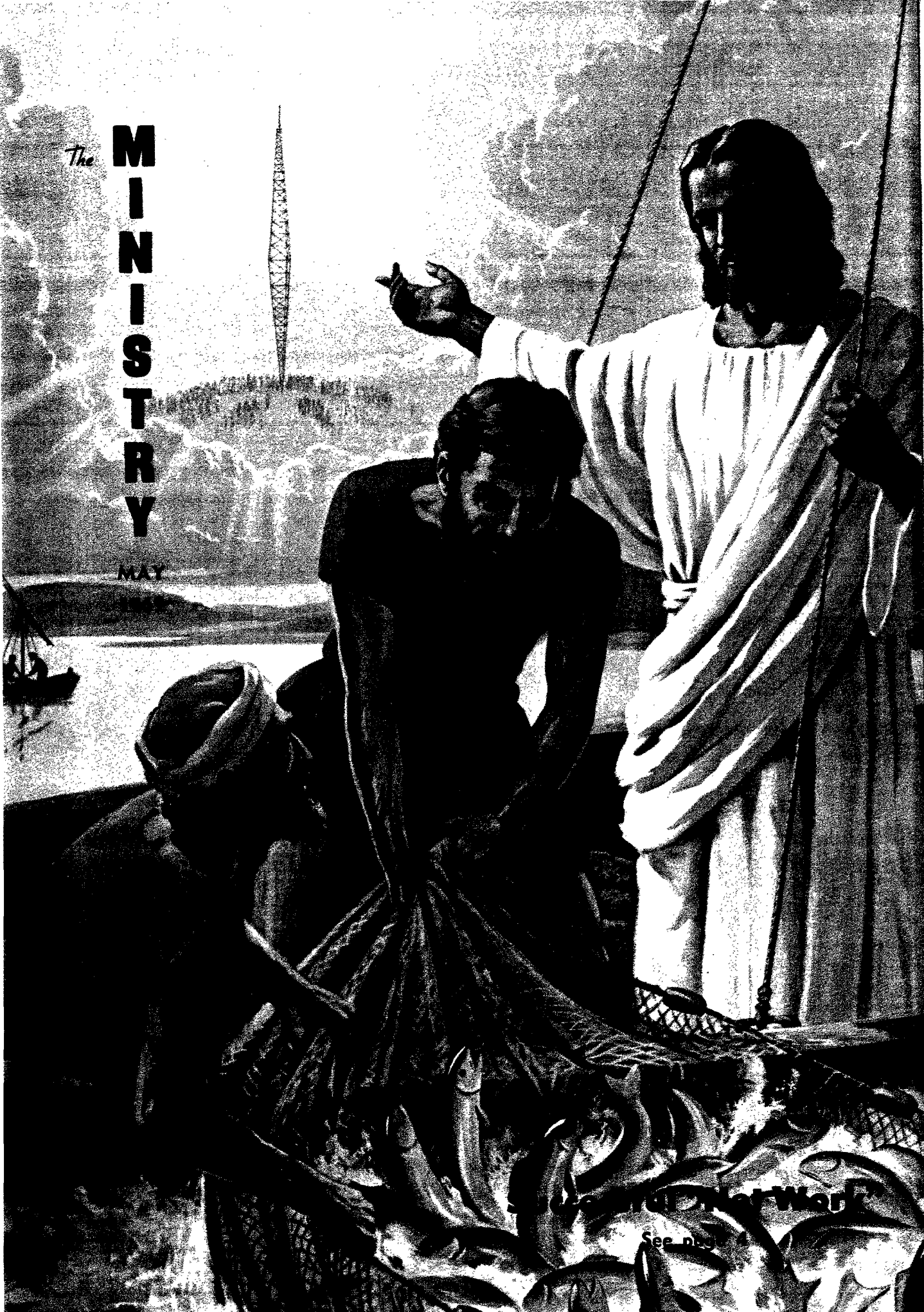


*The* **MINISTRY**

MAY



**General Net Work**  
See page 4

# *Fishers of Men*

**JAMES J. AITKEN**

Radio and TV Secretary, General Conference

I once watched a trawler sweep by a rocky coast, dredging up a mighty catch from the depths of the seas. On the shore a lonely fisherman baited his hook and let it down into the same water. With eagerness and satisfaction he too was hauling in fish.

Rejoice with the Voice of Prophecy and Faith for Today as they spread out their vast nets. Then take your own net, your own broadcast, and let it down into the water. God will help you add your catch to the growing throng of souls.

Seventh-day Adventist radio and television reach people where they are. This is evangelism par excellence. Through them we may yet throw the net around the ever-expanding population of the world.

How wide can we throw the net? In North America alone more than seven thousand commercial radio and television stations strive to capture an audience. At some time during this week, 96 per cent of the population will tune to one of these stations for at least one hour.

All our efforts will be of no avail if God's men do not reach the multitude with the message. As we broadcast more and more, the multitudes will bear and God's chosen ones will be gathered out. What a wonderful privilege to know the truth you have accepted Christ. Take the modern electronic miracles and use them to the glory of God's kingdom and be fishers of men.



# The MINISTRY

Official Organ of the General Conference  
Ministerial Association. Serving the Ministry  
of the Seventh-day Adventist Church

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**S**TEPPING through the foam of the shore-break on the beach at Kovalam in South India, I looked to my right and saw about a hundred men struggling with something in the surf. What was it? Divided into two groups, they were hauling in an extremely long seine net.

My mind went back to childhood when I too had rowed the net out through the beating waves and then joined my father and brother as we dragged it in. Not until the last moments could you know what had been caught in the net. Every haul felt heavy, but sometimes the net was empty and sometimes loaded with hundreds of fish.

It was this way for the Indian fishermen. Excitedly they gathered around their catch. Eagerly they divided it among themselves. Then I saw them carefully folding the net as they prepared for a second sweep of the ocean shelf.

Jesus said, "Follow me, and I will make you fishers of men." What the church needs more than anything else is successful net work. The opportunities for gathering a great harvest of souls are greater today than ever before.

Consider the net that we spread through radio and television alone. Crisscrossing the airwaves of the nations are more than three thousand programs each week. True, this does not equal what we should be doing. We only touch the fringes of opportunities. But the efforts are considerable in relation to our means and in comparison with other churches.

Think of H. M. S. Richards and his son, of William A. Fagal, and George E. Vandeman, of our overseas and foreign-language broadcasts. Think of the vast expenditures of money in these programs. Think of what you are doing or would like to do. Sure, we need a bigger, stronger, larger net; but even more than this, we need someone to haul in the gospel net successfully, producing a great catch of souls from the net work of our programming.

### **The Secret of Success**

"We were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . For labouring day and night, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (1 Thess. 2:9).

# Successful

## "NET WORK"

**WALTER R. L. SCRAGG**

*Associate Secretary  
Radio-TV Department, General Conference*

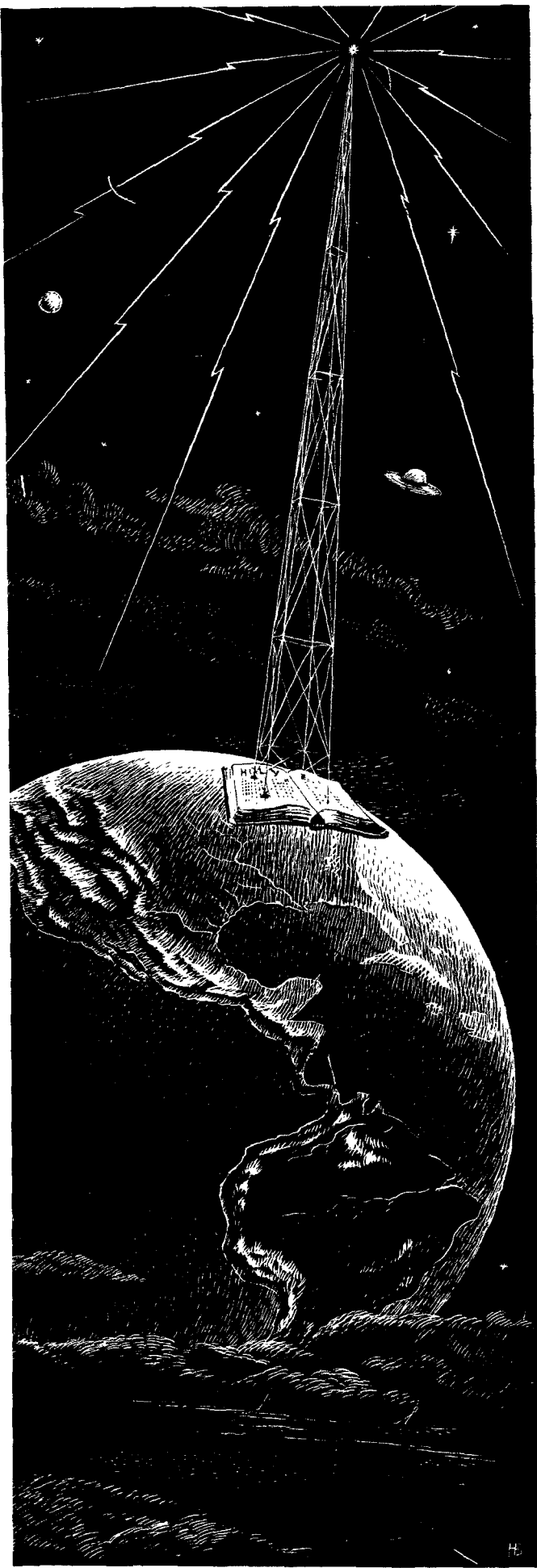
Commit yourself *personally* to a soul-winning program for individuals. "Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts."—*Testimonies*, vol. 9, p. 41.

Fortunately our church has been largely protected from the errors that trap so many broadcasters and preachers. All too often they feel that preaching the Word suffices. If this were true, then we could quickly finish the work of God by public preaching and broadcasting. But we believe that man must make an individual, personal decision.

The work of the local broadcaster is not done when he has read his script. The Voice of Prophecy and Faith for Today would touch few lives were it not for the faithful work of follow-up done by pastors and laymen. "In *our work*, individual effort will accomplish much more than can be estimated. It is for the want of this that souls are perishing."—*Gospel Workers*, p. 184. (*Italics supplied.*)

### **The Local Pastor and the National Broadcast**

Wise use of existing programs of superb technical quality and formidable prestige can add greatly to a pastor's soul-winning program. Not only can our syndicated national broadcasts provide you with grade



A interests but you can yourself enrich and increase the results from these programs. Here are some of the ways you can work to win more souls.

1. *A continuous Bible correspondence course enrollment program.* Nothing in the missionary calendar for your church should stand in the way of regular concerted drives for applications to these courses. While you sleep, while your other programs are coming and going, the mailman is your evangelist. The same territory can be worked year after year, always with productive results, because of the changing population and their differing personal circumstances.

2. *Audience building.* All our national broadcasts have attractive materials available for newspaper and member distribution that will increase audiences.

3. *Reaping crusades.* Any area where Faith for Today or the Voice of Prophecy has been on the air for some time is ripe for a reaping crusade. Both these programs and It Is Written have specialized kits available for planning reaping.

#### **Making a Local Broadcast Soul Winning**

Match your offers and follow-up with the type of broadcast you are making. Thus VOP's Faith Course matches the style of the Voice of Prophecy. Joe Crews's Amazing Facts Bible Course matches the Amazing Facts broadcast. Every really successful follow-up program works this way, perhaps not consciously, but none the less effectively.

Here are some local radio formats with possible follow-up techniques:

1. *Five-minute daily newscast and comment* based on the Public Relations Bureau's *On the Air* (ten dollars a year for weekly issue from the General Conference). Follow-up should be relevant and topical. A. S. Maxwell booklets, G. E. Vandeman booklets, or a mimeographed news comment sheet. These interests should be contacted in the home or brought to a public meeting when interest is sufficiently established.

2. *Fifteen-minute broadcast* of doctrinal or devotional style. Follow up with regular Bible course or with Gift Bible lessons. Book offers possibly will attract mail if adequately advertized.

3. *Bible-marking broadcasts*—use of the gift-Bible lessons in a Bible-marking series is a most effective way of arousing and sustaining an interest. This can be followed

up either in the home by laymen or in a public campaign.

### Plan Carefully

Much could be said about producing a broadcast for radio or television. We recommend the new book *So You're Going on the Air*, from the General Conference Radio-Television Department, for all current and prospective broadcasters. Here are some pointers that will help make your broadcast successful evangelistically:

1. *Select your audience.* Think about whom you want to talk to, then choose the station, the messages, and the format that will appeal to them. Too much religious broadcasting is haphazard—hoping that it will appeal to everyone. This seldom happens—if you do not select an audience you may never develop one!

2. *Seek professional advice* on station availabilities, time slots, format, production. Unless you are trained in broadcasting you may fall into one of many traps for the ignorant and unwary.

3. *Build publicity* for your release. Your station will give you free advance spots. Use newspaper advertisements, handbills, telephone contacts, to feature your broadcast.

4. *Set a schedule.* Plan not only your broadcasts but your offers over at least a six-month period. Project the time and method of your follow-up. Know where you are going and why you are going there.

5. *Use your church members* in all phases of your planning and programming. Visiting, publicity, much of the routine work that goes with a broadcast can be done by our faithful laymen.

6. *Keep touch with audience.* All successful religious broadcasters owe their success as much to their faithful building of a mailing list and frequent contact with the people who listen as to anything else.

7. *Stay professional.* Music, scripting, speaking, production, should come as close as you can possibly make them to complete professionalism.

### The Broadcast Interest

What kind of person will respond to an invitation to telephone for a book or write for a Bible course? Who will send in a prayer request or ask for a copy of your sermon?

Listeners who respond to religious broadcasts have certain characteristics.

They are careful, attentive listeners to radio or television.

You have met a need through your message or you promise an answer to a need in your free offer.

The potential interests are probably people who stay at home and find their entertainment through radio or television.

Many will have suffered some personal loss, or problem, making them receptive to your message.

Remembering who these people are, why they listened, will make your follow-up more effective. Of all people they are most effectively followed up in the home. Even radio and television personalities know that getting their listeners to come and meet them is not easy. All sorts of gimmicks are used by commercial stars. Religious leaders rely on very heavy advertising.

Do not expect them to rush to the Adventist church or a hall to meet you, the "star" of Winds of Prophecy or whatever you call your program. Without strong advertising programs and intensive organization of church members our national speakers find it almost impossible to attract the thousands of listeners they know are out there. Go out and find these people.

This applies as much to the names received from Voice of Prophecy and Faith for Today as it does to other broadcast interests. You have not dealt faithfully with these people if you invite them only to your Week of Prayer meetings or a Fordyce Detamore reaping campaign. Do this. But do more. Meet the people in their homes—not just once, but over a period of weeks. Then they may come to your meetings, and they may not. Perhaps the only way you will win them will be through persistent, faithful Bible studies in the home.

Don't expect too much. Just as an evangelist has to go over and over truths of doctrine, so you will have to explain what these people have heard on the program or read in the Bible lessons.

"This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Evangelism*, p. 431. "It is not preaching that is the most important; it is house-to-house work, reasoning from the Word, explaining the Word. It is those workers who follow the methods that Christ followed who will win souls for their hire."—*Gospel Workers*, p. 468.

# The Local Broadcast

H. M. S. RICHARDS

*Director, Voice of Prophecy*



**A** LEADING Methodist Church official in Indiana declared a year or so ago that the Methodist Church in North America needed about three thousand new ministers every year, but that only a little more than a thousand were leaving the seminaries each year to take positions in the church, and that out of this number some six hundred asked for clerical jobs or some sort of work that did not entail preaching. Hundreds of churches every year must go without pastors, and the number is increasing daily.

A similar trend is under way in many other churches. Thousands of people every month are joining the multitudes of the unchurched or rather of those who cannot hear the Word of God preached in their own churches. So the need of preaching is increasing tremendously in this part of the world.

How many of our ministers are working in towns and cities where they have access to the local radio station? Is it not high time for action? In fact, has not the need for more preaching reached a state of emer-

gency? Do we not need to reach the thousands, the hundreds of thousands, and the millions with the gospel? Therefore, should not every minister who has any opportunity get on the radio at least once a week? Even some of the smaller stations may cover large cities pretty well, and people usually listen to their local stations more than they do the stations coming in from far away. Sometimes the pastor can get a little free time. It is not as easy as it once was, but he can usually get some time—half an hour or fifteen minutes once a week.

I certainly do not urge the local pastor to start a correspondence school; I think it is too much for him. The first thing he knows, all he will be doing will be carrying on a local radio program. Looking after the onerous job of correcting lessons will be taking up time that ought to be used in his pastoral and evangelistic work. He would do better to enroll people in the courses offered by Faith for Today, Voice of Prophecy, or some other correspondence school.

My idea is that the pastor will seek first to give the gospel message to the people in

his area. Very few, comparatively, will come to his church; but his voice can reach hundreds or even thousands more. He does not need a great deal of music or actually any music at all. People want to hear talk today. A fifteen-minute program will have practically as much time for a Bible study or a sermon, if no music is used, as a half-hour program with music. Better still, a local man might try to get on daily for just five minutes each day. This will do more to build up the church in the neighborhood, indoctrinate the people, and keep the message continually before them, than a half hour once a week or even twice a week.

