brought this truth to the Adventists in Washington, New Hampshire, about the time of the 1844 disappointment. Early in 1845 T. M. Preble's article on the subject, in *The Hope of Israel*, came into the hands of Joseph Bates, who accepted and began to circulate it among others. Ellen Harmon and James White heard it in New Bedford in 1846, but did not see its importance. (See *Life Sketches*, p. 95.)

In August of the same year they were married, and about the same time read Joseph Bates's forty-eight-page tract, *The Seventh-day Sabbath a Perpetual Sign*. Soon after they began to observe the seventh day (see *Testimonies*, vol. 1, p. 75). Mrs. White's comment later was:

I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message.—Letter 2, 1874, quoted in *Ellen G. White, Messenger to the Remnant*, p. 34.

For ten years, however, these Sabbath-keeping Adventists observed the Sabbath from 6:00 P.M. Friday to 6:00 P.M. Saturday, James and Ellen White among them. Some urged sunrise to sunrise, some suggested sunset to sunset, others vaguely evening to evening. There was much debate over this question, and much earnest Bible study, till in 1855 at a Battle Creek conference, Ellen White was shown that the sunset time was correct. J. N. Andrews gave much study to this question and had reported the results before confirmation came through Ellen G. White. This is a classic illustration of the way in which Bible study and the prophetic gift have worked together, though not simultaneously, in leading the church into a full doctrinal truth.

The Sanctuary and the Prophetic Gift

The sanctuary truth combines doctrine and prophetic interpretation with similar results. Hiram Edson was impressed the morning after the great Disappointment that the prophecy of the 1844 cleansing was correct as to date, but it was not correct in the event, for the *cleansing* was the coming of Christ to the final phases of His pre-Advent judgment in heaven. Levitical typology and the Ancient of days vision in Daniel 7 led him to this conclusion. Edson, Hahn, and Crosier, then, for some months studied these basic ideas. Thus the winter

of 1845-1846 saw the publication of the *Day-Dawn* containing these views. In February, 1845, Ellen Harmon had "a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His Kingdom" (*Ellen G. White, Messenger to the Remnant*, p. 37), but the significance of this was not perceived by her at the time. In January, 1846, her first vision was published in the *Day-Star*, and was the first intimation of the prophetic gift that was to appear among Seventh-day Adventists. The March 14, 1846, issue related her now year-old vision of Christ's ministry in the heavenly sanctuary.

Thus was ratified by vision this essential high point of the sanctuary truth which had been set forth on the basis of Scriptural evidence by Bible students, entirely unknown to Ellen Harmon.—*Messenger to the Remnant*, p. 37.

It should be noted, in view of our experience in this area, that it is unwarranted for us to add to the sanctuary truth matters of major doctrinal importance that are not clearly intimated in the Scriptures.

This brief study of the relative importance of the Bible and the Spirit of Prophecy in the development of our doctrines and of our prophetic interpretations, could be continued consistently through all of our major beliefs. It would undoubtedly be true that our original and basic beliefs came from the Scriptures, confirmed and often developed in detail by Ellen G. White writings.

It is doubtful if we could find a single instance where a major doctrine or prophetic interpretation originated with Mrs. White. James and Ellen White took this position.

In our program of public evangelism we have adhered to the principles set forth here, and have drawn wholly upon Scripture to prove the truth of our basic doctrines, using Ellen G. White's writings for devotional and complementary spiritual purposes. The *Testimonies* and other matters prepared by her for the church only, have always been used for that purpose. In her first book, *Experiences and Views* (1851), she clearly enunciated the view here taken that the material produced from her visions was not to be a rule of faith, but for the edifying of the church:

I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days"; not

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for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.—*Early Writings*, p. 78.

Priest Says Church Can Learn From Billy Graham

A priest writing in the *Catholic Bulletin* in St. Paul, Minnesota, says the Roman Catholic Church has "a lesson to learn" from Evangelist Billy Graham. "It seems to me that we Catholics share a good deal of the Protestantism represented by Dr. Graham," wrote Father Marvin R. O'Connell, professor at St. Thomas College, in his regular column. "After all, he preaches about a supernatural God, about the cross and redemption; he pleads for more faith and more prayer and for a harmonious and graceful Christian life. He does not confuse Christianity and psychology, and saturated as he is in the Bible, he knows that the Christian must aid widows and orphans in their tribulations but also keep himself unspotted from the world. Surely," said Father O'Connell, "we have a starting point for discussion with Dr. Graham which we do not have with the God-is-Dead-crowd or the cocktail theologians. Dr. Graham has utilized every modern public-relations device, from TV to Brooks Brothers suits, to mount his crusades. He has spent himself in a profession which automatically rouses suspicion of fraud, for most of us suspect that all evangelists have something of the Elmer Gantry in them. And yet his sincerity and genuineness have unerringly come across to the younger generation. We have a lesson to learn from Dr. Graham." R. N. S.

