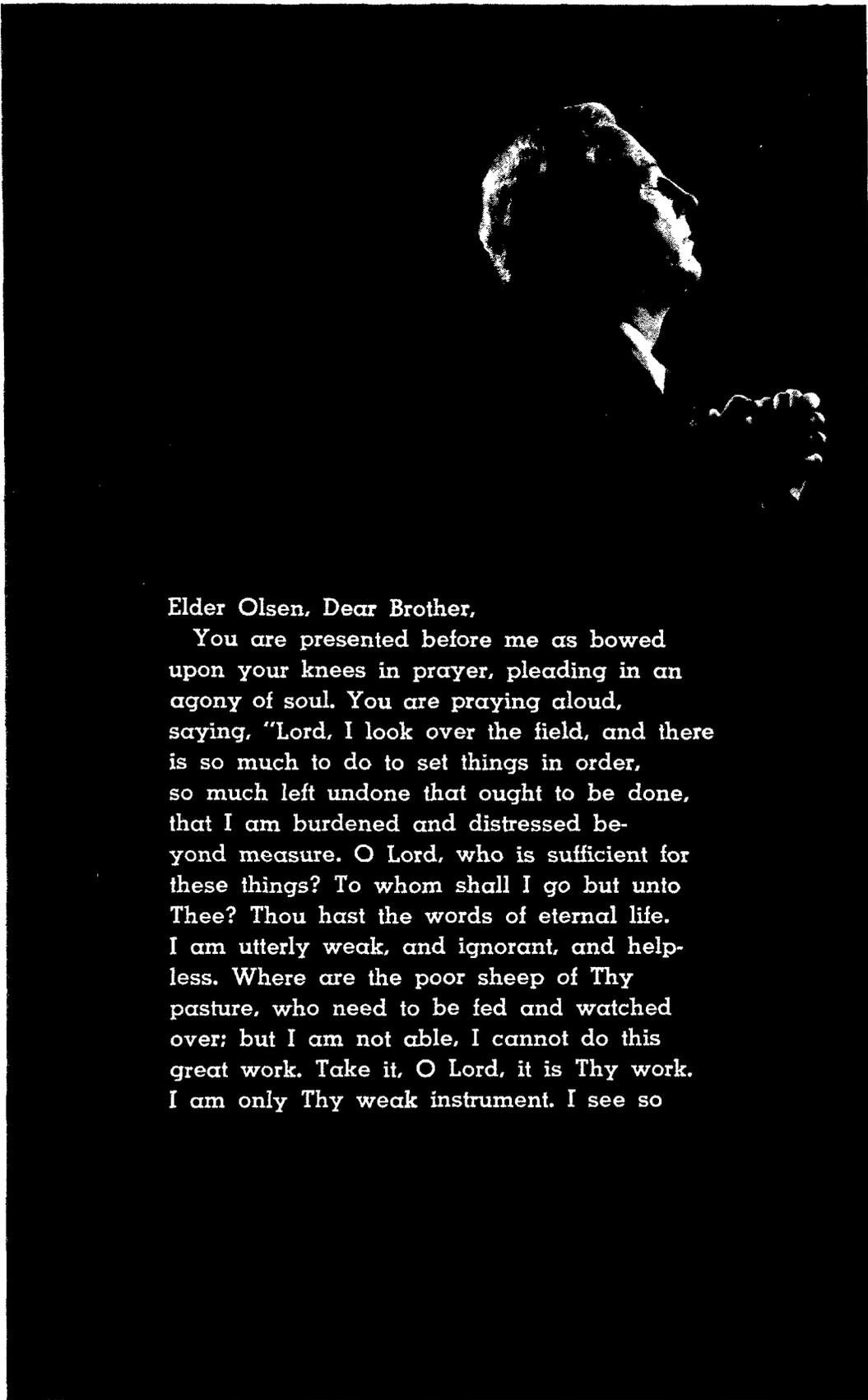


OCTOBER '71



Elder Olsen, Dear Brother,

You are presented before me as bowed upon your knees in prayer, pleading in an agony of soul. You are praying aloud, saying, "Lord, I look over the field, and there is so much to do to set things in order, so much left undone that ought to be done, that I am burdened and distressed beyond measure. O Lord, who is sufficient for these things? To whom shall I go but unto Thee? Thou hast the words of eternal life. I am utterly weak, and ignorant, and helpless. Where are the poor sheep of Thy pasture, who need to be fed and watched over; but I am not able, I cannot do this great work. Take it, O Lord, it is Thy work. I am only Thy weak instrument. I see so

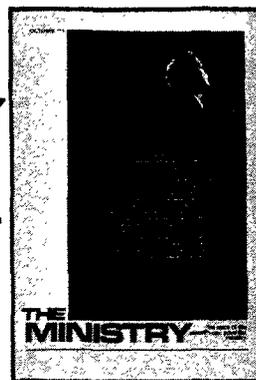
THE MINISTRY

the voice of the
seventh-day adventist
ministry

THE MINISTRY

Volume XLIV No. 10

COVER BY
J. BYRON LOGAN



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2 OCTOBER, 1971

little done in the right spirit, in the spirit that will produce results, that I am disheartened, I do not know how to work."

Elder Olsen, I hope you will not permit anxiety concerning the neglect of duties of the church to so cloud your mind that you will fail to look steadfastly to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." It is proper to entreat the church to make individual work in repenting because they have left their first love; but never despair. Jesus loves all these souls better than you can love them. You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions, that it hides Jesus from your sight. You are pained because many are satisfied with the form of godliness, while denying the power thereof. They look with satisfaction in the performance of outward ceremonies, and yet there is no evidence that they are vitally connected with God. They are deceived in regard to their condition, and this deception is hard to break up. They know little of the depths of their own natural corruption, or of the infinite holiness of God. They do not realize that the foundation of all their faith and hope should only be the perfection of Jesus our surety. The only genuine saving faith is that which lays hold upon the imputed righteousness of Christ. He is the only source of virtue, of spiritual power and life. Each must have a knowledge of God for himself, must have faith in Jesus Christ whom God hath sent. When the members of the church have this experience Christian virtues will shine forth, and they will be clothed with humility. The fruit of this faith will be love, joy, peace, long-suffering, gentleness and goodness, and the object of their lives will be to glorify God day by day.

In looking upon the professed followers of Christ you see great deficiencies in the church, in families, and in individuals: but you cannot make one soul clean. We must look to our High Priest, who ever

EDITORIAL NOTE: This letter was written by Ellen G. White from North Fitzroy, Victoria, Australia, September 20, 1892, to Elder O. A. Olsen, president of the General Conference. Its appropriateness to our own day leads us to share it with our MINISTRY readers.

liveth to make intercession for us. Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your counsellor, your everlasting support. The enemy is working with all deceivableness of unrighteousness: but you must gird yourself with Christ's righteousness, and tell your experience that others may be benefited.

Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God to confuse and startle you. You have the word of God, take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly.

We cannot expect that everything will move along smoothly; for everything is to be shaken that can be shaken. God is testing and proving His people. Angels of God, intelligences of heaven are watching the development of character, and weighing the moral worth of the professed followers of Christ. Look up, look above the whirl of daily occurrences, and fix your eye upon Him who never changes and you will endure as seeing Him who is invisible. You may look forward with joy to the finishing of the mystery.

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make faint-hearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of: but trust in Jesus like a little child. You are to let your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy

One of Israel, who will not fail, nor be discouraged.

Though every individual is a probationer, and every day men are deciding their own future destiny, though this is an awful thought, and you feel intensely over the matter, yet you cannot make those who will not place themselves in the channel of light, stand where they may reflect the glory of God.

One thing is certain, the names of all the chosen are upon the breastplate of our great High Priest. He says, "I have graven thee on the palms of my hands." O He loves us! He loves us! Praise His holy name! He has bound us to His great heart of love. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." But we are not left with Christ in Joseph's new tomb? "Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Although we may feel deeply over the unbelief and the absence of love for Jesus in those we meet, and even find this lack among those who claim to believe the truth and proclaim it, yet there is no reason why we should despond. Although many have lost the ardor of their first love and are spiritually barren, giving evidence of this fact in their cold formal prayers and heartless testimonies, yet shall we wrap the mantle of gloom about us?—No, this would please the enemy. We are to believe that the Lord Jesus lives, that the Sun of Righteousness shines in clear and steady rays, and although Satan may cast his hellish shadow before our eyes, to dim the brightness of the face of Christ to us, yet we are never to forget that His face shines upon us. By faith we are to see Him who is invisible, and never imagine that Jesus has left us to fight the battle alone. Battles we shall have to fight, but heavenly intelligences are in the army of the Lord and Christ is the captain of our salvation.

There is one thing we should not forget, and that is that "every plant that my heavenly father hath not planted shall be rooted up." Jesus says, "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall

any man pluck them out of my hand. My father which gave them me is greater than all; and no man is able to pluck them out of (my) father's hand." "All that my Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

We need not utter the mournful lamentation, "The Lord has forsaken me, and my God hath forgotten me." For Jesus never forsakes a soul that desires Him. Men separate themselves from Him by their sins and transgressions; but Jesus draws the souls of men that they may behold Him and fall in love with Him. In Christ is no variableness, neither shadow of turning. Jesus never asks us to bear more burdens than we have strength to bear. Let us not gather so many burdens upon ourselves that we shall be crushed under them. Let us lay the heavy burdens on One who can carry them.

Jesus is our advocate, He is our friend at court. Let us lean on His almighty arm, and go on our way rejoicing, making melody in our hearts unto the Lord. Jesus is made unto us wisdom, and righteousness, and sanctification and redemption. In Him dwells all the fulness of the Godhead bodily. You have a complete Saviour, who is close by your side, and with and through Him you can do all things. You need not seek for more efficient aid. The cause and work in which you are engaged is the Lord's, and He is able to bring forth a people, tried, purified, and made white. There is a God in Israel, who is full of wisdom, grace and power. He who is mighty in counsel will preside at every meeting.

You may weep, my brother, but ever behold through your tears the sunshine and the rainbow of promise. I caution you to heed the words of Christ to His disciples,—*"Come ye apart, and rest awhile."* You cannot always be in the din of battle and preserve your strength; you must have periods of rest. In the name of Jesus, I beseech you to rest. You will lose nothing, the cause of God will lose nothing; for you will come forth from your rest invigorated with more clearness of thought, more strength of intellect, and better prepared to do the important work committed to your charge.—Letter 23, 1892.

My Testimony

I HAVE fully resigned myself to nothing because I have been nothing, because I have made nothing, and because I shall be nothing. Past struggles have proved me incapable of wresting aside the hands of fate. Those transformations that I would have wrought in those about me have not appeared. Thus, on every side life has shown herself my master. I could not turn the course of history in my environment.

To be sure, I speak with a bias, for I have done some little good; I have been of some little influence; I have performed some small tasks. But I knew of so much more. My mind had somehow grasped the scheme of what really was possible, had I been the right man for this hour. This man, alas, I have not been.

The pseudo-success that I have known has been too self-conscious, too much a holy commitment-preparation for the time God should snatch me into place—His special cog on His special gear. And so I have waited. And I am special to God, but in a much different way—not for what I have accomplished, but for what I yet may dare.

For I had not dared before to fail. Before, my world collapsed at failure, for I believed that God could only use success, that God, indeed, was Himself always successful. Neither belief was true. So, through denying my weaknesses I denied God opportunity to show me His strength. In fleeing the amazing silence of failure I had fled the few actually audible words I might ever have from God.

God loves me for myself—not for what I have or have not made of myself. I love God for saving me, once, and ever after reminding me of it. Because I am saved in God nothing can happen to me but that will reveal in some more profound and clearer way the nature of God's character. I am no longer a man of the flesh but a man of the spirit. Therefore, one of the spirit cannot be destroyed by the natural implements of fire, hate, calamity, and failure. For if these things come when one's mind is stayed on God they can surely be endured.

Indeed, there is some joy to be taken in failure when it comes as a result of conviction, steadfastness, and daring. For if one sees himself as having been nothing and as being nothing (I speak of more than fame, for even the famous of this earth are nothing), then he need not fear the reproach of those seeing through mere eyes of flesh.

I must admit that to me this is a major part of denying oneself and taking up the cross (or that which cuts across the natural tendencies and affections). It smacks of seeking first the kingdom of God. It comes rejoicing when persecuted for Christ's sake. But what it really is to me most fully is the knowledge that in God's kingdom the last shall be first.

GERALD F. COLVIN

*Assistant Professor, Department of Education
Union College*

WHY BE AN

WILLIAM A. HAYNOR

Associate Pastor, Sligo Church, Takoma Park, Md.

THE center of worship in the Seventh-day Adventist Church service is the pulpit. The climax or disappointment for the faithful tens of thousands who attend a multitude of sanctuaries on Sabbath morning is the pastoral exhortation. No single hour of the minister's week is so impregnated with opportunities.

The tone of most any missionary endeavor, for instance, is set by the words of a sermon. Though no single message or even a series of messages can ever supplant

only add strength to any personal contact.

Little Hurt and Little Help

Admittedly, a mediocre sermon possibly does very little dramatic damage. It may be suspected that the message failed to gain the fullest response and confidence, but is not failure relative to many things? And is this not the Laodicean church?

Nevertheless, no pastor full of his commission can long take comfort in such a

ORDINARY

efficient organization and one-to-one recruitment, a congregation truly *lifted* before the throne of grace through effective pulpit communication is better prepared to accept the rigors of spiritual commission.

Even counseling opportunities have a way of freer exposition as confidence is carefully nurtured in the worship hour. The flow is both ways, of course. Communication as far as possible on a more personal level with each member helps supply the important context of acceptance and expectation in which any successful sermon is delivered.

While it is true, however, that a thorough visitation program can cover a multitude of homiletical sins, a potent pulpit can

rationale as this, for he soon recognizes that even a little hurt to his people is also very little help to anything. Negative satisfactions accumulate finally into positive failures with the result that his sermonic sins, no matter how well camouflaged, finally find him out.

Of course, it is more by default than design that many pastors are just ordinary preachers. No one really covets mediocrity. Ordinarity is simply the condition of those who hesitate before excellence. Some hesitate because they consider the price of refinement too high in terms of study and sermon preparation. One wonders if their congregations would agree.

PREACHER?

Time With the Technical

Avoiding pulpit mundaneness has been the object of countless books, articles, and classes. It seems unfortunate, though, that the preacher often comes away from such exercises with little more than a clutch of sermon types and outlines and with very little commitment to serious content. Applied theology in the pulpit must inevitably fail when there is mainly a theological deficit to apply.

If a Seventh-day Adventist minister would be a “preacher *extraordinaire*,” he must spend more time with the technical. It appears that Sabbath morning is considered too much as “the hour of inspiration” and not enough as the hour of instruction. Instruction, artfully presented, is always inspirational, but more than that, it supplies substance for real spiritual growth. Many preachers are good pulpit performers. Painfully few, however, are good teachers—and teachers the pulpits of this church must contain if a people are to be truly prepared for the days ahead.

History, theology, archeology, backgrounds, languages, literary and textual analysis, et cetera, as may apply in varying degrees to both the Bible and the writings of Ellen G. White in a particular sense need to be as much the preacher’s concerns as any college professor’s. What this implies is a true inter-disciplinary approach to preaching. Dictionaries, commentaries, word studies, grammars, histories, theologies, introductions, as well as contemporary works in literature, sociology, and psychology, et cetera, are tools that most every pastor has been at least nominally trained to use, but frightfully few do use many of them, and with unfortunate results—pulpit ordinariness.

An Added Dimension

The conviction that lies behind everything written here, is that though the unadorned technical discovery can be quite cold and uninspiring, as it is thoughtfully applied in the homiletical process, the pulpit hour can gain a precious added dimension of clarity and refinement for persuasion that simply cannot be accomplished by any mere frenzy of sincerity.

To illustrate this premise, consider the area of Biblical languages. This seems a

fair enough place to represent such reasoning since the Bible does maintain itself in the Seventh-day Adventist Church as the unmovable base for any responsible theology. In fact, it is an apparent contradiction that the same church which nourishes this Bibliocentric viewpoint has raised up a virtual horde of ministers who by and large have evidently failed to appreciate the Bible’s very language! How dispassionately does the average ministerial student recite his Greek lesson. It remains a mystery that any Greek or Hebrew textbook ever survives the final exam! (Some do not, of course, students, as well as texts.)

Unreal Expectations

Allowing for the realities of linguistic aptitudes, why is it that the Biblical languages are so uninteresting to what may be a majority of ministers and ministerial students? Or would a better word be “irrelevant”? One might be tempted to offer a variety of answers to such a question as this, but perhaps the most realistic one is simply that the student often expects unreal results for his labors. As it sooner or later becomes apparent that no major doctrine can finally rest upon or be determined by any mere lexicographical or grammatical nuances, disillusionment can set in.

For instance, does the doctrine of the nature of Christ seriously depend upon what one decides on the absence of the article before *theos* in John 1:1? As for an illustration with lesser ramifications, can one be entirely sure that John meant some clever distinction between *agapaō* and *phileō* in his account of Christ’s reinstatement of Peter in John 21:15-17? Other items could be cited.

In other words, when the realization sets in that virtually no theological battles are ever won or lost on the basis of the ancient languages alone, the entire effort can become extremely boring, if not totally distressing. The Greek and Hebrew languages are transformed into objects to be overcome and then as with anything painful, to be forgotten.

The Will to Excel

In view of the relative impotency of the Biblical languages for “defending the faith,” of what real worth are they?

Without exploring the important sup-

*Ordinariness is simply the condition
of those who hesitate before excellence.*

portive role of Greek and Hebrew in Biblical theology *per se*, there is hardly no end to what might be said for the value of these disciplines in preaching. As previously indicated, such a discussion could be divided into two basic parts:

1. *Passage clarity.* Whether a sermon is exegetically based or more topically based, in so far as the presentation has recourse to Biblical passages and texts, knowing the languages involved can almost always supply an added dimension of clarity.

Take into consideration, for example, Isaiah 58:13, 14. Though very seldom are strict lexicographical distinctions ever finally valid, familiarity with the two Hebrew words translated "pleasure" and "delight" in the King James Version (*chephes* and *oneg*) is helpful for understanding and especially illustrating the meaning of these verses.

As the discovery is made that "pleasure" in this context is probably in reference to nothing more or less than routine "business" or daily "affairs"¹ and that "delight" (taking its cue from the verb form *anag*) points to an experience of "exquisiteness" or "delicateness,"² whose homiletical imagination could not do something significant with illumination such as this? The point to be made is that God invites His people to stop routine "business" for one day in order to discover *every day in every thing* that is done the "exquisite delight" of *Yaweh* (v. 14).

Not every pastor has taken Hebrew in his schooling, of course, but a paltry one-half hour daily five days a week with a beginner's grammar can permit any average student to do limited Hebrew exegesis within even six months. The same is true for the Greek. The single most important

element is the will to excel. Does God ever have anything less in mind for His servants?

2. *Sermonic refinement.* The Biblical languages are valuable to the preacher not only in supplying textual clarity but also in affording an almost aesthetic dimension which helps a sermon to be a work of art.

The examples that could be cited to illustrate this point are too numerous even to list! Here are just a random few:

a. The Greek present tense potentially more than its English counterpart in Romans 5:1, "we have" (*echomen*), helps indicate salvation as a *continuing* experience more than a faint memory of the past or a nebulous hope for the future.

b. The aorist tenses in 1 Corinthians 6:11, "ye are washed" (*apelousasthe*), "ye are sanctified" (*hēgiasthēte*), "ye are justified" (*edikaiōthēte*), on the other hand, may be taken to imply God's *completed* act in Christ for salvation. In other words, the ongoing realities of redemption are founded upon the assurance that at each step the sinner is made whole in Christ.

c. Interesting plays on words are often impossible to translate effectively. In Romans 12:3 the apostle admonishes "to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly. . . ." Just reading aloud the Greek sentence without even understanding it can supply the effect. Try it: "*mē huperphronein par' ho dei phronein, alla phronein eis to sōphronein . . .*" which could be literally translated, "but do not think more highly than it is necessary to think, but give thought unto sober-minded thinking. . . ."

d. In Romans 8:37 "we are more than conquerors" actually translates one Greek word (*hupernikōmen*), which represents the

Why be an Ordinary Preacher?

union of the preposition "above" or "over" (*huper*) and the verb "to conquer" (*nikaō*). The idea of "superconquering" in Christ helps to illustrate the meaning of the word in the apostle's context. In Christ the sinner discovers not barely ample strength to overcome adversity, but a spiritual "superness" that daily transforms him into a virtual dynamo against demonic forces.

The temptation is to continue, but perhaps the point has been made. It really is not true that one can expect too much of the Biblical languages. It is simply a case of expecting the wrong thing.

However, as long as effective preaching is important to the Seventh-day Adventist ministry the *raison d'être* for the Greek and Hebrew in the minister's sermonic tool kit seems clear. The same could be said and illustrated for the entire gamut of the more technical studies. Why be an ordinary preacher? God is waiting to reinforce His ministers' very best efforts!

¹ See also Isaiah 53:10; Proverbs 31:13; Ecclesiastes 3:1, 17; 8:6, where *chephes* is translated variously in the K.J.V. as "pleasure," "willingly," and "purpose." The usual LXX translation of *chephes* is *thelēma*, "will."

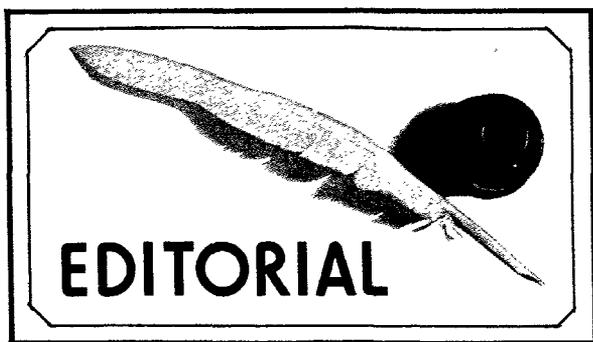
² See Psalm 37:11; Isaiah 55:2; 58:14, for illustrations of usage for the verb *'anag* and Deuteronomy 28:56 for both the verb and adjective usages.



Will Mission '72 Help?

PR Survey

World population at close of 1967	3,353,000,000
Per cent of increase for previous 7 years	15.4
* * *	
Seventh-day Adventist Church membership, June, 1968 (77.14 per cent overseas, 22.86 per cent North America)	1,780,671
Per cent of increase for previous 7 years	40.4
* * *	
Proportion of Seventh-day Adventists to world population	1 to 1,855
* * *	
North America is fourth among divisions in proportion of members to population.	
Australasian	1 to 214
Trans-Africa	1 to 298
Inter-America	1 to 505
North America	1 to 538



UTILIZING OUR RESOURCES

MISSION '72 is bringing together the minds and hearts of every phase of our ministerial force. This means that every department is making its contribution to the one great objective. So that you may be more fully informed as to what resource materials are available to help make your local program a success, we present the following listing. These helps present a variety of approaches that can be used in the important work of soul winning.

Lay Activities Department

- **For Training:** (1) A study guide to **Christian Service**. Ten easy lessons for group discussions or individual study. (2) A study guide to **Welfare Ministry**. Nine lessons for study groups, prayer meetings, or organized classwork.
- **For Visitation:** A new series of ten inner-city tracts, "Soul Food Bible Guides."
- **For Bible Evangelism:** (1) A new four-color set of Christ-centered gift Bible readings, "Christ Speaks to Modern Man." The same in a special edition for the regional conferences. (2) A new Better Life Picture Roll No. 2—a pictorial help for Bible studies and public lay efforts.

Public Relations Department

- "A Quick Look at Seventh-day Adventists." A four-page, two-color folder giving concise information about our

church. The 1972 edition will be out by the end of this year. \$14.50 per 1,000.

- A series of nine 12-page booklets prepared as a follow-up to the National Evangelistic Advertising Program.

Sabbath School Department

- An eight-page folder, "Know Your Bible," designed to create a greater interest in the study of the Bible. \$3.20 per 100.

Youth Department

- Packet: "Join the IN Group"; "Just for Youth"; "Get INVolved." Regularly priced at \$12.05 per 100, now all three for \$5.00 per 100. Use to stimulate IN-groups and conduct "Insight Adventures" Bible studies.
- Leaflet: "The Friendship Team." \$4.25 per 100. An eight-week visitation program to prepare the soil for the reaping meetings.
- **Steps to Christ** leaflets. \$2.50 per 100. Recommended for Friendship Teams. Leave a chapter with each visit.
- **Voice of Youth Guidebook**, \$1.25; Sermons No. 1 (prophecy), set—\$1.85; Sermons No. 2 (doctrinal), set—\$1.85; Sermons No. 3 (the sanctuary), set—\$1.85; sanctuary visual aids, set of 13 for \$10.95; Daniel and Revelation visual aids, set of 10 for \$5.50.
- **Voice of Junior Youth Guidebook:** contains sermons and other necessary materials, \$2.25.

Temperance Department

- "Home Help Kits." Contains the director's manual, prospectus, sample posters, advertising, and other materials needed. \$6.00 each.
- Leaflets: "Smoke Signals," \$36 per 1,000; "Alert," \$50 per 1,000.

Health Department

- "How to Die Younger." A four-page folder by Richard Walden, M.D., Department of Preventive Medicine, Loma Linda University.
- **Your Heart Has Nine Lives.** A 32-page condensation of one of the finest books on heart disease. Medical Department of the Corn Products Company, 717 Fifth Avenue, New York, N.Y. 10022.

- **Better Living.** Small book to be used either before or during the evangelistic thrust of 1972. 40 cents each.

- "What Is Your Heart Score?" A game of health. Stocked by the General Conference Health Department. Free.

Ellen G. White Estate

- **Ellen G. White and the Seventh-day Adventist Church,** by D. A. Delafield. A 90-page booklet. Ideal for those just becoming acquainted with Ellen White. 40 cents each.

- **Ellen G. White and Medical Science.** Just off the press, this 48-page booklet sets forth Ellen White's insights into health and nutrition, along with the confirming evidence of modern medical science.