### The Five-Minute Program

The pastor of the local church to which I belong is on the air five minutes every day, early in the morning just before the news, and he is really keeping our church full of visitors. It's the best advertisement the church has. Different families support the broadcast from week to week. The cost is low. Nothing is advertised except the name of the speaker, the name of the church, and the time of the services, with an earnest invitation for all to come. Wouldn't it be wonderful if we could have five hundred Seventh-day Adventist ministers over North America on the air five minutes every day? The very best time for radio, as we all know, is around breakfast time in the morning. The next best is about 11:30 to 1:30 and the next is from 5:00 to 7:00 in the evening. A week's five-minute program of this nature can be put on tape Monday morning. The minister can then go about his work while the radio is sending out his voice every day. He would have no more recording to do until the week was up.

Those who have had little or no experience of this kind can now secure the new book *So You're Going on the Air*, authored by Pastor Orville Iversen, of the Audio-Visual Department of the General Conference. This book is full of good suggestions and explanations of how such work may be carried on. How wonderful it would be if the air about us could be filled night and day with the voices of our ministers talking about Jesus and preaching the gospel of salvation in view of our Lord's second coming. This would help fill the churches, acquaint the people with the message and the work, and above all, proclaim the glorious saving

power of the everlasting gospel, thus fulfilling the prophecy of Revelation 14.

Over and over we hear the statement made that we are coming into a dark time, a dark age, a dark day spiritually. Isn't it better to light a candle than to condemn the night?

---

## One of Many Causes of Cancer

"Evidence that cancer is a disease of DNA (deoxyribonucleic acid) and its immediate products is spotty and circumstantial, but many scientists are now convinced that it is," states a recently published report, *Genetics and Cancer*, by the Sloan-Kettering Institute for Cancer Research in New York.

DNA, the "instruction book of life," inherited from parents, is a chemical material subject to the known laws of physics and chemistry. It is the DNA that carries the information of heredity. Thus it is that one may inherit a chromosome pattern that may induce the growth of cancer cells under favorable conditions.

All varieties of cancer have at least two things in common: these malignant cells grow in an abnormal or uncontrolled fashion; and factors that can cause this "out of control" growth are passed on from one generation to the next. Chemicals, radiation, and viruses all subtly alter a cell's DNA, and each can give rise to cancers, it was stated.

The Sloan-Kettering report helps provide at least one explanation why some who have been strict vegetarians for years can be afflicted with cancer without apparent cause.

This finding should come as no surprise to those who are familiar with Ellen G. White's counsel that "cancers . . . are largely caused by meat eating." Those who eat flesh "plant the seeds of disease" that are carried until the system is run down, then the meat eater falls prey to cancer and other maladies.

F. W. Edwardy  
Editor, *Today's Food*

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## Religion in the Home Theme at Mormon Meeting

Great stress was laid on the importance of family life and religion in the home by speakers at the semiannual Mormon conference held in Salt Lake City. "The home is the center, the bulwark, of true civilization," according to Alvin R. Dyer, a member of the First Presidency of the Church of Jesus Christ of Latter-day Saints. He told the Relief Society (women members of the church) that the "greatest trust that can come to a man and woman is placing in their keeping the well-being and training of a spirit child of God for which they have provided a physical body."





*Workers who attended the Trans-Tasman Ministerial Association institute held at Avondale College.*

# The Half Has Never Been Told

**N. R. DOWER**

*Secretary, Ministerial Association, General Conference*

**O**H, IT is wonderful, it is marvelous and wonderful what Jesus has done for this soul of mine. The half has never been told!"

These were the words of a hymn sung in beautiful harmony by the workers of the Bismarck-Solomon Union Mission as we gathered for our ministerial institute at Jones Missionary College. They seemed to me to express the wonder of the saving and transforming power of the gospel, as well as the steady and encouraging progress of the work as I saw it throughout the entire Australasian Division.

It was a tremendous privilege to visit the various fields of this division and become acquainted with the work and workers and many of our dear people there. What one sees and hears brings courage and conviction to the heart and with it the assurance that the Lord is about to do some mighty things with and for His people. My courage was never stronger, and

my faith in the ultimate triumph of God's work was never brighter.

Upon my arrival in Sydney I was privileged to begin a period of association with Pastor George Burnside that was both a blessing and a challenge. For the next nine weeks, with but very few breaks, we were together in the various institutes that were conducted. My admiration for this dynamic evangelist and ministerial secretary is great, and it was a real privilege to see him at work and to spend time in prayer with and for each other as we sought to bring help and inspiration to the workers of the various union fields.

My first privilege was to have a part in the graduation exercises at Avondale College, and it was a most inspiring experience. The location for this school was chosen by the Lord through Ellen G. White, and it is certainly giving a fine demonstration of what our educational institutions should be doing for God's cause all



*Ministers who participated in the council of evangelism at Avondale College.*

over the world. Of the one hundred graduates in the class of 1968, eighty of them were already assigned posts of duty in the organized work, and others were expected to connect with the work as soon as openings developed. This is a remarkable achievement, and the leadership and staff should be commended on their dedication to the training of workers for the cause of God.

The following Tuesday evening we began our first ministerial institute in the division. This meeting was for the workers of the Trans-Tasman Union conference with the exception of the New Zealand workers. We met at Avondale College. The group was about a hundred strong, and a finer group of men one could hardly wish to meet. They were alert, dedicated, and eager to fit into God's plan for His work in this climactic time. The response to the call for genuine revival and reformation was wholehearted and set the pace for all the other institutes that were held throughout the division.

The spirit of prayer and fellowship, the desire to be right with God and to have nothing separating them from one another, and their earnest prayers for the power of Pentecost—all these were clear indications that the Spirit of God was at work among us. By the grace of God these workers are determined to prepare a people for the coming of the Lord and to engage in earnest and continuing evangelism until this work is done. The practical counsel and guidance given by Pastor Burnside was much appreciated as were the devotional studies and other meetings conducted by W. J. Richards, the union president, and the conference presidents. Here, as at the other meetings, the presence and fellow-

ship of the conference administrators was most encouraging. We were especially privileged to have W. R. Beach, the secretary of the General Conference, with us for a day, and all were benefited by his practical counsel.

K. E. Williamson, publishing secretary for the North New South Wales conference, spoke for all when he expressed his response to God's call:

#### **To Him Alone**

To Him alone I yield my heart;  
No other power will share that throne;  
Soul, body, spirit, all are Thine.  
Come in, dear Lord, and reign alone.

In Him alone I find the peace  
For which my soul and spirit long;  
His precious blood alone can cleanse  
My sinful heart from all its wrong.

By Him alone I shall be led,  
As step by step my life He guides.  
How can I fall, or go astray,  
While in my heart His Spirit abides.

For Him alone I henceforth live;  
My will is yielded to my Lord;  
The purpose of my life from now—  
The preaching of His blessed Word.

With Him alone I journey on,  
To reach that blessed, golden shore.  
Then share the glory now prepared  
For those who live forevermore.

Following this meeting it was my privilege to speak at the Greater Sydney camp meeting. C. D. Judd, president, was in charge and is doing very strong work in this populous field. The challenge of Sydney is a great one, as indeed are the challenges that we face in all the large cities of the world. Sydney is spread out over a

vast area, and the population is well beyond the 2.5 million figure. We have several fine pastor-evangelists in this city and its surrounding communities, and they are having good success in their soul-winning.

Our second institute was in Perth at our campground outside the city. Perth has a charm all its own, and it was a privilege to spend a couple of hours upon arrival seeing a few of the points of interest. Perth is the city of lights and is remembered especially for the lights that were turned on when our first astronauts orbited the earth.

Our institute here was another blessed experience. About thirty workers from the West Australia Conference were present and eagerly responded to the challenge presented to them. The earnestness of prayer and consecration was outstanding, and it was again evident that the Spirit of God was at work among us. Pastor W. E. Rudge has a real burden on his heart for the work in this field and is giving strong leadership. A few of the wives were with us for the Sabbath, and it was a blessing to have them there. Again the call to revival and reformation and all-out evangelism was accepted with total dedication.

A special feature of the work in this conference is that which is being done by Pastor A. D. Vaughan for the aborigines. God is blessing in a wonderful way, and both the people and the government appreciate the efforts of this faithful worker and his churches. These have been the neglected people of Australia, and it is wonderful what God is doing among them.

Next in the schedule came the division council, and this was a time of rich blessing. L. C. Naden, president of the division, and his fellow officers had the program well organized, and it was amazing how much was done in the few days of this important meeting. I was impressed with the kind but steady and progressive leadership given by Pastor Naden. He has the confidence of his workers throughout the division.

Several things were impressed upon my mind at the time of this meeting. First was the encouragement that comes with the rapidity of expansion of the work in the mission fields of this division. The thrilling stories of the miracle-working power of the Lord and the dedication of the workers to the spread of the gospel brought new inspiration to our souls. The evening meetings in which the union presidents reported on their fields were high points of great interest. By visions and dreams God is awakening the people of these mission fields to the claims of the gospel.

From the report given by F. T. Maberly, secretary of the division, we gleaned the following information: "This division is one of colorful contrasts. Its climatic conditions range from the steamy jungles of Mussau, near the equator, to the icy alps of South New Zealand. It is multiracial, for within its borders is a fascinating variety of peoples.

"Our missionaries have carried the 'everlasting gospel' as a witness to 'every nation, and kindred, and tongue, and people' within our territory. We now have mem-



*The group in attendance at the West Australia institute near Perth.*

bers in 110 different language groups in our division. We have believers among all the various races: Polynesians of Tahiti, Samoa, Cook Islands, Tonga, and New Zealand; the Melanesians of Fiji, New Hebrides, New Caledonia, Solomon Islands, and New Guinea; the Papuans of Southern New Guinea; the Micronesians of Western Islands; the aborigines of Australia; the Caucasians—English, Polish, Russian, Yugoslav, in Australia and New Zealand; the Chinese in Sydney.

“Of the 17.5 million population in the territory of our division, 14 million are Caucasians living in Australia and New Zealand, the home base; and 3.5 million are Pacific Islanders in the mission fields.

“The ratio of church members to population is as follows:

|                |          |
|----------------|----------|
| Mission field: | 1 in 80  |
| Home field:    | 1 in 370 |
| Division:      | 1 in 214 |

“This is the highest density of Adventists to population in all the divisions of the world.”

And what a thrill it is to know that in the year 1968 more than 6,000 precious souls were baptized into this message in this division, thus putting them well over the three-quarter mark in reaching their goal of 20,000 for the four years between General Conference sessions.

I was greatly impressed with the expansiveness and financial strength of the Sanitarium Health Foods. It was my privilege to see several of these plants, and they are a real credit to our cause. I was amazed as I discovered that nearly 1 million U.S. dollars, or 890,000 Australian dollars, were given to the division by the industry for the 1969 budget. This is a remarkable contribution and represents the spirit of service and sacrifice that is evident on the part of the personnel in these health-food factories.

L. L. Butler, the newly elected treasurer of the division, gave good evidence of his leadership ability and should make an outstanding contribution. In fact, all the officers impressed me with their ability and their eagerness to serve with total dedication the cause of God, which they love. This might also be said of the departmental leaders in the division office. This is especially noteworthy when we recall how many of the brethren from that division were called

*(Continued on page 46)*

# VOP TEAM Welcomed in the Far East

**F. M. ARROGANTE**

*Lay Activities, S.S., and P.R. Secretary  
Central Philippine Union*

**F**OR many years the personal appearance of the Voice of Prophecy team has been a dream in the hearts of more than 210,000 Seventh-day Adventist believers in the Far Eastern Division. In the months of October, November, and December, 1968, the dream became a reality.

The team, headed by H. M. S. Richards, Jr., was given a tumultuous welcome in the more than twenty-five capital cities in the Far East. In the Philippines, where we have more than 110,000 believers, the reception given everywhere was considered a special pleasure and privilege. In the cities of Iloilo, Bacolod, and Cebu in Central Philippines the traffic division of their police departments, the communications media, and the public in general offered excellent cooperation.

Sponsored by the radio-TV department of the Far Eastern Division, the tour was led by R. C. Williams, the secretary of that department. Opening the way and clearing all communications media—the press, radio, and television—and contacting public officials, was Don Roth, public-relations secretary of the Far Eastern Division. Elder Roth has his right-hand men in every field coordinating local mass-media responsibilities.

The King's business requires haste. It claims priority above all else. Traffic officers cleared the traffic for the fast, heavy sched-



*The VOP group were accorded a wonderful welcome everywhere.*

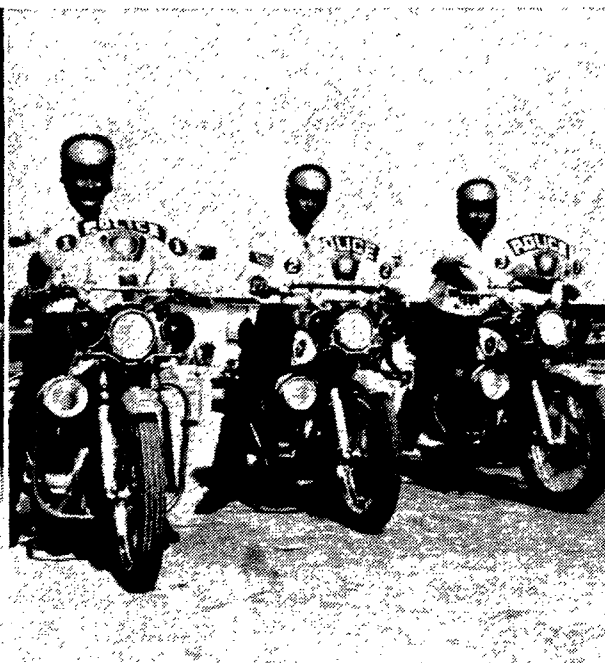
ule of the Voice of Prophecy broadcasters on their way to meet their press and radio interviews, television appearances, church and public appointments. It was very interesting to notice the thousands of men and women and vehicles giving way for the passage of the Voice of Prophecy entourage. Red-light signals and traffic guides and regulations bowed to give special concessions because the King's Heralds were coming to town.

A "time out" for the quartet was interesting. This was at the Iloilo City airport, Thursday morning, November 7. At exactly eight-twenty the flight for Bacolod was called. All passengers hurried to the plane. All were ready for take-off. But Elder Richards and the King's Heralds were still in the terminal building. They were giving the message in song. And the

people, hundreds of them, were eagerly and intently listening. The message had greater priority than the plane schedule.

The Voice of Prophecy's visit sparked unusual interest. The people jammed every church, sanctuary, or civic hall where a meeting was being held. Their mighty influence was beyond description. Since their appearance many quartets have developed. It's marvelous! The King's Heralds quartet—Philippine brand—can now be heard everywhere among Philippine churches.

We are very happy for the ministry of the radio-TV department. Thousands have been baptized into the fellowship of the Advent faith through its effective ministry. And how many millions of souls will be seen in the mansions of God, nobody will really know until the books of heaven will be opened before the eyes of the redeemed.



*Flowers for H. M. S. Richards, Jr., in Cebu City.*

*Government motorized traffic officers headed the VOP motorcades in quite a number of the cities.*

# Strengthening Soul Winning Through *Faith for Today* TV Evangelism

FRANKLIN W. HUDGINS

*Station Relations Director, Faith for Today*

**F**AITH FOR TODAY'S station coverage stands at an all-time high—280 stations in North America and nine overseas countries (Bermuda, Guam, Korea, Liberia, Nigeria, Puerto Rico, the Philippines, Trinidad, and the Virgin Islands). They feature Faith for Today with its weekly gospel message. Types of programming include interview feature, song program, illustrated sermon, travelogue, and true-to-life situations.

Frequently pastors write to our office asking what they can do to help in getting Faith for Today on the air.

In the early days of the program's history the pastor frequently was used as a contact man. Indeed, for a time the telecast had no station-relations director. Today the picture is changed. Instead of the pastor's going from station to station in his city or district, the plan is for the station-relations director from the national headquarters to make the contact.

Often program directors react to a visit from the local pastor as a "pressure type" approach. Accordingly their resistance is up and they oftentimes will balk at televising Faith for Today when, if approached otherwise, they might be willing to air the telecast.

## What the Pastor Can Do

However, there is still a great deal that the local pastor can do in enabling Faith for Today to maintain its outreach. Obviously it would be impossible for the telecast to function effectively without the cooperation of the local pastor. The more than 13,000 baptisms that have taken place

through the ministry of Faith for Today are traceable in large measure to the loyal cooperation of pastors across North America and around the world.

Let's take a look, then, at some of the things that you as a pastor can do in strengthening the outreach of Faith for Today. First of all you can maintain an attractive church building. An unpainted church on the wrong side of the tracks will give its own testimonial—in the wrong way. And when the program director learns that Faith for Today is a Seventh-day Adventist-sponsored program (this information is carried with every telecast), he will immediately associate it with the unkempt church and the run-down building he has noticed.

The pastor can perform an invaluable service in enlisting his members to write periodically to the station. Definitely to be discouraged is a mass writing of letters or post cards. This is regarded as a pressure effort. Rather, invite your members to write on the occasion of a birthday or anniversary. This will remind them to write regarding Faith for Today annually. When they correspond they can mention their appreciation for the telecast and the gratitude that they feel to the station for carrying it as a public service.