Preacher's Progress

RON RUNYAN

Influence and 40,000 Men

THE influence of every minister I have ever known intimately has, like Gerizim and Ebal, blessed or cursed me. Regardless of our position, whether needle or pole, an influence vibration of weal or woe is emitted.

Childhood days found me making heroes out of preachers. Interestingly enough, after twenty-five years of ministerial service, I haven't gotten over this habit. Certain godly shepherds have continually added spiritual concrete to my life's foundation by simply being consistent Christians under all circumstances.

Powerless Piggy Bank

Of course, disillusionment rewarded me a few times. I well remember one minister who ranked high on my hero list. His spellbinding ability of quoting Spirit of Prophecy contents, including page number and position, startled me. He gave the subject of sacrificial living full treatment repeatedly. His persuasive powers made me want to empty my pockets every time the collection plate went by. My piggy bank was powerless to hold its contents after hearing him speak on giving.

Highway Leviathan

One day, back in the days when possession of a Ford or its equivalent was quite a financial feat, my hero maneuvered into a parking space in front of our home the biggest Buick made! As my youthful eyes surveyed that highway leviathan from hood emblem to chrome-plated tail pipe, my convictions of sacrificial living began to melt like snowflakes on hot lava. Through experience I have finally learned not to stumble over outward appearances. But the impressions received that day taught me that no man lives unto himself. "A little leaven leaveneth the whole lump" (Gal. 5:9).

Paul Helped Me

The apostle Paul helped me solve the problem of influence and how I should relate myself to others. He told me that some things "may be perfectly legal, but it may not be best and helpful."—*Living Letters*, on 1 Cor. 10:23 (Tyndale House, Publishers, Wheaton, Illinois). Further on in this chapter Paul claims that I shouldn't eat any food if I am aware of its being offered to idols. The interesting point

is that the basis of my not eating it is not for my own conscience but for the conscience of the man who knows the background of the food. As soon as I heard this I immediately wanted to ask why someone else's conscience should determine my actions. If a thing in itself is not wrong, why should I sacrifice my enjoyment just to avoid ill feeling? Before I could ask, Paul asked the same questions and answered them (see verses 28-33). Paul gave me a marvelous thought when he declared that everything he did he desired to do to the glory of God. His love for God was so great that he wanted to do everything possible to live a life which would save his fellow men and not lose them through wrong influence. He said, "I try to please everyone in everything I do, not doing what I like or what is best for me, but what is best for them, so that they may be saved."—*Living Letters*, on verse 33.

Gold-Plated Rolls Royce

How is this principle applied? If someone should give me a gold-plated Rolls Royce as a gift, would it be wrong for me to drive it? I think not. But if I did use it, I would spend endless hours explaining to my members that it was a gift. Then think of those who would see me driving it and would never hear the explanation. Love and respect for my sheep and my neighbors would dictate that I drive something far less conspicuous for the sake of others.

Second Desserts

Whether it be plain or flashy clothes, one or two desserts, modest or palatial homes, recreation or amusements, my choices in life will inevitably involve consideration for my brother's conscience if I follow Paul's advice. Every man is a pattern followed by someone. Death is powerless to erase influence's effect. Only at the moment when the "former things" shall pass away will the universe be free from the visitations of evil influence. Until that time, the world will continue to be a part of all that it meets. Only those whose lives are Spirit-led can resist the bad while using the good to strengthen the wavering powers of the soul.

Napoleon and 40,000 Men

The Duke of Wellington said, "I considered Napoleon's presence in the field equal to forty thousand men in the balance." As I understand this statement, if forty thousand men in battle were on the verge of retreating, Napoleon's presence could tip the scales in favor of an advance rather than a retreat. In the Adventist ranks today there are thousands who desperately need the presence of a man of God whose right influence will tip the scales of the soul in favor of advancement. Outside our ranks is a world quietly watching our every move. The magnetic pull of an exemplary life is Christ's greatest answer to unbelief and skepticism.



BIBLE INSTRUCTORS

AND I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, . . . whose names are in the book of life" (Phil. 4:3). "Christ speaks of women who helped Him in presenting the truth before others."—*Evangelism*, p. 465. The Bible records many efforts on the part of women in days gone by and there are many Spirit of Prophecy statements regarding the importance of Bible women. One example is: "They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—*Ibid.*, pp. 464, 465.

In spite of these facts and statements, the number of Bible instructors is constantly decreasing. At the last General Conference Ministerial pre-session in Detroit a group of well-trained young women from Southern Missionary College, who had just graduated from the Bible instructor's course, presented an appeal for more emphasis to be given to their type of work. They entitled their talk "We Had to Fight to Be Here!" They told us that they had so many discouragements along the way that they persisted only with the Lord's help.