Faith for Today

- "Booster Kits." Effective when launching a mass program for building the TV audience and securing Bible course enrollments.
- "Bible School Enrollment Cards."
- "TV Logs" listing all stations offering the program.
- **Tele-Notes.** The telecast monthly publication. An invaluable aid in following up interests.
- Sample "Bible Lesson Kits." No charge in limited quantities. \$3.00 per hundred with larger orders.
- Special coupon booklets for enrollments. Also, colorful enrollment cards for literature evangelists.
- Letters of invitation to evangelistic crusades. A personal letter from W. A. Fagal, with handbill enclosed, will be sent to all names on the Faith for Today mailing list in your area. 15 cents per letter.

Voice of Prophecy

- "Focus Lay Evangelism Kit." Prepared especially to help prepare the way for MISSION '72. Phase 1 is geared toward enrolling interests in FOCUS ON LIFE, an eleven-lesson Bible correspondence course on practical everyday living. Phase 2 concentrates on effective fol-

low-up. Free from Voice of Prophecy Evangelistic Association, Box 1511, Glendale, California 91209.

- Teen handout cards ("Wayout"). Used by youth in one-to-one contact. Enrollee receives a magazine and a series of foldouts: the key foldout offers the "High Way" scenes (youth Bible course). \$8.00 per 1,000. Order from The Wayout, Box 2829, Hollywood, California 90028.

- "Faith Packet 1." Includes Lesson 1 of Faith Bible Course, letter of introduction, radio log, return envelope. To be used in securing enrollments in the Faith Bible Course. \$3.00 per 100. Order from Voice of Prophecy, Department FS, Box 1511, Glendale, California 91209.

- "Discovery of a Lifetime" cards. Used for securing enrollments in one of the courses. One especially designed for literature evangelists, the other for church members. Free from local conference radio-TV secretary or Voice of Prophecy.

- "Radio Interest Survey." A community-survey blank and instruction sheet. Effective in increasing radio listening audience and enrollments. \$3.50 per 1,000. Order from Voice of Prophecy Evangelistic Association.

- Radio-log evangelism. Colorful radio logs listing all stations. Bible course enrollment coupon on each log. Up to 2,000 available without cost. Additional logs at \$5.00 per 1,000. Order from Voice of Prophecy, Department FS, Box 1511, Glendale, California 91209. Special "imprint" radio logs, listing ten or less stations in one area, also available. Order from VOP Evangelistic Association.

- Letters of invitation to evangelistic crusades. The VOP will send a letter of invitation by H. M. S. Richards, Jr., with your handbill enclosed, to all names on the VOP mailing list in your area. 15 cents per letter. Applications for this service should be sent to the VOP Evangelistic Association at least five weeks before the crusade is to begin.

O. M. B.

ROBERT H. PIERSON

President, General Conference

As the shepherd of the flock he [the minister] should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children, entreating, warning, encouraging, as the case demands.—**Evangelism**, pp. 346, 347.

MY PASTOR and I have recently made some visits in the homes of our members," the first elder of one of our large churches wrote to me recently, "and I find that our people are literally starving to death for the kindly visit from the shepherd of the flock."

"I joined the Seventh-day Adventist Church in 1939," another friend told me today, "and during all of these years I have never had a pastoral visit. It would really be nice to feel that the pastor is interested in our spiritual welfare, even though he does see us at church every week."

All of us have heard similar regrets expressed and we know that these words are not complaints and criticisms, but true expressions of heart hunger for spiritual help. What can we as pastors do to satisfy these spiritual needs? Most of our church pastors today are loaded down with many responsibilities. Each man must be evangelist, administrator, builder, financier, social worker, as well as pastor or chief shepherd. I have served as pastor of both small and large churches, and I know some of the problems you face.

I know also from experience how much our church members need spiritual direction and counsel in their own homes. I was encouraged by a letter written to me by a layman recently. This local church leader not only called for help, he also offered some helpful suggestions.

"It is my conviction," this church elder wrote, "that the pastors should be relieved of the burdens of special campaigns and offerings. This should be the task of the

It Is Possible for PERSONA



to Make Room VISITATION



J. BYRON LOGAN PHOTO

laymen. In order for this to be successful, the conference committee will have to accept the work of the laymen. For example, our evangelism goal in my church is \$14,000. If we should raise only \$12,000 and a call-back should need to be made, it should be made by the layman in charge, rather than placing this burden on the back of the pastor.

"If we laymen could relieve the pastor from the bulk of the aforementioned duties," he continued, "then our ministers would have time to do that for which they have been ordained of God. This will result in a great number of our people remaining faithful rather than going out to walk with us no more. What greater evangelistic endeavor can we procure?"

Evangelism and Visitation

As a local conference president, one day I received an interesting letter signed by several members of one of our churches. They had a committed pastor—one who looked well to their spiritual needs. He had "trained them well." This group of church members was eager for their pastor to conduct an evangelistic effort in their community, but they also knew the demands of the Ingathering campaign that was to begin soon. "Let our pastor preach the message in our evangelistic crusade," the members appealed, "and we church members will raise the Ingathering goal." Our committee agreed to take them at their word. The pastor held a fruitful evangelistic effort and the church members were as good as their word. They reached their Ingathering goal!

This experience suggests that the pastor's duties include evangelistic preaching, and when the church is busy caring for its own departments and campaigns the pastor is free to lead out in expanding the church membership. Just how to balance his time between evangelistic preaching and pastoral visitation is one of the pastor's big challenges.

As pastors and conference leaders we should continually be inspiring and instructing our members in the art of bearing church responsibilities so that we will have more time to preach the message and to visit in the homes of our people and bring to them spiritual counseling and encouragement. A carefully planned program of visits in the homes of our members makes our preaching and instruction effective!

“He should visit every family.”

When our believers are so hungry for pastoral calls that they are willing to assume responsibilities ordinarily carried by the pastor, ought we not to put forth every effort to give this personal attention a very high priority in our planning?

Included in the instruction God has given the pastor is this word, “He should visit every family.” This is a tremendous assignment, especially for pastors with large congregations. Careful budgeting of one’s time is required. Establishing priorities, making every moment count provides the only possible hope for accomplishment. It may take many months. It will certainly require perseverance, but it will reap rich rewards.

Organizing for Visitation

As the young pastor of a church of nearly 900 members, I faced the problem of home visitation. With the cooperation of the church board we solved the problem satisfactorily by organizing the church territory into districts and assigning to deacons and deaconesses routine visitation. The elders of the church willingly accepted the privilege of visiting new interests and more difficult visitation assignments. What did I, as pastor, do? I did three things. I visited homes referred to me by the deacons, deaconesses, and the elders. I made hospital visits. And I undertook a systematic visitation of all the members over a period of a year or so. It was a rewarding experience for all of us.

These house-to-house visits are not to degenerate into mere social calls. Social calls would be the easy course to follow. Read the inspired word in **Evangelism** again, noting well the purpose of true pastoral visitation! If we lose sight of these objectives, we fail in our spiritual impact upon church members.

The pastor meets with an endless variety of temperaments; and it is his duty to become acquainted with the members of the families that listen to his teachings, in order to determine what means will best influence them in the right direction.—**Gospel Workers**, p. 338.

How can we preach to help the people without being in their homes? Usually

there is not time or opportunity on Sabbaths for them to unburden their hearts, to share their problems with us. How can we know when to encourage, when and how to admonish, when to comfort, when to convict, unless we are close to our people?

It is highly important that a pastor mingle much with his people, and thus become acquainted with the different phases of human nature. He should study the workings of the mind, that he may adapt his teachings to the intellect of his hearers. He will thus learn that grand charity which is possessed only by those who study closely the nature and needs of men.—**Ibid.**, p. 191.

The Lord’s messenger sums up the challenge and the rewards of house-to-house personal visitation in these inspired words. We need to read thoughtfully:

His [the minister’s] work is not merely to stand in the desk. It is but just begun there. He should enter the different families, and carry Christ there, carry his sermons there, carry them out in his actions and his words. As he visits a family he should inquire into their condition. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock, with the parents to learn their standing, and with the children to learn theirs. A minister should feed the flock over which God has made him overseer. It would be agreeable to go into the house and study; but if you do this to the neglect of the work which God has commissioned you to perform, you do wrong. Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the Great Physician to come to his aid. Give them the help that they need.—**Testimonies**, vol. 2, pp. 618, 619.

Why not talk over the problems and the challenges with your church leaders? You will certainly find some ready volunteers who will shoulder many routine pastoral activities so you can find more time to preach the message evangelistically, and just as important, so you can bring blessing into the homes of our Adventist members through personal, spiritual visitation.

Write Simply

CECIL COFFEY

Public Relations, North Pacific Union

IT IS not easy to write simply; in fact, it is more difficult to be simple in communicating than to be complex. But the most effective writing is simple writing. Witness the success of *Reader's Digest*, a good example of simple writing.

Simple writing is easy to understand. It may convey the most profound thinking of the most intelligent men and women. The ability to convey such thoughts so that they may be understood by the masses is a talent and is much easier suggested than done. But writing simply is a pleasant experience, like getting into slippers after a day's work or shopping.

The editors of one national magazine have described the simple article as the ideal article. "The ideal article," they say, "has been described as one written so that the words are for children and the meaning is for men." That can be a good guide for letter writing, memo writing, report writing, speech writing, et cetera.

The Bible, the writings of Shakespeare, Lincoln's Gettysburg Address—these afford great examples of concrete simplicity. They paint word pictures. They convey great meanings about ordinary events as well as about unusual and great events.

The principles that these writers used are as vital today as they were when written. Living today is complex, what with the progress being made in science and technology. Almost overnight the simple becomes complex. But in our social contacts, in our dealings with other people, we need to put forth every effort to change complexity to simplicity. The more complex society becomes, the more important it is to simplify its meaning. This is as necessary when there are only two—the boss and one employee, the minister and one parishioner—as it is in international affairs.

The man who doesn't try to write clearly enough to be understood is either lazy or affected. And if he does not know the subject about which he writes, he is a pretender. If he does know his subject and cannot express his thoughts, he is incompetent.

The superior man writes because he is interested in what he is trying to say, and

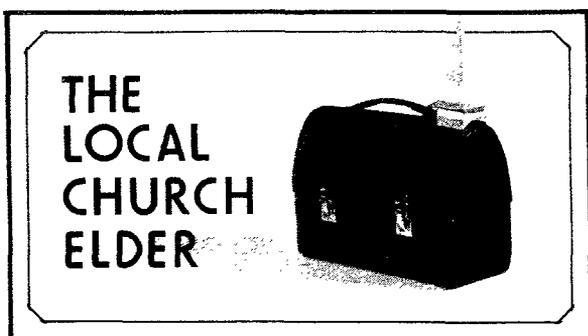
because it is vital to him that his reader understand what is in his mind.

Simple writing is not the same as an A B C sort of writing. Far from it. People in leadership and most specialists have graduated from the primer class. There are some things a reader should not expect to grasp entirely in one swift reading. To a quick and practiced mind, understanding a factual report may be easy; but when matters of appraisal and opinion are involved, it is expected of even the most accomplished reader that he will pay attention, mull over, and use his brain. The purpose of the written communication is to make the reader's job easy, but not to predigest for him the contents of the communication.

Give facts exactly and as completely as is necessary. It is more important for you to be sure you have given the needed information than it is to get all the mail into your "out" basket before noon. Be precise. Surely you have something specific to say or you wouldn't be writing the communication.

Define problems, solutions, and words for yourself before putting them into writing. Some of the greatest disputes would cease in a moment if one of the parties would put into a few clear words what he understands the argument to be about. When writing your letter or memo, you do not need to define everything, only those words or thoughts that may not be as clearly understood by your reader as they are by you.

Be meaningful. Words need to have not only meaning in themselves—dictionary meaning—but meaning in the settings in which they are used. They should convey a message, not merely a sound. It is said that certain New Guinea people announce important events by beating drums, passing the signals from hilltop to hilltop. All that the signals tell is that something has happened about which the listener had better become excited. That should not be, but sometimes is, the only effect of letters, memos, and reports. They leave out the intelligible content of their message, or they deal in abstractions without concrete meaning.



the READING of the SCRIPTURES

ORLEY M. BERG

IN ADDITION to the pastoral prayer, another very important part of the Sabbath worship service usually conducted by the local elder is the public reading of the Scriptures. This assignment is not to be taken lightly nor entered into without much prayer and preparation. It is one of the most sacred and solemn aspects of worship. In prayer we speak to God and He speaks directly to us. Some leaders of worship, because of the solemnity of these moments, ask the congregation to stand while the Word is read.

It is to be expected that the Scripture passage has been selected with great care, as it will either have a direct relationship to the sermon or in some other way help to create the atmosphere of worship and study that is to carry through to the end of the service.

Announcing the Text

The reading of the Scripture should involve the entire congregation. When the Scripture passage is announced invite the worshipers to turn in their Bibles to the text and follow as you read. If they have already been educated to do this, at least pause long enough to allow time for turning to the reference.

During the pause a few introductory words can be helpful. These words may give the setting of the text or point out its importance or appropriateness. They

should be few, certainly not a mini-sermon. You might use phrases such as the following: "These words become especially meaningful to us as we remember that they were written by the apostle Paul while he languished in prison"; "These words formed a part of the important prayer of Solomon at the dedication of the Temple, truly one of the great prayers of the Bible"; "These words were a part of the prayer of Jesus, offered that Thursday night just before His Gethsemane experience"; "The experience recorded here represents one of the high points in the ministry of our Lord while here on earth"; "This is one of the familiar passages of the Bible, and one that it would be well for us to read at least once each week."

These few words of introduction will allow time for the congregation to find the text, as well as help to create a greater interest in the words to be read.

Read Distinctly

The text itself should be read clearly and distinctly. Speaking particularly of some ministers and of their improper reading of the Scriptures, Mrs. White declares: "They cannot read the Scriptures without hesitating, mispronouncing words, and jumbling them together in such a manner that the word of God is abused."—*Gospel Workers*, p. 71.

Ministers have the advantage of formal

The reading of the Scripture should involve the entire congregation.

training in these areas. The local elders can also do much to improve their effectiveness. Mrs. White assures us:

By diligent effort all may acquire the power to read intelligently, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ.—*Christ's Object Lessons*, pp. 335, 336.

This is a most encouraging statement—also challenging. Every person called upon to read in public would do well to heed it. It should be given special attention by those who are called upon to read the Holy Scriptures before the congregation.

Advance Preparation

If one is to read the Scriptures intelligently and distinctly, he must know well in advance what the text is to be and have ample time to read it again and again, until he becomes thoroughly familiar with it. Not only should the passage be read and re-read, but if there are problems with any of the words or expressions, the preparatory reading should be done audibly. Words that leave any questions as to proper pronunciation should be checked out.

I was recently made mindful of the importance of the correct reading of the text. The Scripture reading formed the basis for the morning sermon I was to deliver. However, a misreading of one of the verses took all the point out of the very words that in the sermon I was to especially emphasize. This would not have happened had the arrangements been made in advance and the elder had had the opportunity to familiarize himself with the passage.

Reading Responsively

At times the Scripture lesson will be read responsively from the back of the hymnal. Or a passage may be responsively read direct from the Bible, verse by verse. On such occasions it is especially important that the one leading out should speak forth with a clear, distinct voice, thus encouraging the congregation to do the same. They should be further encouraged by the participation of the elders seated on the platform. Needless to say, the one leading out does not participate in the response.

When introducing a Scripture passage to be read responsively, it is especially important that time enough be allowed to permit all to find the passage. As previously stated, during this brief period a few appropriate words may be spoken.

Room for Improvement

Most will agree that this part of the worship service fares rather poorly in too many of our churches. The one to read the Scripture is often given the assignment just before entering the rostrum. He has no time to familiarize himself with the reading. There have been times when he has actually started reading the wrong text. Without previous preparation, words are often mispronounced and the emphasis misplaced until the true meaning is all but lost.

Sometimes the Scripture is read while latecomers are still finding their seats in the sanctuary, and shuffling of feet and whispering are still going on. This is far beneath the exalted position that the reading of God's Word should occupy.

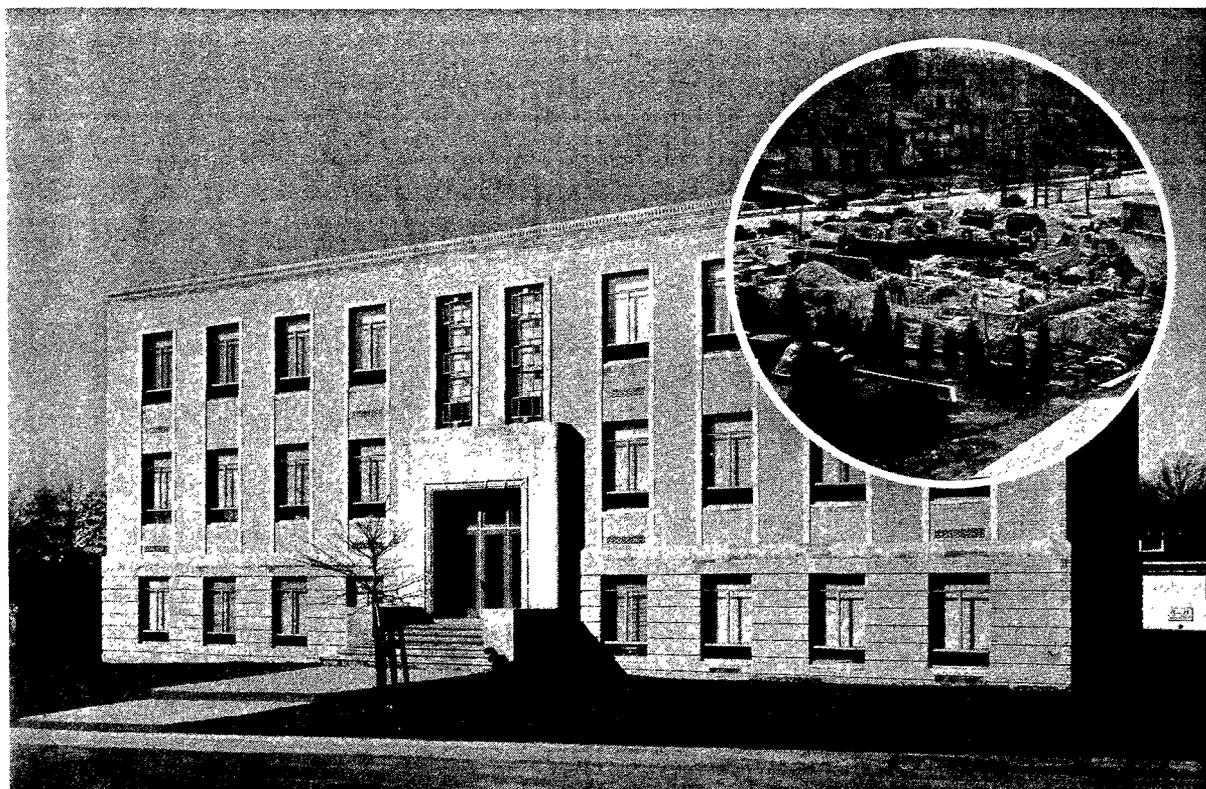
We are reminded again of the statement, "We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God."—*Testimonies*, vol. 6, p. 362. Perhaps carelessness in regard to this part of the service accounts for a goodly share of this tragic loss.

The reading of the Scriptures should be a joyful as well as solemn occasion. Let us enter into it wholeheartedly, and educate our congregations to do the same. These few moments when God speaks directly to us through His Word can indeed be a high light of the Sabbath worship hour.

My prayer: I thank Thee, Lord, for helping me to understand more clearly the importance of this part of our worship service. Give me a greater appreciation of Thy Word and use me as an instrument to help make it more meaningful to our people, as I am called upon to lead out in its reading. May the public reading of the Scriptures come to be looked upon in our church as one of the great joys that come to us in our fellowship together. Amen.

An on-the-Level Report of
SEMINARY '71

A Student Looks at the Seminary . . . 1951—Then . . . and Now—1971



FRED J. CRUMP

Seminary Student, Andrews University

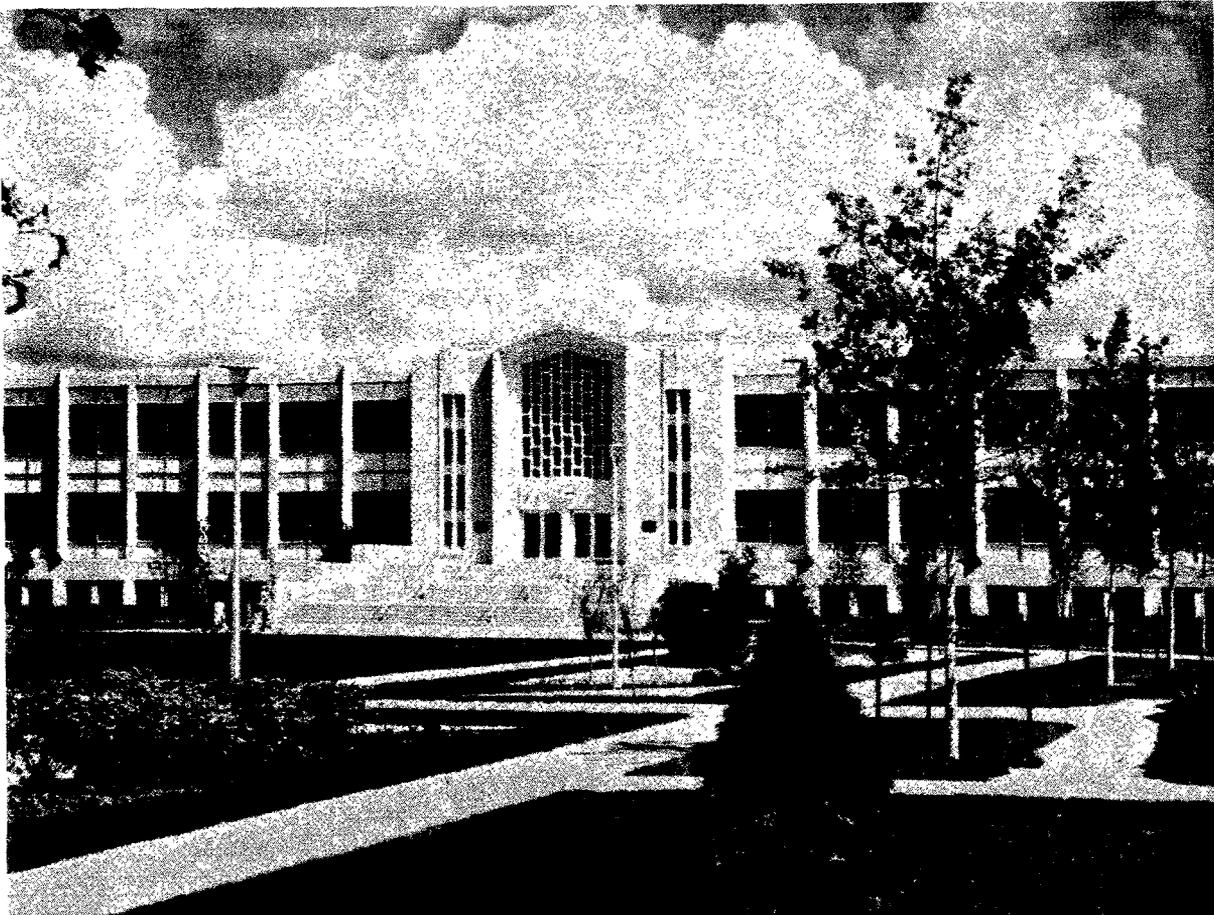
I HATE your ignorance, I hate the way you waste time, but I love you guys for what you may become! I love you!" The forty-six-year-old professor of theology paused, brown eyes flashing, forefinger jabbing the air. "I love you!"

None of us taking notes that March day during the first class of the spring quarter, 1971, had any illusions that this class in Christology would be a push-over. We would have to produce—read, assimilate, reproduce facts and ideas—and more:

"Gentlemen, if you give me back, in perfect form, exactly what I have given you, you will receive a B for the course; but if you want an A you must give me *more* than I have given you. You must study beyond the boundaries and *enrich* your answers!"

Enrichment—this is what we're here for, I thought. This is why I first came to the Seminary twenty years ago, fresh out of college, and why I've returned now after nineteen years of denominational service at home and abroad.

Just how "rich" is our Seminary program today compared to that of twenty years



back? What is happening on the Berrien Springs campus? Can one be a part of Seminary '71 and keep his balance—"stay on the level"?

Founded in 1934, the Seminary in 1951 graduated forty-two students with twelve-month Master's degrees. The majority were experienced workers back for a refresher after service in North America or foreign lands. Only two Bachelor of Divinity degrees were awarded in 1951. The Seminary was young, moving gradually into its changing role from a place of renewal for mature workers to a final "rounding off" program for college graduates. Located in Takoma Park next to the General Conference, research facilities were excellent with the Library of Congress nearby, and certainly young seminarians benefited from rubbing shoulders with Adventist leadership at world headquarters.

Twenty Years After

Today, twenty years later, the Seventh-day Adventist Theological Seminary shares the Andrews University campus in rural Berrien Springs, Michigan, part of a two-thousand-member undergraduate and graduate school with Adventism's top liberal arts university facilities and equipment available.

The James White Memorial library provides 227,344 volumes. Seminary holdings alone have increased from 27,000 in 1951 to 73,000 at present. A complete 60,000-page collection of the Ellen G. White writings is available for research in the Seminary vault. Within driving distance of Berrien Springs are the excellent libraries of the universities of Michigan, Notre Dame, and Chicago.

From two B.D. and forty-two M.A. graduates in 1951, Seminary '71 will graduate approximately eighty with the Master of Divinity degree (formerly termed the B.D.). The Master of Divinity degree calls for nine quarters of work beyond the Bachelor of Arts and five quarters of additional training beyond the four-quarter Master's degree of 1951. Now most graduating ministers are directly from college, or workers with one or two years' experience studying on leaves of absence from their conferences.

What of class requirements? Have they relaxed through the years? In my view, requirements have definitely tightened for higher grades, with more collateral reading required and higher, but not impossible, standards set. True, graduation calls for only a C average, but few are satisfied with this, and most students aim for higher marks.