The pastor can be invaluable in utilizing Faith for Today's booster kit program, which was initiated two years ago. This is a packet of materials that can be used in securing Bible-school enrollments and enlisting friends and neighbors to view the program. Booster kits can be obtained from Faith for Today at no charge. Then with an

organized church membership it will be possible to make excellent contacts for the telecast and enroll many in the Bible course. All of which constitutes a good seed-sowing program that will result in soul winning.

The pastor has an unusual opportunity in inviting the program director or other station officials to visit the church and discuss religious television. Actually, even if Faith for Today is not mentioned, a great deal of good will be done. The speaker can point to what religious television is accomplishing. And in his thinking he will evaluate the Seventh-day Adventist Church as being perceptive; aware of the importance of television in religious communication today.

Nothing is to be taken for granted when it comes to public-service time. A program director in Minnesota mentioned that when Faith for Today was taken off the air no one wrote in to object. The dropping of another religious telecast, however, brought many responses. Accordingly, merely because a program is on the air is no reason to relax. The pastor can fulfill a unique role in organizing his church members to respond to the telecast and encourage station directors to keep it on the air. Competition for TV station time is intense. It is being sought constantly by many different secular and religious organizations.

Indirectly the pastor can make a contribution to Faith for Today's popularity by taking an active part in the local ministerial association. If he builds a good image there for the church, this frequently will help. Often program directors say, "If the local ministerial association will endorse or at least accede to the showing of your program we will be glad to put it on the air."

In Albuquerque, New Mexico, recently, the program director went so far as to say, "I like your program. I believe it makes a valuable contribution. If it clears the local ministerial association we will plan to run it weekly." Fortunately there was an excellent relationship between the Seventh-day Adventist church and the community. The pastor was an active member of the local ministerial association. When the previewing was done a favorable report was given.

The fact that people know you and recognize you as a force for good in the community is helpful. For a national telecast such as Faith for Today, this can be invaluable.

In Zanesville, Ohio, a few years ago sta-

tion officials sat around a conference table discussing plans for dropping Faith for Today. As they did so they recalled that many letters and telephone calls had routinely come throughout the year from those who enjoyed the telecast. As a result of this alone, they determined to continue the program.

In Canada valuable air time was given one of our pastors simply because of a good relationship built up through Faith for Today.

In the far West a program director who was also in charge of radio broadcasting gave radio public-service time in addition to television just because of the popularity of the Faith for Today telecast.

Some pastors have told us that they have been featured on a local religious television program because the name Seventh-day Adventist has become familiar to the program director through Faith for Today. Oftentimes we are not too well known. Consequently, anything that is done to place Adventism in a favorable light is all to the good.

A pastor should always remember the anniversary date of the television station that features Faith for Today. Here is an opportunity for helping to put the church in a favorable light. A lovely gift of flowers can be taken to the station with a Faith for Today card. Or perhaps a birthday cake can be presented. Such gifts have been featured on the TV station's newscasts. This has helped to build the viewing audience.

You may know of a station interested in Faith for Today. Possibly a program director with whom you have developed a friendship has mentioned his interest in televising a good religious program. If this is the case please contact the station-relations department of Faith for Today immediately. Your communication should be addressed to Franklin W. Hudgins, Faith for Today, 200 Stonehinge Lane, Carle Place, New York 11514. From national headquarters an audition print will be sent immediately and follow-up work will be done. In this way the groundwork can be laid for another station's featuring Faith for Today.

Certainly God has blessed in the Faith for Today ministry. The program began with one station in New York—WABC—eighteen years ago. It has grown mightily

*(Continued on page 42)*

# Spirit of Prophecy Day

R. R. FRAME

Secretary

General Conference Spirit of Prophecy Committee

**W**HEN the year 1968 slipped into eternity religious and political writers began to reflect on a year that brought heart-break and sorrow on both the home front and the international scene. Editors and authors analyzed the Vietnam war and the Nigerian situation. Student power, church and race, hunger and poverty, were by-lines for articles and comment. Men sought solutions for divisive issues, but few came up with any stimulating proposals. So many conceded that the only worth-while accomplishment in a year of anguish was the fantastic translunar flight of *Apollo 8*.

So it has been year after year. Man has tried to analyze the sad failures and catastrophies of the past, always hoping that a new day, a new month, a new year, would produce the answers he so earnestly desires.

To Seventh-day Adventists the day-to-day happenings of the sixties should not come as any surprise, for we claim to be students of the Word of God, which is backed by the Spirit of Prophecy. We recognize that developments around us are but portents of the second advent of Christ.

Undoubtedly one of the greatest blessings that has come to the Advent Movement is the gift of the Spirit of Prophecy. This gift leads us into a deeper love for the Word of God and a clearer understanding of the days in which we live. As has been said so many times, the Spirit of Prophecy

writings are not an addition to the Bible, but rather a means used by God to lead us to the Bible. Eternity alone will reveal the great value of the Spirit of Prophecy to the church. As a result of the gift, the recipients have had opportunity to come under a steadying divine influence and have been steered down a middle road that travels through a troubled world.

In the beginnings of the movement men and women came from different religious persuasions with a variety of ideas and beliefs. Of those early days Ellen G. White wrote as follows:

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father [Stephen] Pierce, Elder [Hiram] Edson, and others . . . after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.—*Selected Messages*, book 1, pp. 206, 207.

If the counsel of the servant of the Lord was of value to the pioneers, how much more should the *Testimonies* and other Spirit of Prophecy writings be of benefit to the church today. By adhering to the counsel of the Spirit of Prophecy, ministers and laity alike can avoid the spiritual dangers of this generation and meet the challenges of an age that has been described as "decadent." If this church is to triumph and its members be found in glory land at the end of time, we need to study even more diligently the Word of God and the Spirit of Prophecy. The Bible is timeless, and its message just as fresh as the news of the daily newspaper. Likewise, the Spirit of Prophecy writings are just as pertinent to our day as when first penned.

Nevertheless, some are led to state that



Ellen White's writings are out of date, that they were given many years ago and applied to earlier decades. Let Mrs. White herself answer:

Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days.—*Ibid.*, p. 41.

Then there are those who hesitate to accept the writings of Ellen G. White as inspired messages. Such are usually unqualified to pass judgment, because of a lack of real knowledge concerning the gift. Many of these have not read the writings, nor do they understand the topics presented. In this connection we would quote Letter 292, written by Mrs. White in 1907:

I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance.

These are strong and challenging words. Every church member should search his own heart and discover whether he is guilty of rejecting the light because of the lack of study of the *Testimonies*. We are the people "upon whom the ends of the world are come," and how important it is that there be the appropriate depth of study, that we not fall by the wayside. We need to be reminded that "Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Prov. 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—*Selected Messages*, book 2, p. 78.

So long as we remember God's leading hand in the past we have nothing to fear. It is only as men and women turn their backs on the gift to the church and consider it outmoded that they are placed in difficult situations. As one loses confidence in the Spirit of Prophecy he also loses interest in

the Bible and places himself on Satan's ground.

As a member of the church in the Washington, D.C., area, I have had the privilege of attending a pilot program of the Testimony Countdown classes. A report of this activity has already appeared in this journal. It has been inspiring to witness overflow audiences studying the *Testimonies* and eagerly drinking in the instruction night by night. Seldom have church leaders looked upon such a stimulating and encouraging scene. This is an indication of the recognition by a large group of church members of the value of the counsel given through the *Testimonies* to this church. May the spirit of the Testimony Countdown program sweep across the nation and through the world field, thus strengthening the spiritual life of God's people.

At the 1968 Autumn Council of the General Conference Committee, the brethren assembled saw fit once again to point the flock to the importance of the Spirit of Prophecy. One recommendation recorded at the council reads in part as follows:

WHEREAS, The church is at the threshold of earth's closing events, adequate preparation for which demands of all its members, confidence in the Spirit of Prophecy and an intimate acquaintance with its messages,

*We recommend*, 1. That we continue to encourage Seventh-day Adventists throughout the world to possess and thoughtfully read available Spirit of Prophecy books.

2. That churches be led by their pastors in systematic study of these books, not overlooking the advantage of selecting those for which study guides are provided.—G.C. Minutes, p. 1253, 1968.

The stimulus given by this action must be ongoing and not limited to a given period. Publishing houses have been asked to provide Spirit of Prophecy volumes at a discount rate, and plans are also under way to increase the circulation of the inspired volumes in overseas fields, both in English-speaking lands and where the books must be translated into other languages.

Spirit of Prophecy Day is scheduled for May 17, 1969, and comes but once a year. Let us not limit Spirit of Prophecy emphasis to but one Sabbath each year, but let the ministry lead the membership into an appropriate study on May 17 that will be but a beginning of the more thorough study of the Scriptures and the Spirit of Prophecy so that all will have a complete understanding of God's will for His people as the last chapters of history are being written.

**O**NE very compact way of viewing our topic is to see it as having three distinct divisions: media, mass, and methods. But before analyzing these aspects of the whole, let's make certain that we have a general working definition of the subject. Mass communications means "the approximately simultaneous delivery of identical messages through mechanisms of high-speed reproduction and distribution to relatively large and undifferentiated numbers of people."<sup>1</sup> Mass communications is further a phenomenon distinctive to our age, for ours is the only era that has provided a society with conditions that make it possible—a highly developed technology and an urbanized literate population with great buying power and considerable leisure.

### Motion Pictures

The several media of mass communications are: Printed materials, such as books, magazines, and newspapers; movies; and the electronic wonders—radio and television. The movie industry has for decades proved its ability to attract, grasp, and mold the imagination of man, and it has been and still is a potent force and an effective weapon for training and opinion guidance in education, religion, economics, government, and even commercialized sports. While the church has made some use of the motion picture in evangelism, it is quite clear that the success of the screen in the many areas noted, as well as in others, should encourage serious study of its more extensive use by the church in soul winning. Because of the many problems of production, not the least of which is finance, there are not many movies available for the preaching of truths that are distinctly doctrinal. This means that the main value of movies in soul winning today is in helping to attract crowds and in aiding and reinforcing those more general doctrines and truths which they portray. Hopefully, the day will come when more positive and pointed evangelistic use will be given the screen. However, he who would "sow beside all waters" will not overlook the utilitarian values they presently possess.

### Newspapers

Another medium more utilitarian than direct is the printed news page. Like the sometimes-innocuous movie, these are readily available and relatively inexpensive. Total circulation of all daily newspapers in the United States in 1965 was

# The Use of *Mass Media* in SOUL WINNING

C. B. ROCK

*Associate Secretary, Ministerial Association  
Southern Union*

60,357,563. Total circulation of weeklies was 26,088,230. According to the Ayer directory of newspapers and periodicals, 1,763 daily, 561 Sunday, and 9,391 weekly newspapers are published in America. On a strictly religious note, the Roman Catholic Church alone in the same year published 142 newspapers and 386 magazines in North America. This ponderous avalanche of print is in itself, however, somewhat a hindrance for the purposes of soul winning as:

1. People are bombarded with so much print that they read little very well.
2. There is so much trivia in print that sober-minded citizens take it all very casually.
3. Many people buy the whole paper in order to read one particular section, such as the ads, the business section, et cetera.

However, the law of averages demands that printed advertisements and sermon synopsis do get read by some. The sheer volume of homes and hands into which print falls guarantees viewing, if but some-

times unintentionally, and therefore must be continued to be regarded as a means of attracting attention to meetings and giving capsule reports to the public.

### Radio

Books, another mass-communications product, are so obviously a conventional tool of soul winning that it hardly seems necessary to belabor the point of their value. What we do wish to emphasize, however, are the two primary instruments of evangelism or soul winning offered by the mass media. These are radio and television. If there is any doubt about the increasing popularity of radio in America, look at the pattern revealed by the following statistics.

*Radio Sets in Use*  
(In Millions of Units)

| Year | Auto Radios | Home Radios | Total Radios |
|------|-------------|-------------|--------------|
| 1950 | 18          | 81          | 99           |
| 1955 | 29          | 91          | 120          |
| 1960 | 40          | 98          | 138          |
| 1962 | 42.4        | 100.5       | 142.9        |

To establish further the pervasive influence of radio upon human thought and activity indicated by the above, let us remind you that this decade has given birth to the era of the transistor, a development of incalculable importance to gospel preaching in lands where electrical outlets are not readily available; and of no small import in industrialized countries where the transistor craze makes truth available on the lands of the seashore, as well as on the yacht at sea. And surprisingly enough, in a recent survey made by CBS it was found that 98.1 per cent of all people over 18 listen to the radio, and 71.1 per cent of these really listen rather than use it as a background while they do something else.<sup>2</sup>

### Television

Undoubtedly, however, the medium of mass communications with the greatest potential for effectiveness in soul winning is television. There are more than 150 million TV sets operating throughout the world, or one to about every 20 persons—man, woman, and child. About 65 million of these sets are in the United States, most States have four or more stations, and these many stations are viewed by some 55 million families. More Americans have television sets (92 per cent) than have telephones (79 per cent), vacuum cleaners (78 per cent), or automobiles (76 per cent).

Having identified the media, we must now answer the question "How much of the mass is susceptible to religious programming?" The Communication Research Project found that in New Haven, Connecticut, six out of every ten households regularly view a religious program on television or listen to one on the radio.<sup>3</sup> This New England study was confirmed by a more recent central Illinois sample, which revealed that 54 per cent of the households studied regularly viewed or listened to a religious broadcast. This is an amazing percentage when we remember that most religious broadcasting is done at other than prime viewing times. It is further significant to note that most listeners to or viewers of religious broadcasts are church affiliated or have some church background.<sup>4</sup> The prime audience for religious programming is made up of women between the ages of 25 and 55, probably owing to their number and availability, as well as to their interest in religion, which is considerably higher than that of men.

Helping to keep constant the homogeneity of this unit of the mass that tunes in to religious broadcasts is the hour at which religious broadcasting is made available, such as the traditional Sunday morning parade of religious fanfare. Sunday morning before twelve o'clock is in some respects, however, the worst of all times for radio or television, since most families are either in church, in bed, or outdoors. However, because of station policies, this is generally the best time available, and it is a fact that religious people who are near their radios or TV sets and who cannot get to church are accustomed to tuning in for a bit of religion on Sunday morning. The chart that follows shows the best hours for broadcasting.

*Prime Hours for TV Viewing in USA*

|                               | 1963<br>Percentage<br>TV Homes | 1964<br>Percentage<br>TV Homes | 1965<br>Percentage<br>TV Homes |
|-------------------------------|--------------------------------|--------------------------------|--------------------------------|
| 7:00 A.M.-12:00 noon          | 12.7                           | 13.5                           | 14.2                           |
| 12 noon-6:00 P.M.             | 24.8                           | 26.6                           | 26.9                           |
| 6:00 P.M.-1 A.M.              | 42.8                           | 44.0                           | 44.0                           |
| 7:00 A.M.-1 A.M.<br>(All day) | 28.5                           | 29.7                           | 30.0                           |

"There is virtually no viewing before 8 A.M. on weekdays, and use of sets falls off sharply at 11 P.M. No one so far has found enough audience to count on Sunday mornings, although it is fairly certain that children—but not teen-agers—watch then and

on Saturday mornings. Between 12 noon and 6 P.M. Sundays, 68 per cent of all homes are reported to have their sets on and to watch for long periods at a stretch."—*Religious Television*, p. 46.

Of course, there are two major hurdles to TV usage not usually found with radio: (1) finance and (2) station availability.

Most stations charge in four classifications: A, B, C, and D. Class A charges are for prime hours of viewing, and the others are decreasingly less popular hours. The best any local church can usually secure would be Class C, which covers Monday through Friday, 7:00 A.M. to 6:00 P.M., and Sunday from 7:00 A.M. to 6:30 P.M. A series of 12 to 26 broadcasts of 30-minute length may usually be secured at Class C rates for \$500 to \$1,200 per broadcast, and a similar series of 15 minutes from \$300 to \$600 per broadcast, depending, of course, upon the going rates in a particular locality. New stations and UHF stations are usually somewhat cheaper in their rates. It is obvious, however, that few churches have financial power to sustain a TV series of any length. Nevertheless, long-range planning by the local church combined with help from a parent organization will in many cases bring enough revenue to pay for a seasonal run of 12 to 15 weeks. It is a good plan, where it is possible, for several area churches to pool their resources in obtaining a broadcast.

### Television Time Availability

Money, however, is not always the biggest barrier. Availability is. In an effort to screen out undesirable religious programming, most city stations are happy to cooperate with the Radio and TV Department of the National Council of Churches in seeing to it that only those churches affiliated with its local departments are permitted on the air, and then in rotation, such as Baptists one week, Methodists the next, et cetera. Further, the local TV stations are quick to explain that through the national networks with which they are affiliated a balanced diet of Protestant, Catholic, and Jewish programming has already been arranged. Then in many cases (the larger the city the more likely the problem), time would appear unavailable altogether. Nevertheless, the following ideas may help those pastors who are interested:

1. Always meet with salesmen in your church office where they can see your sur-

roundings and know that yours is not a second-rate religious group.

2. Remember, the salesman can probably sell the station management better than you can (he makes a commission).

3. Plan or request time far ahead—six months or a year. This eliminates being turned down because of a crowded schedule.

4. Try to work hardest on new stations. They are usually eager for business.

5. Be willing to accept what may seem to be less-than-choice hours. If your program is impressive you will have an excellent chance of being changed.