Addressing a group of workers in the Carolina Conference in the early forties, H. D. Singleton said: "There are some church elders who are a godsend, but again there are some church elders whom God did *not* send!" In my experience I can say that every Bible instructor who has been assigned to work with me during the past forty-four years has been sent of God, and has been a real help.

In China

Starting in the ministry June 1, 1923, as a single tentmaster, I soon learned that I needed a companion, and in answer to prayer, the Lord gave me a wonderful wife in May, 1924. She always went with me on my visits to the homes of the people, especially where there were women alone. In 1926 we were called to evangelistic work in Central China. After a short term on the Tibetan border we were assigned to evangelistic work in the city of Nanking, which at that time was the capital of China. There we had a married woman to help with the Bible work. She was not able to give very deep Bible studies, but she could visit the peo-

"HELP THOSE WOMEN"

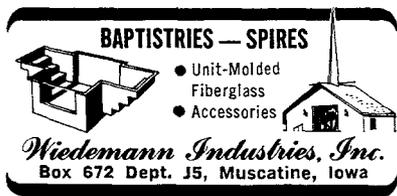
RAYMOND H. HARTWELL

District Leader, Grand Rapids, Michigan

ple in their homes, talk their language, understand their thinking, and persuade them to attend the meetings. Without her help we would hardly have baptized any Chinese women in that city.

During the six years that I served as chaplain of the Shanghai Sanitarium and Hospital, with its 250 beds, I was blessed with the help of a Chinese maiden lady whom we fondly called Auntie Grace (Hsu). She gave very few complete Bible studies, but she was from a high-class family, and commanded the respect of people of all classes. She knew how to talk with the women patients, regardless of their class or rank. Constantly she made arrangements for me to give a series of Bible studies to different ones, frequently with high-class persons. One was the wife of a publisher. She had TB of the bone and feared she might not live long. She wanted to "learn to be a happy Christian"! Auntie Grace later brought the wife of a city mayor into the message, and she in turn led at least two other women to Christ. Another of her converts was the wife of a South China banker who gave money to build two village churches. Without the help of Auntie Grace it is almost certain I could never have baptized these fine women.

During the years that I served as president of the Kiangsu Mission, Mrs. B. Miller had charge of the women's work in the East China Union, and supervised the work of a group of national women Bible instructors in the city of Shanghai. At one time we had seven efforts going simultaneously every night for four months in that metropolis. With the help of the Bible instructors our baptisms were much larger than would have been possible without them. On one day more than thirty were baptized. That was something for China!



In the States

Later, when war kept us from returning to the mission field, we were stationed in Raleigh and Durham, North Carolina, and held a long evangelistic campaign in Rocky Mount, which was about fifty miles away. Associated with us in that effort were two young interns and Mrs. Brownell, an experienced Bible instructor from Mobile, Alabama. She helped very much with her experienced advice, visits in the homes, meeting the people as they came to the meetings, and in many other ways.

One day Mrs. Brownell went to study in the home of an elderly couple who had attended the meetings. The man said, "We enjoy your studies. You can study anything with us except the Sabbath question. We don't think it makes any difference to God which day we keep." So she studied another topic with them that day. The next week she found that home full of gloom. "What is wrong?" she asked. "Is someone sick?" "It is worse than that," replied the man. "Has someone died?" asked Mrs. Brownell. "Well, it is almost that bad," he answered. Then he explained, "The cat we love so much is gone, and we can't find him." "Never mind," said Mrs. Brownell, "he'll come back. No one will ever treat him as well as you did." But the man could not be reassured. Just then a cat jumped up on the sill just outside the window. "There is your cat," said Mrs. Brownell. The man's face brightened until he looked at it. Then he said, "That's not my cat." "But," she said, "it's a cat. And if it doesn't make any difference to God whether we keep His day holy, or some other day, why should it make any difference to you which cat you have?"

When we had our baptism in Rocky Mount, with Mrs. Brownell's assistance, we were able to include a number of women in the baptismal group. Now a lovely little church building stands there as a memorial to the truth.

When we were working in Minneapolis, Mrs. Herbert Smith, whom we had known in China, gave us excellent help in the Bible work there. Through her efforts a number of lovely people were baptized. Mrs. Smith always wrote out the texts she planned to use in each study, and took them with her to the home where she was to give the study. At the close of the study she would give the list of texts to the readers and urge them to review them before she came back for another study. This was appreciated and helped a great deal.

While I was in Memphis for a number of years several women at different times helped with the Bible work. They were very good in getting the people out to the meetings, contacting them in their homes, and helping them to make decisions for the truth.