When I began lining up courses that

would carry me through each quarter of my current stay at Seminary '71, it became apparent there were enriched advantages in sharing a campus with a university. Beyond the core requirements of the Master of Divinity program are electives that may be chosen from a variety of upper-bracket graduate school courses, as well as subjects tailored to the young minister's needs and interests.

Tailored to Your Needs

Planning a health-oriented ministry? Take the course "Ministry and the Healing Arts," taught by dedicated staff doctors. Apprehensive of the ministry's demands for writing talent? "Writing for Publication" will smooth the way to the editor's desk. Perplexed by evolution's trends? "Science

In the department of Church and Ministry we preach, and learn to preach, and preach again. Here is a significant development since 1951. This year 146 students are assigned to 67 churches throughout Michigan, Indiana, and Illinois, preaching, assisting in youth work, learning by doing. At the Seminary an hour a week is spent reporting and discussing weekend activities of the churches. This outreach extends into the summer quarter when 105 students participate in ten Seminary-sponsored Field Schools—this past summer in California, Ohio, Michigan, Florida, Pennsylvania, Montreal, New York, and Dublin, Ireland. There in the field, evangelism is *done*, not merely recommended. Inner-city work brings involvement; soul-winning fervor is both taught and caught!



and Religion" taught by the Geo-Science Institute located on campus shows creationism to be scientifically sound and a reasonable explanation of origins.

Required courses range through seven departments. In the Old Testament we watch God's unfolding revelation to the patriarchs, follow Isaiah, Jeremiah, and Daniel in their prophetic writings, learn of Biblical scholarship's stand against erroneous criticism. In the New Testament through the original language of the manuscripts we listen to Christ speaking in the Gospels and Paul through his Epistles; in Church History truth is traced through the ages and we hear Luther's hammer blows on the door of the Wittenberg church echo in Joseph Bates's cheery response, "The seventh day is the Sabbath!"

This program of every-student involvement in actual church work, plus a summer of in-the-field training with an experienced evangelist, results in more value gained from "theoretical" classwork. When we return to our books, having learned from firsthand experience what we need, we recognize it and get it.

Student-Teacher Relationships

One area that hasn't changed much in twenty years is student-teacher relationships. No one sitting under Dr. Frank Yost in the fifties will forget his friendly interest, nor Dr. R. E. Loasby's oft-repeated admonition to "stir up your pure minds"—his favorite expression urging us on to greater intellectual attainment! The name of Dr. Charles Weniger always recalls a

unique combination of gentlemanly courtesy combined with scholastic perfection.

We of Seminary '71 respect our teachers too, but this is not to say that they have all "attained" in our opinion. Sometimes we still feel that certain assignments are not exactly realistic and some examinations emphasize less than vital details. But we live too close to these men to doubt their interest and sincerity. When a teacher invites a class to its knees for twenty minutes at the beginning of a study of the atonement; when another prays at the opening of each class, for interests, by name, in the community; and when a third conducts each lecture in an "envelope" of prayer, asking God's blessing both at the beginning *and* the close of class—we *know* the channel is open for the Holy Spirit to work.

The Student Forum

Seminary '71 sees students assuming increasingly important roles in Seminary life. Coordinating activities and promoting all-around development, the Student Forum helps bridge the gap between school and field. Arranging and conducting one Seminary chapel each week, the Forum brings in dedicated ministers from the field to share successful means and methods, and now and then opens the floor for our own ideas—"What Works for Me." Recently in one period we listened to a fellow student fresh from New Guinea describe his method of organizing his church into dynamic prayer-work groups. A Canadian student promoted Bible listening via cassette tape when driving to appointments. Flip-chart technique in Sabbath school and Bible study was demonstrated by an IBM executive turned seminarian.

In other areas students sponsored a book exchange and shared in planning and furnishing a "common room" for informal staff and student relaxation. Recreation is encouraged—skiing in winter, softball in summer; basketball, volleyball, and swimming each Thursday night. Highlighting the year was the Forum-directed October retreat at Camp Au Sable, a sparkling weekend of canoeing, appetizing food, and spiritual fellowship in the golden autumn forests of northern Michigan. Linking up with undergraduate ministerial students, seminarians recently preached at six of the college Student Week of Prayer services. Frequently they team up for community visitation programs too.

Reaching Out

Preparation to meet friends of other faiths received a boost in the spring of 1971 when Skip MacCarty, Seminary student with two years' field experience, offered to share his insights on methods of working for friends of the Jehovah's Witness faith. Expecting perhaps a dozen or so students to be interested, the appointment was set for seven-thirty on a Friday night at a staff home—one with a parlor large enough to accommodate twenty-five people. Nearly one hundred showed up and somehow managed to squeeze in!

Realizing the potential of such fellowship-learning appointments, the Student Forum arranged other topics for succeeding Friday nights. "Biblical Perfectionism" and "Working for Roman Catholics" have followed the original Jehovah's Witness studies as one hundred students and wives learned, prayed, and fellowshipped together.

The wife of Seminary '71 is not forgotten. Graduate Guild, the wives' organization, sponsored in 1970-1971 a four-meeting study of the Holy Spirit, and health and nutrition classes leading to a demonstrator's certificate. Women attended sewing lessons, personality development sessions, classes on entertaining, flower arranging, and cake decorating. One well-attended session even gave tips on how a minister's wife can offer constructive, tactful criticism to help her husband in his work!

More is happening in the program. For instance, ministry-oriented, staff-conducted chapels. Weeks of Prayer that continue for months afterward in half-hour Wednesday sharing sessions. Participation in nearby evangelistic efforts. A week of physical fitness emphasis with Dr. C. S. Thomas and a Loma Linda health team which sparked an immediate surge of early-morning walking and jogging. Outstanding are Spirit-filled moments during a Friday night communion service when students and teachers testified, knelt, and prayed for one another, rejoicing in the fellowship of united hearts.

What is Seminary '71? A preparation for ministerial service, of course, but much more. Enrichment? Yes, through search and discovery, friendship and fellowship, dynamic and devotion.

Can a student attend Seminary '71 and "stay on the level"? Possibly not. Most of us find the "level" a bit flat. It's hard to stay on the level when the trend is upward.

WANTED:



Real Live Missionaries.

WILBUR K. NELSON

School of Public Health, Loma Linda University

NO DOUBT you remember being in the junior tent at camp meeting when the leader said: "Boys and girls, this morning we are going to have a story from a real *live* missionary!" "Live" missionaries who remain in the field of service know the vital importance of good health. Physically, mentally, and spiritually they must stay alive if they are to effectively witness for Christ.

"We cannot be too often reminded that health does not depend on chance."—*The Ministry of Healing*, p. 128. Good health can be ours even under the stress and physical hardships met in overseas service; but also illness can shorten the service of almost anyone who becomes careless regarding health. Physical, mental, and spiritual breakdowns must be avoided if we are to be truly "living sacrifices" for God in world witness.

On the desk of every missionary there

should be appropriate books on health topics. *The Ministry of Healing* may well be considered the missionary's most indispensable book, next to his Bible. Specific suggestions for preserving health and guarding against various disease hazards may be found in Dr. Paul E. Adolph's *Missionary Health Manual* (Moody Press).

Certainly, through no fault of their own, many missionaries have lost life or health under the stress of foreign living. But unfortunately the majority of health failures probably can be identified with careless, unbalanced patterns of living. An understanding attention to sound habits of healthful living will not only be of immense importance to the personal success of the missionary, but such an example will also provide a profound testimony to the people he serves.

Whether in foreign missions or in the home field, all missionaries, both men and women,

will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick.—*The Ministry of Healing*, pp. 145, 146.

The chapter in *The Ministry of Healing*, "Teaching and Healing" gives invaluable instruction for the missionary, with emphasis on the importance of a unified ministry. Through a ministry of the Word the gospel is preached and through medical missionary work the gospel is practiced (*ibid.*, p. 144). There are now abundant opportunities for gaining the preparation clearly expected in this counsel: "Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ibid.*, p. 147. The fact that the young missionary may discover upon arrival in the field that older missionaries and national members show little concern for health matters in no way lessens his responsibility. And he may, through a quiet and humble demonstration of healthful living, preach a practical and winning sermon.

The Wise Missionary

Great tact and courtesy are basic to Christian witnessing. Wise indeed is the young missionary who understands best how to live his faith, see and express appreciation for the qualities of the people with whom he serves, and never utters a single word of criticism or discouragement. There is a marvelous tonic to mind and soul in deciding and declaring, "By God's grace I shall enjoy this food; I will love this people; I will find beauty in this place; I will learn from my associates; I will strive to understand this language and this culture; and I will obey God's command to be content!" With such an outlook and uplook, and with intelligent care to observe good health procedures, God's rich blessings will be abundantly experienced. The promises for those who surrender to God's will, who are willing to exercise self-discipline in obedience to all God's laws, be they physical or spiritual, are almost beyond our comprehension!

Would you know the experience of this promise?

The humblest workers, in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth and make melody throughout eternal ages.—*Ibid.*, p. 159.

Will you stretch your faith; will you reach high and touch some star of spiritual desire God offers?

There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command.—*Ibid.*

What more can we ask of the Lord which He has not offered? Indeed there is nothing good He will withhold from those for whom He shed His precious blood. Nor is there a soul on earth for whom He holds more tender regard than one who has left all self-seeking and has given himself in total surrender to the Saviour's will. No fear, no loneliness, no discouragement can defeat such a one.

For these God will do great things. He will work upon the minds of men so that, even in this world, there shall be seen in their lives a fulfillment of the promise of the future state.—*Ibid.*, p. 160.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

Keep the following five-point check sheet on your desk for guidelines on how to be a *living* sacrifice for Christ:

A Five-Point Health Check Sheet

- () Have a complete physical examination this year, including recommended laboratory tests and dental work.
- () Review your eating habits with reference to quantity, quality, balance, and regularity. Are rich, fat-producing foods (desserts) prominent?
- () Schedule *daily* exercise. Walk, garden, jog, et cetera. (Force it until you like it!)
- () Keep a smiling, optimistic, Christ-like temperament through *daily* spiritual exercise; Bible, prayer, witnessing. Organize your life and work for mental and spiritual health and growth.
- () Plan your daily work to include daily regular periods of rest and recreation, remembering the health and happiness of each member of your family will be strengthened by a well-ordered, properly scheduled life.

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How To Secure Decisions

THROUGH APPEALS AND ALTAR CALLS

PART I APPEALS AND ALTAR CALLS
PART II THE AFTERMEETING

A Special Aid
for
MISSION '72

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Part I.

Appeals and Altar Calls

ELLEN WHITE AND THE EARLY PIONEERS SET US A GOOD EXAMPLE

“In meeting that evening we called those forward who had a desire to be Christians. Thirteen came forward.

“We called forward those who wished to start in the service of the Lord. Quite a number came forward.

“After I had spoken one hour I invited those who wished to be Christians to come forward. Between thirty and forty came forward quietly without excitement and occupied the front seats.

“I called those forward who wished to seek the Lord most earnestly and for those who wished to give themselves to the Lord a whole sacrifice.

“At the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward.

“We then called for those to come forward who would take a decided position on the Lord’s side. Many responded.

“At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation to all those to come forward who desired to give themselves fully to the Lord. . . . About thirty came forward.

“We called all to come forward who felt that they were unready for Christ’s coming and had not an evidence of their acceptance with God.

“After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded.

“The Lord would be pleased to have a work similar to this done in every church.”—Selected Messages, Book 1, pp. 144-152.

BEHOLD A PARABLE!

Once upon a time there was a certain literature evangelist who had mastered his canvass. He knew it backward and forward. This colporteur was a man of great ability. He had a deep rich voice, attractive personality, and people would sit on the edge of their chairs intently listening to his canvass. When he was all through he closed his prospectus and said graciously, "May God bless you and I will be happy to call back and see you again sometime." How successful do you think the literature evangelist was? He was a failure.

There was a certain minister who had a deep rich voice and an attractive personality, a capable man. He mastered his subjects. The words just flowed from his lips. His introduction was thought-catching, his outline was clear and pointed, his conclusion was an excellent summary of what he had already said, but when he was through he closed his Bible and said, "God bless you all" and sat down.

What about this type of minister? Was he a soul-winner for his Master? No. He failed to call his listeners for decisions.

We have not because we ask not. The weakest point of our ministry in the whole structure of our work may be the difficulty in pressing a conviction and inviting a decision.

"At the close of every meeting, decision should be called for."—*Testimonies*, vol. 6, p. 65.

PURPOSE OF PREACHING

Evangelistic sermons are for the purpose of winning people to Christ. Every effort is made during the evangelistic meeting to create an atmosphere favorable for decision. An evangelistic invitation is a form of persuasion. "Now then we are ambassadors for Christ, did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). Paul says, "Knowing therefore the terror of the Lord, *we persuade men*" (2 Cor. 5:11) (emphasis ours). "The love of Christ constraineth us" (2 Cor 5:14). All these are strong terms. In an evangelistic

invitation we present the constraining love of Christ and beseech and pray men to be reconciled to God by an immediate surrender and public manifestation of that commitment. Decisions for Christ must be made while people are in a favorable mood and in a spiritual environment or they may never be made. When one person moves forward, it encourages others to do the same. It is a tremendous influence upon others who are hesitating in the valley of decision.

THERE MUST BE AN APPEAL IN EVERY SERMON

With an unction of the Holy Spirit upon him, giving him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that will reach their hearts. He should feel that he may never meet these hearers again until the great day of God.—*Evangelism*, p. 280.

In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ.—*Ibid.*

Now the minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side.—*Ibid.*, p. 283.

Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, *ask often*, who is now willing, as they have heard the word of God, pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus.—*Ibid.*, pp. 284, 285. (Emphasis ours).

It would be well to read the whole section in the book *Evangelism* entitled, "Clinching the Interest" from page 279 through page 333.

There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The

result is that impressions are not deepened upon the hearts of the convicted ones; and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decide to wait for a more favorable opportunity, but it never comes.—*Testimonies*, vol. 4, p. 447.

A CAUTION

We should avoid placing a person in a position where he might give a “no” answer. Every negative answer is like a concrete wall that someday will have to be broken down. Do not press anyone for a decision who is not fully prepared to make it. This is not fair to the individual. No matter how educated or intelligent our audience may be, most of them are but babes in the study of the Word of God, and babies must learn how to walk one step at a time, taking the easy steps first, the bigger ones later on. The minister should not wait a long while and then all of a sudden ask them to take four giant steps at a time: tithing, the Sabbath, the Spirit of Prophecy, and the state of the dead. If we lead them night by night in easy steps, then when the more testing truths come, they are ready to allow the Holy Spirit to have His way in their lives.

First of all there must be conversion. Christ is lifted up to them night after night and according to His promise His wonderful love draws them to love Him. Then because of their relationship with Christ they want to walk in the complete will of the One whom they have learned to love. One can accept a set of doctrines mentally in the presentation of certain truths, but he is not likely to sacrifice a job, friends, and social involvement merely on the basis of mental assent to a series of doctrines. However, when a person realizes how much God and His Son love him as manifested by the death of Christ on the cross, then the Holy Spirit will impress and lead him to make decisions regardless of the earthly cost.

They have looked upon an uplifted Saviour; they lived. They saw the soul's need; they saw the Saviour's sufficiency and His claims; they heard His voice saying, 'Follow Me,' and

they rose up and followed Him.—*Evangelism*, pp. 287, 288.

Accepting new theories, and uniting with a church, do not bring new life to anyone, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to anyone if the heart is not truly changed. . . . We must have more than an intellectual belief in the truth.—*Ibid.*, pp. 290, 291.

Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off.—*Ibid.*, p. 272.

PLACING ONESELF IN THE APPEAL

[We do not preach at people, but we study the Scriptures with them. For example, toward the early part of your series you have been talking about heaven. You have presented the glorious reunion which will take place at the end of time. How easy then, it would be to say:]

I cannot miss it, I don't want to miss it. How foolish it would be for me to lose eternity. By the grace of God I want to be there. I have loved ones I want to meet. I want to be with Jesus and enjoy all the pleasures that He has planned for me throughout the ages of eternity. Somehow this evening I would like to tell my heavenly Father, by the grace of God, I want to be there. I accept the provision that has been made for my eternal life through Jesus Christ. I have confidence to believe that He is able to present me faultless before His throne with exceeding joy. I am sure you feel the same way that I do. How foolish it would be for us to lose eternity in that wonderful world of tomorrow. None of us will want to leave this auditorium this evening without committing our lives into His hands. We love Him so much for all that He has done for us, and for all the future He has promised us. Would you want to share your prayer with mine this evening as we tell God how we feel about this? If so, bow your head with me as in the prayer we express to Him our decision to accept the provision made for our eternal life through Jesus Christ.

MILLENNIUM APPEAL

[After completing your presentation of the subject of the millenium, you might find the following appeal appropriate:]

When the New Jerusalem descends to the earth at the end of the thousand years, everyone who has ever lived will be either on the inside of the Holy City with Christ and the righteous—eternally saved; or he will be on the outside with Satan and the wicked—eternally lost. Oh, the pathos, the agony, the hatred of one's self when a person realizes he is on the outside looking through those jasper walls, seeing what might have been if it were not for some trivial little sin, some love of evil pleasure, a companion or loved one who held him back, some foolish habit that hurt his body, his mind; or perhaps it will be just plain procrastination—he has been too busy to accept the claims of Christ in his life.

Where we shall be on that day is not a matter of chance, but of choice. Our Saviour wants to prepare us to be on the inside of that city. He wants us with Him. Heaven gave its most precious gift to make it possible for us to be there. I cannot turn against that wonderful love, can you? I want my heavenly Father to know this evening that I am submitting my life into His hands, and I ask Him to cleanse me from all sin and give me power to become one of His children. I will trust Him to give me victory, to carry me through to that wonderful city of His promise. This is my decision for tonight. Would you share with me in this decision? Bow your heads with me and let us tell the Lord how we feel about it.

[In the midst of this prayer you could add this appeal:]

There may be some here this evening who desire to be remembered for victory over some specific problem. You don't need to tell me what it is, but you would like to tell the Lord of your special need. If this is your desire, would you lift your hand and thus indicate to the Lord that you want this special help. He reads your heart right now and knows of your longings.

LEADING INTO AN ALTAR CALL

[As you continue to pray you might ask:]

If there are those who would like to take a further step with God tonight and would like to tell your heavenly Father that you sincerely commit your life into His hands, would you stand quietly where you are, and thus tell the Lord that you are in earnest about your determination and your decision for Him.

[Then toward the close of the prayer you might say:]

I would like to pray in a very special way for you. I do not know what your needs are, and you need not tell me what they are. But we have mentioned many. You have indicated your awareness of these needs and your desire to receive God's power to deliver you, to give you His grace, forgiveness, and power to have a new life under His care and strength. So I am going to ask you to come quietly down the aisle to the altar and here together we will talk with the Lord and ask for a very special blessing to be upon each of us tonight as we pray together around the altar.

A PRAYER CALL

[This type of call could be accomplished perhaps on a Friday evening during the first or second week of the meetings. One could say:]

We have prayed together a number of times as we have met here from night to night. Somehow this evening I feel a very personal need in my own life and I am wondering if you also share this need with me. As I pray for myself, I would like to pray for you and I would like to do this in a very special way. You are so far away from me and I wonder if we could not gather around the altar together for this special prayer. There will be nothing that will embarrass you. I am not asking you to pray aloud. I am going to claim a promise that is found in Matthew 18:19 which reads: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This is Jesus speaking. You understand, you will be one and I will

be one. As I pray for general needs you tell the Lord what your specific needs are. Who should join me in this prayer circle?

[1.] Any of you who have never accepted Christ as your personal Saviour and want to do so should come. You would like to have Him enter fully into your heart and be a living, vital power for your daily life.

[2.] Also there may be some here who have drifted away from the Lord. You have neglected Bible study and prayer. You once knew the blessings of walking with Christ but earthly circumstances crowded Him out, and you would like to simply say, "I'm sorry." He will place His loving arms around you and you will know the joy of His righteousness again. You will know He has forgiven you for the past, and you are at peace, back in the fold. You would be a part of this prayer circle.

[3.] Then there may be some of you who have definite habits of sin. You know if you hold these within, you will never enter into the kingdom of heaven. Is it a tobacco habit from which you need victory? Or other drugs? Is it alcohol? Do you have a temper? Are you irritable and cross at the least provocation? Has the enemy placed impure thoughts in your mind and your life, and have you allowed them to dwell there? Do you have a grudge, an ill-feeling against someone? You understand what I mean. You want freedom from these habits whatever they may be.

[4.] Are there those of you who have loved ones who are not Christians? Would you like to remember them in this prayer circle this evening? I join you in this. Do you have friends who need the power of Christ in their lives? You have been talking and witnessing of your love for Christ. You would like to remember them in prayer.

[5.] Perhaps there are those in the audience in need of physical healing. Would you like to talk to the Lord in a special way for help in your need. Perhaps it is not for yourself but there may be a friend who is ill and you would like to remember that one in this united prayer.

[6.] Are there those who have loved ones

in national service? Oh, how much they need God's protection and our prayers that they may be surrounded by His love and guidance.

[7.] Are there some of you here this evening who would like to be more successful in your soul winning, in your witnessing for the Master? Would you like to have the Holy Spirit use you with greater power so that your influence with your loved ones and friends will always be heaven-guided?

[8.] There are many of you here this evening who have walked with the Lord faithfully for many years. Tonight you would just like to thank Him for all that He has done for you. Your heart is overburdened with gratitude. Would you like to join this prayer circle in gratitude to the Lord?

[Added to this list could be prayer for family worship, the home altar, Sabbath work problems, money problems, church problems, etc.]

When a call progresses into specific needs, these needs *must be mentioned in the prayer so that people can mention their personal desires silently to the Lord as you pray in a general way*. Then at the close of the prayer, allow a few moments for silent prayer permitting the people to talk to the Lord about their own personal needs which may not have been mentioned in the general prayer.

A call like this can be used to invite people to an adjacent room of your auditorium where you may pray with them concerning these items. After one has presented the Sabbath and some of the testing truths, he could utilize this prayer call for more definite decisions pertaining to these special truths. For example, while they are all standing around the altar with their heads bowed, the speaker may ask:] Is there someone having problems in keeping the Sabbath, with his family, with his employment, if so would such a one like to ask God to help him work out these problems that he may be able to keep the Sabbath? If this is what you want, indicate your request to God by raising your hand. [The minister can take notice who is making these special requests and after the prayer is finished, he could ask those who raised their hands pertaining to the

Sabbath or other testing truths to remain a little longer for special counsel.]

USE OF CARDS IN MAKING AN APPEAL

[Cards can be available for the people to register their attendance at the meetings and even though it might be a plain card, one can put his name and address on it so that he may obtain the free sermon of the evening, literature pertaining to the subject, or the special gift books that we may be going to offer. Instead of taking up these cards in the usual way, the audience is asked to retain them with a gentle suggestion that the men place it in a convenient pocket and that the women do not get it lost in their handbags, for you have something special you want them to do with this card at the close of the service. When the message has been presented, you ask them to bow their heads in prayer and in the prayer you ask them to take out this card. You may remind them that we are still praying and as they hold this card in their hands they pray that the Holy Spirit will guide them as they make a commitment to God. Then, the minister makes his call just as complete as he would were he asking them to rise out of their seats to come forward to the altar. One can have them put most anything on that card he desires but usually about five items will be sufficient:]

1. There are those who would desire to unite in membership with the Seventh-day Adventist Church, who want to live this wonderful truth in their life and to be able by the power of God to share it with others. If this is your decision, would you put the letter "M" on the back of your card. [This type of a call can be used also when the people have an envelope in their hands where they place their name and address in which the literature will be sent to them. These letters do not interfere with the mailing of the material.]

2. The subject of baptism—whether for the first time or for rebaptism, use the letter "B".

3. You might feel this evening that there is so much that you yet need to know. You

are not ready to make a definite commitment to the Lord. But you would like to unite with the special class that will study the wonderful truths of the Bible so that you may know God's will for you. You would either like to study in a class at the church or in your home. Perhaps you can only come part-time, but you would like to study further what God's will is for you, place a "C" on the card.

[Following is a statement that can be used in a call which has proven very effective through the years. Very few people will turn it down:] Would you like to tell the Lord this evening that you want to know His will? You purpose in your heart that you will study very carefully His word so that you may understand the plan of salvation with the intent of following His will completely as it is revealed to you in the Holy Scriptures. [Those who are willing to make this covenant with God should put the letter "C" on the back of their card. This means they are willing to take part in a study class.]

4. You have been a Christian. Perhaps you have not walked with the Lord as closely as you would desire but now want to know Him better, and have a more meaningful Christian experience in your life; would you like to rededicate your life, revow your vows, reconsecrate yourself? As you are praying, tell your heavenly Father so by placing the letters "RE" on your card—"RE" for reconsecration.

5. There may be someone in the audience this evening for the first time. You do not fully understand what all is involved in this appeal, but there is one thing you would like to have me do for you. You would like to have me pray for you—pray that God may guide you in His grace and that you may know Jesus Christ as your personal friend and power in your life for victory over sin. You would like to have special prayer in your own behalf; if so put the letter "P" on your card that we may continue to remember you in prayer.

[This type of call is effective for certain people who will never get out of their seats and come forward in an altar call. While

their heads are bowed in prayer, talking with the Lord, they indicate their decisions on the back of this card. Some evangelists are using a quiz card at the beginning of their meetings, then ask the people to hold this card until the close of the service.]

PRINTED DECISION CARDS

Some men use regular decision cards with a place for the name and address, a place to check for each of the following items:

1. I desire to be baptized after the example of my Lord.
2. I have been baptized by immersion but I now desire to unite with God's commandment-keeping people.
3. I desire rebaptism, I have drifted away but I am returning to the Lord.
4. I completely rededicate my life to Jesus Christ.
5. I need help with a special problem and ask your prayers.
6. I wish to join a special class of study to learn of God's will.