As for program types, there are several formats available. The most effective are the lecture-demonstration type, the discussion type, and the interview type. One's own personality and talents should dictate which format will be utilized. What must be remembered in any case is that on both radio and TV a relaxed simple approach is desirable for the nonprofessional preacher, and that while people may be won to the program or to the speaker or even Christ over the air, they are won to the church in the home, in personal contact; and thus there must be some means—gifts offered, sermon requests, et cetera—of getting names from listeners and following up in private or group Bible studies.

What, then, can we conclude is the value of broadcasting in soul winning?

1. It will give exposure to the prejudiced persons who would never attend a service in a Seventh-day Adventist church but whose respect can be won on the air.

2. It allows us to reach behind the doors of apartment houses, where handbills and door-to-door visitation is impossible.

3. It catches the ear and eye of the masses which by the sheer weight of numbers will contain interested persons.

4. It builds good will and a climate of acceptance in the community.

5. It produces a continuous stream of contacts with the pastor, members, and Bible workers.

6. It gives the membership a point of pride and identification and aids in securing their help in missionary endeavor as they advertise the program and assist in delivering lessons to the persons contacted.

### REFERENCES

- <sup>1</sup> S. W. Head, *Broadcasting in America*, p. 77.
- <sup>2</sup> *Time Magazine*, November 24, 1967.
- <sup>3</sup> Parker, Bary, and Smythe, *The TV and Radio Audience and Religion*.
- <sup>4</sup> E. C. Parker, *Religious Television*, p. 47.



Sala's experience was not so easy. She too studied the God's Way lessons and made a determined stand for truth. She began to keep the Sabbath, attending our nearest church. Each week she was beaten and abused by her parents and relatives. Finally because she refused to give up her new-found faith, and because Christ meant more to her than anything else, she was chased away from her home. For three months she lived with friends who assisted her in living for Christ. The parents and relatives realized that nothing would separate Sala from the "Seven Day Church," and she was invited to return to her home with the promise that she might worship as she desired. Sala returned home. Her light still shines. Today a younger sister is preparing for baptism as a result of Sala's witness.

In Samoa, Pastor S. Neru is the Voice of Prophecy speaker, using the vernacular to make available the message to 150,000 Samoans. So well received is this program that when he enters a village to preach it is not difficult to get an audience. Upon learning that the speaker of *Leo o le Valoaga* is conducting a meeting, many flock along to hear him in person. Because of this we have been able to use him in reaping campaigns, which have harvested much fruit—fruit that was born of invisible messages flying through the midst of heaven.

To the south of Samoa are the Friendly Isles, where the genial smile and gentle nature of our beloved Pastor M. Niuafe greets us. He too is spotlighted like Pastor Neru because of his wide listening audience on *Leo oe Kikite* from ZCO Tonga. Just a few weeks ago one of the preachers in a popular church in Tonga, in his weekly open-air meeting, told his listeners that it was not necessary to keep the seventh-day Sabbath, as they often heard from Mangaia (Mangaia is the name of our headquarters in Tonga). "Any one of the week days will do," he stated. Two weeks later Pastor Niuafe's voice rang out over the ether

waves, proclaiming what God's Word has to say on the Sabbath truth. This was not to answer the former preacher, but it so happened that the subject, drawn up months before in the year's schedule, came at this opportune time.

A town officer from one of the villages of Tongatapu stepped into our offices to speak to Pastor Niuafe while he was waiting for his bus back to his village. He told how he had a meeting of the leading people of his village in his home discussing some of the matters of importance concerning their village. Since this meeting ended just as the Voice of Prophecy was about to come on, he invited all to stay and hear the message.

Pastor Niuafe's message, Bible packed, came out showing our obligations to uphold the seventh-day Sabbath. After the program was finished, the people expressed their appreciation of the fact that here was a message based on the Word of God, and they went on to bewail the fact that their church was just giving them "chaff," and as a result there was a large falling away.

In the village of Fahefa, Sione Mino was invited by his Adventist neighbor to listen to the Voice of Prophecy. This he did regularly for about twelve months. After listening regularly for a year, Sione stopped attending his church—he was the youth leader in Tonga's largest church. Pressed as to the reason, he finally told his former church associates, "I've been listening to the Voice of Prophecy for twelve months now, and what I've heard I believe to be the truth. I'm going to join the Seventh-day Adventist Church," which he did, with his wife and family.

And so the thrilling stories mount up from these scattered isles as radio and correspondence courses penetrate every isle, every village, every home, every honest soul—calling, pleading, leading. A great crescendo of voices mounts up, ever stronger, ever fuller, calling back in response: "Lord, prepare us for this great day."

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## DANGER OF FLATTERY

Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument, and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian's hope, the Christian's heaven.

*Evangelism*, p. 630

# GOD IS

(Part 1)

MILTON HOOK

District Director, New Guinea

**T**HE fact that *God is*, is one of the basic assumptions on which the Bible is written. It is the first premise of all Jewish and Christian theology. In the Scriptures "no argument is entered into to prove the existence of God: Instead, His existence is affirmed as a fact to be believed."<sup>1</sup>

Today the prestige of theology as queen of the sciences is past because many modern preachers offer no meaning to life, no hope of eternal life, no standards for morals; indeed, no God at all.

## Is There No God?

How can a man conclude with absolute surety that there is no God? Attempted proofs of God's nonexistence are absurd.

In the first instance man is limited in space by specific locality of existence. One man does not exist everywhere at once. One man has not even been everywhere in this limitless universe; therefore, God *could be* in some place where this man is not, never has been, and never will be present. In other words, to declare the death of God, the atheist must assume his own omnipresence.

Second, man is limited in time by birth and death. In his short life span he cannot hope to learn everything. Man's mind is not infallible and neither is it even absolutely objective in its selection of data. Man cannot complete his knowledge of reality; therefore, he cannot with absolute certainty know all that is to be known. Hence, when stripped of his jungle of words, the atheist is left with his presumptuous claim to be omnipresent and omniscient; that is, God Himself.

The futility of trying to prove God's nonexistence is equaled only by the futility of

trying to prove His existence. The atheist and the theist face the same frustration.

In the thirteenth century the Dominican monk Aquinas introduced some arguments for the existence of God. These "celebrated five ways, *quinque viae*, sometimes called the proofs for the existence of God, follow some general themes running through the universe, namely, change, dependence, contingency, limited perfection, and utility. . . . Hence he infers the changeless changer, the uncause cause, the necessary being, the completely perfect, and the ultimate end—notions all of which combine in the nominal definition of God."<sup>2</sup>

Despite sound logic and reasoned arguments, these can at best only *infer* a god, but they cannot prove absolutely that there is *the* God. Man can apprehend God, but he cannot comprehend Him (Rom. 11:33). Reason cannot plumb the Absolute. Finite cannot fully know the Infinite. However, reasoned arguments do grant some evidence, and this imperfect knowledge is better than perfect ignorance.

## Steppingstones to Conviction

The atheist virtually isolates himself on an island of perfect ignorance and despair. He ignores the steppingstones to conviction such as innate knowledge, reason, an orderly nature, special revelation, and answered prayer. Granted, while none of these can give perfect understanding about God, the Christian is prepared to use them as steppingstones to the conviction that God exists.

Innate knowledge is perhaps the first steppingstone the atheist should test. It is a hidden stone just below the surface and

immediately before the stone of reason.

### Innate Knowledge

With a little reflection the atheist must admit that in the mind of every man, however primitive or debased, there is at least a weak inner voice that says, "There is a Superior Being." Some call it man's conscience. Others call it the *imago Dei*, or image of God in man. Call it what you will; we must admit that man is *Homo religiosus*—by nature religious. Animals are not religious. They do not possess this inner awareness or even the faintest suspicion that God exists. They are even unaware that they themselves exist and what existence means. They do not ask, "Is there a God?" Humans alone ask this question because deep in their moral fiber they possess the intuition that there is a Superior Being. As a moral being, man concludes there must be a supreme moral Being to whom he must answer for his choices between good and evil.

In propounding his Concept of Dread, Soren Kierkegaard said, "Being aware that he lives, man is also aware that he must die."<sup>3</sup> Man realizes he is in time and space and conscious he must make choices between good and evil that mean success or disaster.

These institutions of time, space, being, and morality stem from the prime intuition that there is a God in existence. If the atheist would admit the existence of this primary intuition, it would be the first step from his island of despair, indeed his first step toward salvation.

### Reason

The second steppingstone is labeled "Reason." In his book *Evangelical Theology* Karl Barth puts forth some reasons for the decline of theology today. One reason that he suggests is the prevalence of doubt.<sup>4</sup> The false belief that all things must be absolutely proved beyond all doubt before they can be given validity is often the reason why men are led to despair, "There is no God."

The steppingstone of reason is a circular stone. Beginning at one spot on its perimeter, we reason our way right around to the spot where we began. This is unavoidable, because all knowledge really has its roots in circular reasoning.

For instance, the Christian says that God exists, which in turn demands a special revelation of God. But in the next breath the

Christian says that this very revelation is an indication that God exists. And so we arrive back at the point where we started reasoning.

The atheist faces the same dilemma. He may start by saying man has originated from the lowest form of life by a refining process of evolution, through a gradation of beings. Then he reasons that because there is a gradation of beings in existence he concludes man has arisen from the lowest form. And so the atheist also arrives back at the point where he started reasoning.

This brings us to the point that both the Christian and the atheist must admit a first cause. For reason demands that everything that happens must be caused except the first cause, which is uncaused or eternal.

### A First Cause

We are forced to choose between three possible first causes as a starting point for our reasoning: (1) That eternal nothing gave rise to both mind and matter; (2) that eternal matter gave rise to a mind; or (3) that an Eternal Mind gave rise to all matter. The first choice is inconceivable and rejected by all sane intelligence.

The second choice was one that was taken by Spinoza when he declared the universe conceived as a whole to be the "cause of itself (*causa sui*)."<sup>5</sup> Bearing the roots of pantheism, he concluded that nature was the all-inclusive unique totality. However, upon examination it is impossible and absurd to reason that matter could give rise to mind. Mind is more than just a blob of matter or a conglomerate heap of electrically charged atoms.

The third choice is the only sane choice, and the one taken by Scripture:

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

With his choice a starting point or first truth in our reasoning, we can explain the meaning and morality of life and grant hope for eternal life. Standing on the circular rock of reason, we can say with Fitchett, "Belief in God is the first instinct, and last conviction of sane intelligence."<sup>6</sup>

### Law and Design

Next we take a jump across to the steppingstone of law and design. We find it is a wonderful stone of science and beauty. When



an anthropologist looks at the rock drawings in the caves of Arnham Land and declares with authority, "This is the handwork of primitive aborigines," then everyone believes him. The geologist says with authority, "Colonial corals in Greenland rocks attest to warmer conditions in the past than today."<sup>7</sup> Everything we observe in life is accredited with having some cause. Nothing cannot produce something. The conviction that every effect must have a cause is founded upon the observations we make in life.

While even a simple track in the sand is recognized as being caused by some animal or object, many men are reluctant to admit a Creator even though they are surrounded by His creation.

Should bees become extinct, 100,000 varieties of flowering plants would disappear from earth. Such interdependence of plants and animals infers a Creator who worked to a master plan, with each plant and animal serving its purpose in life.

The existence of one hundred thousand million billion known stars moving in space according to predictable paths would infer a mighty God of natural law.

Involved sequences in nature testify to an all-wise Being rather than chance as the beginning of all things. If man had ten marbles marked from one to ten in his pocket and he began to pull them out, there would be one chance in ten that he would pull out number one. The chance of pulling out one to ten in numerical order is one in ten billion. In photosynthesis, metabolism, and even the metamorphosis of a mere frog we see much more involved sequences, which would have necessitated an astronomical degree of chance. A Christian concludes it is better to admit a Creator who gives meaning to all creation rather than give credence to chance, which grants no meaning to all life.

### The Witness of Nature

This steppingstone is one of wonder, too. Consider the gangling giraffe. When he lowers his head to drink, a valve checks the rush of blood and prevents a brain rupture. When he stands upright again the valve prevents rapid drainage of blood from the brain. Chance, you say? Or omniscient design?

A man's heart has a 1/240th H.P. rating, yet pumps ten tons of blood every day. The lens of a hawk's eye is so well muscled that

in effect it can transform the eye from a telescope to a microscope almost instantly. A single antenna of the wood ant contains 211 cones for smelling and 1,730 touch bristles. The seal, an air-breathing mammal, can dive to depths of a mile and stay under water for fifteen to twenty minutes. Such feats require sustaining tremendous body pressure and oxygen conservation mechanisms. To keep its brain oxygenated during a dive the seal's heart beat will slow from 170 to seven a minute and the arteries constrict accordingly to conserve oxygen. Similarly an alligator's heart will slow to two or three beats a minute to enable it to remain submerged for about two hours.

Examples of such marvels in nature could be multiplied without end, and man has only scratched the surface in his search among the secrets of nature. Man's own body is a living testimony to the interdependence, law, involved sequences, wonders, and beauty wrought by Mind. J. S. Mill declared, "It would be difficult to find a stronger argument . . . than that the eye must have been made by one who sees, and the ear by one who hears."<sup>8</sup> Scripture echoes, "For that which is known about God is evident to them *and* made plain in their inner consciousness, because God [Himself] has shown it to them. For ever since the creation of the world His invisible nature *and* attributes, that is, His eternal power and divinity have been made intelligible *and* clearly discernible in *and* through the things that have been made — His handiworks. So [men] are without excuse—altogether without any defense or justification" (Rom.1: 19,20, Amplified).<sup>9</sup>

(To be continued)

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- <sup>3</sup> John Gates, *Life and Thought of Kierkegaard* (London: Hodder and Stoughton, 1960), pp. 80-90.
- <sup>4</sup> Karl Barth, Ch. "The Threat to Theology," *Evangelical Theology* (London: Weidenfeld and Nicholson, 1963).
- <sup>5</sup> Stuart Hampshire, *Spinoza*. (London: Faber and Faber, 1951), pp. 45-50.
- <sup>6</sup> William Henry Fitchett, *The Beliefs of Unbelief*.
- <sup>7</sup> Herbert S. Zim and Paul R. Shaffer, *Rocks and Minerals* (New York: Golden Press, 1957), p. 130.
- <sup>8</sup> Quoted in Benjamin Field, *Handbook of Christian Theology* (London: Hodder and Stoughton, 1902), p. 13.
- <sup>9</sup> From *The Amplified Bible*. Copyright 1965 by The Lockman Foundation. Used by permission of the Zondervan Publishing House, Grand Rapids, Michigan 49506.

The bigot agrees there are two sides to every question: his side and the wrong one.

Those who go against the grain of God's laws shouldn't complain when they get splinters.



TO SECURE converts who will remain in the church is the aim of every pastor, evangelist, and church administrator.

Let me emphasize that nothing has ever been devised that will produce more lasting results than the ideas employed in the early days of the Advent Movement — the preaching of the three angels' messages by illustrating the prophecies of Daniel and Revelation.

Personal experience has taught me an important lesson. The use of slides focused on a screen are good, but the best results are obtained by using visual aids that remain constantly before the people. The symbols of beasts and images portrayed in the Scripture are loaded with meaning, but for the most part these prophetic illustrations are entirely foreign to the average listener.

### The Use of Symbols

The eye is unable to catch the full significance unless the listener can constantly compare the illustration with the Scripture and the explanation. Furthermore, in order to grasp the importance of where we are in the stream of time as related to closing events, the entire prophetic vision of all these symbols needs to be represented in its fullness. This of course is possible as you continually add symbol after symbol from night to night in your presentation. Consider the impact of such an illustration when suddenly the listener sees for the first time, as well as hears it from the Bible, that the beast of Revelation 13 is made up of parts of all the other beasts before it.

For example, God took the head of the lion, the feet of the bear, the body of the leopard, the horns of the ten-horned beast, thus creating the symbolic beast of Revelation 13, and to this He adds that the

# New Eva VISUAL

LAWRENCE

*Associate Secretary, MV Dep*

dragon gave to this creature his power and his authority. If the religious significance of each beast has been thoroughly presented, need one say more to drive home the importance of the beast of Revelation 13? Can words adequately describe what we hope the listener will envision in the discussion of the beast of Revelation 17?

### Gripping the Interest

To make things more fascinating, dates



# angelistic AIDS

NELSON

*ment, General Conference*

can be so arranged to carry one through the stream of time, beginning at Creation, after which the dragon entered the Garden of Eden to deceive, following on through to Babylon in 605, Medo-Persia in 538, Greece in 331, Rome in 168; and here can be placed the cross, showing that everything preceding was B.C. and everything thereafter is A.D. Then follow the ten kingdoms in 476, the Papacy in 538, the deadly wound in 1798, which is also the date of the coming up of the new power repre-

sented by the two-horned beast as the United States. The date 1929 follows, when the deadly wound began to heal, taking us down to the present moment of this year as we see the developments making possible the fulfillment of Revelation 17.

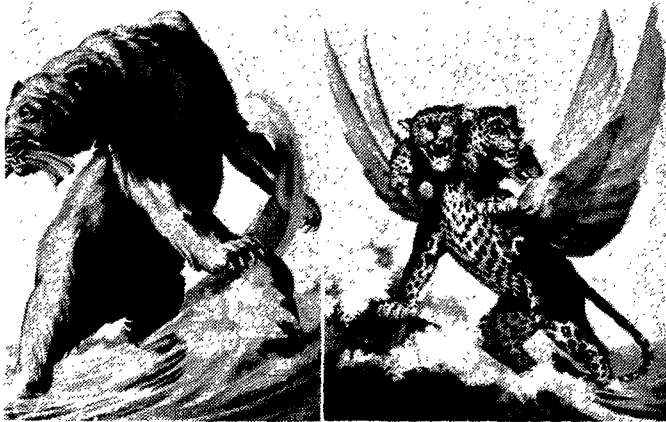
Daniel 2 takes on an entirely new significance after it has been thoroughly studied, and the illustration is left before the eye to make possible constant comparison of the prophet's view with the beasts representing kingdoms. Audience attendance grows nightly as the word is spread about that for the first time prophecies of the Bible are really being made to live for the listener.