In the Middle East

Ruby Williams, from Canada, helped us when we were in the Middle East. She made a definite effort to encourage the national women to help with the Bible work. Then Mrs. Rosalie Wainer was sent to us from the U.S.A. and did an excellent work in Jordan. Miss Yebraksie Gomig has been a tremendous inspiration and help in Istanbul, Turkey. Miss Nowal Abdel-Messih has worked in the cities of Iraq with good success. As union president I have had the pleasure of meeting some of the fine people with whom these Bible instructors studied. It was also my joy to baptize several of them. Others have done delightful work in Egypt and Lebanon. It is well known that in Moslem countries there are many areas that men cannot reach; therefore, these noble women are really a necessity and are doing a great work.

After working three years as a pastor-evangelist in Florida *without* the help of a Bible instructor, it was refreshing, upon my transfer to Grand Rapids, Michigan, to find Ethel Hull there to care for the Bible work. She had many years of experience and knew the country and the people well, and was eager to help in every way possible. When she married we wondered what we would do without her, but God and the brethren sent us Elva Dreos, a young woman trained at Southern Missionary College. She has worked with the young people.

They Are Needed

Some of our conference executives feel that a ministerial intern costs little more than a Bible instructor, and with him usually comes a wife who is active and willing to help. The result is that Bible instructors are becoming scarce, and we fear they may become extinct. But Bible instructors are needed today more than ever. They can do things that neither an intern nor his inexperienced wife can do. Women in the church appreciate the Bible instructor. They can often help the unbelieving husbands of our members when the minister is unable to do so. They can follow up interests of all kinds. They can also enlighten the minister sometimes regarding the feelings of the people who might never tell him or his wife about the matters that trouble them.

It is essential that the minister and Bible instructor counsel together and, where necessary, meet the problems together. The Bible instructor can also encourage lay members to give more studies by reporting their successes.

I do not believe that the Bible instructor

(Continued on page 48)

Disappearing *in* CHRIST

(Concluded)

H. W. ARGUIN

Pastor, St. John, New Brunswick, Canada

Time Allotment

IF WE are really desirous of becoming saints in the ministry as well as of the sanctifying of our church members we will find many occasions given to us every day for turning to God—inward troubles, the strength and obstinacy of temptations, worldly allurements, lack of absolute Christlike kindness to all, not laboring for souls at our maximum efficient best, frequent shortcomings and negligences, the fear of losing the kingdom. All these are powerful incentives, indeed, to make us weep before the Lord as we meditate.

Therefore, it is of supreme importance that a certain time should be allotted every day for meditating upon the things of eternity. None of us can omit this without being guilty of serious negligence and detriment to our souls. There exists a great and urgent necessity to return to the daily contemplation of eternal things; that our minds and wills, deriving fresh strength therefrom, may be fortified against all the attractions and enticements surrounding us, however dazzling and appealing these may be. We must relish and delight in meditating upon the things of God and heaven. We must taste and see how sweet the Lord is here below. For heaven begins *now*.

It exposes our will to the heat of heavenly love. Meditation is the water of benediction that makes the plants of our good desires grow green and flourish, and which washes from our souls their imperfections.

You have heard the saying that "we must work as if we are going to live forever, but live as if we were going to die today." If we passed away this very minute, would we

be prepared to speak the language of heaven on the resurrection morn?

Psychedelic Experience

While meditating upon various themes, I like to think of myself as a drop of water in the middle of the Atlantic Ocean. I am lost and surrounded by God's infinite love, truth, and goodness. O to plunge myself into this ocean, to drown and disappear in Christ! This is the kind of psychedelic experience I desire, don't you?

All supernatural life consists in our *union* with Jesus Christ. The direct object of daily meditation is to make this union more intimate and complete, and to make us act as perfectly as possible under the influence of the Holy Spirit. This union becomes fused and cemented, so to speak, as we ask Jesus to give us His help and strength, without which we can accomplish nothing.

Here's My Method

Here is the method of meditation I employ. I have always found that if I review briefly two or three points on the subject of my morning meditation the evening before, and go over these in my mind, that my period of union with Christ the next morning will be more fruitful. My mind, while it sleeps, works subconsciously on the points I have reviewed. In the morning I am receptive to all the promptings and influences of the Holy Spirit. This is why the early morning, just after rising, is the best time of day to spend with our blessed Lord.

For example, let's say that tomorrow morning the topic of my meditation will be, "The minister, a witness to eternity." The points which I will review the evening before will be these: I, as a minister, am a witness to eternity by my life, by my preaching, and by my ministry. I am an ambassador of eternal interests. Am I unduly attached to anything on earth? Am I often occupied with worldly thoughts and interests?