INVITING PEOPLE TO THE ALTAR

[It is well at this time to have everyone stand for a general consecration, then suggest specific decisions that need to be made, and invite those making them to come forward to indicate the decisions they have made for the Lord. Sometimes it is wise to say:] I understand that it is not easy to take a forward step, but when you do so you walk down that aisle with Jesus Christ and everyone of us in this audience is praying for God's Holy Spirit to draw you and bring victory in your life. Yes, it takes courage, but in the light of Calvary, how could anything that we do be too hard for our Lord? Your heart will be thrilled and your life strengthened as you bear public testimony of your witness that from now and hence forth you have accepted adoption into the family of God. You are a son or a daughter of God. No wedding was ever more beautiful or more important than your uniting with Jesus Christ. Tonight come forward with Him. The service is out of

my hands. You are not taking the stand for me. You are answering the appeal of God's Holy Spirit inviting you to become a child of the Master.

[Often at a time like this, it is best not to talk too much. Stand in front of the pulpit down on the audience level (where it is good to be when we make a call) while the organ plays softly, or an appeal message is given in song; then in quietness allow the Holy Spirit of God to do His work. Occasionally you can say, "God bless you, Yes, God sees your tears. He walks with you." This will help others to know that there is victory tonight. Every now and then read a scripture text slowly, and solemnly, then even spend two or three minutes without a single word, give God a chance. Sometimes we preachers talk too much!

We must speak to the people as a dying man to dying men. This is a matter of life or death. Eternal destinies are at stake. We may help them make the right decision by saying quietly:] Why hesitate? As the Holy Spirit lovingly invites and draws you to Christ say, "Yes, Lord, I am coming now." Surely you have been planning for a long time to invite Jesus into your heart and life, why not receive Him now? Accept the invitation to be adopted into His family. He stands outside the door. Open that door. Say to Him, "Come in, Lord Jesus, come into my heart. Come in right now and come in to stay."

[Don't stop your invitation too soon and yet on the other hand, your appeal should not be prolonged to the point of wearying the audience. Hold on as long as there is reasonable prospect for decisions. All of us should be patient, quiet, and prayerful during an appeal, and not concerned with time when God's Holy Spirit is working in the lives of human beings. Give God time to perform His ministry of conviction upon the human heart.]

LIKE PICKING TOMATOES

Evangelism is like growing and picking tomatoes. The tomatoes do not all ripen at

the same time, but we must pick them when they are ripe. If we wait too long, they are not good. If we pick them too soon, they are green and will never have a full delicious flavor. We must pick the tomatoes whenever and wherever there are any that are ripe. We are assured that in every congregation there is someone ready to make a decision—to accept an invitation if it is only given. Remember the invitation is not in our hands. It belongs to the Holy Spirit. This is His work, let Him use us and work through us. We must allow the Holy Spirit to have the opportunity to minister through our voices. The results are in the hands of God. If no one should answer your appeal, that should not be embarrassing to you. You have done what God wanted you to do—open the door of invitation. The next time let us pray more earnestly, do more visiting, more personal work and perhaps it will be that we will see results from our invitation that we did not dream were possible.

FOR VARIETY

One should not always use the same procedure in making specific calls. Along with those already mentioned, could be the following: Invite the people making their commitments this evening to fall on their knees right where they are sitting and talk to the Lord personally as the appeal progresses. One can invite the people to come forward after the close of the service as the general audience leaves. The evangelist will be standing down in the front to counsel and pray for those who come forward. If you are conducting meetings in a church, you may place decision cards in the rack on the back of the pews in front of the people. Invite them to take a card upon which they may indicate their acceptance of God's invitation to their hearts. Or you may have those interested raise their hands and instruct the ushers to pass them a decision card. The cards could be given out at the beginning of the meeting. One evangelist has a place where he always stands at the close of the service, out in the vestibule, where people may come, counsel with him, and there they may indi-

cate their decisions. Another man stands in front on a level with the audience at the close of the service. He invites the interested ones to remain and come forward to have counsel and prayer with him. Other men make good use of the *aftermeetings* either with the people invited to the front of the church or taking them into a room adjacent to the auditorium. They may come forward while an invitation hymn is being played or after the audience has been dismissed. One man feels that he would rather keep the people in the front of the auditorium for his aftermeetings and for special prayer. He believes that something in the way of the atmosphere and spiritual quietness is lost by moving into another room. Others lingering around the rear of the auditorium may see what is going on and see that there is nothing to embarrass anyone, so it is possible they may slowly drift forward and enter into this group.

Those who are already Christians and are happy in their relationship with God, who are enjoying a close fellowship with the Master from day to day may be asked to witness for this glorious relationship by standing. Then extend a similar invitation to those who are not Christians to stand as an indication that they are grateful that people are praying for them and that they too would like to have this relationship with Christ. At another time invite the audience to kneel in prayer and then ask those who wish to be remembered in a special way in prayer to raise their hands. One could then have several of the members of the church pray for those who raised the hand. Then approach them after the service to offer prayerful help.

A season of silent prayer may be used at another time. All the audience remains seated. During this time of prayer, the evangelist urges those who have not made a decision for Christ, those who have not allowed the Saviour to fulfill the new covenant within them by writing the law in their hearts, to perform a conscious act of will—lift up their hearts in silent prayer to God while others are praying in their behalf. Say: "Dear God, I do love Thee and by Thy

grace and power I will walk according to Thy will. I will allow nothing to stand in the way of complete dedication to Thee." Then, toward the close of this appeal, the evangelist could invite those who have in prayer, committed their lives to Christ and told Him of their willingness to go all the way in the light of truth that has come to them, to indicate this by coming to the front showing that they are taking this added step of faith by moving forward as Christ has called them. All this time an invitation song could be sung or soft music may be played upon the organ.

A call could be made by using Romans 10:9-10 outlining what we must believe for salvation and why confession with the mouth must be made. Ask all who are willing to say "I am trusting Jesus Christ as my Saviour and Lord" to stand. Say those words several times. "I am trusting Jesus Christ as my Saviour and Lord," and then ask those that have stood to say these words together. Just speak them without any reservation, full and true from the heart. Should there be some who have not stood, invite them now to join this group in saying these words truly and honestly from the heart. Take notice as to who these people are, either the evangelist or his workers should contact them at the close of the service for further counseling. Truth believed and not acted upon is relatively impotent, but truth received and put into action becomes powerful and leads to more truth.

On a public invitation to come forward one could invite the elders and the deacons and deaconesses of his church to come forward and stand beside him as he gives the invitation. (Tell the audience that these are some of the leaders in the church who want you to come and join them in fellowship). As they come he invites others to come with them. The movement forward may be all that is necessary to encourage some to yield to the Spirit and come to the front. It is well in this case for the whole audience to stand as the deacons, elders and deaconesses move out of their places toward the front. The Sabbath school

teachers also can be used in this way letting the people know that these are the teachers who teach the sacred Scriptures Sabbath after Sabbath in God's remnant church. Also one could invite recent converts to lead the way, and some of them could bear a witness as to what Jesus and this message has meant to them.

A WORD OF CAUTION

[Care should be taken to guard against leaving a few uncommitted persons either sitting or standing alone. Sensitive persons feel conspicuous and resentful in such a case. Give them an opportunity to respond in some way. For example, you could say:] There are some here, I am sure, for the first time; others that are not quite clear in their minds what they should do. Surely they want someday to be in the kingdom of heaven and even though they have not come forward at this time, they would like to say, "Heavenly Father, I don't know all the way and I don't know what my future is, but I do want help and pray that Thy love, mercy, and grace will guide me one day into Thy beautiful kingdom." Would you like to enter into such a prayer? If so, just raise your hand a little and then you can put it right down. If I don't see it, remember God does and this is what counts.

A YOUTH NIGHT

A night in which the message is especially given for youth may be appropriate. Youth take part in the entire program. Then have youth bear witness as to what Christ has meant to them. The youth themselves, after sharing all the good things that they have found in the Lord, may invite the young people to come forward and make their decision, and then you should allow them to invite the older people to join these young people. In fact sometimes a young person will put his arm around his father or brother or other friend who is not a Christian, encouraging such a one to come forward. This has a tremendous appeal and is extremely successful.

BAPTISM OPPORTUNITY

Don't forget to use the beauty and sacredness of a baptism for an opportunity to extend an invitation for others to unite in the next baptism. There are some who attend the baptismal service who have not attended any of the evangelistic meetings. They are relatives or friends of someone who is being baptized. What an opportunity to sing the hymn, "Where He Leads Me, I Will Follow" and invite others to make this decision—perhaps to come forward and meet one of the elders of the church in front of the baptistry at the close of the service.

OUR BUSINESS

[Let the people know that we as ministers and leaders in the church have but one business, and that is the business of aiding, helping, and sharing with others the wonderful faith we find in the Word of God. We want to help those who desire to know what God's will is for them.] We will visit with you in your home, or we will study with you at the church. We will do everything possible to fulfill your desires of understanding what God's will is for you. No matter where, what time, or how long is involved, we want to serve you, but we must know who you are. You must let us know of your desire so that we may serve you. Let God's Holy Spirit through us help to open up the Scriptures to you that you may know of His love, His grace, and His will in your life.

PERSON TO PERSON

Many decisions are received in the home, person to person. Again we must be very careful not to place a person in a position where he will say "no" to an appeal that is made in his behalf. For example, after one has studied with an individual on the subject of baptism, the instructor may ask, "Is the subject clear? Do you understand it?" Ask a few questions pertaining to what has been studied and when one is sure that he understands, just take for granted that

he is an honest, sincere man. Explain to him that in two weeks we are having a baptism during the Sabbath service at the church. Explain that the robe is furnished and all he will need to do is to bring a change of undergarments, perhaps an added pair of hose to wear down into the water. Then ask him if he has transportation or should we plan to have someone call for him. If he is not ready to make that decision, he can say, "Well, I am not ready yet to be baptized." We may then inquire as to what is holding him back. He may say that he is still smoking. Then we know what the difficulty is. We have something definite to pray about and know how to help him. On the other hand, if one should come out directly and ask: "We are having a baptism in two weeks, will you be baptized?" He might say, "positively no", and then there is a greater obstacle to overcome.

We have presented the subject of stewardship of our finances, and the subject of the tithe, and we have ascertained that it is very clear. A man understands. We, of course, take it for granted that he will want to be completely honest with God and return to Him that which belongs to the Lord. Place some tithe envelopes in his hands. Explain what the listings are upon them how the tithe can be paid and where. If the man is a farmer or if he operates a business, you might offer to work out a formula for him from which he may ascertain that which properly belongs to the Lord.

When it comes to the subject of the Sabbath, instead of asking directly if he will keep it next Sabbath, why not approach it this way: "Are there any problems that you will meet in keeping the Sabbath? How will it be with your family and with your business?" From the answers you receive you can soon determine where he might need help and what his decisions are pertaining to the Sabbath. If he is having trouble with his employer why not ask him if he would like to have you go with him to present his desire to have his Sabbath free. Or would he rather go by himself? What we are trying to do is to leave the

door open so we can always progress in the atmosphere of commitment. We have not closed the door with a positive "No".

COMMITMENT THROUGH PRAYER

[Many times it is good to help an individual to make his decision through prayer.] You need not tell me what you are going to do about this precious truth that God has revealed to you, but let us kneel down and you tell the Lord Jesus what is in your heart. Talk to Him about the problem that you face. Tell Him just how you feel about it and if the way does not seem clear to you, ask Him to show you what you ought to do and to give you strength and courage to do it. Then after you have prayed, I too will pray that God will give you all the power, strength, and victory that you desire in this matter.

[It is easy for people to say "no" to another person, but they are very careful

what they say to God in the sacred moments of prayer.] Someone may say, "I don't know how to pray," and this is quite often true in the world today. Then suggest that you will pray a sentence and they may follow you be repeating that same sentence. If they are willing to do this, then you make their decision for them in prayer. You talk to God just as you would pray for yourself. Toward the end of that prayer, you might say: Now that you have made your decision, do you want to talk to your heavenly Father as you would an earthly father and ask Him for help and strength just in your own words? Tell Him that you love Him and that you want to do His will. [The words may be faltering and the voice may be choked, tears may flow, but a full surrender is being made upon their knees to God. And when they arise, their hearts will be filled with joy that the confession has been made and the decision has been gained.]

HERE IS MY METHOD

[Following is a sample of a more lengthy appeal given by one of our leading evangelists, who perhaps has gathered more souls than any other man. This may be used as a whole or in part.

At the end of a short sermon and solemn appeal, you go into the closing prayer: after two or three sentences praying God to give unsundered hearts in the room strength to take a stand for Him *this very day*, you continue,] "And now, as your heads are bowed in prayer and your eyes are closed, to shut out the world, I am going to ask the choir (or organist, quartet, or soloist) to sing softly as you come forward for your surrender." [(The music starts immediately as you step down from the platform to the front row of seats for surrender. I talk as the choir sings softly, pleading with the people to come forward. Some-

times I also tell some experiences.) The following is similar to what I use each week as I make this call for surrender:]

"There are many in the room today who have never been baptized by immersion and you know you must take this step if you are to be saved. I invite you to come forward now to take that stand for Christ. Will you come? But this call today includes not only those who desire to be baptized. There are some in the room who have already been baptized and have been Christians for many years, but now the Sabbath truth has come to you with its additional light. God is impressing you that you ought to take your stand today to unite with the Sabbathkeeping church by vote of the church (or profession of faith). I invite you, too, to come forward to take your stand, no matter what the sacrifice may be. Just stand and come forward now. Will you not come as the choir sings

softly (or the piano plays)? Please come; do not linger.

“There are also some in the room who used to be members, but have turned from God and His church. You know God is calling you back. I beg of you, won’t you respond to the pleading of God today and come forward to take your stand firmly for Christ? You know that is your only hope. And may I again urge all of you in the audience to continue with your heads bowed in prayer. It is not an easy thing for these to come to a decision. Many are having great battles in their hearts right now. Won’t you pray most earnestly on their behalf this moment that God will give them strength to make a decision this very day?

“Are there others who will come? Please do not put it off. Today may be the last appeal of mercy that will reach your heart. Often I have seen people put off surrender in one of these calls and leave the meeting, never to return again. It is a serious thing to put God off. Now is the accepted time. Satan is suggesting to your mind all the obstacles to surrender. But Jesus says, come *now*. No matter what obstacles you see in your pathway, Jesus can help you over every one if you’ll only surrender today. Please come forward—come now, as others are praying for you. Do not linger, for the longer you wait, the harder it is to take the step. If you wait till every doubt is gone, or the obstacles are removed, you’ll never come. Won’t you break with everything today, regardless of the cost, and say, ‘Jesus, I’ll come—just as I am.’” [(All of the time you are making this urgent appeal, the choir is softly singing the songs of appeal.)

I have been listing here some of the various things which I say during a call, while the music is going on softly. I do not talk all of the time but often, after urging the people to pray most earnestly while the undecided weigh these things,

I stand quietly, praying in my own heart. Then after a moment or two of quiet, I will again say a few words to another group, and then will follow another pause in my talking as the music continues. Sometimes I appeal directly to young people to come forward; again to those whose wife or husband may be opposing. But the call is constantly interspersed with quiet periods when only the music is heard and the unsundered have time for meditation while the audience prays for them with bowed heads.]

“Some of you are holding back, saying to yourself, ‘I’ll wait till my wife comes, or my husband, or my sister—if she will take her stand, I will too. After all if I wait, I may be able to win them.’ Listen, friend, you can never save a soul by remaining unsundered yourself. Take your stand today, even though you must stand alone. Then you’ll be in a position that God can hear your prayers on their behalf and you’ll have strength to help that loved one to a decision. If you wait, you’ll probably both lose heart and let go. Won’t you come now? I urge you, take the wounded hand of Jesus today and let Him lead you to the front now. He assures you, ‘My grace is sufficient for you. I’ll not allow you to be tempted above that you are able to bear, but will provide a way of escape.’ Won’t you accept that invitation today and come now as the choir continues one more stanza, for this call must close in a few minutes? I don’t want to cut one soul off. A great joy comes into your heart the moment you stand to your feet to come forward. Is there yet one more? And now I am going to ask the choir to sing just three more stanzas and this will be the close of our call today. I’m going to ask the audience to stand during the singing of these last three stanzas. Won’t you press in while the time remains? I wish you who are struggling today would just stand to your feet and come forward and make that

surrender right now. . . . The choir is singing that last stanza, won't you press in? Yes, some are coming, I am so thankful that you have made that decision today. Won't others join these in the next few moments? Come now while the choir sings this last stanza and our call closes for today. Surely you do not want it to close without you? Is there yet one more?

“And now we have come to the end of this most solemn service. I thank God for those who have taken their stand today. There is no joy that can compare with it. There is joy in heaven even if only one sinner repents. There are still many in the room undecided. I want to remember you in the closing prayer. I am sure there are those who wish to say by raising you hand, ‘Brother _____, I didn't feel that I had strength enough to take my stand today, but I long to be remembered in the closing prayer that God will give me strength to make that decision at a future time. Pray for me that I will be able to take that step.’ All who wish to be remembered thus in the closing prayer, raise your hands. Yes, there are several. Oh, I'm so glad that you are still reaching toward God for help.” [And then go into the closing prayer, praying that these will be out next (Sabbath afternoon or evening) again, and that God will answer their requests helping them to take their stand. Also pray for those who have taken their stand that God will give them strength to endure the trials that Satan will heap on them to discourage them.

As soon as your prayer has closed, tell those who have come forward to wait a few moments, for you want to meet them before they leave. Tell the audience they are dismissed. Do not invite them to come forward to shake hands this time for you must meet with the new baptismal group immediately. Have decision cards, or pencil and paper, ready and ask them to write down their names and addresses. Explain that the baptismal class will meet every night the following week, and you expect them to be out every night for the class which will meet for three-quarters of an hour each night after the meeting. Remind them that *this is the most important week of their lives* and it is important to be at the class to study every point of faith before baptism (the next Sabbath morning at the regular church service or . . .). If you have no baptistry or if you do not yet have a church, you can sometimes arrange to meet in the church building of some other denomination which does have a baptistry. Occasionally it is necessary to have this service out-of-doors. But do not postpone the service because it might be a little inconvenient. Souls must be tied into full church membership as soon as possible—as soon as they have learned the truth. At these solemn services there are usually some unsundered present. These should be remembered in the closing prayer after the baptism, that they will take their stand in the immediate future. Often at this time others make up their minds to follow Christ and will take their stand at the next call for surrender.

ONE EVANGELIST SUGGESTS THE FOLLOWING AS AN AID IN OBTAINING DECISIONS FOR THE SABBATH

A. How to deal with those who say the seventh-day Sabbath is Jewish.

1. Gen. 2:1-3 The Sabbath was instituted at creation, 2000 years before there was a Jew, thus the Sabbath is not Jewish.
2. Ex. 20:8-10 The seventh day is the Sabbath of the Lord, not the Sabbath of the Jew.
3. Eze. 20:12 God calls the Sabbath "My Sabbaths." It is God's Sabbath.
4. Mark 2:27, 28 The Sabbath was made for man, not for the Jew man, but for all men.
5. Gen. 1:26-31; 2:1-3 Adam was made on the sixth day; the Sabbath was made on the seventh day. Adam was the father of the entire human family, and he kept the Sabbath with God.
6. Ex. 12:49 There was to be one law for the Jew and the Gentile.

B. How to deal with those who say the keeping of the Sabbath is not important.

1. Ex. 20:8-11 God said "Remember."
2. Eze. 20:20 The Lord says the Sabbath is a *sign* between Him and His people.
3. Neh. 13:15-19 The breaking of the Sabbath is an evil thing and this brought the wrath of God upon the people in Nehemiah's day.
4. Jer. 17:27 Jerusalem was destroyed because of the sin of Sabbath breaking.
5. Eze. 22:26 To break the Sabbath is a violation of God's law and to profane the Sabbath is to profane God.
6. Isa. 58:13 To honor the Sabbath is to honor God.
7. James 2:10-12 Those who break any one of the ten commandments are guilty before God.

8. Ex. 16:14-28 For forty years God performed a two-fold miracle to emphasize the importance of the Sabbath.

- a. Manna that would spoil if kept for more than one day on the first five days of the week spoiled, but that which was gathered on the sixth day did not spoil when kept over the Sabbath.
- b. God withheld the manna from falling on the Sabbath.

C. How to deal with those who say any day is all right; God is not particular about a definite day.

1. Eze. 22:26 The Lord through the prophet Ezekiel revealed that people would fail to make a distinction between the holy and profane days, they would hide their eyes from His Sabbath, and would thus dishonor Him.
2. Gen. 2:1-3 God blessed and sanctified the seventh day. This act of God makes the seventh day different from other days.

D. How to deal with those who say the days of creation were long periods of time and not twenty-four hour days.

1. Gen. 1:5, 8, 13, 19, 23, 31 The evening and morning, the dark and the light constituted a day. This is a twenty-four hour day. Our earth was set in revolution from the beginning to mark off a 24-hour cycle.
2. Lev. 23:32 We are instructed that the Sabbath is to be kept from even to even. That is a 24-hour day.
3. 2 Peter 2:8, 9 The Lord does not here say that a day is a thousand years long, rather He says that He remembers His promises, and though it may be a thousand years before

a promise is to be fulfilled, that period of time, so far as He remembering His promise is concerned, is as if it were a day.

E. How to deal with those who say they keep Sunday in honor of the resurrection of Jesus.

1. Luke 23:52-56; 24:1-6 Here we have a record of Jesus coming forth from the grave on the first day of the week, but there is no scripture that instructs us to keep Sunday to honor the resurrection of Christ.
2. Baptism by immersion, and not Sunday, is a memorial of the resurrection.
 - a. Rom. 6:3-7
 - b. Col. 2:12
 - c. 1 Sam. 15:22, 23 There is no substitute for absolute obedience to God.
3. The Sabbath is a memorial of creation and was never intended to be a memorial of the resurrection.
 - a. Gen. 2:1-3 God blessed, and sanctified the seventh day because He created the earth in six days and rested the seventh day.
 - b. Ex. 20:8-11
 - c. Rev. 14:6, 7, 14 God's last message to men calls for a return to the recognition that God is the Creator.

F. How to deal with those who say there is no commandment in the New Testament for the Sabbath.

1. There is no record of the repeal of the Sabbath commandment as given in Ex. 20:8-11. It is therefore not necessary to repeat this commandment in the New Testament.
2. Luke 23:52-56 Luke, when writing after the death and resurrection of Christ, recognized that the Sabbath commandment is still to be observed.
3. There is not even the slightest suggestion in the New Testament that the Sabbath has been changed to Sunday.

4. James 2:10-12 We are required to keep the entire ten commandment law and this would include the Sabbath commandment.
5. Matt. 5:17-19 We are told by Jesus that not even a letter of the ten commandments has been abrogated. Therefore we must conclude that the Sabbath commandment is still in force.
6. Isa. 66:22, 23 The Sabbath will be kept even in the earth made new.

G. How to deal with those who say that they were trained early in life to keep Sunday, and so they do not think they will be held responsible for the Sabbath.

1. Acts 17:16-30 When enlightenment comes concerning truth, God commands us to repent.
2. James 4:17 When we know what to do and do not do it, we are then counted as sinning against God.
3. Gen. 4:3-7 If we do not obey after we have understanding, sin lieth at the door.
4. Rev. 14:6-14 God has a life-and-death message for all who are living in the days previous to His coming to earth. This message calls for all to obey the commandments of God and to stand for the faith of Jesus.

H. How to deal with those who say they are too old to change.

1. Gen. 12:1-5 Abraham was 75 years old when God called him to leave his country and friends and go out by faith.
2. He was considerably over 100 years old when God called him to yield his son, Isaac, as a sacrifice.
3. We are never too old to obey God.

I. How to deal with those who have a problem about their employment.

1. Heb. 11:6 God will be with us if we move out by faith to obey Him.
2. Matt. 6:25-33; Phil. 4:19; Isa. 33:16

God has promised to supply what we need to eat, drink, and wear if we will make the kingdom of God and the righteousness of God first in our consideration.

J. How to deal with those who do not want to be different from others.

1. Ex. 23:2 Do not follow a multitude to do evil.
2. Deut. 7:6 The Lord has chosen the few who will obey Him.
3. Matt. 7:13, 14 The crowd takes the broad way that leads to destruction. The way to heaven is narrow, and only the few are willing to walk in it.
4. 1 Peter 3:20, 21 Only eight were saved in the ark. The others perished in the flood.
5. 1 Peter 2:9 A peculiar people
6. 2 Cor. 6:17 Be separate.

K. How to deal with those who have opposition in the home.

1. Matt. 10:36-38; 33:36-40 We are to obey God before striving to please anyone else.
2. Luke 9:23 Take up your cross and follow Jesus.
3. 2 Tim. 3:12 All that live godly in Jesus are to suffer persecution.
4. 1 Peter 4:12, 13; James 1:12 We must expect to endure trials.
5. Heb. 11:32-38 Others have triumphed over difficulties far more trying than what we are called upon to endure. They suffered affliction that they might gain heaven. Let us be determined to gain heaven at any cost.
6. Rom. 8:35-39 Nothing is to keep us from following Jesus all the way.
7. Read the experiences of the three Hebrews as given in Daniel, chapter 3, and of Daniel in the lion's den as recorded in Daniel, chapter 6.

L. How to deal with those who say Sunday is the Lord's Day.

1. Ex. 20:8-11; Mark 2:27, 28; Isa.

58:13 The seventh day Sabbath is the Lord's day.

2. There is no scripture that says Sunday is the Lord's day.
3. Rev. 1:10 This text says nothing about Sunday being the Lord's day.
4. Col. 1:14-17; Gen. 2:1-3 Jesus is the Creator. He is the Lord of the Sabbath. He made the Sabbath.

M. How to get people to start obeying after they believe the Sabbath.

1. James 1:22-25 Be doers and not hearers only.
2. Matt. 7:21-23 Must do God's will if we are to be saved.
3. Matt. 9:1-6 Jesus will give enabling power if we will only move forward.
4. Mark 1:16-18 Simon and Andrew followed Jesus immediately after they were called. They did not wait for a convenient time.