### Visual Aids Available

The Missionary Volunteer Department has prepared these new visual aids, as mentioned in this article, not only for the youth of the church in Voice of Youth meetings but also to help our pastors, evangelists, educational institutions, and laymen in presenting the three angels' messages in the full power of the Holy Spirit and with such clearness that people are compelled to make a decision.

These evangelistic visual aids are large enough to hold the attention of an audience up to one thousand. They are printed in full color by the Review and Herald on top-quality paper suitable for mounting on plywood or aluminum sheets. They can be sprayed with clear plastic that will make them last for years.

Please place your order with the MV department of your conference. The supply is limited. Order at once. The price is only \$8 for a complete set, postpaid, in a durable mailing tube to any place in the world. Sets available to anyone.





PROGRESS

PREACHER'S

# *An Open Letter* To a Heartbroken Minister's Wife

RON RUNYAN

## Shocked Over Falling

**A** FEW months ago an anonymous letter came to the *MINISTRY* editors. It was passed along to me for answering. Here is how the familiar, as old as sin, account read:

"Dear Sirs: I am wondering if you can give some advice in an article along the lines of how a pastor can best conduct himself in relationship to other women in the church.

"Does it breed familiarity to call them by their first name?

"To visit young women in their homes when they are alone, and their husbands are working, such as the church treasurer, missionary secretary, et cetera?

"To lend them his personal articles, such as handkerchiefs and earmuffs during Ingathering time?

"To always be seen talking to women in a very close, friendly manner and in a low tone of voice?

"Should he always be willing to run errands for them and take them places in his car? Chit-chat with them on the telephone?

"At any meeting time to go around and make sure he shakes hands with them, visiting the Sabbath school rooms or wherever he can find them?

"I am a minister's wife, and I have tried to help my husband along these lines, but he refuses to see it. Now the church members are talking about his familiarity with women and one woman in particular.

"I am traveling, so you do not know my identity, but I am a heartbroken minister's wife praying for help before it is too late."

Since the actors in this tragic drama are unknown, a two-part answer is necessary. It is rather rare to credit all the errors committed in an episode of this nature to one party. So let's talk about the minister-husband first.

Any normal man who thinks himself immune to immorality had better search his soul and daily consider Paul's cautions. "Be not highminded, but fear" (Rom. 11:20). "If you feel sure that you are standing firm, beware! You may fall" (1 Cor. 10:12 N.E.B.).\* To discredit these words makes a person a sympathizer with the devil.

I have talked with more than one fallen minister who was dismayed and shocked over the fact that he fell! If we could secure honest testimonies from every man dismissed from our ministerial ranks for this cause, I think we would find common agreement on the point that a man must be on guard constantly and exercise utmost caution in all his relationships with the opposite sex.

What about preachers calling women members by their first name? It is difficult to lay down a hard-and-fast rule on this point. Much depends on circumstances, but generally speaking, a wise minister will not indulge in this form of familiarity. If you call a woman by her first name, doesn't she have a reciprocal right? We are living in an age of buddy-buddy chumminess. Current thought exalts the theme of "togetherness," which is fine in certain areas of activity. But sin statistics reveal an awful breakdown of sexual moral standards. Wouldn't it be better to be extra cautious in this area, and to keep on the whole armor of God, rather than to follow a pathway of undue familiarity that may bring heartbreak to the home and church?

THE MINISTRY

## Visiting Alone

Books could be filled with discussions at workers' and ministers' wives' meetings on this problem of a preacher visiting alone in the homes of single women or the homes of married women when the husbands are at work. The ideal situation is for the minister-wife team to visit together, especially in those homes as here described. A full-time-working wife finds a regular visiting program virtually impossible. It is lamentable that any pastor's wife has to work. If our churches ever needed shepherding by a man-and-wife team it certainly is now! The opportunities for a pastor and his wife to win and mold the hearts of their people are greater now than ever. Too many of our dear members are languishing for tender love and care on the part of both the shepherd and the shepherdess.

If a pastor is in the unfortunate position of having to visit alone because his wife is burdened with a regular job, his only alternative is to visit the married women when their husbands *are home*, and to visit the single women on weekends when his wife can go with him. If it is impossible for the wife to visit with him, then by all means he should take an elder or deacon with him.

No man can be too cautious in a visitation program. It is a sad fact that there are some lonely ladies who crave the attention of men, and especially the attention of a church leader. "Women are too often tempters. On one pretense or another they engage the attention of men, married or unmarried, and lead them on till they transgress the law of God, till their usefulness is ruined, and their souls are in jeopardy."—*Testimonies*, vol. 5, p. 596.

## Hero Worship

Hero worship is not limited to politicians. It exists in the church! Nothing should be more nauseating to us preachers than for some dreamy-eyed woman to clasp our hand tightly and begin to exude soft, syrupy words of praise, such as, "O Pastor, you are such a marvelous, marvelous preacher. I could just sit and listen to you talk all day long." She may be telling the truth about listening to a preacher all day long, but not talking about the Bible!

The best way to handle these female saccharin-type sycophants is to pry your hand loose immediately and look them

straight in the eye and boldly declare, "Sister, if anything I have said has helped you spiritually, praise the Lord, not me, for it!" The quicker you put this type of person in her place, especially if she is young, the better! We have strong counsel on this subject. "They [ministers] should shun every appearance of evil, and when young women are very sociable, it is their duty to let them know that it is not pleasing. They must repulse this forwardness even if they are thought to be rude. Such things should be rebuked in order to save the cause from reproach."—*Ibid.*, vol. 1, p. 381. "Allow no one to praise or flatter you, or to cling to your hand as if loath to let it go. Be afraid of every such demonstration."—*Ibid.*, vol. 5, p. 596.

## Door Never Closed

One minister I personally know, whose reputation is spotless and whose character and accomplishments are outstanding, refuses ever to visit any woman who is alone unless someone is with him. Furthermore, his church office door is never closed if an unaccompanied woman is talking with him. He follows this practice regardless of their age. It undoubtedly has upset some, but I wonder how many former ministers would still be ascending the pulpit every Sabbath had they followed this man's example.

The reserved yet kind and sympathetic personality is to be coveted. An avalanche of woe and misery can start over the smallest instance. An extra special smile, touch of a hand, a few flattering words, a flash of the eye, can be the tiny vibration that sets this avalanche in motion. Vice can so readily become desirable and virtue detested when self-will becomes the rule.

Purity of thought, word, and action is the minister's only safeguard. A battle against evil doesn't cease with age. More than one gray-haired ecclesiastic has yielded to the forbidden fruit of extramarital relations. In this age of weird abandonment of pure principles let the minister of God set the example of holy, cautious living.

(Next month we will discuss the role of a minister's wife as a faithful, lovable companion.)

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# The DIVINE Names

W. E. READ

Retired Administrator

**WE** HAVE come now to the close of this series of articles, the section that deals with the mighty outpouring of the Spirit of God on the day of Pentecost after the ascension of Christ.

What a remarkable experience came to that waiting and surrendered group of disciples gathered together in the upper room that day!

Men from many nations had gathered at Jerusalem for the Passover-to-Pentecost religious festival season, and thus a rare opportunity presented itself to the disciples to preach to people from many countries the message of the crucified and risen Lord. But, how could they do so, inasmuch as these people from many, many lands spoke quite a variety of different languages, while the disciples of Christ spoke, most likely, only Aramaic, or possibly some Latin and some Greek in the cases of some of them? How was communication possible under such conditions and circumstances?

It was here that the Majesty of heaven stepped in and endued them with the power from on high that He had promised them, and for which they were to tarry in the city of Jerusalem, and that would make them His witnesses "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8; compare with Luke 24:49; John 16:16; and Acts 1:4-8). "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . Now when this was noised abroad, the

multitude came together, and were confounded, because that *every man heard them speak in his own language*. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:2-8).

This speaking of the disciples "*with other tongues, as the Spirit gave them utterance*" (verse 4) was not gibberish, but speech in actual languages. "They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak" (Acts 2:4; T.E.V.).<sup>1</sup>

Commenting on this amazing occurrence and utterance, A. T. Robertson tells us that—

"Each one began to speak in a language that he had not acquired and yet it was a real language and understood by those from various lands familiar with them. It was not jargon, but intelligible language. Jesus had said that the gospel was to go to all the nations and here the various tongues of earth were spoken."<sup>2</sup>

S. T. Bloomfield, who wrote almost a century earlier than A. T. Robertson, remarks on this that the languages in which the apostles spoke on this wonderful occasion were "*languages other than those which they were acquainted with; i.e. such as they were ignorant of, and which are specified at verses 8-11.*"<sup>3</sup>

<sup>1</sup> From *Good News for Modern Man*, The New Testament in Today's English. © 1966, American Bible Society, New York, N.Y.

<sup>2</sup> *Word Pictures in the New Testament*, vol. 3, p. 21. (Italics supplied.)

<sup>3</sup> S. T. Bloomfield, *The Greek Testament, With English Notes*, Seventh Edition, vol. 1 (London: Longman, Brown, Green, & Longmans, 1847), p. 531, col. 2, top. (Italics supplied.)

Telling the story of what happened to Christ's disciples and through them on this Pentecost of Pentecosts, Ellen G. White says in part:

“‘And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’ The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of *the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted.* The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work.

“‘There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.’ During the dispersion the Jews had been scattered to almost every part of the inhabited world, and *in their exile they had learned to speak various languages.* Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress. *Every known tongue was represented by those assembled.* This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. *The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad speaking with accuracy the languages of those for whom they were laboring.* This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. *From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language. . . .*

“The priests and rulers were greatly enraged at this wonderful manifestation, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but *here were His servants, unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry.* The priests, determined to account for the miraculous power of the disciples in some natural way, declared that they were drunken from partaking largely of the new wine prepared for the feast.

Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and *those who understood the different languages testified to the accuracy with which these languages were used by the disciples.*”<sup>4</sup>

This miraculous gift of tongues (languages) to the apostles of Christ at the first feast of Pentecost following His resurrection and His ascension to heaven, opens up a very vital consideration in the apostle's translation of words from one language to another. If in their preaching, under the influence of the Holy Spirit, the apostles had wished to pass on such concepts as sin, forgiveness, salvation, atonement, the true God, Jesus the Redeemer, would they have used Hebrew or Aramaic words instead of corresponding words in the language of the translation? Naturally not! God would have guided them, through the Holy Spirit, to choose in the language of the translation the words that would best convey to the minds of their hearers the meanings conveyed by the Aramaic words to the minds of their Hebrew hearers.

If we were translating into French and German, for instance, a few English words that might be used in such a message as that delivered by the apostle Peter in Jerusalem at Pentecost, and recorded in Acts 2:14-36 and 38-39, what would we do? Would we not do something such as the following table shows?

| English         | French                 | German                   |
|-----------------|------------------------|--------------------------|
| sin             | péché                  | Sünde                    |
| forgiveness     | pardon                 | Verzeihung               |
| salvation       | salut                  | Seligkeit                |
| mercy of God    | miséricorde<br>de Dieu | Gottes<br>Barmherzigkeit |
| love of God     | amour de Dieu          | Liebe Gottes             |
| Holy Scriptures | Saintes Écritures      | Heilige Schrift          |

So also would we do with the English names John, Peter, and Paul, for instance, when translating into French or German. For example, in an English text in which they occur we would use their French or German equivalents. English names are all right for an English audience, but for a French audience we should use French names, and for a German audience German names that correspond with the English names concerned. And what is true of the names of the apostles John, Peter, and

<sup>4</sup> *The Acts of the Apostles*, pp. 39, 40. (Italics supplied.)

Paul is also true of the names of Deity. The same principle is to be applied.

We can rest assured that at Pentecost "the Holy Spirit did for them [the apostles of Christ] that which they could not have accomplished for themselves in a lifetime,"<sup>5</sup> by enabling them "to speak with fluency languages with which they had heretofore been unacquainted,"<sup>6</sup> thus making it possible for them to "proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring."<sup>7</sup> "From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language,"<sup>8</sup> so that they, "His servants, unlettered men of Galilee, [told] . . . in all the languages then spoken, the story of His life and ministry,"<sup>9</sup> and "those who understood the different languages testified to the accuracy with which these languages were used by the disciples."<sup>10</sup> The Holy Spirit put into the minds and mouths of those disciples the best names to use when referring to God the Father, and to Christ, His Son. And what the Holy Spirit did for Christ's apostles for the oral presentation of the gospel of Christ, He surely did for them also for its written proclamation.

This remarkable Pentecost experience means, then, not only that from that time onward the disciples of Christ presented the message of the crucified and risen Lord in all the languages then spoken and that they did so with accuracy and fluency but also that when they referred to God the Father and to God the Son when speaking or writing in those languages they used the words and names that to their hearers and readers would mean just what the names *Yahweh* and *Yeshua* for instance, meant to the Hebrews.

What a wonderful demonstration of the power of the Most High!

Not all the authors of the New Testament books were disciples of Christ who on the great first day of Pentecost after Christ's ascension to heaven received the wonderful and abiding gift of tongues bestowed in bountiful abundance upon them by the Holy Spirit, but they all wrote under the inspiration of the Holy Spirit, in

(Continued on page 41)

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, p. 39.

<sup>7</sup> *Ibid.*, p. 43.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

## The Uniform File Plan—2

# Putting the File to Work

O. M. BERG

Managing Editor

Last month we introduced the file system that it is anticipated will become uniform throughout much of the field. Now let us consider how this file can be used most effectively to enlarge the soul-winning ministry of the local church.

### It Is Church Property

First, it is very important that it be understood that the file is the property of the church, not of the pastor. When the pastor moves to another district the file, both the Rolodex V File and the Visible Multiring Binder, remains. This being the case, the file and how it is to be used should be discussed at length with the church board and the lay-activities committee. Furthermore, the plan for the file system should be explained to the entire membership of the church. Everything possible should be done to help the laymen of the church to feel that it is *their* file. If this is done the file will soon become the heart of the soul-winning program of the entire church. Also, it will inspire many members, now lukewarm and indifferent, to go to work for souls.

### Develop the Seeking Note

Second, the church should foster the "seeking note." By this we mean that every member should be encouraged, educated, and trained to become sensitive to every possible interest. They should have ears and eyes constantly open for possible prospects.



They will find that prospecting for the kingdom can be a thrilling experience. In this experience every person with whom a member comes into contact will be looked upon as a candidate for heaven.

We are told, "In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth."—*The Acts of the Apostles*, p. 134.

We read also, "House-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Evangelism*, p. 431.

Then we have the assurance, "Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

These words are from the Lord, and they are true. Our people must be led to believe this and to act upon these words. It will take repetition, emphasis, and education. But in the course of time the congregation will become what one has aptly called an "evangelistic congregation," one that is interested in souls.

A congregation that has been trained in the seeking note will be discovering interests. These interests will be turned over to the pastor or file secretary and entered into the file for proper follow-up. In this way the file will be indeed a *church file*. The members will have a keen interest in it. They will be thrilled as they see it grow, and will be constantly submitting names to be entered. Also, they will then be more inclined to participate in the program for following up the interests.

### The Prospect Information Sheet

One way to encourage the seeking note is by the use of the Prospect Information Sheet. This sheet, first developed by Pastor F. W. Detamore, is now being used effectively by many evangelists and pastors. A slight modification of his is pictured in "*The Work of the Pastor*, by the writer, on page 187. On such a sheet the person turning in the name of the interest can record pertinent information. The sheets should be introduced to the entire membership, and each family should be encouraged to have a few in their homes for immediate use every time a new interest is discovered. A single sheet is used to report on every interest. Receiving the names in this form can be far more helpful than a few scribbled notes might be, and the use of these sheets can do much to stimulate the members to turn in

the names you desire. Extra sheets should always be available at the church in a convenient location, and the attention of the members can be called to them from time to time during the lay-activities period and at prayer meetings.

Although the most pertinent information from the sheet will be transferred to the Prospect Card, still it may be advisable to keep the sheet also for the additional information it may contain. These can be filed alphabetically in a letter file. During a series of evangelistic meetings it may be desirable to use these larger sheets as the basis for the calls that are made. The back side provides ample space for lengthier notations than are possible on the Prospect Card. The most pertinent information will then be transferred to the Prospect Card for ready reference.

### The Lay Activities Committee

The Prospect file should become the heart of the plans of the lay activities committee. First, the committee will lay plans by which more interests will be discovered. This will include house-to-house visitation, literature-distribution programs, the Gift Bible Plan, the distribution of Bible-course enrollment cards, Ingathering contacts, invitations to meetings, et cetera. When interests are discovered, the names will be placed in the file. The desire to see the file grow will inspire greater participation in these soul-winning endeavors.

Second, the committee will develop methods and procedures for careful follow-up and nurture of the interests. Both of these are important—gathering the names of interests and following them up properly once they are in the file.