Jesus Before My Eyes

The following morning the first thing I do is to place myself, in imagination, in the presence of Christ. I adore the dignity and grandeur of His ministry. I try to visualize the impressions produced in the soul of Jesus by the thought of eternity. He lived in eternity by His thoughts and as-

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pirations. Was it not to prepare a blessed eternity for me that He was born, suffered, died, rose from the dead, and ascended into heaven? In this manner of adoring and loving Him, I have Jesus before my eyes.

Now I am ready to draw Jesus into my heart. How do I do this? By asking Him to come and live in me and have a deeper communion with me than ever before. As the fish is in the water, and the water is in the fish, so, too, Christ is in me, and I am in Him. At this point, I ask my Master to make my ministry conform to His earthly ministry. I pray that my thoughts, words, and actions in the ministry may be carbon copies of Jesus' life. This is the particular favor that I am asking of Him this morning. I need this Christlike resemblance more than anything else in the world. I am convinced that Jesus will grant it to me if I only ask Him.

Compare Ministry With Christ's

Then I consider how Christ was a witness to eternity by His life, His preaching, and by His ministry. I compare my ministry to His in these three areas. Questions that cross my mind may be: In my daily life do I drink deeply of Jesus' spirit of self-sacrificing love? In my sermons do I teach my church members how to succeed in their temporal affairs, or do I show them how to win eternal happiness and life by living a Christ-centered, Christ-filled, and Christ-revealing life? Do my words from the pulpit have an echo of eternity about them? Am I truly an ambassador of eternal interests—God's interests? In the pulpit, by the sickbed, in my Bible studies, in my house visits, in my study, in my home life, what is the object of them all? Eternity!

Is the motive that inspires all my works this one: to rescue souls from death and lead them to the kingdom? Do temporal affairs of the world interest me only so far as they are related to eternity? Am I a witness for eternity in my thoughts, judgments, and aspirations? Is there a great

difference between my point of view and that of worldly people? Must I confess that I often act as though the interests of eternity were only of secondary importance in my life?

From Heart to Hands

Following this line of meditation, I take whatever acts and resolutions these thought questions inspire in me. Thus, Jesus passes from my heart into my hands—that is, into the external organs of action.

A few resolutions I might take could be: Make me realize, dear Jesus, that if I must teach others to despise the passing vanities of this world and walk toward the kingdom, I must first make sure that I, myself, am going that way. I must never forget that I am a minister, a witness to eternity, and keep this thought in my mind, especially in the various exercises of my ministry.

Last, my morning meditation is concluded by a spiritual bouquet. This is a thought or a short sentence that I recall from time to time during the rest of the day. This thought serves to revive in my mind the impressions and resolutions of my morning's meditation, which it briefly sums up. My spiritual bouquet for today would be: "Our conversation is in heaven" (Phil. 3:20). We should always remember that a fruitful meditation is always an *exercise of the mind and of the heart*.

The ultimate end of daily morning meditation is not necessarily to learn something, but to produce action: that is, to resolve to perfect our life by the practice of selfless love throughout the day. The inspiring thoughts and pious dispositions emanating from our heart are an essential part of our meditation. Just how effective our meditation is, our actions throughout the day will show.

There is a Latin maxim which says: "*Nemo dat quod non habet*" ["No one can give what he does not have"]. If we ourselves are not Christ-filled men, how can we expect our members to fall in love with Jesus? Ellen G. White says it this way: "We can impart only that which we receive from Christ; and we can receive only as we impart to others."—*The Desire of Ages*, p. 370.

And what is the best way of receiving spiritual nourishment from Jesus? Through daily morning meditation and communion with Him.



BOOKS

***Search for Identity*, Earl Jabay, Zondervan Publishing House, Grand Rapids, Michigan, 150 pages, \$3.95.**

This is without doubt one of the finest books that has been produced in its field. The author's deep Christian faith is beautifully and effectively mingled with the basic concepts of psychology, in such a way as to provide genuine help for many who are bewildered by the problems of human behavior. It contains excellent material for any pastor who is interested in making his counseling ministry more effective and beneficial. It answers the age-old question "Who am I?" in a logical and Biblical way. We recommend this book to all who seek to make their ministry to the emotionally disturbed and the mentally distressed more meaningful and healing.

N. R. DOWER

***Please Give a Devotion for Young People*, Amy Bolding, Baker Book House, \$1.95.**

This 121-page book is filled with excellent material for young people. Twenty-six devotionals on various subjects of interest include devotionals for special days. The personal illustrations of the author are worth the price of the book. Much of the material is in the form of strong spiritual appeals that can be adapted for regular sermons.