N. How to deal with those who say we cannot be sure which day is the seventh day.

1. Luke 23:52-56; 24:1-6 Luke, writing after the death and resurrection of Christ, declares by Divine inspiration that we have the Sabbath of the commandment. Christ was crucified on Friday. He arose on Sunday, the Sabbath comes between Friday and Sunday.
2. The identical seventh-day Sabbath could not be lost for the following reasons:
 - a. Gen. 2:1-3 God started the day right at creation
 - b. Ex. 16:14-28 2500 years later God by the manna miracle identified the seventh-day Sabbath, if it had been lost sight of (and we have no record that they had lost the identity), the identical seventh-day Sabbath would have been extremely obvious.
 - c. Neh. 13:15-19 Less than 500 years before Christ, the commandment came to close the gates of Jerusalem every Sabbath. This

was continued until Christ came to earth and that is why Jesus gave the instruction found in Matt. 24:15-18, 20. This very act preserved the identity of the Sabbath for about 500 years even until Jerusalem was destroyed.

d. Our calendars record the time with unerring accuracy from our

time back to the time of Christ.

e. Luke 23:52-56; 24:1-6 The Sabbath comes between Friday, the day Christ was crucified, and Sunday, the day He arose. Most of the churches today observe Good Friday in honor of Jesus' crucifixion, and Easter Sunday in honor of His resurrection.

POWER IN THE WORD

The Holy Spirit, through the operation of the Word of God, brings people to decisions. One of the great secrets of success in making public calls is to have a heart full of sacred scriptures dealing with salvation and assurance. Use such passages as John 1:12, John 5:24 or John 6:37 as a basis for their committal. A public confession is much easier to make after one has committed himself to Christ and received the assurance of salvation.

IMMEDIATE DECISION

2 Cor. 6:2
Ps. 119:59, 60
Gen. 6:3
1 Kings 18:21
James 4:17
Acts 22:16
Heb. 3:13, 15

MY FAMILY OPPOSED

Exodus 23:2
Matt. 10:34-39
Gal. 1:10
Luke 12:51-53
Eze. 14:20
Luke 14:26, 27
1 Kings 18:17, 18
Prov. 13:20
Matt. 19:29

LOSE FRIENDS

John 15:19
James 4:1

ENCOURAGEMENT IN TRIAL IF PERSECUTED

Acts 14:22
John 15:18-20
1 Peter 4:12-16
Luke 6:22, 23
Isa. 43:2
Matt. 5:11
2 Tim. 3:12
Rom. 2:10
Isa. 41:10
1 Peter 3:17

ENCOURAGEMENT TO KEEP SABBATH

Isa. 56:1-7
Isa. 58:13, 14
Rev. 22:14

NOT TODAY—DELAY

Prov. 27:1
Isa. 55:6, 7
Matt. 19:16-22

2 Cor. 6:2
Joshua 24:15
1 Kings 18:21
Heb. 3:13

CHRIST AS PERSONAL SAVIOUR

John 1:12, 13
1 John 5:11-13
Rev. 3:20
Gal. 2:20

ASSURED OF PARDON

Isa. 55:7
Isa. 1:18
1 John 1:9
Prov. 28:13
Psalms 32:5

CHRIST KEEPING POWER

Jude 24
Heb. 7:25
Phil. 1:6

HOW TO FIND VICTORY

1 Cor. 15:57
1 John 5:4
2 Chron. 32:7, 8

ASSURANCE OF ACCEPTANCE

John 6:37
John 5:24
2 Cor. 8:12
Isa. 1:18-20

INCREASED LIGHT IN LAST DAYS

Dan. 12:4
Prov. 4:18
Prov. 14:12
John 3:18-21
John 12:35

CANNOT LEAVE MY CHURCH

John 10:26, 27
John 12:42, 43
Rev. 18:4
Matt 7:23

INCONVENIENT TO FOLLOW

Matt. 16:24
Matt. 10:38
Heb. 7:25
Isa. 1:18

I'M TOO GREAT A SINNER

Isa. 1:18, 4-6
Heb. 7:25
Matt. 12:31
Rev. 22:17
1 John 1:9
2 Cor. 8:12
John 6:37

INDIFFERENT TO THE WHOLE THING

Matt. 8:12

Matt. 13:40-42
Rev. 6:14-17
Prov. 1:27-31
Jer. 8:20
Matt. 16:26

I AM DEEPLY CONVICTED

Matt. 11:28
John 16:33
Micah 7:19
Isa. 38:17
Isa. 44:22
Heb. 8:12
Isa. 55:7

ONCE IN GRACE ALWAYS IN GRACE

Eze. 18:24
Heb. 10:26-29

TOO MANY HYPOCRITES

Job 8:13
Matt. 7:1
Rom. 14:12
1 Peter 2:21
Heb. 12:1, 2
Rev. 3:11
Matt. 24:12

SELF-SATISFIED-- NOT SO BAD

Rom. 3:23
Luke 13:3
Rom. 6:23
John 3:3, 5, 16-18, 36
Rom. 2:3

BUT I DON'T BELIEVE (Faith In God)

Rom. 1:20
Ps. 19:1-4
Ps. 96:5
Ps. 14:1

PROPHECY PROVES BIBLE IS GOD'S BOOK

Isa. 48:3
John 13:19
Isa. 41:21-23

I AM TIED TO THE WORLD

1 John 2:15-17
Matt. 6:24
Matt. 4:8
2 Cor. 5:17
1 Peter 4:3, 4
Matt. 24:35
Matt. 16:26
Rom. 6:3-11
Rev. 22:17

NO, NOT NOW-- NOT TODAY

Prov. 27:1
James 4:13
Luke 12:20
Gen. 6:3
Heb. 3:7, 13, 15
Isa. 55:6-7, 10
Luke 13:24, 25
Matt. 19:16-22
2 Cor. 6:2
Josh. 24:15
1 Kings 18:21

CANNOT QUIT MOVIES

Matt. 6:24
Luke 14:33

I HAVE LOST FAITH-- BACKSLIDER

Hosea 14:1, 4
Jer. 3:22
Isa. 53:5, 6
John 6:37

BONDAGE TO SINFUL HABITS

Luke 2:8-11
Isa. 61

John 8:36
John 1:12
Jer. 13:23
Phil. 4:13
2 Cor. 6:16, 17; 7:1
2 Cor. 8:12
Jude 24

TOO GREAT A SINNER

1 Tim. 1:15
Isa. 55:7
Isa. 44:22
Isa. 43:25

AFRAID I CAN'T LIVE IT

Gal. 2:20
Rev. 3:20
1 John 4:4
Jude 24
1 Cor. 10:13
John 1:12
Ps. 44:17, 18
Prov. 4:26, 27
Isa. 48:10, 11
Isa. 41:10

HOW TO GET ACTION

James 4:17
Luke 13:24, 25
Joel 3:13, 14
Luke 17:12-14
Matt. 25:1-10

WAITED TOO LONG

Dan. 3:17
Heb. 7:25
Jude 24

JEWELRY

1 Tim. 2:9
1 Peter 3:3-5
Luke 14:33
Isa. 3:16-23

PEOPLE TALK

John 17:14
Luke 6:22, 23, 26
Prov. 29:25
Isa. 41:11

MY PREACHER SAYS

Acts 4:19
Acts 5:29
John 12:42, 43

WAIT FOR HUSBAND, WIFE

Eze. 18:20
Eze. 14:20
Rom. 14:12

DON'T FEEL IT

Prov. 16:25
James 4:17

NOT ALL CLEAR

Deut. 29:29
John 13:7
Acts 1:7
1 Cor. 13:12

COSTS TOO MUCH

Ps. 116:12
Mark 8:36
Luke 18:29, 30

POOR HEALTH

Ps. 107:20
Isa. 58:12, 13

SO NEW

1 Kings 18:21
Jer. 6:16
Rev. 22:14

A HARDSHIP

Matt. 10:38
Matt. 16:24
Isa. 56:1, 2

GOD DOESN'T EXPECT

Isa. 55:8, 9
Isa. 56:1, 2

GENERAL SUGGESTIONS

"DO NOTS"

1. Do not overurge.
2. Do not use the "take-it-or-leave-it" approach.
3. Do not interrupt the person who is raising an honest objection. His opinion is important to him.
4. Do not shut the door of mercy in his face because he is slow to accept.
5. Do not adopt the "that's nothing compared with" attitude toward the person's problems.
6. Do not give the impression that you are in a hurry, even if you are.
7. Do not argue.
8. Do not lose your temper or your patience.
9. Do not stay for refreshments after the decision is secured.
10. Do not talk with a person about joining the church in the presence of friends.

11. Do not condemn a person's past life. Give him hope for the future
12. Do not give the candidate the impression that you are "running him down" to get him. Overanxiety has driven many fish from the hook.

FACTORS AFFECTING SPIRITUAL DECISIONS

1. **Economics:** This important factor, when used as the basis of an objection, may assume several forms, some of which are here discussed.
 - a. "I would follow your teaching, but it would cost me my job."

ANSWER: Assure the person sympathetically that you understand and above all God understands. In Matthew 6:33 is to be found God's advice under such circumstances. Faith-building experiences and texts can be used with profit at this point.
 - b. "My husband has threatened to withdraw his support if I unite with you."

ANSWER: Compliment husband (remember she loves him or they wouldn't be married), then *tactfully* remind the soul that man's allegiance is to God. Psalm 27:10 is a good text to use at this point. She should be told that her obedience would help her husband's understanding since his opposition undoubtedly springs from misunderstanding.
 - c. "I am so heavily in debt that I cannot spare the money that I would lose if I don't work Saturdays."

ANSWER: Deut. 8:18, also Deut. 28:3-6; Matt. 16:26. Gently remind this soul that the God who gives can take away. There should follow scriptures of encouragement such as Psalm 37:25.
 - d. "If I join, I cannot bear my share of the financial load of the church."

ANSWER: Mal. 3:6-8. The emphasis should be that if one is faithful to God, the Master will not let him down. Rather, He will multiply the remainder. The *grateful* will be *faithful* in their giving.

2. Social factors affecting decisions:

- a. Opposition of friends.

ANSWER: Luke 6:22, 23; Prov. 18:24. Show that the friendship of Christ is to be prized above all else.
- b. Opposition within the home.

ANSWER: The evangelist must be very careful to handle carefully this objection. Matt. 1:34, 37 clearly states the issue here involved. However it should be remembered that "blood is thicker than water" and this should lead the minister to exercise utmost care in this matter.
- c. "Cannot attend certain functions and am therefore handicapped."

ANSWER: 1 John 2:15. Assure the person that he or she will find pleasure in fellowship with the people of God.

3. Spiritual factors affecting decisions:

- a. "I don't think it is right to leave the church of my childhood."

ANSWER: Cite the example of Jesus who after thirty years left it, (Matt. 23:48; 24:1) and built a new one of His own (Matt. 16:18). Any change for the better is more than wise. It is Christian.
- b. "I am not sure that I could continue even if I begin. It would be a shame to backslide."

ANSWER: Just think of the things that we begin every day not knowing if we can finish them. When a couple marry, are they sure that they will be together ten years hence? The

answer is obviously no. But they have two things—faith and love. That is enough to begin with. There need be no fear for the future as long as you have these two treasures. Even so with Christ. If we love Him and believe in Him, that is enough to begin with. And as long as we hold fast to these virtues, He will not let us go. (Jude 24)

- c. “I plan to join but I wish to practice for a few weeks before joining to be sure that I can live it.”

ANSWER: You cannot live it. Christ will have to live it in you (Gal. 2:20). Your chances are best in the church where you have the encouragement of fellow-believers and Spirit-filled messages from the desk to strengthen.

- d. “I cannot seem to make a decision although I know the teaching is of God.”

ANSWER: When one examines the facts, he finds little to choose between. Christ has given His all for us. The Devil has taken all from us. The question is more a question of surrender than of decision. When a young man seeks a life partner, does he decide that a certain one is for him? Or does she have something to do with it? Most men will admit that the qualities in the young lady have much to do with his decision. This is another way of saying that he is

persuaded by the facts. Spiritually speaking the facts are (1) Christ made us. (2) He loves us. (3) He died that

we might be saved. On the other hand, the Devil hates us and he is seeking to destroy us. Now to which of the two will you dedicate your life?

- e. “Can’t I live what you teach in my church?”

ANSWER: The odds are against you. In an organization that teaches another faith, the pull is in the wrong direction. Perhaps this is the reason for the warnings recorded in 2 Cor. 6:14-17 and Rev. 18:4. Many have tried to follow a dual religious program and have failed. If you succeed you will be the first.

- f. “My past life condemns me. I am discouraged because I have been such a great sinner.”

ANSWER: If we all adopted that attitude, none of us would be saved (Rom. 3:23). However the Bible contains many precious promises that give us great encouragement. Isa. 44:22; Prov. 28:13 and many others assure us that God will blot out our sinful past if we will consecrate our lives to Him for the future. The advice of Jesus to the woman recorded in John 8:11 is good for us today.

Part II.

The Aftermeeting

DON'T LET THE FIRE GO OUT

Through the years many successful evangelists have used "After-meetings" as an essential adjunct in the gathering of interests and obtaining decisions. Some have used this after-service procedure every night; others only occasionally—at special times and for specific appeals.

Some desire to have this after-meeting in an adjacent room to the auditorium; others however prefer to call the people forward to have this service in the front rows of the auditorium. They feel the latter is the better method, in that the people who are standing around the rear of the auditorium will see what is going on in front, and even though they had not planned to join this group, they might be drawn forward to become a part of what is going on. One must always be careful in either type of program that the atmosphere is quiet and spiritual or its purpose will be defeated.

A closing call for these after-meetings should be made spiritually-inviting, thought-provoking, curiosity-arousing, and of such a practical nature that it relates to everyday human life and the present personal needs of the audience. One will want to answer carefully the items suggested for discussion. It is very disappointing for a person to feel that he is going to have a need solved and find the preacher skirting around it with a variety of unrelated material.

The themes for the after-meeting should be lifted from the message presented for that evening. Retain one of the subject's most interesting points or sections and use that as the drawing invitation for the people to stay by. If the subject concerns "Heaven" one could say toward the end of the message, "Would you be interested in learning of the four ways by which you will be able to recognize your friends and loved ones in heaven? The Bible is very clear on this. We will not have time to explain it now, but if some of you would like to remain after the service, about ten or twelve minutes, we will study this. This is important knowledge and something you will be glad to know." (Give the place and direction.)

When the testing truths are presented it is easy to suggest a few major problems connected with personal decisions. Interest is aroused in one's personal needs. How does one solve these problems? How can I make this thing work? All these questions have entered into the minds of people and they want answers. In this way the after-meeting becomes invaluable. Counsel and prayer become a precious privilege in these special times together.

After-meetings can be used to review past major points of doctrines. It is good to keep the whole message constantly in focus before the people and

these special reviews and earnest prayers allow the Holy Spirit opportunity to minister through the Scriptures and through the preacher for conviction, wooing, drawing, and eventually complete committal into the hands of their Saviour.

Time should also be given to prayer—special prayer—for personal needs: for the home, family problems, unsaved loved ones and friends, victory over evil habits, tobacco, alcohol, drugs, ill-feelings, grudges, health and sickness, Sabbath problems, financial needs, sons and daughters in national service, witnessing effectively for Jesus, and power to be able to live a beautiful consistent growing Christian life.

At times a section of the after-meeting could be opened for witnessing—sharing of faith. A personal testimony from others who have gone through some of the same experiences and the telling of what God has done for them is encouraging and strengthening to the hesitating ones. A caution, however. One must be tactful not to allow anyone to monopolize the meeting, either by excessive questioning or comments. Sometimes an older member of the church may feel that it is his chance to bear his witness for the Lord. This may be of help, but often this is not the place for it. Then there are those who have a fault-finding, debating type of personality. They like to enter into meetings where there is open discussion. Some open participation is good but sometimes their type of discussion is not profitable for a meeting like this. The director of the after-meeting may have to draw such individuals aside and have a real heart-to-heart talk with them, for what they are doing could very easily vitiate the whole purpose of the after-meeting and rob it of its sweet blessing.

These after-meetings must not be too long, eight to ten minutes should be the ideal. There are special occasions however, when fifteen minutes are needed. Much

of the good work of the after-meetings can be done *after* the after-meeting. At the close of such a service there are always those who want to talk and ask further questions. Sometimes whole groups will stand around interested in the discussion. This part of the service can continue as long as the evangelist feels it is profitable. Many worthwhile truths and heart-tugging appeals can be made to one man while indirectly they are being guided by the Holy Spirit into the hearts of others who are just listening at the side.

Along with the sources of material already mentioned, excellent themes and source material can be found from sections of the book, *Steps to Christ*, by Ellen White.

SUGGESTED THEMES

1. How Can I Have Answers To My Prayers

Several years ago a poll was made among thousands of people asking them, "If you had only one sermon to hear, what subject would you want discussed?" Predominantly the answer was, "How can I get answers to my prayers?"

2. Is the Forgiveness of Sins a Sufficient Reason for Believing that the Lord Will Save Us?

3. How Does One Know That He Has Truly Repented of His Sins? Is It Ever Too Late to Repent?

All of this and much more can be answered under the title of "Repentance" in the book *Steps to Christ*.

May we suggest that it would be good to obtain the Missionary Volunteer edition of the book *Steps to Christ*, entitled, *Real Happiness Is*. This is the same book with a new title, but it is sectionalized in an interesting way with young and live titles making it easier for one to study.

4. What Sins Must Be Confessed To God?

The chapter on "Confession" in *Steps to Christ (Real Happiness Is)* will be a real help here. The section is entitled "All or Not."

- 5. What Are the Bible Evidences That One Has Been Born Again?**
- 6. What Does Being Born Again Mean?**
- 7. What Happens to the "Old Man"?**
The chapters "Test of Discipleship" and "Growing Up Into Christ" in the book *Steps to Christ* richly answer these questions.
- 8. How Can I Get Rid of Doubt?**
- 9. The Secret of Walking with God**
- 10. How May I Know That I Am a Christian?**
- 11. Can I Ever Know That I Am Really Saved?**
- 12. What Is Involved in the Surrender of the Heart to Christ?**
- 13. Is It Possible To Know Definitely That One's Sins Are Forgiven?**
- 14. The Secret of Getting Rid of the Feeling of Guilt**
- 15. How Can One Have the Assurance That One Is Accepted as a Child of God?**
- 16. God's Remedy for Overcoming Fear—What Is It?**
- 17. Should a Person Ever Be Rebaptized?**
- 18. Are the Requirements of God Too Strict For Most People To Follow?**
- 19. How Were Men Saved Before the Cross?**
- 20. How Can God Write His Law on the Fleshy Table of Your Heart?**
- 21. Do You Think That God Will Exclude a Person from Heaven Because of a Day?**
- 22. When Do We Become Accountable**

to God for Light That He Shines on Our Pathway?

- 23. Is It Ever Too Late To Repent?**
- 24. Is the Conscience a Safe Guide?**
- 25. Why Do the Innocent Suffer?**
- 26. What Can Be Done About My Inner Conflicts?**
- 27. If the Seventh Day Sabbath Is Right for Christians To Keep, Why Don't the Majority of People Keep It Today?**
- 28. Sanctification—What Is It?**
- 29. Is the Follower of Jesus Christ Under the Law or Under Grace?**
- 30. What Are the Bible Evidences that One Has Been Born Again?**
- 31. Does It Make Any Difference To God What We Believe? Is He Particular?**
- 32. The Secret of How To Make Your Life Just What It Ought To Be**
- 33. How To Keep the Sabbath**
- 34. How To Have A Health Body**
- 35. The Secret of How the Blood of Jesus Christ Can Keep You Cleansed From Sin**
- 36. Is Church Membership Necessary In Order To Be Saved?**
- 37. What Is the Purpose of Baptism?**
- 38. How May I Have Happiness in My Home?**
- 39. Is There Any Hope At All of Gaining Victory Over Tobacco, Liquor, Drugs?**
- 40. Seven Blessings of Revelation**
- 41. Can Anyone Be Sure He Is Ready for Heaven?**
- 42. Promises for a Time of Trouble**
- 43. How May I Have the Promised Holy Spirit in My Life?**
- 44. Thieves and Open Windows—God's Guarantee for Prosperity**
- 45. If I Had But One Day To Live**
- 46. If Christ Lived In Your Home**

OUTLINES FOR AFTER-MEETINGS

One evangelist, who has used the short aftermeeting with good success, shares a few examples with us. Of course these can be easily lengthened by adding your own thoughts and by answering pertinent questions.

HOW CAN YOU HAVE THE ASSURANCE THAT YOU ARE ACCEPTED AS A CHILD OF GOD?

What does it mean in the first place to be a "child of God?" One born into a human family becomes accepted as a son or daughter of that household and is given the family name. Likewise, one who becomes a child of God is born into the family of God and receives the family name. Eph. 3:14, 15.

This is a spiritual transaction. John 1:12, 13.

"But," someone says, "how do I know that I am accepted as a child of God? How may I have this assurance? Must I experience a surge of emotional feeling that will lift me above the problems of this world?" The answer is found in Galatians 3:26: "By faith."

Faith is taking God at His Word. It is believing that His promise is meant for you individually. Ask Him to do for you what He has promised, then believe it. God will supply the fact. In the matter of the new birth you must believe that God has forgiven your sins, that He has cleansed you and given you a new heart.

Now, how can you have that assurance—that what you believe is actually so—that it has come to pass, that you have been accepted into the family of God? In other words, what are the evidences that you are a child of God?

1. Gal. 3:27. "Put on Christ" implies putting off self—the old sinful nature. What is the evidence or "proof" of this spiritual transaction? Jesus said, "By their fruits ye shall know them."

But what fruit? Gal. 5:22. Note: the text says the "fruit of the Spirit is . . ." There is but one fruit of the Spirit. All the Christian graces will be in evidence in the life of one who is a child of God. This is proof that the Spirit is in control. If some of the graces are missing it cannot be truly said that he is bearing the "fruit of the Spirit."

2. Romans 8:14. "Are being led." Indicates continuous action. Not a momentary impulse, but a steady, habitual influence. Not one who is occasionally touched by the spirit. By this willingness to be constantly led of the Spirit we may have a continuing assurance that we are children of God.
3. Other evidences: 1 John 3:14; 4:7, 11.

WHAT ARE GOD'S TWO CONDITIONS FOR FORGIVENESS OF SIN?

God is not reluctant to forgive sin. The reluctance is on the sinner's part to ask forgiveness. However, the individual who is convicted of sin should remember that God has laid down two specific conditions on which forgiveness depends.

1. We must confess our sins to God. 1 John 1:8, 9. Remember, forgiveness is God's part of the divine transaction—confession is our part. If you do the confessing, God will do the forgiving. In fact, God is more anxious to forgive than we are to confess. A spirit of humility

and godly sorrow for sin must always precede confession of sin.

Why is confession of sin so important? Unconfessed and unforgiven sins will keep us out of the kingdom of heaven. Sin defiles the heart, according to Mark 7:20-23. And in Revelation 21:27 we are told that nothing that defiles shall enter the kingdom of glory. Confession of sin is the only method of:

- (a) Getting sin out of the heart, resulting in peace of mind.
- (b) Blotting the record of that sin from the record books of God.

2. We must walk in the light of God's revealed will. 1 John 1:7

Many are willing to confess their sins to God but are reluctant to accept further light from His holy Word. A neglect to walk in revealed truth is regarded as sin in God's sight. James 4:17. Undoubtedly, more people will be kept out of the kingdom for the good they failed to do than the evil deeds they were guilty of committing.

What will keep us from committing the sin of failing to walk in the light of God's revealed will? Answer: A willing spirit. (John 7:17; Luke 8:15.) How many will say tonight, God helping me, I want to be willing to do His will?

SHOULD A PERSON EVER BE RE-BAPTIZED?

The majority of men and women who respond favorably to the message taught by the Seventh-day Adventist church are admitted into membership by baptism—even though many of them have been immersed before.

Many sincere Christian people who were formerly members in other denominations were conscientious in what they believed. There were no doubts in their minds when they were baptized. They were sincere

and accepted Jesus Christ as their Saviour from sin.

Many thousands of these people, having heard the teachings of the Seventh-day Adventist church, are convinced that they have received greater light than formerly, and believe they should become members of the church that teaches obedience to all the commandments of God, which includes the keeping of the seventh-day Sabbath. Being firmly convinced that this is the remnant church they are faced with the matter of rebaptism.

Is there any Bible example that will shed light on the matter of re-baptism? Acts 19:1-5.

While this experience does justify rebaptism, it does not encourage frequent rebaptizings. The reason for the administering of the rite of baptism for the second time is made clear in the context of the scriptures under consideration:

They had been ignorant regarding a vital truth pertaining to salvation. (Verse 2.)

Now that they had new light "they were baptized" the second time. (Verse 5.)

In the light of this New Testament experience there should be no hesitancy on the part of those who have been convinced that many of their former beliefs were based on traditional teachings of the church and not on the Word of God alone.

THE SECRET OF BECOMING A CHILD OF GOD

Many people in this twentieth-century brand of Christianity seem to confuse church membership with becoming a child of God, speaking of these terms synonymously. While it is Biblically true that a church member should be a born-again child of God, this apparently is not the general rule today. In fact, one of the definite signs of the last days is the tragic fact that many professing godliness lack the power of God in their lives. 2 Tim. 3:1-5.

Forms of religion are poor substitutes for a personal experience with God. So, the big question is just this: "Am I really a born-again Christian—a child of God—or do I merely hold membership in a church? And, if I have not had a personal experience with Christ, what can I do about it?"

There are many who take as their standard of Christian living the lives of those who worship with them in their church. However, it is not safe to take any person for your goal in the Christian life. While we look on the outward appearance, God looks on the heart. Then, there are others, like Nicodemus, a ruler of the Jews, who did not seem to understand what Jesus meant when He spoke of the new birth experience. "How can a man be born when he is old?" he asked, revealing his great need of further instruction on the subject.

What is the secret of becoming a child of God?