### Sources of Interest

It is well to have in mind the wide variety of sources from which interests can develop. Here is a suggestive list of twenty-four.

1. Membership visitation. The pastor will be alert to pick up the names of interests as he visits in the homes of his congregation.

2. Names submitted by members, using the Prospect Information Sheet.

3. Church guests.

4. Sabbath school divisions. Frequently, nonmembers will send or bring their children to our Sabbath school. This offers a good point of contact.

5. The church school.
6. The Pathfinder Club.
7. The Couples' Club.
8. Other social activities of the church.
9. Names submitted by literature evangelists.
10. Names submitted by Adventist doctors.
11. Child-dedication services. Frequently, non-Adventist parents will bring their children for dedication.
12. Weddings. Non-Adventist members of the bridal party or their relatives or friends will often express an interest in our church.
13. Funerals.
14. Hospital calls.
15. Welfare contacts.
16. Ingathering contacts.
17. The Gift Bible Plan.
18. Bible correspondence schools.
19. *These Times* and *Signs of the Times*.
20. House-to-house visitation.
21. Literature-distribution programs.
22. Available lists of persons who have attended previous evangelistic meetings in the city.

23. Persons who have attended the Five-Day Plan, cooking schools, or first-aid and home-nursing courses and have manifested an interest in our church.

24. Names secured by placing a notice in the union paper requesting the names of interests in the area. This is particularly important when special evangelistic meetings are planned.

### A New Impetus to Soul Winning

It can be readily seen how an organized prospect file, properly presented to the congregation and utilized, can do much to stimulate the entire soul-winning program of the church. This will be so, however, only as the file is promoted and used as a church project, with all the members fully orientated to the plan and its function. Used in this way, it will aid substantially in organizing the church for missionary purposes with every department of the church participating. Some suggestions as to how this can be done will be considered next month when we will discuss the important work of following-up and nurturing the interests.



The Pacific Press has just published a 208-page book entitled *Redeeming Grace*, price \$1.95. Harry W. Lowe, former managing editor of *THE MINISTRY* magazine, is the author. This doctrinal and devotional study of salvation by grace through faith is one of the finest books to come off an Adventist press. The fourteen chapters are packed with useable material.

Pastor Lowe, chairman of the General Conference Research Committee, has drawn not only from his own experience, but from more than 75 different books, besides various versions of the Bible and the Spirit of Prophecy volumes. His chapters on grace as related

to justification and sanctification give new insights into the marvelous plan of God's salvaging power.

The chapter on "The Cross as the Focal Point of Redeeming Grace" sets forth with fresh force the uniqueness of the crucifixion. The two chapters, "The Grace of God in Perfection" and "Grace and New Testament Perfection," are of special value for the church today when the subject of perfection has become a center of controversy among some. Lowe's treatment of this subject is clear, forthright, and scriptural. It's the finest material I know of to help those who are caught in the web of perfectionism.

The subject of salvation needs to be expounded more thoroughly and deeply than ever before. This work is a must for every minister if he desires to deepen his knowledge of the things of God. It will prove to be a springboard for many a sermon.

One thing certain, the author's heart as well as his head has gone into the production of this volume.

J. R. S.

# Why I Am a *Vegetarian*

CHARLES W. MITCHELL

*Pastor, Arcata, California*

**A**S ONE examines the New Testament he encounters over and over again the element of faith. Indeed, fundamental Christians would conclude that man is saved through his faith (Eph. 2:8). Seventh-day Adventists readily adhere to this very basic tenet of Christianity. Point 2 of the baptismal vow reads:

I accept the death of Jesus Christ on Calvary as an atoning sacrifice for my sins and believe that through *faith* in His shed blood men are saved from sin and its penalty. (Emphasis supplied.)

Under the "Summary of Doctrinal Beliefs" in our baptismal certificate we've made this statement:

Jesus Christ, the second Person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through *faith* in Him. (Emphasis supplied.)

I'm sure we would all agree that the basic necessity for being saved is this element called faith. This being so, it would seem most important that we understand the meaning of the term "faith."

One of the clearest and most complete definitions of faith is that found in the book *Education* by Ellen G. White on page 253:

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles.

Evidently faith suggests an attitude to-

ward God of such trust and confidence that one is willing to do whatever He says because we believe "that He loves us and knows best what is for our good." And not only does He know best, but He wants the best for us.

## Faith, Not Rebellion

The man of faith (i.e., the one being saved) has this attitude toward God whenever he is confronted with God's revelations, counsel, or commands. The man of faith does not rebel at God's words, for he trusts God. He believes God loves him. He believes God is interested in his personal welfare.

When such a person comes in contact with God's revelations he rejoices. He accepts God's counsel in a mature manner. He accepts God's wisdom. Instead of being apprehensive of God's revelations, he welcomes such simply because he believes God loves him and wants only what is best for him.

The man of faith will also have a desire to *search* for God's directives. He will be eager to learn of God's will for his life. When he discovers God's directives or revelations he will approach them with the expectation of good things to come. "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). When the man of faith discovers directives not in accord with his present practices "he accepts God's wisdom in place of his own ignorance." Faith leads him to align his life with God's prescribed way because faith is a relationship of trust and abiding confidence in Him who loves us and wants the best for us. "It leads us to choose

His way." The man of faith simply feels he is better off following God's directives.

To rebel against God's plain declarations either verbally or in silent practice is to declare that one does not trust God. And the apostle Paul reminds us "whatsoever is not of faith [trusting God, believing He loves us] is sin" (Rom. 14:23).

### God's Directions Not Restrictions

The man of faith does not look upon God's directions as restrictions, but as beneficial suggestions from One who is concerned, from One who really cares.

After much investigation I have come to the conclusion that the Bible is truly God's Inspired Word. With this confidence I can read the Bible with joy, reverence, and with the expectation of receiving good things. I have confidence that whatever God asks is for my temporal benefit and eternal welfare.

In the same manner, after much study of the nature and content of the writings of Ellen G. White, I have concluded that God's Spirit guided in these writings. I believe they speak for themselves. I believe they are inspired. I believe that in them God's wishes for His children have been written and that they are for our benefit.

In both the Bible and the writings of Ellen G. White, God has revealed Himself in such a way as to elicit a response of love, trust, and deep admiration. He is revealed in the life of Jesus as one who is deeply concerned for us. He is pictured as a Shepherd who cares for His sheep, as a Father who loves His children. With this understanding of God, should it be difficult to trust Him?

If we love Him, if we trust Him, if we've learned to have faith in Him, then the only prerequisites in doing His will should be in knowing His will. When He has spoken so plainly, none need misunderstand or be ignorant of His will. This is certainly true on the subject of vegetarianism. How plain are the following statements from the book *Counsels on Diet and Foods*, by Ellen G. White.

Only one lease of life is granted us; and the inquiry with every one should be, "How can I invest my powers so that they may yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow men?" For life is valuable only as it is used for the attainment of these ends.—Page 15.

Again and again I have been shown that God is trying to lead us back, step by step, to His original design—that man should subsist upon the natural products of the earth.—Page 380.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.—Page 380.

It is for their own good that the Lord counsels the remnant church to discard the use of flesh meats, tea, and coffee, and other harmful foods.—Page 381.

Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it.—Pages 380, 381.

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No, decidedly No.—Page 388.

A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activity lustful propensities, and enfeebles the moral and spiritual nature.—Page 389.

If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers.—Pages 389, 390.

When the man of faith recognizes the source of any directive as being from God, and rightly understands the specific nature of the counsel, he gladly submits to God's leading. He prays for strength to follow God's leading.

Man is not saved by his weight. Man is not saved because of his state of health. Man is not saved because of his physical endowments. Man is saved through faith in the Lord Jesus Christ. "Faith is trusting God—believing that He loves us and knows best what is for our good."

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# How to *Secure Decisions*

J. L. SHULER

Bible Lecturer, Loma Linda, California

**T**HE grand objective of all evangelistic endeavor is securing lasting decisions for obedience to the Lord Jesus Christ. The golden goal is that these souls may rejoice evermore in Christ's heavenly kingdom.

The great gospel commission is summed up in four words—go, teach, make disciples (Matt. 28:18-20). The teaching is to be focused upon gaining decisions for obedience.

Paul defines the goal of evangelism in 1 Thessalonians 2:19, 20. His hope, joy, and crown of rejoicing was that those who decided for Christ under his labors would be in the presence of the Lord at His coming. This is the way it should be with us.

Every gospel worker needs to understand clearly how the human mind works in making a favorable decision. This is basic in securing decisions. This has been pointed out in the instructions from the Spirit of Prophecy writings.

"There are great laws that govern the world of nature, and *spiritual things are controlled by principles equally certain. The means for an end* must be employed, if the desired results are to be attained."—*Testimonies*, vol. 9, p. 221. (Italics supplied.)

This tells how desired results can be attained. "The means for an end," or the appropriate controlling principles, or laws, must be employed if the desired results are to be attained.

Decisions stem out of the interplay of desire and conviction in a person's mind regarding the respective item. This is true according to science, psychology, and the

Scriptures. When a person's desire and conviction in reference to a given item reach a certain intensity the mind moves into decision and action in regard to it.

## Laws of the Mind

Some take the extreme view that this matter of securing decisions must be left entirely to the Holy Spirit. Beyond any question the working of the Holy Spirit must be given first place. But it is likewise true that the Holy Spirit works through consecrated human agents in leading people to decision.

More than this, the Holy Spirit works according to the laws of the human mind. The worker who conducts his preaching, Bible studies, and personal interviews in keeping with how the mind works in making decisions is better prepared to cooperate with the Holy Spirit in this work.

This is self-evident. Since desire and conviction lead to decision, the sermons, Bible studies, and the personal talks should be an artful interweaving of these factors in respect to the given subject. This is needed for bringing about the requisite interplay of desire and conviction for acceptance, decision, and action.

Is your objective decisions for keeping the Sabbath? Then focus what you present from the Bible on implanting under God the conviction that the seventh day should be kept holy, and at the same time arouse desire for doing it.

By factors of conviction we mean that which implants in the mind, "This is the truth; this is right; this is what God wants me to do. I ought to do it. I need to do it."

## Creating Desire

By the factors of desire we mean that which leads one to say inwardly, "I want this. I want to do this. This is more desirable than all else. This is the best for me."

When we analyze certain texts which may be used for the acceptance of the Sabbath, we find that some are especially designed of God for arousing desire to keep it. Others, for implanting the conviction that one ought to keep it. And oftentimes the same text has in it the elements of both.

Here are some tests:

For conviction to keep the Sabbath: Ex. 20:8-11; James 2:10; 4:17; Luke 6:46; Matt. 15:9; 1 Peter 2:21; Mark 2:27; 1 John 2:3, 4; Matt. 7:21.

For desire to keep the Sabbath: Heb. 5:9; John 15:14; Rev. 22:14; Isa. 48:18; 58:13, 14; 56:1-6; Eze. 20:12, 20; 1 John 2:6; John 14:15; Ps. 40:8.

We should use the texts that are best designed for securing the desired results. We are to become *scientific workers* in the matter of reaching people with the truth of God. (See *Testimonies*, vol. 4, p. 93.)

The science of securing decisions consists in properly applying those divinely appointed laws, or principles, that govern the action of the mind and heart in responding to the call of God for obedience.

## Use the Right Texts

Accompanied by another evangelist, I once visited an interested woman in her home. She turned to my friend and said: "Read to me the strongest text you know that shows that I ought to begin to keep Saturday." He turned and read Exodus 31:15: "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death."

What poor judgment! This text he read was a part of the Mosaic civil code under the theocracy of ancient Israel. The verse has no application today. It has had no application for thousands of years.

Suppose she had addressed her request to me. What would I have said? Here it is: "Mrs. ———, I know you love Jesus best and most of all. You want to do what He wants you to do.

"Keep in mind that He as God the Son is the creator of this world. He made the

world in six days, and rested upon the seventh day that we call Saturday. Then He blessed and sanctified, or set this day apart, for humanity to keep. In the Ten Commandments He commands us to observe this seventh day. Since you love Him, you will want to obey Him in this matter.

"The Bible shows that this seventh-day Sabbath is a sign of the Lord Jesus as our Creator, and re-Creator, or Saviour. In love for Him, isn't it your purpose to keep it for Him?"

Notice in this how we interwove certain factors of conviction and desire regarding the keeping of the Sabbath.

(To be continued)

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## Martin Luther and Vegetarianism

**W**HAT was Martin Luther's opinion concerning a flesh diet? The great sixteenth-century Reformer wrote on the subject in his *Lectures on Genesis*. The following are some of his comments on Genesis 1:11 and 1:26 respectively:

You see also what sort of food He provides for us, namely herbs and fruits of the trees. Hence I believe that our bodies would have been far more durable if the practice of eating all sorts of food—particularly, however, the consumption of meat—had not been introduced after the Deluge. Even though the earth was cursed after Adam's sin and later on, at the time of the Deluge, had also become very corrupt, nevertheless a diet of herbs rather than of meat would be finer today. Indeed, it is clear that at the beginning of the world herbs served as food and were created for this use, that they might be food for man.—"Lectures on Genesis," *Luther's Works*, vol. 1, (St. Louis: Concordia Publishing House, 1958), p. 36.

I am fully convinced that before Adam's sin his eyes were so sharp and clear that they surpassed those of the lynx and eagle. He was stronger than the lions and bears, whose strength is very great; and he handled them the way we handle puppies. Both the loveliness and the quality of the fruits he used as food were also far superior to what they are now.—*Ibid.*, p. 62.

Certainly a most intriguing statement of opinion on the virtue of vegetarianism from the pen of the great Reformer, and one with which most Seventh-day Adventists will concur!

FREDERICK DIAZ, *Pastor*  
*Latin-American Church, San Francisco*



## SHOP TALK

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

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### PROFITABLE SUMMER REST

For many churches, at least in North America, the summer months are less productive. School recess, vacations, weekends in the mountains or by the lake, the junior camp program, and other activities make it difficult to carry on a strong program in the local church. But with the first of September, or more specifically, the first Sabbath after Labor Day weekend, everything changes. Vacations are over, the children are back in school, the last long weekend is past, and if properly directed, the membership is ready to enter into the church program with new heart and zeal.

For all practical purposes, this is when the church year begins. And the program may continue to move ahead until the end of the school year in late May or early June.

This being true, the summer period offers the ideal time for the pastor to plan the church year to begin September 1. His own vacation can be a most fruitful experience with this as one of the objectives. The most refreshing vacation is not necessarily the one where the mind is inactive. The very opposite is true and as far as the church program is concerned—and this is the one thing dearest to the heart of a true shepherd—it is refreshing for the pastor to be able to get far enough away from the program to see it in proper perspective. While engulfed in the unending day-to-day routine it is hard sometimes to keep in mind the long view—the true objective.

So the summer months offer the ideal time to plan ahead. The over-all preaching schedule can be laid out with proper emphasis and balance. The prayer-meeting series to be presented can be outlined and the over-all evangelistic program planned.

If the vacation with the family this summer does not provide opportunity for such planning, then it would be well to plan for a few days

other than the vacation when, at some restful spot in a mountain cabin or by a scenic lake or stream, this can be done.

When Jesus called His disciples apart to rest awhile, it “was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work.”—*The Desire of Ages*, p. 361.

“They needed to go to a place of retirement, where they could hold communion with Jesus and receive instruction for future work. . . . The disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts.”—*Ibid.*, p. 360.

Why not plan now to spend a few restful days this summer in this manner, communing with the Saviour and planning the work for the months ahead?

O. M. B.

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### A HINT TO PLANNERS

The expense involved in protracted gatherings of our leaders has made it necessary to restrict both their length and the number of people commissioned to attend them.

Consequently, some observers have suggested that our management could be improved if the agendas for these important councils could be prepared and circulated ahead of time so that those who are to attend the meeting can be given the opinions of men in the field on the issues to be discussed. In this way they could be more truly representative of those who stay at home.

Since it isn't possible to give everyone his full say at a large meeting, it seems that more could be done in soliciting and receiving advance suggestions by mail on the various subjects. Much time could be saved on major items if a preliminary draft were prepared to which the delegates could speak. Discussion based only on each man's private “burden” is often unfruitful.

Procedures such as these might tend toward greater poise and wisdom when decision-making time comes around. They might also apply at times to the local church board.

Opinions and suggestions should not be limited to problems. They should be even more widely and ardently sought on plans for the future. After all, those plans will always depend upon cooperation for their success. Somehow, a man is more likely to implement a plan or a decision that he has helped to make.

SYDNEY ALLEN  
Dean, School of Theology  
Philippine Union College

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Great minds discuss ideas; normal minds discuss events; small minds discuss people.

# Why I Left the MINISTRY

**PAUL GREGOROFF**

*Bible Teacher, Mt. Vernon Academy*

**N**EARLY five years ago, after sixteen years in the ministry of our church, I faced a serious decision. Should I continue my work of pastoral, evangelistic, and revival work, or should I leave the ministry that I enjoyed and loved?

Why did I face this decision? I was offered another type of work. Was it for more money, better hours, easier work? No. None of these incentives were present. In fact, my wages were cut. All the fringe benefits were gone, and the hours were more heavily loaded with work, plus more work hours per day than I had before.

However, in spite of all of these drawbacks it still appealed to me. But I couldn't make the decision alone.

I needed time to think, to pray, to face myself, and God. I talked to my Friend about it all. Somehow I felt that He approved of this choice to leave the ministry of my church, His church. I felt that He was encouraging me to do this.