J. R. SPANGLER

***How Jesus Helped People*, Allan Walker, Abingdon Press, Nashville, Tennessee, 158 pages, \$2.75.**

Allan Walker, of the Central Methodist Mission in Sydney, is pastor of the oldest and largest Methodist church in Australia. He also conducts an almost continuous evangelistic program. In this book Dr. Walker deals with the human needs of the lonely man, a divorcee, a searcher after truth, a prostitute, a man with spiritual desires, a man paralyzed by sin, and others. There are thirteen sermons telling how these various individuals in Bible times found conversion or forgiveness through an encounter with Jesus. Mankind is much the same today as it was nearly two thousand years ago.

ANDREW FEARING

NOVEMBER, 1967

***201 Sermon Outlines*, by George Brooks, Baker Book House, Grand Rapids, Michigan, 1966, 110 pages, \$1.95.**

This is a reasonably priced book that may prove very helpful, particularly to the young preacher. The sermon outlines are very brief, consisting only of the text, and the main headings for a sermon. Although the minister will find it most profitable to develop his own outlines, this volume is packed with examples of how this may be effectively done.

ORLEY M. BERG

***The Indomitable Baptists*, O. K. and Marjorie Moore Armstrong, Doubleday and Company, Inc., Garden City, New York, 1967, 392 pages, \$5.95.**

The reader immediately becomes aware that this book is a rather exhaustive narrative history of the great variety of Baptists. It was prepared for the publishers' Religion in America Series. This reviewer recommends it to our ministers, evangelists, teachers, and studious laymen for its readable style and its stimulating information on a denomination with similar backgrounds and convictions as Seventh-day Adventists. The reader senses the kinship and becomes inspired with the work of this denomination's great leaders from Roger Williams to Billy Graham, whose urgent messages are heard today. Baptist missions at home and abroad have long demonstrated their sacrificial zeal coupled with conviction. It has appealing information for Adventist administrators and executives.

The Indomitable Baptists has a challenging title. Many chapters reveal an emphasis on past and current religious liberty problems. These point the way for handling Sabbathkeeping issues with unflinching discretion. There are chapters on war and peace problems, civil rights, civic projects for the church, temperance and social reforms to lead other Christians into a utilitarian gospel service. The book carries a strong emphasis on the Baptists' vision for first developing and then adapting a departmental program to keep up with the times. Their leadership in children's Bible instruction, in youth education and recreation, in lay guidance, in fund raising for home and overseas missions, and a well-balanced program for lifting the educational standards of their ministry are most noteworthy.

Here also are found chapters on the Christian's trials and persecutions, seasoned with ready and steadfast argument. Other chapters are equally valuable, such as "Baptist Growing Pains," "The Negro Baptists," "The Singing Baptists," "Problems of the Future," and a most informative chapter on "Baptist Women—the How and Where" of their denominational service and great success.

The Indomitable Baptists is a must for college and seminary libraries. It is suitable for classroom work and research projects, well documented and indexed.

LOUISE C. KLEUSER

It is better to be faithful than famous.



NEWS BRIEFS

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

Bill Liberalizing Sunday Law Under Fire in Britain

One of England's smaller Protestant denominations quietly voted here for the preservation of Sunday as a day of religious observance, thereby pinpointing a struggle being fought inside and outside of Parliament. The battle is over whether Britain's ancient law should be relaxed to allow more public entertainment on Sundays. It is a battle in which all the opposition is not yet organized, which has not yet reached the intensity of the debate on the nation's abortion laws, but which is certainly widespread. The 4,000-member Free Church of England voted unanimously to send to members of Parliament a resolution expressing concern "at the threat to the Lord's Day by possible legislation." With that action, the Free Church lined up with several other denominations at a time when the House of Lords, upper chamber of the British Parliament, had passed the Sunday Entertainments Bill sponsored by Lord Willis, a Labor peer. Since the House of Lords is not a law-making chamber in itself, the bill still must go before the House of Commons, where it can meet much stronger forces of opposition. The bill would open the door for large-scale professional sports and other forms of entertainment—currently barred—after 2:00 P.M. on Sundays.

Spanish Protestants Protest Final Draft of Freedom Law

Spain's new religious freedom law, in the final draft which has now been approved by the national Cortes (parliament), was protested by the leaders of the country's Protestant denominations. In a joint statement given to Minister of Justice Antonio Maria de Oriol Urguijo, the religious leaders said that the law, in its present form, would force them to violate their consciences. The Protestant leaders said that they "consider the rights to religious liberty practically wiped out following the introduction into the law of more restrictions than are included within the requirements of public order." They objected particularly to a provision in the law which would require Protestant Churches, unlike the Roman Catholic Church, to register as

"civil associations." This, they said, violates the principle of church-state separation.