We must realize first of all that we need a complete change of heart. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit" (John 3:6). We are born with carnal natures—naturally evil, unregenerated hearts, in conflict with God's holy law. Romans 8:7; Matthew 15:19. It is impossible for an unholy heart to be in harmony with that which is holy. Many people find difficulty in keeping God's law and come to the conclusion that a new law would be more desirable. It is not the law that needs changing, it is the human heart. This power that brings this needed change comes when we accept the sacrifice of Jesus Christ. John 1:12, 13; John 3:14; 12:32.

JUST HOW PARTICULAR IS GOD REGARDING HIS REQUIREMENTS

It is one thing to accept Jesus Christ as a personal Saviour from sin, and another to faithfully carry out His requirements. We are told that Christ "became the

author of eternal salvation unto all them that obey him." Hebrews 5:9.

Many people seem to think that the God of the Old Testament and the Christ of the New Testament were entirely different with respect to divine standards. Some have felt that the God of the Old Testament was severe and exacting, while the Christ of the New is a merciful Saviour. They think of God's justice in the Old Testament, and His love and mercy in the New Testament.

However, we must remember that God's judgment of sin is always just, whether it is revealed in the Old or New Testaments. It is the same God of love and compassion in all the Bible, and sin is just as offensive to God in the New as well as the Old Testament.

Some people have concluded that the Old dispensation reveals that God was particular about the letter of the law, while under the new dispensation the spirit of the law is important.

It is true that God revealed in the Old Testament that He was very particular regarding His requirements as expressed in the Ten Commandments. Deuteronomy 4:2; 12:32.

But it is also true that the principle of love is also revealed in the Old Testament. Deuteronomy 6:5; 10:12; 19:18.

What was the attitude of Jesus toward the Ten Commandments? Did He suggest that a change be made? No, He was even more specific than the Old Testament record. Matthew 5:17, 18.

And in the following text Jesus declares how particular we should be, and the results of disobedience. Matthew 5:19.

Men in general have never been particular about the requirements of God, so we cannot be safe in following the crowds. God has a personal interest in you. He appeals by His Spirit to you, as an individual, to be obedient, regardless of what others may decide. John 21:21, 22.

HOW CAN GOD WRITE HIS LAW ON THE FLESHY TABLES OF YOUR HEART?

We know that God wrote His law on two tables of stone under the old covenant. But under the new covenant He promises to write His law on the tables of the heart. Hebrews 8:10.

But what does it mean to have the law written on the fleshy tables of the heart? The individual on whose heart is inscribed God's law is one whose life is a living testimony to the power of God. 2 Cor. 3:2, 3.

The life of Jesus Christ is the supreme Example of the law written on the heart. Psalms 40:8.

The Lord could not write His law on everyone's heart as may be seen from Romans 8:7.

The Lord no longer writes on tables of stone or "stony hearts." In Ezekiel 36:26, and 27 we learn that God will first "take away the stony heart out of your flesh and I will give you an heart of flesh." After this experience of receiving the "new heart" the Lord "will cause you to walk in my statutes. . ." This new heart experience is referred to in the New Testament as the new birth. This "change of heart" is absolutely essential before God will write His holy law on the fleshy tables of the heart.

Since Jesus Christ is our Example we can learn from His spiritual relationship to God what is necessary to have His law written on our hearts:

1. Jesus' one supreme purpose in coming to the world was to do the will of God. Psalms 40:8. So we must be willing to do God's will. John 7:17.
2. We must be as willing to let Jesus live out His life in us as God lived and dwelt in Christ. John 14:10. Paul testified, "Christ liveth in me." Galatians 2:20.

WHEN DO WE BECOME ACCOUNTABLE TO GOD FOR LIGHT THAT HE SHEDS ON OUR PATHWAY?

The Bible speaks of those who sin willfully, that is, they sin with the full knowledge that what they are doing is wrong. Hebrews 10:26. There are those who sin ignorantly. One outstanding example of one who sinned ignorantly was Saul of Tarsus who became Paul the Apostle. Because of this God had mercy on him. 1 Tim. 1:13.

Forgiveness is provided freely by a loving God for those "who know not what they do." Luke 23:34. But God does not want anyone to remain in ignorance of His will. When the light of understanding breaks through the dark clouds of unbelief and ignorance, a responsibility rests upon that individual. John 15:22.

When light comes there is no further excuse for men to continue in sin. From the time they are convinced of the error of their way, their accountability to God begins.

If there is one sin above another that will keep men and women out of the kingdom of God it is the sin of neglect. The things we neglect are those things we know we should do but fail to perform for one reason or another. But how does God regard the sin of neglect? James 4:17.

The light from God's Holy Word is gradual, dispelling the darkness of doubt, superstition and unbelief. Note that the Bible states that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

When the first glimmerings of light and understanding shine on our pathway we are to "walk" in the light. John 12:35.

Walk while ye have the light. . ." Put into practice what God has revealed through His Word. As we discover where we have been in error, we should ask God for help to correct it at once. If it is some practice or some habit in the life of which God cannot approve, we should discontinue it. If it is something

we have neglected—some sins of omission—we should ask God’s forgiveness and seek His strength to perform His will. But suppose we fail to do this? Luke 12:47.

WHAT IS THE DIFFERENCE BETWEEN FAITH AND FEELING?

Someone has said that a Christian is a follower of Christ whether he feels like it or not. A Christian is saved by faith and not by feeling. What is faith? Faith is taking God at His Word, not because we feel like it, but because He said so.

Why should we not follow feeling?

Because feelings are unreliable.

Human feelings change because of circumstances and environment.

Most people who are not Christians are guided by feeling. People have feelings of anger, hate, sadness, doubt; they also have feelings of security, happiness, and joy.

Examples of unreliable feelings and results:

Eve was deceived by her feelings.

Genesis 3:6. She followed her own human feelings instead of following the Word of God.

When one begins to doubt God’s Word he can expect all kinds of unreliable feelings.

Peter was deceived: Luke 22:32-34.

Does God give us any warning about following feelings?

Proverbs 14:12. A way that “seems” right. Satan makes the wrong way appear right; and right wrong. Sincerity is not enough.

When, with God’s help, we are determined to follow Jesus and His Word, what effect will this have on our daily living?

The right feeling from God will follow if we are determined to follow Him. Philippians 4:11-13; Acts 17:11.

What is the divine order? When will the true feeling come?

FACT—FAITH—FEELING

IS THE CONSCIENCE A SAFE GUIDE?

If a person is living contrary to God’s will and he thinks that he is doing right, will his conscience trouble him? Acts 23:1.

What has he been doing before he was converted on the Damascus road? Acts 26:4, 5; 9-11.

He did these things in the name of religion. Was his conscience reliable? Did it trouble him while he was doing these things?

Why did God have mercy on him? 1 Timothy 1:12, 13.

How do we definitely know that the conscience is not reliable? Hebrews 10:22—“Evil”. 1 Timothy 4:2—“Seared Conscience.”

When only is the conscience reliable?

When it is educated by the Word of God and controlled by the Holy Spirit. 2 Timothy 2:15.

Many people have been taught to believe that Sunday is the day on which to worship God. Their conscience does not tell them that Saturday is the right day to keep. That comes through study of the Bible and re-education of the conscience.

The Roman Catholics are conscientious about bowing down before images even though it is contrary to the second commandment. Their conscience does not rebuke them anymore that it rebukes those who deliberately break the Sabbath. Why? Education.

The greatest danger that faces an individual who is convinced that the truth is truth is this: That when the Spirit of God brings conviction they will quench the Spirit and smother the conscience that begins troubling them. This is the reason why it is so necessary to deal honestly with ourselves lest we dull the impressions of the delicate conscience.

SIN DULLS THE MOST RELIABLE CONSCIENCE. Ephesians 4:19.

IS THE FOLLOWER OF JESUS CHRIST UNDER THE LAW OR UNDER GRACE?

Many sincere people have been taught to believe that God’s law and His grace

are antagonistic to each other. They generally quote the latter portion of Romans 6:14: "For ye are not under the law, but under grace," concluding that when one becomes a Christian he is under a dispensation of grace and has no further obligations to the law.

Both God's law and His grace serve very definite needs. Had there been no sin in the heart of man there would have been no need of grace, for we read that "where sin abounded, grace did much more abound." Romans 5:20. Grace was available to the first man who ever sinned, making forgiveness possible. And whatever that grace is, it "was given us in Christ Jesus before the world began." 2 Timothy. 1:9.

Now that we have learned that grace is not confined to any dispensation, let us try and discover the meaning of the terms—law and grace.

Law: It is God's standard of righteousness and helps us to know what sin really is, not in general terms, but in specific terms. Sin is a violation of God's commandments. 1 John 3:4.

Grace: Paul preached "the gospel of the grace of God." Acts 20:24. And what is the gospel? "The power of God unto salvation." Romans 1:16. And what must we be saved from? "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21. Since sin is the transgression of the law, we conclude that the gospel of God's grace is the power that saves us from breaking God's law. God's grace does not save us "in" sin—willfully breaking God's law, but saves us "from" the power of sin.

When we read the complete text of Romans 6:14 we see at once that Paul is speaking to those who have had an experience with Christ. "Sin shall not have dominion over you." Sin no longer had dominion over them. They were no longer condemned by the law they violated, but enthroned Christ in their hearts. Romans 3:19; 8:1.

WHAT ARE THE BIBLE EVIDENCES THAT ONE HAS BEEN BORN AGAIN?

So important is the experience of being "born again" that Jesus declared that without it "he cannot enter into the kingdom of heaven. John 3:5. And it is just as mysterious as it is important. Verse 8.

Jesus found fault with those who outwardly appeared righteous but whose hearts were far from Him. Matthew 15:7.

Since man looks on the outward appearance and God looks on the heart, what are the evidences that one has experienced this vital experience called the new birth? In the light of Jesus' statement regarding the effects of the wind, so we may understand the working of the Holy Spirit on the heart.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God. —*Desire of Ages*, pages 172, 173.

But what must happen to the "old man"—our old sinful nature? Romans 6:6; 2 Cor. 5:17 (Phillips Trans.).

For if any man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new.

One whose life is transformed will be continually led of the Holy Spirit. Romans 8:14. The Spirit will guide into all truth. John 16:13. As he willingly walks in the pathway of truth the way will become brighter in a greater understanding of God's will. Proverbs 4:18.

DOES IT MAKE ANY DIFFERENCE TO GOD WHAT WE BELIEVE?

1. Does what we believe have a vital bearing on our salvation?
2 Thess. 2:13.
2. Since truth is so important, what is truth?
John 17:17, 19. In other words, truth and sanctification are so closely related that you cannot have one without the other.
3. Is truth still truth if it is tampered with?
Romans 1:25 Example of Adam and Eve. Satan changed one word of God's original command. "Thou shalt NOT surely die." It became a lie.
4. What are the steps that the Bible has outlined for the Christian to follow in the matter of truth?
 - a. *Know* the truth. 1 Timothy 2:3, 4.
 - b. *Believe* the truth. 2 Thessalonians 2:13.
 - c. *Obey* the truth. 1 Peter 1:22.
5. If God reveals further light to us, what should be our attitude toward the truth, regardless of how different it may be from anything we formerly believed?
We should pray for a willingness to accept it. John 7:17
A Willing mind is an investigative mind. Acts 17:11.

WHAT DOES IT MEAN TO WALK IN THE LIGHT?

In Genesis 1:3 and 4 we learn that God said, "Let there be light, and there was light. And God saw the light that it was good: and God divided the light from the darkness." The inspired writers

of the Bible uniformly recognize physical light to symbolize spiritual light. 2 Cor. 4:6.

Also, in verse 4 the apostle Paul speaks of the "light of the glorious gospel of Christ." The same God who created the natural light sent His Beloved Son, Jesus Christ, to be "the light of the world." John 8:12.

Note the phrase in 2 Corinthians 4:6 "Hath shined in our hearts." When God spoke His word, light came into existence dispelling the darkness; the written Word of God contains the spiritual light that dispels the spiritual darkness that settles like a pall on a world in sin. All light, whether natural or spiritual, originates with God.

God speaks of those who love light and others who love darkness. John 3:19-21.

Jesus Christ came to this sin-cursed world to show men the way to eternal life and direct them to their heavenly home. As long as men are content to remain in the darkness of unbelief they have no idea where they are going. John 12:35. But to those who have heaven as their destination is the privilege of going forward in an illuminated pathway. The Word of God is the "lamp" (Psalm 119:105) and the "path" or the "way" is Jesus Christ. John 14:6. The Spirit of God speaks to our hearts saying, "This is the way, walk ye in it." Isaiah 30:21.

There are but two ways—one broad and dark, the other narrow and light. One leads to eternal life, the other eternal destruction. Matt. 7:13, 14.

The choice is left up to us to decide which road we'll take. To "walk" in the narrow way "we walk by faith." 2 Corinthians 5:7. We "walk after His commandments." 2 John 6.

ROLAND LEHNHOFF
Illinois Conference Evangelist

Harnessing

IN OUR work of evangelism we find that 40 to 60 per cent of the audience are not members of our church. But out of this percentage of nonmembers attending, usually 85 to 95 per cent have had no previous contact with our church or its members. They come in response to the advertising. While we are elated that we have discovered a means of advertising that attracts a good number of new people to our message, we have also been disturbed that we have not found a larger percentage of our audience comprised of individuals who have already had the seeds of truth sown and are ripe for the harvest.

Along with other evangelists we find that

people who have had some personal contact, involvement, and friendship with someone in our church are more apt to take their stand for truth. This has deeply impressed me anew with the urgent need of harnessing the power of our church membership for our evangelistic outreach.

The Lord requires that far greater personal effort shall be put forth by the members of our churches. . . . The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety—*the heart and hand*—of the whole church is to be employed if the work is to be accomplished.—*Evangelism*, p. 113. (Italics supplied.)

Nothing lasting can be accomplished for



the Church



churches in different places unless they are aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of his own soul depends upon his own individual effort.—*Gospel Workers*, p. 196.

When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—*Review and Herald*, July 21, 1896.

Inspiration Not Enough

On Sabbath morning, months before the opening date of the public meetings, I emphasize the need of our church members to

become more actively engaged in personal soul winning. But I have discovered that to inspire our people to witness for Christ is not enough. This must be followed with a specific plan.

Those who have the spiritual oversight of the church should devise ways and means by which

an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been *clearly laid and fully carried out*, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

The leaders in God's cause, as wise generals,

are to lay plans for advance moves all along the line. In their planning they are to give *special study to the work that can be done by the laity for their friends and neighbors*. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Gospel Workers*, pp. 351, 352. (Italics supplied.)

Our great need is to have an effective, practical, organized plan employing our church membership as a whole "like a mighty army" to capture souls for Christ. Divine counsel gives us further specific information on how this is to be accomplished.

In our churches *let companies be formed for service*. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers also.—*Evangelism*, p. 115. (Italics supplied.)

A Definite Plan

So we have devised a plan that seeks to carefully follow this divine counsel. Many months before the public meetings begin, the pastor selects from his congregation individuals with deep spiritual concern and leadership ability. They are to be "group leaders," each responsible for three to five families in the church.

The purpose of this plan is to make contact with every member, including the weak and indifferent, and incorporate them into a unit of action that will strengthen them spiritually. Also, it is to encourage and help them to reach out for others that need to be led to Christ and His truth.

Each group leader is given a printed folder that contains the following specific instructions:

Dear Group Leader:

Because of your deep spiritual concern and leadership ability, you have been asked to serve in a most important position in organizing the church in its search to discover souls for Christ. You are needed to work closely with three to five families to:

1. Find out from each family the names of people whom they know to be possible interests. Remember: Relatives, friends, and former church

members make excellent prospects. Do not pass this up!

2. Information sheets or cards will be supplied to you. Fill out information from your group about these prospects. Fill out as completely as possible. Do not forget people whom you know of yourself. Make a copy of this information for your own reference. The original sheets or cards are to be turned in to the pastor for his interest file.

3. Suggest that the families of your group make a specific prayer list and daily pray for these prospects. The back page of the "Prayer Crusade" folder is for a prayer list. Take enough "Prayer Crusade" folders for each person in your group to have one and go over it in detail with them.

4. Discuss with each family how the interest of these prospects can best be intensified (personal visit, Bible study, et cetera). Urge each family to set an objective of a minimum of two Bible studies each week. Point out that they are the most important link to the people they personally know. Offer to work with them in contacting and studying with these people.

5. Have prayer with each family. Ask them to pray also. Let this be a prayer of personal consecration as well as a prayer for each possible interest.

6. Meet with each family in your group at least every two weeks. You can have these families meet together at an agreed time and place or continue to visit each separately in their homes. Find out how their personal contacts and Bible studies are going. Have a season of prayer for people on the prayer list. Encourage each one in your group in a positive way.

7. As the time of the evangelistic meetings draws near, encourage each family in your group to give strong support to the meetings and bring their interests with them.

Meet every four weeks with the pastor to give a progress report of your group and their interests.

Remember that each person in your group is a sacred trust. The success and effectiveness of your unit of action depends upon your faithfulness to carefully and prayerfully lead and work with them week by week. As you do this, you will experience the unequalled joy of claiming souls for God's kingdom.

The pastor is the key in making this plan work. He must continually encourage each group leader to be faithful in carrying out his responsibility. Positive, enthusiastic leadership on the part of the pastor with his group leaders will help them to have the same kind of leadership with their groups.

Where this plan is effectively put into operation, there is a much larger percentage of prepared prospects in the evangelistic audience who are ripe for decision. Thus there is a greater reaping of souls.

The Figurative Language of the BIBLE

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ONE evening after I had finished preaching on "Heaven" a man came up to me with the challenge, "Apparently you are not aware that there is no such place as a heaven, and the texts you have just finished reading are nothing more than mere figurative expressions."

The Bible does use figurative language, for humanly speaking, the ancient eastern Book was, in the wisdom of God, a product of the times in which it was written. But it reaches far beyond those times with a lasting relevance greater than its own background, for in the Bible there are contained principles that far transcend culture and time.

Figurative language is a very common feature of the Scriptures and needs to be clearly understood in order that we may more effectively rightly divide "the word of truth" (2 Tim. 2:15). God said that He would reveal Himself in a way less distinct and clear to the prophets than He had communed with Moses (Num. 12:1-8). Hence, often, as in Isaiah, chapters 24-27, and Joel 3:9-17, God uses symbolic revelations that, if interpreted literally in every detail, would result in absurdity.

In Bible times people did not separate the literal from the symbolic as precisely as we do today. We live in a scientific age with emphasis upon departmentalizing everything. This scientific precision has affected many areas, including the literary realms. For example, today the word *Sodom* means a country that was situated in the Dead Sea area. But to the prophet Ezekiel the word could mean that same country or it could just as easily be a synonym for all that is evil and sinful. In Ezekiel 16:46 "Sodom" in one place means the land and then it is used again to mean the essence of sin. The prophet was, of course, warning the people of God about following a course similar to that of Sodom. In a similar style

notice the use of Sodom, Egypt, and Babylon in the book of Revelation.

Literal or Symbolic

This illustrates the principle that to the Bible writers "literal" and "symbolic" were not as distinctly divided in their minds as we might separate them today. If the lesson could be taught by symbolism or figurative language, that was the literary form to use.

Such imagery is not peculiar to the Bible. It is a feature of nearly every language and mode of thought. Men tend to think of the abstract in terms of the known. This is the basis of teaching—to describe the new and the unfamiliar by comparison with the well-known.

So it is with the great "Textbook"; many things divinely revealed are unseen and spiritual—out of the realm of man's experience. The only way for their meaning to be understood by man is by the use of some figure familiar to all. Thus, when Jesus wanted to call His disciples to become great evangelists and preachers, He did not use theological language that would be unfamiliar to rough fishermen. Instead, He found His imagery and figure as He saw them fishing. "Come," He said, "and I will make you . . . fishers of men." Then He met a woman at a well and suggested she drink of the water that He could give and she would never thirst again.

The use of natural figures to illuminate a great eternal truth is the mode of expression the Creator Himself used. This helps us to better understand why "the Word was made flesh." God chose to express the eternal, spiritual, and divine in terms of the temporal, natural, and the human.

The Bible teaches that there is a close link between the things natural and the things spiritual. Often, one is but a reflection of the other. "All created things, in their original perfection, were an expression of the thought of God," but because of sin this has been marred. Yet "nature still speaks of her Creator."—*Education*, pp. 16, 17. Therefore, the use of natural figures to illuminate a great eternal truth is the mode of expression the Creator Himself used. This helps us to better understand why "the Word was made flesh." God chose to express the eternal, spiritual, and divine in terms of the temporal, natural, and the human.

Six Basic Principles

Now, perhaps we can look at a few basic principles of interpreting figurative language.

1. Figurative Language Needs to Be Recognized and Treated as Such.

When language is purely figurative it is not to be taken literally, for this will lead to gross error. The prophet in symbolic prophecy sees "representations of the actual and not the actual itself. These representations may be like the actual; often they are not. Frequently the actors in a prophetic drama have an appearance vastly different from the beings or movements they represent."—*SDA Bible Commentary*, on Eze. 1:10, p. 576.

It would be wrong either to expect to see or hear the devil literally as a roaring lion (1 Peter 5:8) or to see a lamb with a bleeding knife wound and with seven horns and seven eyes (Rev. 5:6). In the interpretation of symbolic prophecy it is important to allow the same Spirit who in-

spired the writing to identify its symbols.

2. Special Study Must Be Given to This Type of Language.

A casual reader of the New Testament might be mystified by the number of references in its pages to Old Testament places and incidents, such as Babylon. Special study must be given to these references.

Babylon arose in rebellion. It was founded by Nimrod, whose name means "rebellion." From Genesis, chapter 10, are traced the beginnings of the city of Babylon until she comes to her destruction in the last days. As the human race grew larger Satan inspired men to establish a worldly empire that would rebel against God's commandment, to be scattered abroad (Gen. 11:1-9).

Genesis is known as the seed plot of the Bible because themes introduced here are developed in the rest of Scripture until they reach a climax in the book of Revelation. Hence, Babylon in the New Testament stands for that pride and rebellion that sets itself against God. Thus the same principles that inspired the original Babel-builders and also Nebuchadnezzar (Dan. 4:30) will motivate modern Babylon. As God's judgments fell upon the ancient Babylonians for cherishing Satan's principles, so will God's judgments in the last days fall upon spiritual Babylon for her evil ways.

3. Study Scriptural Usage.

The Lord emphasized the value of "spiritual" interpretations when He had the experience of Israel recorded in the Old Testament to be spiritually applied to the church. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort

of the scriptures might have hope" (Rom. 15:4). He adds further that they were "types" (margin) of what is to happen to those living at the time of the end. (1 Cor. 10:11). The literal manna, the literal rock, and the literal water have "spiritual" counterparts in the kingdom of Christ, for Christ is the manna—the "Bread of Life," and the smitten Rock out of which flows the "water of life."

It is very often the special study of the thought forms and imagery of the Old Testament that gives added meaning to the New Testament usage of the figure. Some such words are: "the seed of Abraham," "The Passover," "the blood of the covenant," "the sanctuary and its services," "ransom," et cetera. Before we preach on these subjects we should make a special study of them to get their full thought forms with which to express and interpret the gospel.

4. Recognize the Literary Form.

Closely allied to figurative language is the much wider subject of literary forms. We read, "It is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13). This is a Hebrew way of stating a comparison, Jacob was loved in preference to Esau. The same principle is shown in our Lord's warning that a man must be prepared to "hate" even his own family (Luke 14:26). Our Lord used here the typical Hebrew mode of thought, as did Paul concerning Esau and Jacob.

If this principle is borne in mind it will help in many of the so-called "problems" of the Bible. As A. M. Stibbs states, "In Hebrew there are no greys; everything is either black or white."—*Understanding God's Word*, p. 19.

When David numbered his people one Bible writer attributed this to Satan (1 Chron. 21:1), while another writer goes right to the prime cause and sees God as the one who is in final control (2 Sam. 24:1).

These different explanations are not contradictory of one another as many Western writers would argue, but are simply using a typical Hebrew literary form.

5. Avoid Extremes.

In all our study of the Word we need to guard against extremes. Extreme literalism can lead to a legality such as practiced by the Pharisees, while overemphasis upon the symbolic can lead to excessive allegorizing, for which the early church in Alexandria was noted. A number of writers have fallen into the trap of extreme allegorizing, perhaps the most famous being Origen (A.D. c. 184-254). Illustrations of the extreme lengths to which such methods tend are the following from the Song of Solomon:

The 80 wives of Solomon—the admission of the Gentile nations to Christianity;

The navel of the Shulamite—the cup from which the church refreshes those that thirst for salvation;

The two breasts—the Old and New Testaments.

The Song of Solomon, taken literally, refers only and wholly to human love between a man and a woman. The name of God is not mentioned. There are no words of explicit religious sentiment whatever. Yet both the Jewish and the Christian communities have included the book in the Canon because the Son is pointing out the relationship of love between man and woman as the highest illustration of the love

that exists between Christ and the church (Eph. 5:22, 23).

Many illustrations could be given where the literal and symbolic merge in Scripture. For example, Jerusalem is a geographic center, but it is also a figure of the place where God is going to dwell with man (Rev. 21:2). The Passover is a ritual sacrifice that points forward to Christ, who is the Lamb of God sacrificed for us (1 Cor. 5:7). Abraham is the father of the tribes of Israel, whereas in the New Testament he is the father of them that believe (Rom. 4:11-18).

6. Applying the Symbols.

There is a legitimate way to deal with Scripture, Scripture itself being the guideline. We have already referred to 1 Corinthians, chapter 10, where the incidents of the Exodus are shown to have spiritual significance as a type of believer. There is only one safe rule to follow, and that is this: When an inspired writer uses the incident and applies it in a New Testament setting, then it is safe to give that application to the scripture involved. Seventh-day Adventists have the very wonderful Spirit of Prophecy writings to aid them here, as well.

As *The SDA Bible Commentary* says, "A safe rule of exegesis is to allow only inspired writers to interpret the symbolisms of prophecy, the features of a parable, . . . the spiritual significance of visual aids in teaching, such as the sanctuary and its services. Only when a Bible writer or the Spirit of prophecy specifically points out the significance of a symbol can we know with certainty its meaning. All other interpretations should be held with the qualification that they are private interpretations with no 'Thus saith the Lord.'"—Volume 3,

p. 1111. (Italics supplied.)