You may be interested to know the type of work I was considering. I suppose it could be called farmwork—taking care of sheep—mostly the lambs. Perhaps it was because I was born on a farm and had spent my early years on a farm that influenced me.

When my minister friends heard of my decision they sadly shook my hand and their heads with the remark, "We're so sorry you've decided to leave the ministry." It didn't help much when conference officials even on a union conference level offered the same sympathy with that conde-

scending smile that said so much and cut so deeply. It hurt because my best Friend, my Saviour approved of it, while these, my ministering brethren, treated it as a joke.

## Since I Left the Ministry

The new work hasn't been easy. I've faced heartaches. The work load has been much heavier than before. I've had to be up at five-forty-five nearly every morning and remain up until midnight (sometimes later). It has meant being separated from most of my ministering brethren, whose friendship I had enjoyed.

My new responsibilities have been misunderstood by many people. Why should any person decide to leave the ministry? Why should I leave a position as conference revivalist, a work so full of satisfaction, so rich with experiences of God's leading and blessing, to engage in that work on the farm of taking care of lambs?

Let me put it this way. When you travel from place to place and you see your Friend's lambs shifting for themselves, with so few who seem to care enough to do something for them—in the language of today, "it just grabs you." When you see these lambs become the property of the Friend who died for you and for them, you just get "shook up" so that you aren't the same.

## "Only a Bible Teacher"

Perhaps I'd better explain—I'm "only a Bible teacher" in one of our boarding academies. That's the way I've heard it



from lay people and ministering brethren alike. I've pondered many times—going home from counseling at one or two o'clock in the morning—"only a Bible teacher." "Left the ministry."

I've thought of it at five-forty-five in the morning—the next morning—as I tried to awaken to face another day—"left the ministry!" I've thought about it during the day, meeting class appointments, talking to students about their problems, helping them to try to understand why their pastors don't seem to care, why their parents don't seem to care enough to try to understand.

I've wondered about these "lambs" who sometimes are in danger of being "run over" by the big machinery of the organization—doesn't anyone care enough to give some individual care to each one?

My Saviour said to one of His ordained men, "When thou art converted, strengthen thy brethren." Then after his conversion His Master's first assignment was "feed my lambs." Did I have to leave the ministry to reach this exalted position of trust?

Did I have to leave the ministry to teach these wonderful youth, brought up in the church, of the Master's promise found in James 5:13-15? Many of these "lambs" have never heard that their Lord loved them enough to offer complete healing from a weak heart or a diseased body.

Did I have to leave the ministry to teach these youth (for the first time in their lives) that Jesus loves them enough to die to save them as individuals? They come to us completely bewildered, frustrated over sinful habits or experiences, wondering "how can we find peace?" What a joy I've had since I left the ministry in seeing them relax and blossom out in the Saviour's tender love.

### Worth It?

"Left the ministry?" I had seriously thought of it many years before, but somehow hadn't made the decision.

Now after five years "outside of the ministry" I look back and wonder, "Have I done the right thing? Was it worth it?" From deep within my heart comes that satisfying response given by my Employer, my Lord and Master: "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me."

Then only joy floods my soul. Even though the fringe benefits were forfeited, in spite of the salary cut, in spite of the wagging heads and tongues of my friends, my Master says, "It is the nicest work ever committed to men."

With this approval of Heaven, plus the looks of love from the eyes of "my lambs," I feel completely satisfied and repaid for having left the ministry.

P.S. Since I left the ministry some of the fringe benefits have been added to the pay of those who are "just Bible teachers." However, we are still not "in."

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## The Divine Names

(Continued from page 32)

Greek,<sup>11</sup> and in full agreement with one another in their presentation of the gospel story and message of salvation, and in their choice of names referring to God the Father and God the Son. And, as we have seen, the divine names that they used are the same as the ones used by the persons who, two or three centuries earlier, translated into Greek the Hebrew Holy Scriptures. Thus, in both the Greek New Testament and in the Greek Septuagint we find, as we have seen, not *Yahweh*, and not *Yeshua'*, but *Kurios*, "Lord," and *Iēsous*, "Jesus." Moreover, as we have seen, in the Greek New Testament, the name *Kurios* "Lord" is not limited to designate only God the Father but is also applied to Christ, the Son of God, as is also the Greek name *Theos*, "God," and both God the Father and His Son are designated, respectively, by various names.

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<sup>11</sup> That the New Testament was originally written in Greek is clear from the following two considerations:

1. It is well known that Erasmus was the first to publish the New Testament in Greek.
2. Referring to the publication of Erasmus' Greek and Latin version of the New Testament, Ellen G. White says on page 245 of her book *The Great Controversy*: "In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. *Now for the first time the word of God was printed in the original tongue.*" (Italics supplied.)

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If you can't be grateful for what you receive, be grateful for what you escape.

The person who is all wrapped up in himself is overdressed.

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## FEEDBACK

DEAR EDITOR:

Just a note of appreciation for the very fine article that appeared in the January, 1969, issue of *THE MINISTRY* magazine under the title "How to Get Favorable Decisions," by George E. Knowles. You don't know how much I appreciate material such as this. I am an intern in the ministry and I am always on the lookout for such practical material.

Keep up the excellent work and don't forget interns like me who have districts and can use practical advice from time to time. Sincerely from one who is eager to learn and grow in his ministry.

E. J. FIALHO

DEAR EDITOR:

Your editorial "Credit Card Membership" was a most interesting commentary on the growing laxness among churches. In a similar vein I would like to refer your readers to an article appearing in the March, 1969, *Ladies' Home Journal*, which is a report of a survey taken among one thousand women on what they wanted to find in the church today. Written by Kenneth L. Woodward, the title reveals his summary: "You Can't Find God in Church Any More."

A related situation is revealed in a portion of the following letter, which I received as editor of our quarterly publication *Today's Food*:

"DEAR SIR: I am a new member in the Adventist faith. The flood of attention showered upon me as a prospective candidate for membership has ceased since baptism. I feel like a nonswimmer in the ocean, left to sink or swim. . . . From the shower of attention to sudden letdown after baptism, one wonders whether modern-day Adventism is solely having a membership drive."

I hope this complaint is not too common, but I fear that it may well be. In this particular case the writer complained that he had not been properly instructed in our health-education program and did not know what foods should and should not be eaten.

Perhaps many other converts to Adventism have such a letdown following baptism and need a bit more personal attention by the pastoral staff or laymen delegated to fill this vital need.

F. W. EDWARDY

DEAR EDITOR:

May I congratulate you on the tapes we have had during the past few months. Yesterday was one of the few Sabbaths that were "free," and we listened to the "Restless Angels." Please let us have more presentations like this.

Perhaps with things as they are in Nigeria at the moment we are in one of the most difficult areas of work. . . . We are coming near the end of our term and have been giving, giving all the time with hardly ever hearing a good sermon ourselves, because everywhere we go we are the visiting preacher. It is really good to sit down sometimes and listen to perhaps Elder Cleveland or maybe an old friend like Pastor Minchin or W. G. C. Murdoch. Instead of giving, we can sit back and get something for ourselves.

K. A. W. LETHBRIDGE  
*Secretary-treasurer*  
*West Nigerian Mission*

DEAR EDITOR:

It seems to me that *THE MINISTRY* becomes more useful to the Adventist ministry year by year.

A. L. ZUMVELT

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## Strengthening Soul Winning Through Faith for Today TV Evangelism

(Continued from page 15)

since that time. The initial mail response was sixty-six letters. More than ten thousand letters are received weekly now, and the number is constantly going up. With UHF becoming increasingly popular and more and more stations turning to color, it behooves all of us to keep the word on the air.

Centuries ago David, the psalmist, assured us, "Their line is gone out through all the earth, and their words to the end of the world." No doubt about it, God's Word is going rapidly to every nation, kindred, tongue, and people. Television is helping to give it. It is possible to reach 10 million or 12 million people with a religious television program. This represents an audience far larger than would be possible to address in one session. Indeed, 10 million people are the equivalent of ten thousand audiences with one thousand attending each. Our evangelistic meetings today are a challenge. Anytime we have an audience of a thousand or more we feel that God is mightily blessing, and so He is. We can rejoice over the large number it is possible to contact through television.

As God's people bind hand and heart together for the finishing of the work and as they use every tool available to them, Heaven will bless. God's promise is good: "My word . . . shall not return unto me void."

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

# The Minister's Wife in Her Relationship to Her Husband

MARGIT STROM HEPPENSTALL

*Minister's Wife, Loma Linda, California*

**A**ND the Lord God said, It is not good that a man should be alone; I will make him an help meet for him" (Gen. 2:18).

"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." "The heart of . . . [a virtuous woman's] husband doth safely trust in her. . . . She will do him good and not evil all the days of her life" (Prov. 31: 30, 11, 12).

God's ideal standard for a wife is clearly stated. It is not easy for an imperfect human being to reach. However, as always, His bid- dings are enablings. God has equipped woman for the role He created her to play. By natural temperament and disposition she is inclined to give rather than take. She loves to be needed. She knows how to offer comfort, support, en- couragement, healing, and inspiration. A woman who has the privilege of exercising all these qualities within the framework of a Chris- tian marriage finds the greatest possible per- sonal fulfillment.

The moral bankruptcy of our times is most tragically reflected in the disintegration of mar- riage and home life. More and more church members are becoming affected. Even ministers and their wives are not immune to this creep- ing contagion. They should be aware that their home, with its tremendous potential as an influ- ence for good, is a prime target for Satan's at- tacks. They must be sensitive to their own special problems and face them together, hon- estly and prayerfully.

The minister's wife is an essential partner in her husband's divine calling. His position is unique. His work as shepherd of the flock comes first. He will need to spend many hours away from home. Personal plans may often have to be cancelled, just as in a physician's family, but with no further financial remuneration.

If the minister's wife can partake of his spirit of dedication she will avoid the pitfall of jeal- ousy and self-pity. She will learn to compensate

for his preoccupation by working alongside him whenever possible. Ministers and their wives are fortunate in having the opportunity to work together as a team more than any other couple. For this reason they grow much closer to each other. One caution must be voiced here, however. The wife who is blessed with above-average ability needs an extra amount of tact and common sense in order to avoid giving the impression that she is running things. Her job is to inspire, not to dominate. Her husband should always take the lead, with her as the second member of the team. She must learn to use her talents to complement his con- tributions, never overshadow them. This is another of woman's many ways of giving rather than taking. This is as much a part of the fine art of loving as the more external expressions of her affection, such as the dependable supply of clean shirts, well-pressed suits, the neat house, the wholesome food, and her watchcare over her husband's health.

Ellen G. White has this counsel for the min- ister's wife: "She should work earnestly, faith- fully, and unitedly with her husband to save souls. She should never urge her wishes and desires, or express a lack of interest in her hus- band's labor, or dwell upon homesick, discon- tented feelings."—*Testimonies*, vol. 1, p. 452. "The minister's wife may be a great help to her husband in seeking to lighten his burden, if she keeps her own soul in the love of God." —*Evangelism*, p. 677. "An unsanctified wife is

the greatest curse that a minister can have.”—*Testimonies*, vol. 1, p. 139.

This is not a one-way street. The minister must remember that his wife is human, too. He receives a great deal of emotional satisfaction from his work, and it is easy for him to become oblivious to his wife's sacrifices and emotional needs. He must be as willing to listen to her problems as he is to those of his church members. A minister who knows how to show his wife appreciation and understanding, and who does not take her for granted, will be amply rewarded.

After a long day of constantly giving of himself to others, the minister will often come home weary, tense, and drained. Then it is that his wife can rise to her most glorious challenge. It is her privilege to make the home a peaceful haven, a charmed circle of welcoming warmth, understanding, and acceptance. She can be a good listener. She can speak faith and courage, and share with her husband blessings from her own devotional life. She can comfort his soul with a generous outpouring of unstinted love. “If the minister's wife did no other thing than to make her husband happy and at rest in a perfect home, then through its effect on him she would have done more for the parish than ten thousand times all other service she could possibly do. To be his perfect lover is her greatest and most sacred duty.”—A. W. Hewitt in *The Shepherdess*, p. 2.

Emotional serenity, joyful loving, relief from tension—these the minister must be able to find in his own home. Here is the magic fountain where he may fortify himself to resume the warfare. Married love is a gift from God, straight from Paradise. It should be guarded jealously, treasured gratefully, and nurtured skillfully by both husband and wife. Here is the inmost unassailable citadel to which no one else has access. Harmony and security here are the best safeguards against temptation. In this area the minister, along with the physician, has more than his share. A minister and his wife who are truly one on all levels of living, will be solely each other's “from the glance of the eye to the touch of the hand.” No easy familiarities with others will detract from their Christian dignity. Friendliness to all will be tempered with reserve and discretion. There will be no lingering handshakes at the church door, no eager listening to intimate confidences from the opposite sex under the guise of giving needed counsel. From so many small beginnings have great tragedies grown, and good men and women have been lost to the cause of God.

A happy, vibrant Christian home is like a walled garden. Uninvited eyes may not disturb the privacy, but the fragrance borne over the wall is witness to the beauty inside. In our society loose standards and distorted portrayals

of love tend to confuse young and old alike. Of all people, the minister and his wife, with God's help, ought to be able to communicate this truth: The ideals of Jesus Christ are the only sure guarantee of abundant joy in a happy and successful marriage.

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## My Personal Part in the Ministry

**S**INCE our location here in Columbus, with all the usual activities in which a minister and his wife can become involved, and realizing how limited is that precious commodity *time*, I have chosen a little activity for myself. I take at least one full day a week to call on confined, isolated members of our church family whom I can reach by bus. I do drive, but usually the car goes with the minister. Several times I have appreciated transportation provided by one of our ladies. I follow a definite program and have a list of names and their birthday dates.

One day recently I had made two calls. As I arrived downtown to change bus lines it started to rain. I questioned whether to make another call or call it a day. I was impressed to visit Brother and Sister E. This took me in the opposite direction from my home. Entering the home, I sensed something out of the ordinary. The woman was in bed with a large lump over her eye, and hurt badly on one shoulder. She had fallen on the cement floor of their front porch. The ambulance was on the way, and there were anxious moments for both. How thankful they were that I had come just at this time and could ride beside our sister to the hospital. While we waited the arrival of the ambulance we had prayer, which brought comfort to both of them. Had I come just minutes later, I would have wondered about their absence. I rode with the patient to the hospital. After she was admitted the two young men with the ambulance offered to drive me home, for it was raining very heavily by then. I had not anticipated such a trip at the beginning of the day.

Experiences like this bring much satisfaction and joy, and I feel I have a personal part in the ministry. It takes patience and time to listen to our dear older believers, but I have found how much they appreciate a *personal* call and interest from the minister's wife.

ANNA KURZ

THE MINISTRY



## BOOKS

***The Other Side*, Bishop James A. Pike, Doubleday and Company, Garden City, New York, 338 pages, \$5.95.**

The much-publicized séance in Toronto, in which Bishop Pike allegedly received communications from his dead son, has led to a new surge of interest in spiritism. Some will begrudge the time needed to go through nearly 400 pages on this subject, and properly so. However, the book will prove most illuminating for those needing an up-to-date report on spiritualist phenomena today.

Illustrative of the alarming, but prophecy-filling, trends in spiritism are incidents such as these: When Bishop Pike consulted Canon Pearce-Higgins, an Anglican clergyman, for help in interpreting strange happenings in Pike's apartment, Pearce-Higgins instructed Pike how to set up a homemade ouija board in his apartment, and also recommended a medium for him to consult—a Mrs. Ena Twigg. Among messages sent by the purported Jim, Jr., were: "I'm working real hard at learning that being dead is really being more alive." When asked if Jim had heard about Jesus in the spirit world, the young man replied, "I haven't met Him. They talk about Him—a mystic, a seer, yes, a seer. Oh, but, Dad, they don't talk about Him as a saviour. As an example, you see?" Also, "Don't you ever believe that God can be personalized. He is the Central Force . . ."

Ford, the medium, is quoted as saying of the deceased, "I don't think they're dead. They are much more vibrantly alive, I think, than we are." And again, "Death does not do anything to a person except to free him; it doesn't change their character, or their thinking, but it does remove the limitation." Of a deceased woman, the medium said, "Well, she isn't [dead]. She says, 'I'm not dead, I'm more alive than ever.'"

The author of this book has little patience with Biblical warnings that "communications from the dead" are deceptions of Satan. In fact, he takes note of my article in the June, 1968, *Signs of the Times*, entitled, "No, Bishop Pike, That Wasn't Your Son Talking!" and claims that "the author had most of the facts wrong." (In a subsequent friendly exchange of letters, the bishop has promised to re-examine this charge.)

This book underscores the truth of the state-

ment, "The final movements will be rapid ones." Here we see more clearly than ever how far along the path toward cooperation are Catholicism, apostate Protestantism, and Spiritualism.

RICHARD H. UTT

***Fundamentos Astronómicos de la Cronología*, Daniel Hammerly Dupuy, Departamento de Publicaciones del Colegio Unión, Lima, Peru, 1966 (published in bound mimeographed form in 1968), 428 pages, \$3.50.**

The latest publication of many by Adventists' greatest South American scholar-teacher is a comprehensive exposition of the "astronomical foundations of chronology." Prof. Hammerly Dupuy characteristically includes everything having a bearing on his subject, presenting thousands of facts, well organized, in clear explanations that lead even an uninitiated student into the various methods of measuring time, the intricacies of chronology, and actually a history of, and introduction to, astronomy. The mimeographing is of better quality than in his two volumes on Biblical archeology (see review of *Arqueología Bíblica Paleotestamentaria desde Moisés hasta Saúl*, in *Andrews University Seminary Studies*, V, No. 2 [July, 1967], pp. 204-206), and the more than sixty illustrations are excellent.