Israel's Ben-Gurion Calls for Bible Study

David Ben-Gurion, 80-year-old former prime minister of Israel, who calls himself a Bible missionary, devoted part of his month-long visit to this country (U.S.) in the promotion of Bible study. While in Chicago he participated in the first National Bible Conference of the World Jewish Bible Society Foundation at which an American section of the society was formally established. Ben-Gurion, while addressing about 2,000 delegates, called the Bible the "greatest book created in 4,000 years," but maintained that it could not be fully appreciated "unless read in the original Hebrew."

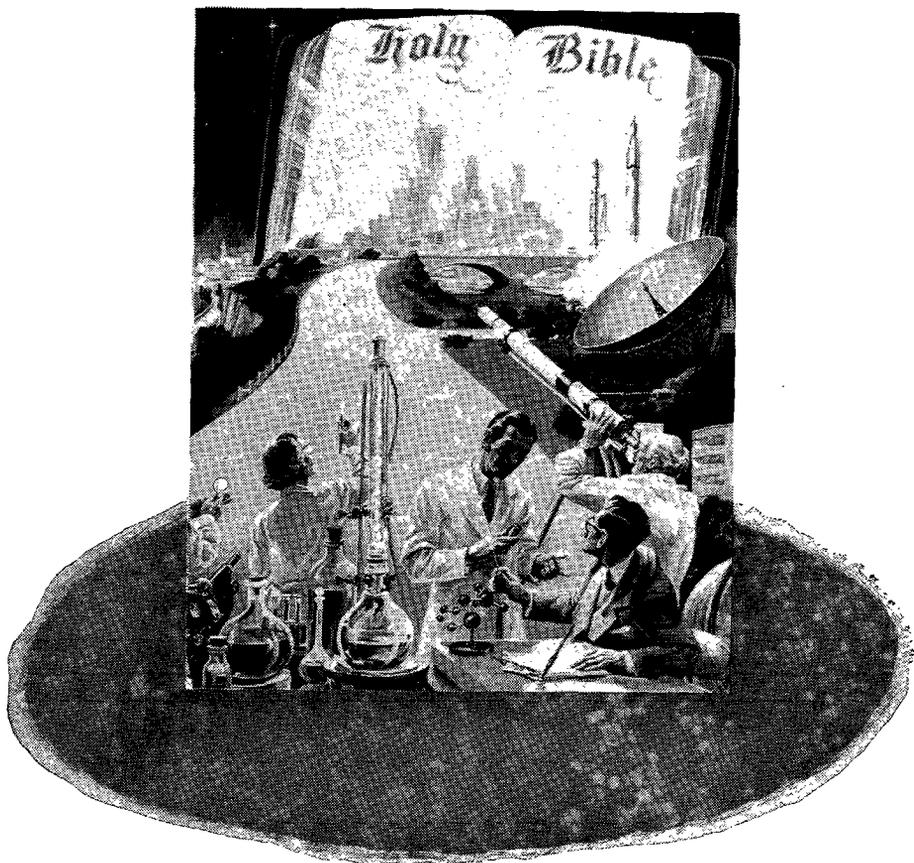
The Weightier Matters

(Continued from page 33)

stood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being."—*The Ministry of Healing*, p. 417.

In conclusion, there is no more essential foundation as one approaches the phenomena of the natural world than the balance, the faith, the mature Christian commitment which enables the investigator to live effectively and in peace even though he does not have solutions for all the individual problems with which he is confronted from time to time. Those who have thus learned to know the Lord and discern His leading will be able to view phenomena of nature in proper perspective and will not be likely to miss the forest for the trees.

We return to the scene on the hillside above the lake where Jesus was counseling His disciples and the multitudes, interpreting the meaning of the Law to life, to that hard saying, and to that particular principle which Jesus illustrated: "Unless your righteousness exceeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven." "Woe to you, scribes and Pharisees, hypocrites! for you tithe the mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!"



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"Help Those Women"

(Continued from page 42)

should be loaded down with local church offices. She may teach a Sabbath school class but she needs to be free on Sabbath to meet newcomers. She should have her time free during the week for the giving of Bible instruction wherever doors are open.

May the Lord bless all who give Bible lessons in the homes. Their success enhances the work of the preacher with whom they work. And God knows what credit belongs to them. May the good Lord greatly increase their numbers and send them forth everywhere. Certainly there are many places for the ministerial intern, but he cannot take the place of the Bible instructor. May they never become extinct.

Some people go to church to see who didn't.

When we have done what we can, God will do what we can't.

The Lord gives us our faces, but we must provide the expression.