As a general rule do not attempt to find a spiritual significance in every detail. A parable requires many details to complete the narrative, details that have no particular reference to the spiritual interpretation. Occasionally Jesus did apply the whole parable as in the case of the sower, the wheat, and the tares (Matt. 13). But in the parable of the good Samaritan, He told the story simply to enforce one lesson, i.e., how to fulfill the commandment to love one's neighbor as oneself. Jesus applied it, not by a lot of details, but by the words "Go, and do thou likewise."

The Spirit of Prophecy comments on the parable of the debtors. "This parable presents details which are needed for the filling out of the picture but which have no counterpart in its spiritual significance. The attention should not be diverted to them. Certain great truths are illustrated, and to these our thought should be given."—*Christ's Object Lessons*, p. 244.

Remember the words of Paul to Timothy. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). And the Word of truth is given in many ways—in historic incidents in which spiritual principles are demonstrated; through actual lives of men and women who failed, as well as succeeded, and whose lives are recorded to challenge and warn us; in symbolism and figure that help us to interpret new dimensions of truth. In these and in other ways, the Spirit of truth Himself glorifies Christ the living truth through the pages of God's written Word of truth.

WORLD BAPTISM DAY

NOVEMBER 6, 1971

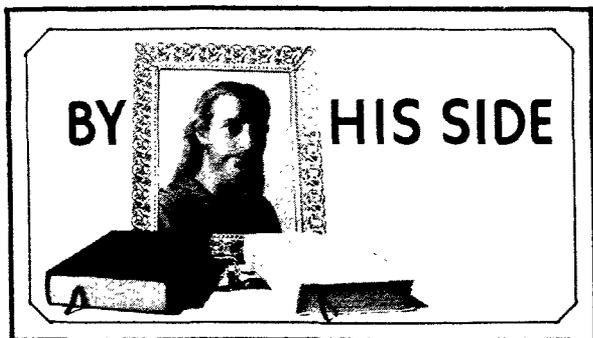
On World Baptism Day, September 27, 1970, twenty-five thousand persons were baptized into the membership of the Seventh-day Adventist Church. November 6 of this year will bring to us another such occasion. Pastors and churches the world around have been planning special baptisms for this day. It is hoped that even though the baptism may consist of only a single individual, each church, through the blessing of the Lord, will find it possible to participate.

There may still be prospects for baptism in your district who, although fully informed as to the message, have been putting off the day of decision. Perhaps a special prayer, an extra visit, and a personal appeal at this time will bring a ready response. What rejoicing there will be as these unite with hundreds and thousands of other new converts from all over the world in responding to the call of the Lord, and with them enter into this blessed experience.

The time of baptism is always a glorious occasion. It becomes exceptionally inspiring and unifying when it is being conducted on the same Sabbath the world over. November 6, coming at the close of the autumn Week of Prayer, is a fitting time for such a special occasion. Considering the hour and our still unfinished task, this Week of Prayer must not be just another in the stream of time. Rather, in the light of the continuing call for revival and evangelism, in the light of the Year of the Layman, and the prospects for MISSION '72, this Week of Prayer should be the occasion for a marked spiritual advance. And as new spirituality and power take possession of the membership of the church, the way will be opened for many new converts to be added.

The Ministerial Association staff unites in wishing for you and your church, or district, the most refreshing Spirit-filled Week of Prayer it has ever experienced. May it be a week of genuine revival and reformation, accompanied with a new burden and zeal for souls. Then may the concluding Sabbath of this special Week be one of still greater joy as additional candidates for the kingdom are baptized into this precious message.

Furthermore, we unite with both ministers and laity in welcoming the many new members into the church. May there come to each a rich spiritual experience as we unitedly do all that we can, through the power of the Holy Spirit, to hasten the day of our blessed Lord's return.



A Shepherdess Feature Conducted by Dollis M. Pierson

LA VON RAY

Pastor's Wife, Wisconsin Conference

It All Started With a Woman

I'M EMBARRASSED. I really am. At the moment I am so emotionally involved with this subject, I just hope the message comes through clearly. I have reason to be concerned—there are four girls ranging from age 11 through 18 in our home, three daughters and my younger sister whom we are educating. The matter of dress had never caused any more than a ripple in our lives until the older girls reached their teens. If I had known what I know now, it would have received more attention.

I spent a good many years in what I like to think of as teaching my girls the "inward adorning" that Christ so beautifully portrays. The effort was not wasted, and it warms my heart to see their deep Christian philosophy shine through, not always, but time after time as they face decisions or meet with a severe test. But the fact is, we happen to live in a harsh, practical world that sometimes shows no mercy, and regardless of what we like to think is inside us, we are judged by the way we look outside.

Middle-of-the-Road Philosophy

This has been brought home to me repeatedly in the past few years as I, somewhat appalled, watched the hemlines of girls' dresses go up—up—up! I kept thinking, naively, that it would stop. My philosophy had always been a pleasant middle-of-the-road stand—a "not the first by whom the new are tried, nor yet the last to lay the old aside" type of attitude. After all, we have to live in this world, and we want to attract the world to Christ. Other

than that, I really did not give it much thought.

When the dresses became shorter, and shorter, and SHORTER, I was shaken out of my complacency. Suddenly one night I was faced by a teacher who asked me pointedly in the presence of my minister husband, "Why should the school have a rule for the rule's sake? If it is wrong for your daughter to wear a dress to school, it should be wrong to wear it to church or anywhere. What is your stand? I think your daughter is confused."

"You cannot force this issue," I countered. "Christ's religion is one of love, and we are 'won' to Him, not forced," I said. But I didn't sleep too well after she left. It's true, I thought, that it is a religious issue, and the girls will have to see it for themselves and want to do it, but what am I doing as a mother to help them see the beauty of it, and want to do it?

And I had to admit, Nothing, really. In my own lackadaisical, presumptuous way I was saying, "It's all right, girls. Everything will be all right. You'll come out on top. Just sit tight until the storm is over." But it wasn't all right, and it was with a chill in my heart that I watched one beautiful young girl after another get "in trouble," my friends' children and members of our churches. Frantically, I took out hems, sewed on bands, and lectured by the hour. Yes, I was even very careful to be exemplary in my own dress, too. Never let it be said that "Mamma did not believe in dress standards." And what did they get from all this? Just a lot of tears and rebellion.

"My mother is the fat grandmotherly type," one of my teen-agers was reported as having said to one of her girl friends.

"Preaching" Can Do Only So Much

Let's face it. There is a limit to what "preaching" can do. When some of the ministers began preaching about it I was amused at first. I thought, as most other people do, that they must have been doing a lot of "looking" to be able to preach about it so much. But now I pity the ministers. I really do. They are on the spot—a painful and embarrassing one. I mean, after all, they *are* men.

A Personal Subject

I believe, as most women do, that what we wear is a delicate subject and very personal. But we can't expect the ministers to sit idly by when there is a fire! Of course some damage will be done—maybe some needless damage—but the needless and sickening thing about this situation is that there should not be a fire. As Christian women, why have we let ourselves become the target of so much controversy?

Women have been used of God through all ages. Their work and place has been clearly outlined and exemplified in the lives of women since Bible times. Why has woman's place in this modern day become so cobwebbed and hazy, her chair pushed in the corner, broken and dusty? Over and over again we are instructed that women are needed to help women. What a tidal wave of heartbreak and misunderstanding could be averted if this were followed. If we had more Ruths and Esthers, Lydias and Tabithas, Marys and Marthas, Florence Nightingales and Ellen Whites, maybe we would not have found ourselves in such a dilemma as we face today. The present image the world presents of the female sex has forced some of us to go back to the primeval definition of what, after all, modesty and decency mean. Where is the sacredness and beauty of womanhood? And where are the women?

I have faith to believe they are here, somewhere widely separated and disorganized perhaps, but here in the world. And the beauty of womanhood? It must be defined somewhere too—scattered and somewhat hidden through the pages of the Bible, the Spirit of Prophecy, and in countless other books and hearts. But it's there.

It needs to be searched out, dusted, polished, and put out for everyone to see.

A Right to Legislate?

I don't know the complete answer, but in our church we have begun to talk about it. I do not feel that legislation is a mistake as I did at first, but I do think there is a limit to what it can do. The real impact and victory will have to come both from the heart and in preventative measures.

When I read again the statement in which Ellen White relates her vision on dress reform concerning the "second class" that passed before her, in describing their dress she said, "It did not reach the knee. I need not say it was shown me that this was too short," the words seemed to stand out in fire. This was not her idea at all, but obviously God's, since it was "shown" her. To me that was enough. But other forceful statements like the one below left no room for doubt.

Christians should not take pains to make themselves a gazingstock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, *they should not change their dress in order to be like the world;* but they should manifest a noble independence and moral courage to be right, if all the world differ from them.—*Testimonies*, vol. 1, p. 458. (Italics supplied.)

Over and over as my husband and I worked with our girls, we were impressed that their reaction to this situation was a little more intense than normal. After struggling with the problem for months and using every means of approach we could think of to reach them—we began to realize it was more than just a girlish whim behind it all. It had to be, otherwise it couldn't possibly mean so much to them. One night we did a little window-shopping alone. We wanted to see for ourselves just what was on the market. As a girl I remembered seeing and wanting the lovely dresses in the fashion shops, and was sympathetic with the girls in not wanting to be different, et cetera. But we were shocked at what we found in one of the most fashionable stores on the main square in town. A special shop had been designed on a wing in the basement for the girls, highly decorated with op art, sales girls in miniskirts and completely geared for the "new look." It was the music that almost staggered me. I'll have to confess that some of the mod-

ern guitar music is quite appealing and I rather like some of it, but this was different—brazen, loud with a beat, and to me, devilish. My husband sensed it too and said, "Let's get out of here!"

Satan's Trap

Then I began to see what was behind all this. It certainly was more than girlish whims. It was Satan himself with a sly trap to catch our girls. This has been a lesson to me. How easily we can be fooled by Satan or kept in a lukewarm condition so that we cannot see the issue clearly. Dress reform is the last thing in the world I would ever choose to do, but I realized that I had never really seen it in its real beauty and significance. Somewhere along the line I had gotten the idea that dress reformers were trying to protect men from their passions, and I resented that. But, as I told the girls, while there are some men in that class from whom we need to protect ourselves, a true Christian gentleman, rather than be "allured" at the sight of a short dress, would rather pity the girl who would choose to display her body like that.

And why does Satan work so hard? Because a woman's body is an instrument with God in creation—the power Satan does not have. I told the girls not to think for a minute that Satan was trying to give them beauty or charm or even love. He hates their bodies, and hates them as partners with God in creating life. This hatred reaches back to the beginning of sin, when he was cast out of heaven because he could not share in the creative work planned in the councils of Heaven. He hates this *creative* power and he is out to destroy it in any way he can. As we come close to the end of time the battle wages harder, and it is true that in our youth we were never put to such a test as our girls are facing today.

The holiness of God has always been veiled. God commanded that the "holy" and "Most Holy" places in the earthly sanctuary be veiled, as it is in heaven, as a sign of His majesty and omnipotence. He has said, too, that our body is a sanctuary and the dwelling place of God, so is it not logical and beautiful that He would desire to have it also veiled from the common and casual gaze of the world? How it must hurt the Lord to see this temple—symbol and co-worker with Him in creation—being gaudily displayed, hung on billboards,

cheaply printed in every conceivable advertisement and magazine, trampled in the dust, and disrespected of men. No wonder (and I'm certainly not defending them!) some wicked men in their confusion turn from women and get themselves all tangled up in unnatural relationships. Women were made for a higher calling than that for which the world depicts them today.

It was a woman who ate the forbidden fruit, and it is sometimes said that Christ would have died if only one person had sinned. In that case, that one person would have been a woman. He saved us, and now He needs us. It is His unfathomable love, surpassing the love or admiration of any human, that reaches through to the sometimes lonely and sometimes confused modern woman today with comfort and assurance that "no good thing" will He withhold from us when we walk uprightly. And it is our love relationship to Him, not because of any earthly reason, that should prompt us to follow the instruction He has given in the way we should dress, as well as in every other phase of our lives. The rewards for obedience will make any little sacrifice we make seem so small it will not even be remembered. What a message we have to give! And it will take a woman to give it best!

I MUST GO SHOPPING

One of these days I must go shopping.

I am completely out of self-respect. I want to exchange some self-righteousness I picked up the other day for some humility, which they say is less expensive and wears better.

I want to look at some tolerance, which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very becoming to her, and I think it might look well on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also, I must not forget to have my sense of appreciation mended, and look around for some inexpensive, every-day goodness. It is surprising how quickly one's stock of goodness is depleted.

—AUTHOR UNKNOWN



Children Too!

C. L. BROOKS

Secretary, Sabbath School Department, Southern Union Conference

IT IS not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). Little ones are people of God and are to be treated as such. The Lord Jesus demonstrated interest and concern in the winning of children. And to those apostles who rebuked the parents of some children for bringing them to Jesus, He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). This declaration that the kingdom of God belongs to such children as those whom He took in His arms and blessed implies that children can truly be members of His church.

The responsibility of the church to children is therefore grave business.

God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith and have a most precious experience.—**Child Guidance**, p. 486.

The struggle for the hearts and minds of children is now on. Certainly in a world pregnant with the sense of approaching doom we would do well to follow Jesus' example and set this generation of children in our midst. We would teach them of Jesus and of His soon return. Let us face

the fact that strong and effective forces are at work in the world to destroy the plan of God and to prevent the Christian imprint from being placed upon the life of the child. The task of winning children to Christ is not simply a matter for casual interest and sporadic activity. It is a continuous struggle "against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens (Eph. 6:12, N.E.B.).* Lucifer, brilliant and powerful, leads a rebellion on earth against God and includes each child in the struggle.

Our church does not have the field to itself in molding the young. There are many competitors, aggressive and clever, as well as competitors who take advantage of antiquated methods and inactivity. My plea is to accept with renewed determination the challenge and responsibilities of child evangelism. "In childhood the mind is readily impressed and molded, and it is then that boys and girls should be taught to love and honor God."—**Ibid.**

Jesus said, "Forbid them not, to come unto me" (Matt. 19:14). Literally, stop hin-

* From **The New English Bible**. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

dering them from coming to me. Certain impedimenta may block the road of ready advance in child evangelism. It is ironic that some processes designed to clarify can easily cloud the issue of salvation. Thought structures intended to convey divine truth may clog the conduits. A sharp paring knife is indispensable equipment for that pastor or worker who would speak in fresh, pungent words to children. A paring knife to prune away archaic shibboleths, meaningless trappings that have a way of hanging on with as little justification as crusty barnacles do on the side of a ship. Rethinking, reworking, and recommitting ourselves to evangelistic methods that include the children seem to be in order—indeed imperative.

A Premium on Children

Jesus places a premium upon children. He presents the congregation the great opportunity of accepting boys and girls, appreciating their voices, taking them and their world seriously. The children need to know that they belong to that community of believers that is held together by the love of God. It must not appear that the sanctuary is too sacred and intellectual to be profaned by the children of the church and the neighborhood. Children are to be an integral part of congregations. They are involved with the living community. They are a part of the church that gathers today.

Appreciation for children is to realize their profound place in the ministry of the church. To be aware that we are to minister to their world if we are to minister to them is to reveal to us the dimension of our evangelistic task. To appreciate the children is to know that they participate naturally in general worship that involves them. Without inhibitions and bearing the full brunt of the harshness of modern society, they can participate joyfully where adults mumble. It is easier for children to be caught up to forget their scars. When they are taught to sing, to pray, to speak of Jesus, they are able to participate in worship earlier than some of us realize.

Empathy seems more naturally theirs. Praise, too, is natural. So is prayer. So is love. This childlike worship is genuine and natural. Conversion does occur on the child level.

With increase of years it is probable that there will be a decrease of sensibility to divine things, a diminished susceptibility to the influences of religion. Every day Satan works to fasten them in their habits of disobedience, their spirit of impenitence, and there is less probability that they will become Christians.—**Counsels on Sabbath School Work**, p. 80.

The children and youth are Christ's purchased possession; He has bought them with an infinite price. . . . The Spirit is continually striving with them, seeking to draw them to God; and the laborer together with God will feel his responsibility, and will earnestly work to win souls to Christ.—**Ibid.**, pp. 158, 159.

As the Spirit of God draws the hearts of the children and youth, you draw with tenderness and love, inviting them, and pleading with them to give their hearts to God.—**Ibid.**, p. 158.

A NOTE OF WARNING

It was Sabbath, June 19. Pastor Edwin H. Klein of the Franklin Avenue church in New Orleans had just completed a baptism. After the last candidate had left the water, he reached forward to take the microphone, intending to extend an appeal for others to take their stand for the blessed truth. But as he touched the microphone an electrical charge brought instant death.

We believe Pastor Klein would want us to use this as a warning to all pastors. **NEVER** under any circumstances should one touch a microphone while standing in the baptistry. This tragedy illustrates what can happen.

Pastor Klein, son of Pastor and Mrs. Obed Klein of the Georgia-Cumberland Conference, was one of our very successful workers and dearly loved by all who knew him. He is survived by his beloved companion, Sylvia, daughter of Pastor and Mrs. D. J. von Pohle of the Inter-American Division, and by their four-year-old son, Kevin. We extend to them our deepest sympathies, and with them claim the promise that all things do work together for good to them that love the Lord. Someday we'll understand.

Editors

“Philippian Fellowship” Uniquely Different



CYRIL MILLER

Secretary, Southwestern Union Conference

FIVE glorious days of nothing but inspirational, evangelistic instruction and warm, friendly visits with fellow ministers were enjoyed by nearly 100 pastors, evangelists, and conference administrators attending the “Philippian Fellowship” held in New Orleans by the Southwestern Union, January 4-8, 1971.

The uniquely different Philippian Fellowship under the direction of Elden K. Walter, Ministerial secretary of the Southwestern Union, featured many creative innovations such as the “double-header” evening service. Elder Walter stated, “If we can enthusiastically sit through and enjoy a double-header baseball game, then we as pastors and evangelists can certainly do the same for an evangelistic council.”

It was a thrilling and unforgettable experience to sit through double sessions featuring such men as E. E. Cleveland of the General Conference Ministerial Association; Dr. Bob Pierce of the Chicago Temple; Fordyce W. Detamore of the Voice of Prophecy; and Har-

mon Brownlow, coordinator of evangelism for the Southeastern California Conference.

Everyone who led out in a discourse, demonstration, or discussion was a successful practicing pastor-evangelist in the area of his presentation. How refreshing to see and hear so many new things, not just theories, but creative and proven programs that are really working in spite of the extreme difficulties faced by those engaged in Seventh-day Adventist evangelism today.

Among the many special features were two non-Adventist speakers who have demonstrated by their leadership that they are two of the outstanding soul-winning pastors among evangelical Protestants today. Dr. Bob Pierce, the dynamic, evangelistic, fundamentalist pastor of the Chicago Temple, presented two challenging lectures on preaching. His famous 568-foot-tall church has continued to attract and win thousands, while other congregations in the downtown loop of Chicago have dried up or moved to the suburbs.

Archie Parrish, minister of lay evangelism from the unusual Coral Ridge Presbyterian church in Fort Lauderdale, Florida, outlined the philosophy and organizational techniques that have caused their famous congregation to grow from 17 to 2,000 in ten years. The question Will the Coral Ridge approach work for Seventh-day Adventists was answered by Warren Heintz, secretary of Southeastern California Conference, who showed how the North Park San Diego Seventh-day Adventist church baptized between 100 and 150 individuals in only one year by using an organizational approach similar to the Coral Ridge program.

It was like old times to hear Fordyce Detamore and E. E. Cleveland, two of our denomination's most distinguished, beloved, and successful evangelists, give their messages the same traditional ring that stirred and challenged many in the audience to make a decision to become full-time evangelists some ten, fifteen, or twenty years ago.

Among the Ministerial secretaries, pastors, and evangelists who served as guest lecturers on the program were Eric Ward, pastor-evangelist of Southern California, Joel Tompkins, Ministerial secretary of New Jersey Conference, and Harmon Brownlow, evangelist-coordinator of the Southeastern California Conference.

The Spirit of the Lord moved markedly upon the entire group of dedicated ministers as fresh drafts of divine inspiration fanned the fires of evangelism.

The program was climaxed by a beautiful candlelight communion service in the "upper room" as the entire group assembled for a passover-type supper followed by the ordinances and a warm spiritual testimonial service.

Delegates representing all five conferences of the Southwestern Union along with a large number of guests from fields across the nation declared the Philippian Fellowship to be one of the most inspirational and personally helpful ministerial councils they have ever attended.

PREACHING



with VISUAL AIDS

LAWRENCE NELSON

Associate Youth Director, General Conference

VISUAL aids on the sanctuary captivate the audience and simplify the message. Preachers who have used visual aids know from experience that such a presentation gets the message across with a clear conception far better than that attained in using a screen with pictures.

As ministers we often take too much for granted in presenting the message. Audiences are composed of varied individuals, many of whom know little if any of the great truths of the Bible. Points are presented quickly and used as a basis of further discussion when in reality the listener has not yet grasped the point.

By using visual aids that remain in place during the entire presentation the listener has

the opportunity to constantly turn to the visual aids. Points that have been uncertain in his mind are gradually cleared up. When the speaker presents the message from the screen many of the most important impressions are lost. The picture, illustration, or chart remains but for a moment or two and then it disappears when the speaker presents another picture. Visual aids keep hammering away at the basic truths until they are thoroughly understood.

In the Bladensburg church, located in a suburb of Washington, D.C., the pastor believed in his youth. He invited the young people to take his pulpit for eight consecutive weeks during the eleven o'clock hour to present the Voice of Youth series on the sanctuary using a new set of visual aids.

The picture with this article shows how these visual aids have been used. Sheets of aluminum the thickness of .040", were cut to the size of 21 by 26 inches. They were cleaned by rinsing them with a solution of vinegar and water. The visual aids, without any cutting or preparation, were glued to these sheets of aluminum by using the same type of glue as is used in putting down Formica. Occasionally there were a few air bubbles, but these were easily taken care of by poking the bubble with a pin, taking the finger and pressing it down on the bubble to release the air.

To make the cost of the aluminum sheeting worth while, a set of the visual aids of Daniel and Revelation, which are exactly the same size, were glued to the reverse side so that they not only could be used in presenting the sanctuary but also, by turning them over, could be used in presenting a study on the great prophecies of Daniel and Revelation.

The entire stack of visual aids was placed on a table with the sides perfectly in alignment. A quarter-inch electric drill was used in putting a hole in each of the corners so that they could be used interchangeably by hanging them on nails that were attached to a strip of wood some 25 feet in length at a seven-foot height.

In this way two or three visual aids can be used, or they can be added to as the series goes on. Eventually they can all be displayed in keeping with the presentation. Thus, from night to night the presentation can be enhanced by rearrangement or the adding of new visual aids as the series progresses.

To thoroughly understand the sanctuary, which is the heart of our message, requires at least seven presentations. Likewise, in presenting the prophecies of Daniel 7 and Revelation 13. Instead of preaching this in a one-night setting we would gain much in developing decisions for the truth if we would present this in five or six presentations.

The results are most excellent. In the Bladensburg church twenty-four youth divided into four preaching teams and presented the sanctuary message using these visual aids. Ten have

now been baptized, and there are six more definite commitments for the next baptism.

I had a personal experience that taught the value of visual aids to me. In the early days of my ministry in the little town of Sanger, California, I conducted a tent evangelistic meeting, preaching from the screen and using other methods. After some two and one-half weeks I attempted to present the cardinal truths, only to discover that my audience had disappeared. Through the gracious counsel of the district pastor, Elder D. R. Schierman, I changed my presentation to that of preaching on Revelation 13, and using visual aids of the beasts of Daniel and Revelation. Within three weeks I had such a crowd that I could not get them all into the tent. As a result, twenty-six precious souls were baptized, a phenomenal experience in a small town of less than 500 individuals.

These visual aids attached to aluminum sheets are most handy to store and to move about. They can be put into a small wooden box, approximately 3 inches by 21 inches by 26 inches. They will fit into the trunk of a car and lie flat on the bottom. They cost little to ship by truck or to take with you by air while conducting meetings in various places. Most important, they never warp and are very easy to handle.

The MV Department of the General Conference is able to supply you with the sanctuary visual aids for only \$10.95 postpaid, or the prophetic beasts of Daniel and Revelation set for only \$5.50 postpaid. Both come in a durable mailing tube. Allow three to four weeks for delivery. Please send your check with your order.

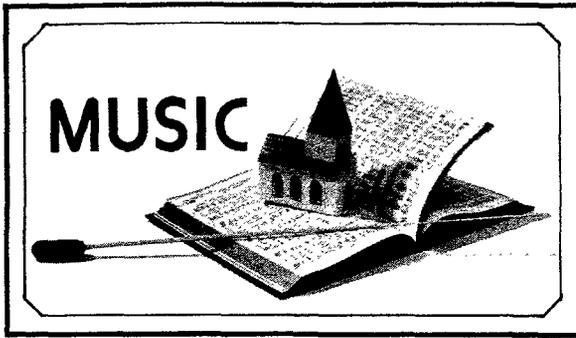
Additional Men of the Century

A letter dated April 26 was late in arriving but contains information in connection with the Men of the Century program that should be shared with the field. From the Northern Europe-West Africa Division the following nine men qualified as members of the Men of the Century program. They are:

J. Ahamba
D. K. Amponsah
G. E. Apau
B. C. Debra
I. Ekpendu
I. N. Nwosu
J. N. Ochinwa
I. Okwuonu
H. I. Oriaku

It is our fervent prayer that these men and others like them will be even more signally blessed of God in this year's endeavors.