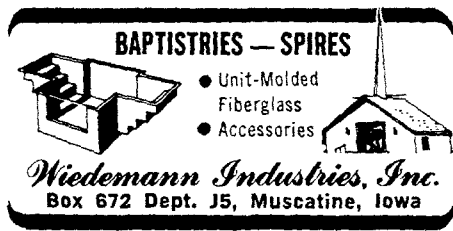
Part One gives a "General Introduction to Chronology." The two chapters are titled "The Importance of Chronological Investigations" and "Geocentrism and Prescientific Chronology." In Part Two, "The Problems of the Ancient Calendations," Chapter III is titled "The Chronological Value of the Ancient Calendations"; IV, "The Chronological Value of the Calendrical Systems"; and V, "The Relations between the Civil Years and the 'Regnal Years.'" In Part Three, "The Evaluations of Time by Modern Astronomy," Chapter VI concerns "Chronometric Evaluations of Time"; VII, "Heliocentrism and the Revaluation of the Units of Time"; and the final chapter, VIII, is titled "The Spatial and Temporal Values of the Universe According to Ultramodern Astronomy." Various valuable appendices referred to throughout the book are to be published as part of a series in the Ediciones del Cincuentenario del Colegio Unión, this fiftieth-anniversary celebration of the college being scheduled for April 30, 1969. There are copious bibliographical notes following each chapter, and indexes to diagrams and tables, to illustrations, and to the contents of the chapters.

## GOSPEL TENTS

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freshen up old truths! The topics begin with Aaron and end with Zuzims, but in between are hundreds of practical subjects, such as, love, life, justification, infidelity, impenitence, generosity, and flattery. The subtitle probably gives the best description of this book, "A Complete Classification of Scripture Texts in the Form of an Alphabetical List of Subjects."

J. R. SPANGLER

To mention only a few items, the author's explanations of Assyrian *limmu*-lists, Mesopotamian lunisolar calendars, the Egyptian Sothic cycle and solar calendars, and the later lunisolar calendars that achieved greater accuracy, are correct and clear. The book brings together a great amount of information that might be difficult to find otherwise in Spanish or in some places; it is a compendium of information set forth in great detail, accurately and in beautiful Spanish. It deserves a far wider readership than merely his college students. Spanish-reading ministers and teachers who wish to develop background for understanding the problems of Biblical chronology can profitably spend time with this work, which they can order from the Colegio Unión, Departamento de Publicaciones del Colegio Unión, Casilla 4896, Lima, Peru.

LEONA G. RUNNING

*A Topical Dictionary of Bible Texts*, James Inglis, Baker Book House, Grand Rapids, Michigan, \$4.95, 524 pp.

Quite a number of Bible dictionaries and concordances have been printed. Here is one that will often find its way to the preacher's desk. This reprinted book was originally published under the title, *The Bible Text Cyclopeda*, by Fleming H. Revell. The author has listed, under various subjects, every text shedding light on that topic. Who among us does not desire to have new texts to

## The Half Has Never Been Told

(Continued from page 12)

to General Conference responsibilities at the last session in Detroit. God has blessed this field with strong men and capable leaders.

We were especially happy to learn of the involvement of our laymen in the soul-winning work of this division. Approximately a year ago V. W. Schoen, associate secretary of the General Conference Lay Activities Department, conducted a series of thrilling laymen's congresses. These special programs trained 1,060 instructors to return to their churches to train fellow laymen in soul-winning techniques.

As a result 245 of our 374 churches have conducted training classes this year, which culminated in the Bible Speaks Course and gift Bibles' being introduced to the public for the first time. So far 51 baptisms have resulted, while 288 are attending church. A total of 14,647 Bibles have gone out to the churches for distribution, while our latest reports show that 6,590 have been placed in the homes along with the Bible Speaks lessons. This certainly will produce a harvest in the days to come.

There are 180 full- and part-time colporteurs at work in this division, and during 1967 they sold \$596,481.87 worth of our truth-filled literature. Baptisms from contacts made by literature evangelists numbered 68, but only eternity will reveal the full soul-saving results. One of our colporteurs, Stan Rex, working in South New Zealand, sold \$2,529 worth of books in one week.

(To be continued)

### New Zealand Census Provides Data on 411 Religious Bodies

The 2,750,000 people of New Zealand divided themselves into 411 religious groupings in the latest census, but only 11 of these had more than 10,000 adherents.

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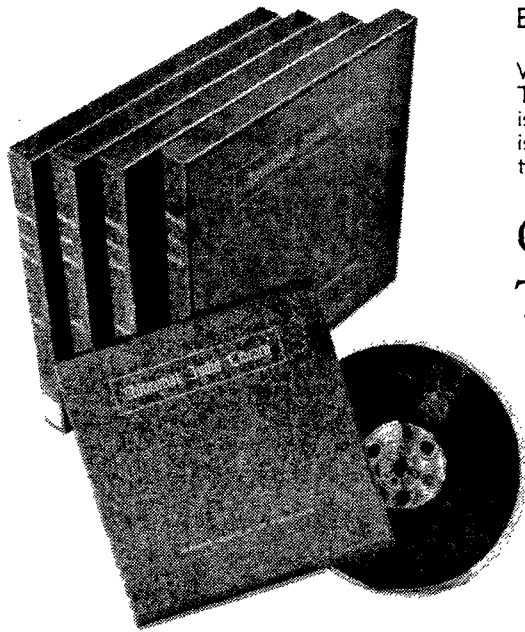
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## NEWS BRIEFS

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

### Church Surveys Members' Beliefs and Views on Social Questions

A survey taken of the attitudes and opinions of members of a church here revealed that nearly half (46.6 per cent) have "no sure belief about life after death." The survey, taken at Christ church (Episcopal), showed that full one fifth of the members believe there is no such thing as sin, and that slightly more than 35 per cent believe Jesus Christ was merely one of the world's great spiritual teachers. The Reverend Erville B. Maynard, rector, said that 1,200 people, or 93 per cent of those sent questionnaires, responded. The survey was conducted by a professional opinion-taking firm.

### "Flying Saucer" to Rescue Sect at World's End

Followers of a sect headed by a 70-year-old woman who calls herself a pope gathered at a wooden hut in the mountains near Bolzano, Italy, to await a flying saucer. They joined with Maria Staffer in prayer as she awaited the flying saucer that, she said, would take her followers to another planet before the world ended on February 20. The group was said to be affiliated with "Pope Clement XV," a former French priest named Michael Collin who was deported by Italian authorities. He too had predicted the world would end on February 20.

### Editorial Charges Democracy Is Impossible in Catholic Hierarchy

The relationship between the Roman Catholic faithful and the hierarchy cannot be made more democratic because the present structure is divinely established, according to an article published in Vatican City in the weekly *L'Osservatore della Domenica*. The submission of the faithful to the hierarchy was set up by Jesus Christ as an essential and characteristic element in "His Church," Msgr. Vincenzo Fagiolo said in an editorial reply to a reader's letter. Democratization of the church, in the popular sense of the word, is an impossibility, he said. "There are certain structures which can and must change when the need of modern times imposes this," Msgr. Fagiolo said. "These are

the structures which have a purely human origin. The hierarchical structure of the Church, however, is not among them, for it is a part of the divine constitution of the society founded by Christ, and the ways and means of democracy which annul such structures cannot be admitted."

### Rites Mark New Testament Edition in Pidgin English

Church services and celebrations were held in Papua, New Guinea, to mark the publication of the New Testament in Pidgin English. The event was also observed in Australia with a Pidgin English service in the Sydney Epping Methodist church. The translation, ten years in the making, was printed by Lutheran Church Press for the British and Foreign Bible Society.

### Vatican Radio Welcomes Plan for Peace Meeting

Vatican Radio said that it welcomes recently completed plans for the holding of a world conference of religious leaders to discuss problems related to peace. The conference, to be held in Kyoto, Japan, in September 1970, will bring together members of the world's ten major religions to discuss disarmament, economic development, decolonization, and conflicts in the contemporary world. It will be co-sponsored by the Gandhi Peace Foundation, the American Interreligious Committee for Peace, and several Japanese peace organizations.

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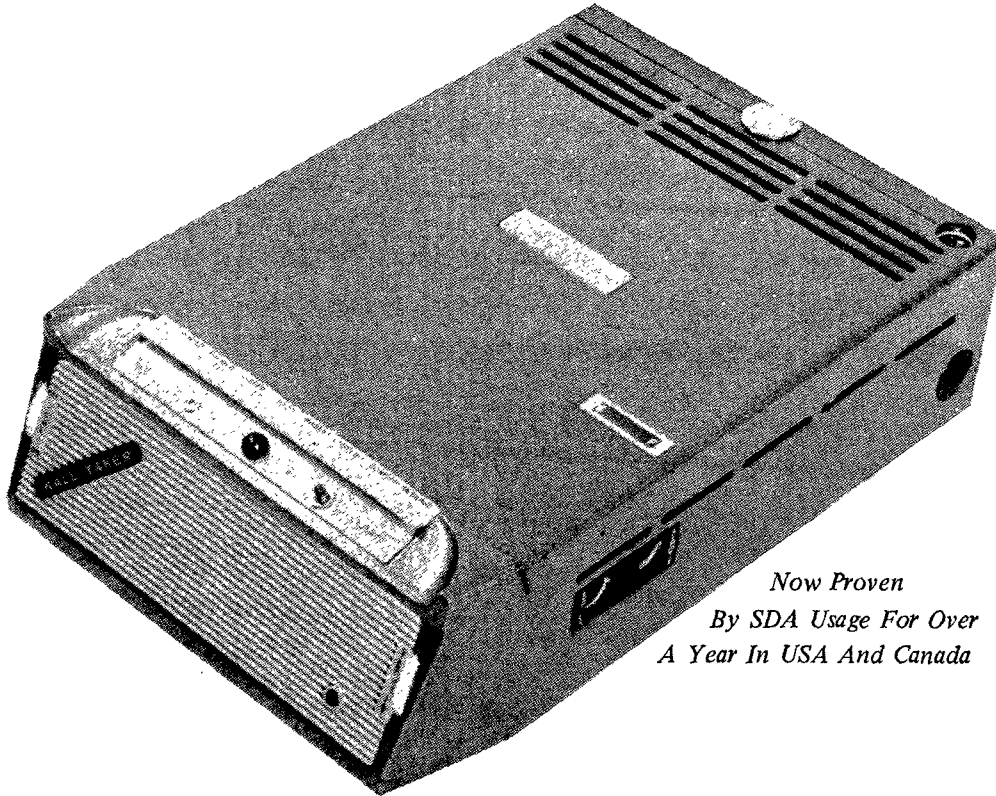
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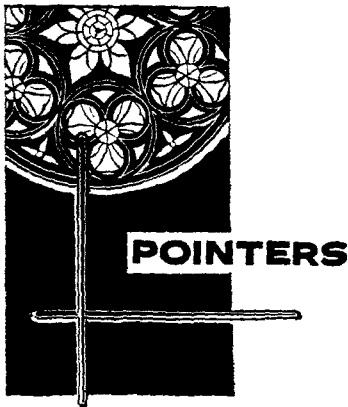
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**TO CALL OR NOT TO CALL?** "To CALL or not to call; that is the question." We had just completed a beautiful Sabbath service and were standing on the outside of the church shaking hands when a young woman came up and asked, "How do you get into this Church?" You see, she had heard wonderful music, had indeed given of her money during the offering period, and had been inspired by the sermon, but no one had invited her to become a member of the Seventh-day Adventist Church, and this she wanted to do; hence, her question.

I had just completed the sermon at the corner of seventh and Michigan on a Sunday evening. It was a full house, and without my making an appeal, we went right into the closing song. Down the aisle came a man in an obviously agitated frame of mind. He called the president of the conference and held a whispered conversation with him. Soon the president came over and whispered, "This man is trying to get into the Church. Show him how."

"To call or not to call; that is the question." Can you imagine a colporteur entering a home with his prospectus, delivering a beautiful canvass, and then standing and stalking majestically out without even asking for an order? Or an automobile salesman demonstrating his product without asking you to buy his car? Well, this is the spectacle that amazes men and angels, that a man would deliver the terms of salvation with fervor and power and then close without issuing an invitation to his listeners to cement their relationship with Christ. Even a hungry pup makes an appeal in the presence of food, and what fisherman can see a school of fish without dropping his net? But, mystery of mysteries, the minister can deliver the message without challenging souls to accept it. "To call or not to call; that is the question."

Following an eleven o'clock Sabbath morning service, a listener was overheard to say, "I came to join the Church today, but the pastor did not give me the opportunity." What strange thing is this? Is it because of fear, fear that no one will accept the invitation? Then be it understood that the responsibility for response is God's and not ours, and that the work done upon human hearts is the work of God through the Scriptures, and not our own. Or can it be that we're afraid that

the Word of God has not done its work as we delivered it? Faith is essential all along the line. We must simply believe, even as we preach, that human hearts are being changed or there will be a reluctance to issue an invitation at the conclusion of a sermon.

"To call or not to call; that is the question." And what is the answer? To call. E. E. C.

**A LITTLE ONION** THE magazine, *World Vision*, April, 1967, quotes a Catholic priest in Colombia as writing in 1936: "The Roman Catholic Church is an oak tree 77 meters high and in the same proportion there is a little onion plant growing by its side 6 inches high. This is the Protestant Church."

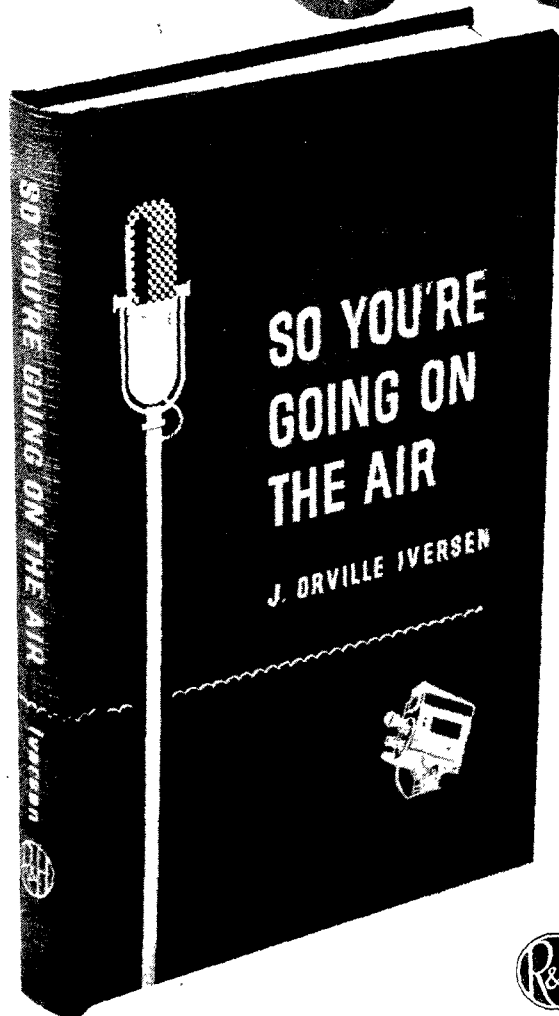
Perhaps this same comparison could have been made 1900 years ago between the well-established, far-flung ramparts of Judaism as compared with the tender plant of Christianity. This comparison may go further to measure the numerical and material strength of Adventism as compared with that of her Protestant brethren. But as Hosea de Fajardo observes, "A little onion goes a long way."

And we have indeed come a long way from the times when James White used to ride a horse to cover the territory that he visited and there was no radio or television to shrink the world into the neighborhood that it now is. To give some ideas as to the vicissitudes of the pioneers, James White tells of a journey on his old horse on a very snowy day. Vehicles kept passing, forcing Elder White and his horse off the side of the road. The horse became increasingly irritated. When he saw another sleigh approaching, and having decided in his horse brain not to yield the field any further, he simply jumped into the sled, sending Elder White sprawling with his books and sermon notes. Though his ride was brief, this seems to have satisfied the pride of this four-legged vehicle, and Brother White enjoyed a smooth ride from then on to his destination.

Yes, by any measuring stick that you may use, one conclusion is inevitable—this little "onion" has gone a long way. At this point it would be natural to quote a few statistics, citing the progress of Adventism around the world, or we could travel the well-worn path of citing our hospitals and educational centers as well as church buildings. I would rather tell an experience of mine at one of these hospitals.

I had eaten some soup in the airport of a foreign nation and had become deathly ill. I was flown to the giant Youngberg Sanitarium and Hospital in Singapore, where an Australian doctor bent over me in this Asian setting and in three days had nursed me back to health. Yes, the schools, the hospitals, the publishing houses, and the people are out there. But where? Wherever you are and elsewhere.

Should James White and his horse be allowed to awaken to get a glimpse of what God used them to start, they would agree that this little onion has gone a long way. E. E. C.



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by J. Orville Iversen

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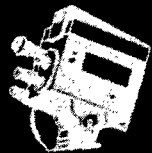
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