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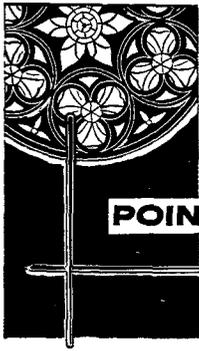
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POINTERS

PREPARATION No, I AM not speaking of the many hours that are spent in preparation for the worship service and the sermon that will be delivered. I am not thinking of the careful planning that goes into the thorough organization of every service of the church. I am not at this moment concerned about the preparation of the closing appeal that should be made in every service. I am thinking about the ten or more minutes just before entering a service where the Word of life is to be opened and presented to the waiting people. How precious these few moments should be. The assignment of duties, the briefing of each participant, should have taken place long before these last few minutes. This time should be spent in earnest prayer and communion with God. Common talking and laughing and joking and anything else that would take the participants' thoughts away from the sacredness of the service and the responsibility that each carries are totally out of place. If time permits, let a season of earnest prayer be enjoyed. Let the speaker of the hour have a few last moments to focus his undivided attention upon the Word of the living God and to seek the power of His Spirit to flood his soul. Let these few moments be devoted to such quiet fellowship with Christ and such close communion with Him that the face of the minister and those who accompany him may seem to the people to shine as did the face of Moses when he came down from the holy mount.

N. R. D.

LITTLE MEN—BIG SUBJECTS "WHAT are you doing?" inquired an interested passer-by. "I'm drawing a picture of God," replied the little fellow not even deigning to look up.

"But you can't draw a picture of God," he was told. "No one has ever seen God. How can anyone know what He looks like?"

"They'll all know what He's like when I get through," was the reply.

Self-confidence knows no limit at times, and that disease can even attack ordained flesh. It is always tragic when a minister or a teacher carries such an air of personal satisfaction that he gives the impression *he has all the answers*.

When we set down all we know about God and His works, it is surely insignificant, for the human

mind cannot comprehend the greatness of Deity, and God's truth is also capable of continued expansion. Eternity will be all too short for us to understand the love and majesty of the One who has redeemed us. Many years ago the messenger of the Lord said, "We have no great men among us, and none need try to make themselves what they are not." "The Lord bids me counsel them to walk humbly and prayerfully with Him. . . . *Be willing to be little men handling great subjects.*"—*Evangelism*, p. 134. (Italics supplied.)

Of him who prepared the way of the Lord, we read: "John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God."—*Gospel Workers*, p. 56. And John was the prototype of this Advent Movement.

To be a minister in this movement is the highest privilege possible, but we must beware lest pride and self-satisfaction cause us to stumble. Learning the art of walking with God requires all the grace and humility possible to the human heart. "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).

R. A. A.

"BLOWING IN THE WIND" THERE is a well-known folk song that poses problem after problem and leaves listener and singer just as confused at the end of the lyric as at the beginning, for having filled one's mind with a variety of issues, the singer can only assure us that "the answer is blowing in the wind."

There is a well-known television quiz program entitled "Issues and Answers." After listening through the years to this highly informative program, my own conclusion is that they pose more issues than answers, and that the guests selected sometimes spend more time evading answers than giving them.

Our world is full of problems and most of us are aware of them. We need little preaching that will simply tell the world how bad it is without proposing solutions to our delinquency. The great need of the world today is for answers. The often frantic search for satisfaction in forbidden paths is but a pathetic cry of needy souls for solutions!

Thank God, the Bible does give answers and the Scriptures hold solutions. You, man of God, do you believe this? Do you believe in your message? Do you believe in your Master? Do you believe in your movement? Then in God's name give the world the answers that it seeks. It matters not that they ignore you or reject you or persecute you. Give the message you must, and now, or a million souls will rise up at the last judgment and curse you to your face.

E. E. C.

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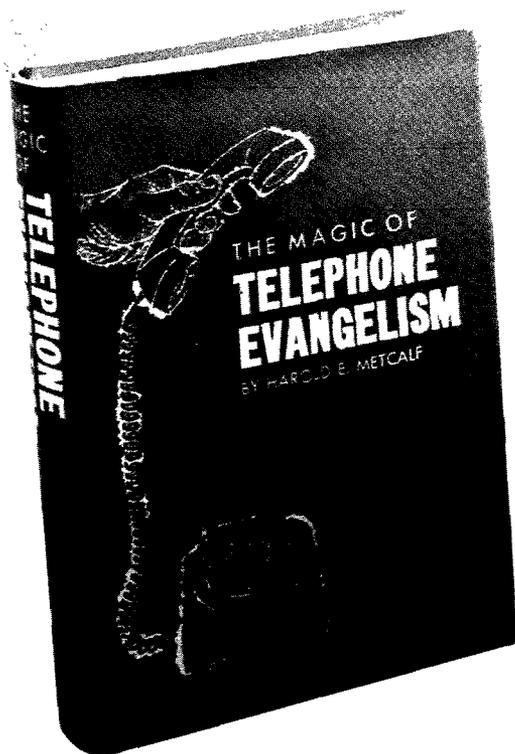
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