— E. E. CLEVELAND



ROY E. HARRIS

*Professor, Department of Religion
Union College*

Music for Worship

From the standpoint of the Christian who urgently loves God, the reward of worshipping God is the very fact of worship. This is true of all situations where love is the dominant impulse, because love, among other things, is forgetfulness of self. For the loving Christian, then, it is enough that God permits and encourages him to worship. He asks no blessing than to be in the company of God.¹

When we come to God in worship we renounce self and lose both our sinfulness and our pride in the overpowering presence of God. In this process called "worship" music finds its highest expression and man finds himself elevated into the presence of the divine.

Worship is an art because it is a means of uniting two intangibles: God and the human heart. In what state these two may be, only God and the human heart can know at any given moment. The intuitive and happy search of each for the other is the wonder, the excitement, and the reward of true worship.²

While worship in its truest sense cannot be regulated by rules and laws, corporate worship must assume form to be meaningful to those who worship, and the form that worship assumes must be good form. Music assists the worship service in that it binds the service together as well as draws

the congregation closer to one another and closer to God. But in order to obtain maximum benefit from our worship music, a few rules are necessary.

Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord.³

The Purpose of Music

In the worship service we worship God. Music is not to be worshiped; it is to assist us in worshipping God.

The chief, and perhaps only, difference between the music of the Church and secular music is a difference in function. Where secular music is free

to address itself to any of man's emotions, the music of the Church is restricted to serving the Word of God, its presentation to man, and man's response to the Word. Church music is never an end in itself; nor is its function to entertain.⁴

"In the stated services of worship of the entire congregation, music has traditionally been used in two ways—as an aid to worship and as a means of worship."⁵

J. Edward Moyer, in his book *The Voice of His Praise*, suggests six things that hymns do for persons who worship:

1. Hymns provide a means of expressing our feelings toward God in acts of private and corporate devotion.
2. Hymns lift up Biblical insights.
3. Hymns transmit the Christian heritage from one generation to the next.
4. Hymns influence our attitudes and actions.
5. Hymns contribute to cultural growth.
6. Singing hymns promotes the fellowship of believers in acts of worship.⁶

Carl Halter agrees that music unites the congregation and serves a didactic function in the service, but he adds:

Music's chief value for worship lies in the realm of the spirit. Music has the power to move the soul of man for good or ill. When music is used in the praise of God and for the edification of man, it has the power to lift man's soul to greater appreciation of God and His love for man. . . . It also has the power to lift the human heart to a sincere and healthy adoration of God and His works. It is in this realm of the spirit that music makes its great and unique contribution.⁷

Careful Preparation

If this be true, then the musical portions of our service should be carefully prepared. Our organ music should not attract attention to itself. "The organist's task is to provide a bridge between the outside world and the sanctuary."⁸ The choir should not display itself or its conductor in the manner of entertainers. The offertory music should be subdued.

Reference has been made earlier to the suggestion of some writers that the offering may take on added significance if it is moved to the climactic end of the service. We need not consider this further at this point since any change in the location of the offertory need not change what happens during it. Wherever it is placed, it should be a period of meditation on the theme of self-giving. Whatever happens at this time should make meditation easy, and interfere with it not at all. A solo or anthem at this time is out of the question. If the organist does play during this period, his playing should be soft, and formless

and indefinite to a degree. Such music as the Benoit *Elevations* is suitable for the purpose. Above all, the organist should do nothing to call attention to himself unnecessarily.⁹

The hymns should be carefully chosen and should be dissociated from the common. Hymns should be sacred—set apart. They are also an excellent way to insert genuine Christian joy into the service.

And worship is joy. The study of God can end only in love and joy. There is no joy in man's experience which can equal the meeting and appreciation of the Divinity. "I was glad when they said unto me, Let us go into the house of the Lord" is a common experience of the heart versed in worship.¹⁰

Proper hymns should be chosen that draw one into the presence of God and are universal in their appeal.

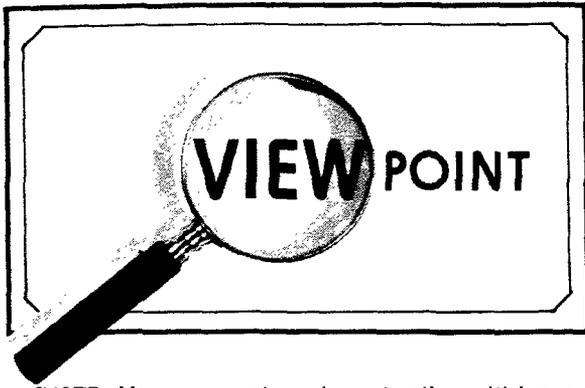
Above all, church leaders should remember the admonition of the servant of the Lord: "Common sense is an excellent thing in the worship of the Lord."¹¹ Let the leaders refrain from offending the congregation by pushing too hard or too fast, but let them also set for themselves certain goals to be reached.

Those who have anything to do with music in the Protestant Church should keep steady eyes on goals that are far away. The pace toward these goals should be steady, and probably will be slow. If we attempt to cover difficult ground rapidly, there is a good chance that we shall stumble. We already know that we cannot train a skillful organist or build a beautiful choir in a few days. We must also remind ourselves that with the advancement of our physical resources and abilities in worship must come also growth of the resources within the human spirit. Within neither the physical nor the spiritual realm should we seek to rush unwisely the growth we desire.¹²

Let everything be done in brotherly love with the blessing of God. And let the music of the church be a force of unity in the church rather than a point of controversy. Jesus instructed us to worship the Father "in spirit and in truth."¹³ Surely our music should enable us to do just that.

References

- ¹ Carl Halter, *The Practice of Sacred Music*, p. 3.
- ² *Ibid.*, pp. 2, 3.
- ³ Ellen G. White, *Evangelism*, p. 505.
- ⁴ Carl Halter, *The Practice of Sacred Music*, p. 8.
- ⁵ James Rawlings Snyder, *Planning for Church Music*, pp. 14, 15.
- ⁶ Pages 57-63.
- ⁷ Carl Halter, *The Practice of Sacred Music*, pp. 9, 10.
- ⁸ Dwight Steere, *Music in Protestant Worship*, p. 193.
- ⁹ *Ibid.*, pp. 194, 195.
- ¹⁰ Carl Halter, *The Practice of Sacred Music*, p. 2.
- ¹¹ Ellen G. White, *Evangelism*, p. 505.
- ¹² Dwight Steere, *Music in Protestant Worship*, p. 227.
- ¹³ John 4:23.



[NOTE: Your comments and constructive criticism are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large. EDITOR.]

It Does Concern Me!

T. R. TORKELSON

Associate Book Editor, Pacific Press Publishing Association

WITH no desire to minimize or detract from the emphasis intended by the display of the "To Whom It May Concern" letter on the center spread of the February MINISTRY, I submit the following comments of a dissenting nature:

First, I do not question that we ministers all need to examine more closely the reality of our personal relationship with Jesus Christ. And again I say I do not wish to appear opposed to any emphasis in that direction. On the contrary, I should like to support it.

But to use the center spread of the MINISTRY with its understood potential for making whatever subject featured there stand out as widely applicable, for publishing a letter that suggests a sort of blanket indictment against all ministers, teachers, and Christian parents everywhere, hardly seems the fair or wise thing to do. It tends to blow up the atypical picture to the proportions of the typical and also to bring into question the usefulness of Heaven's ordained means of ministry to children and youth—family worship, Christian education, Sabbath school, and church fellowship. If none of these agencies can lead the typical child of the church to know Christ, to what will the Adventist parent turn for the spiritual training of his children? It must leave many asking, Where do we go from here?

In fairness to parents, teachers, and ministers duly spanked by the letter speaking for the many, would it be out of order to suggest to the "many" that maybe the reason they don't know Christ may lie elsewhere than in the failure of the aforesaid agencies and people? Maybe it's not because no one ever introduced Him to them, but possibly because they weren't listening at the time or because they were preoccupied with something else.

Or rather could we not give them assurance instead? Could we not reply to our young correspondent and to others like her that possibly they do know Jesus, that He is actually not the stranger to them that they imagine Him to be? Maybe they have mistaken ideas of what knowing Jesus means, like the disciples did in respect to knowing the Father. It was simpler than they thought, as Jesus helpfully pointed out.

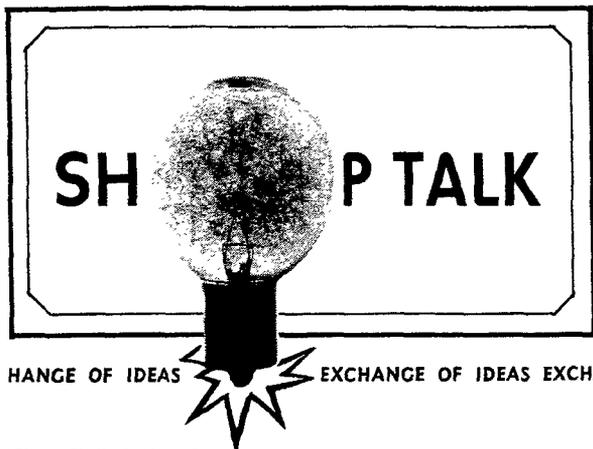
Could we not similarly point out to them who think they don't know Jesus that perhaps they do know Him after all, possibly in our answer paraphrasing Jesus' reply to Philip in John 14:9 this way? "Have you been reading about Me so long in My Word and yet you don't know Me? He who receives My Word in faith, believing it to be a revelation of Me, knows Me. How then do you say, Introduce me to Jesus?"

Apropos to the point seem to be Sister White's words as quoted in *Christ Our Righteousness*, by A. G. Daniells, page 37:

Jesus stands knocking, knocking at the door of your hearts, and yet, for all this, some say continually, "I cannot find Him." Why not? He says, "I stand here knocking." Why do you not open the door, and say, "Come in, dear Lord"? I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find Him whose presence I desire so much. Open the door now, and empty the soul-temple of the buyers and sellers, and invite the Lord to come in. Say to Him, "I will love Thee with all my soul. I will work the works of righteousness. I will obey the law of God." Then you will feel the peaceful presence of Jesus.

Don't we sometimes blur the picture by creating an unwarranted dichotomy between Christ and His Word? And couldn't the problem expressed in the girl's letter stem partly from this type of teaching, especially if it supports the charge that the church has totally failed in its ministry and the contention that therefore the whole denominational program needs to be over-

(Continued on page 82)



Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

PASTOR'S SCRIPT SERVICE WELCOMED

The Pastor's Script Service, available through the General Conference Radio-TV Department, has evoked many favorable responses from pastors, evangelists, departmental men, and administrators. Following is a sampling of the comments received:

A conference departmental leader: "It would encourage pastors who have never done radio work to try it, and be a big boost to busy pastors who 'don't have time.'" R. J. Barnett, Southern New England. Church pastor: "Just what I was looking for." Henry Bartsch, Alberta. Local broadcaster: "I am starting a program next week. Please send scripts soon. All you have." Bob Tetz, British Columbia. Pastor-evangelist: "I personally feel this is a tremendous idea! Thank you!" W. M. Mercer, Manitoba-Saskatchewan. Daily broadcaster: "I now have a daily five-minute program and I do believe it would be a great asset to any pastor." A. V. Hyland, Minnesota. City pastor: "Great—should have been available 50 years ago!" D. M. Johnson, Minnesota.

YOUTH EVANGELISM

Youth now have a One to One witness book to read and share in evangelism projects. *In Search of a Plot* is important reading for Adventist youth and an excellent gift book for friends, neighbors, and strangers interested in exploring the way to meaning in life through a belief in Christ.

In Search of a Plot incorporates discussions of many areas of youth concern. Topics include the existence of God, life and death, love, sex, divorce, prayer, money, the Bible, heaven, and morality. The author, J. Orville Iversen, explains the difference Christ can make.

It can be used effectively in ACT projects, beach evangelism, coffeehouses, inner-city programs, county fairs, and temperance work.

You can find *In Search of a Plot* in its special display case at Book and Bible Houses, colleges,

academies, and some large churches. It will also be available at Bible conferences and other senior-youth gatherings during the coming months.

"CIRCLE FIFTEEN" CLUB

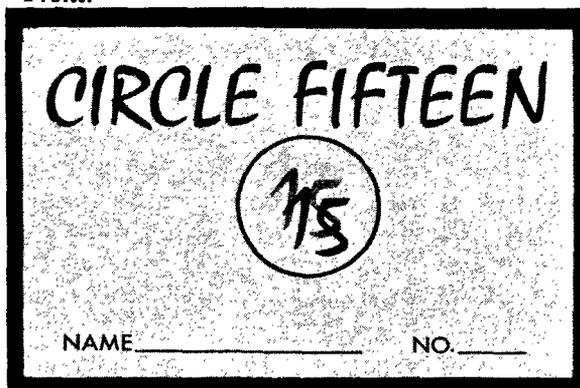
If you are looking for something to increase the Bible study and prayer life of your members, it might well be that "Circle Fifteen" Club is the answer. The idea originated with Billy Sunday, who was advised to follow this plan after his conversion, and Dwight Moody, who advised new converts to do this in order to remain strong in the faith.

The information on the back of the membership card shown below explains the purposes of the club.

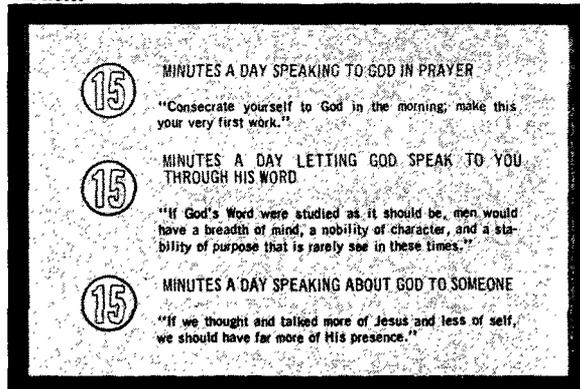
You may obtain a sample of this card for reproduction purposes by writing to:

Pastor Norman L. Doss
2409 North 79th Terrace
Kansas City, Kansas 66109

Front:



Back:



TAKE A LOOK AT YOURSELF

The following minister's check list was prepared by Pastor Paul M. Matacio, Ministerial secretary of the Illinois Conference, and sent to the workers in his field. We are pleased to share it with THE MINISTRY family.

A. First, there is the man! And his own ethical appeal.

1. The question of grooming is an important one.
 - a. Personal appearance of myself, my wife, and my children. Do I look like a minister?
 - b. Is my choice of dress in good taste?

- c. Is there a bit of tending to "dog it" and become a bit too showy?
- 2. Personal appearance of my wife.
 - a. Does she dress neatly and in good taste?
 - b. What about cosmetics, eye shadow?
 - c. Does she overshadow in her dress, her husband in his dress? Vice Versa?
- 3. Personal appearance of my children. Are they neat and clean?
- B. *My home. Is it clean inside and outside?* Has the lawn been cared for? Are the shrubs properly trimmed? The kitchen in order?
- C. *My church, physical plant.*
 - 1. Is it in good repair?
 - 2. Does it need a paint job? Does the lawn need to be clipped? Shrubbery?
 - 3. Have the windows been washed?
 - 4. Does it look like the "worst" looking churches in town or is it one to be proud of?
- D. *Minister's outlook and attitude.*
 - 1. Is he a happy man?
 - 2. Does he exude warmth and friendliness?
 - 3. Does he believe in the over-all good that there is in people?
 - 4. Is he pleasant, encouraging, a builder of faith in God, in the church, and in its people?
 - 5. Does he believe, with unwavering confidence, in the "triumph of the movement"?
 - 6. Is he flexible? Does he believe his fellow minister-brethren can also come up with good ideas?
- E. *His working relationship.*
 - 1. Is he quick to criticize, condemn, or question the value and validity of someone else's place, plans, or methods?
 - 2. Does he rejoice in the success of others, openly applaud their victories, and communicate his joy in being a member of the same team?
 - 3. Does he allow for imperfections in others, yet refuse to build his evaluation and working

- relationship upon them, but rather upon their strengths and areas that complement their church office and behavior?
- 4. Can he sit awhile, be still, and listen to what others have to say?
- F. *The minister's own spiritual self-assessment.*
 - 1. Do I really keep the kingdom of God central in my own life?
 - 2. Am I competing for some office or yearning for the victory in my own inner life?
 - 3. Is my courage in the Lord bright and growing?
 - 4. Am I tending my own vineyard? In my study and prayer program can I conscientiously say it's a good program?
 - 5. Do I call sin by its right name when I am personally concerned, and am I as anxious to put it out of my own life as I appear anxious to have others put it out of their lives?
- G. *The minister's work program.*
 - 1. Am I organized?
 - 2. Did I plan my work today?
 - 3. Are the Bible school visits up-to-date?
 - 4. What about the backsliders, the discouraged, the hurt and wounded, the lonely and sad, the sick and troubled? Am I getting to the homes often enough?
 - 5. Is my sermon a "prepared" sermon or an ad lib sermon?
 - 6. Am I or am I not a soul winner?

Jordan's Baptists Cite Rise in Baptisms

Southern Baptist missionaries in Jordan have reported the baptism of 41 persons in less than a month, according to the Baptist Press. That number was compared with a total of 13 baptisms in all of 1970 and indicates a "spirit of revival" in Jordan's Baptist churches, according to Missionary Paul S. C. Smith.

R. N. S.

Souvenir Album of the

HOLY LAND

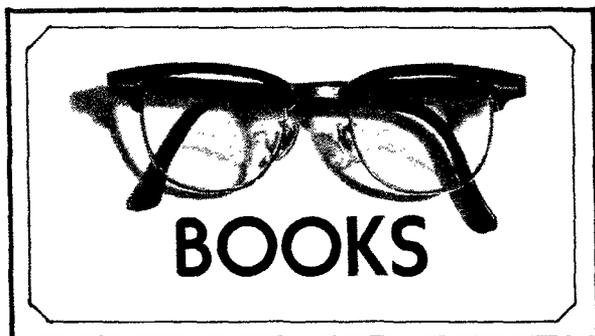


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(All royalties accruing to Pastor Riemens go to Sabbath School Investment.)



Life in the Son and *Elect in the Son*, Robert Shank, Westcott Publishers, Springfield, Missouri.

We have been urged to pray with and for those true "shepherds of the flock" outside Adventism "for whom Christ is interceding." One of many such is Robert Shank, a Baptist minister. The two books named above were written as a result of study arising from personal need, and at the cost of considerable criticism, misunderstanding, and adverse pressures from leaders in his denomination.

Seventh-day Adventists are warm admirers of Reformer John Calvin, but a carte blanche acceptance of his teachings would annul some key truths of Scripture that underlie our expositions of the judgment. While not entirely Arminian in theology, SDA's are still less Calvinistic in belief as regards the disputed areas within soteriology. Thus our doctrine of the investigative judgment assumes that at least the last four of the Calvinistic positions summarized by the code word TULIP are erroneous. (*T*-Total depravity; *U*-Unconditional election; *L*-Limited atonement; *I*-Irresistible grace; *P*-Perseverance of the saints.)

Robert Shank's two works aim at exegeting the scriptures relevant to these issues. To this end he calls upon a wide range of famous commentators, including several from Baptist ranks. His style is irenic, devotional, and yet direct. Hard nuts are cracked rather than avoided. Some among us will differ from him in our interpretation of such passages as Romans 7:14-25 and 11:25-27, but all of us should be grateful for the illumination shed on the Scriptures as a whole. (Shank does not view Romans 7:14-25 as including the experience of a mature believer, and he looks for the restoration of national Israel as fulfillment of Bible prophecy.)

The reader is advised to study these volumes in the order of their writing. Possibly he will decide that the first is the richer, but certainly he will be grateful for the "gold dust" scattered throughout the second. Delicate and difficult questions are deftly handled, and the oil of grace reveals its presence as surely as the lamp of the scholar. A typical example of the author's perceptive accuracy is found in a summary statement bearing on the issue of monergism versus synergism. "Not one man has ever turned to God for saving grace except on the basis of the prior initiative and enabling grace of God. And not one man ever has sought God and His saving grace without the deliberate

exercise of his own initiative in response to God's gracious initiative."—*Elect in the Son*, p. 204. Another, striking at the doctrine of the limited atonement, says: "The atonement is efficacious for all men potentially, for no man unconditionally, and for the Israel of God efficiently."—*Ibid.*, pp. 85, 86.

Many a preacher will find in individual chapters of these books materials for sermons that will nourish the flock, but as he reads *Life in the Son* particularly, he will be led to search his own heart, lest having preached to others he himself should become a castaway. He may also be led to read further many of the writers cited by Shank, especially Alexander Maclaren.

I have assigned *Life in the Son* to my senior ministerial students over the past ten years and have noted repeatedly the enrichment evidenced by many of these students as a result. Older workers desirous of keeping abreast with evangelical scholarship should not only buy these volumes but, if necessary, go into hiding until they are digested.

DESMOND FORD

Be/Come Community, James B. Ashbrook, Judson Press, Valley Forge, Pennsylvania, 127 pages, \$1.95.

If you aren't afraid of something different, get this book. It has to be experienced as much as it is to be read, for not only are the words provocative, but by very unusual arrangement and type styles, a message is carried which surpasses mere writing.

You may confront strong emotions—uncomfortableness, anger, hostility, resentment, or perhaps curiosity, excitement, fascination, and delight.

This book is scriptural, vital, and in spite of its unusual arrangement and "way out" look, it is generally fundamental.

The basic claim of the book is that persons can be truly human only as they participate in genuine community created by God and clarified in Jesus Christ.

The author is professor of psychology and theology of the combined faculty of Colgate Rochester, Bexley Hall and Crozer Seminaries, Rochester, New York.

Already this 127-page book has provided me a fascinating experience and several sermon ideas.

GLENN S. SHARMAN

Seminars on Death Sponsored to Reduce Traumatic Experience

Seminars on death have revealed the urgent need to prepare people for death so that dying can become a less traumatic experience, both for the dying and their survivors, a noted psychiatrist said in Rochester, New York. Dr. Elizabeth Kubler-Ross of the Mental Health Center in Flossmoor, Illinois, reported that seminars on dying have been launched in more than fifty institutions across the nation in the past two years, indicating that the "death taboo" is beginning to fade.

R. N. S.



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

20,000 Attend a "Happening" on Relevance of the Bible

A one-day happening which placed a "subtle-sell" attempt to underscore the relevance of the Bible today in a "pop" music atmosphere drew more than 20,000 young people to the historic Netherlands city of Utrecht. Despite near-freezing temperature, scores of teen-agers lined up before 9:00 A.M. at the entrances to the huge Utrecht arena and conference complex. Sponsoring partners were the Netherlands Bible Society, the Roman Catholic Bible Foundation, and various Dutch religious education and youth work organizations. A key organizer, Ype Schaaf, director of the Netherlands Bible Society, said the activity was designed to stimulate youth to "make yourself conscious as to whether the Bible . . . means anything to you."

Ten Evangelical Colleges Establish a Consortium

Ten evangelical colleges have formed a consortium, which may lead to establishment of a national university of Christian colleges. Dr. Carl H. Lundquist, president of Bethel College, St. Paul, said such a university would seek to develop a traveling faculty and would permit students to move freely among member colleges that have different denominational backgrounds. He said the consortium would be expanded to include other colleges if the plan is effective. Dr. David L. McKanna, president of Seattle (Wash.) Pacific College, and acting head of the consortium, said the coalition was formed to strengthen the voices of the colleges in "speaking to national issues in higher education." Other aims, he said, are to expand resources available to Christian colleges, to encourage support for research by Christian education and efficiency in the schools.

Rabbi Says "Jesus People" Have Jewish Parents "Running Scared"

Southern California "Jesus people" have some Jewish parents "running scared" about losing their children to Christianity, a Reform rabbi from

Santa Ana said in St. Louis. Rabbi Robert Bergman told fellow rabbis of the aggressive recruiting behavior of unconventional young Christians during a discussion of Jewish-Christian relations at the eighty-second annual convention of the Central Conference of American Rabbis. "Two of our own kids drive up to temple meetings," Rabbi Bergman said, "with 'Jesus loves you' stickers on their car. Their parents are running scared." According to Rabbi Bergman, the young Christian proselytes come from a Lutheran congregation, Calvary Chapel. They recently held mass baptisms in the ocean on the beach at Corona del Mar, California.

Cleric on Mount Shasta Worries Climbing Experts

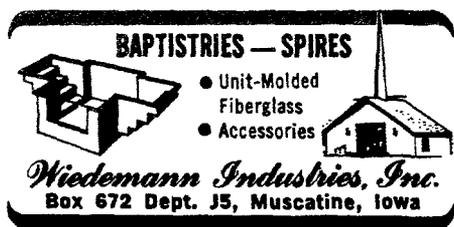
A United Methodist clergyman has planted himself on the 14,162-foot peak of Mount Shasta in California, and says he will stay a year to protest the Vietnam war. The Reverend Douglas Smith, of Etna, about 60 miles north of snow-capped Mount Shasta, is causing a storm of irritation in the valleys below. His congregation is somewhat perplexed by being left without a pastor. Experts on mountain scaling—Shasta is one of the highest in the U.S.—are convinced Mr. Smith is pulling a publicity stunt that could end in his death. The 35-year-old Mr. Smith went up the mountain in mid-June, leaving his wife and three children in a one-room plywood house he constructed in Oro Fino. Support teams report that Mr. Smith has hacked out a cave in the ice and snow which constantly cover the Shasta peak. He was said to be short of breath from the altitude at the end of two weeks. A member of the National Ski Patrol said that when fresh snow falls, "a bunch of us will have to go up and carry him out."

Archeologists Uncover a Temple Staircase

Israeli archeologists have uncovered a 2,000-year-old staircase leading to the second Jewish Temple, enlarged by King Herod. Prof. Binyamin Mazar, of Hebrew University, Jerusalem, said the six-yard-wide staircase—discovered during excavations along the southern wall of the ancient Temple compound—may have served as the main entrance to the Temple.

Indonesians' Shift to Christianity From Islam Traced to Many Factors

For more than five years, the Christian church in Indonesia has watched with fascination and some puzzlement as conversions to Christianity have mushroomed. Perhaps as many as 2.5 million Indonesians embraced the Christian faith between 1965 and 1968, according to a World Council of Churches study. The spectacular increase has begun to decline, but growth continues unusually large among Protestants in Java, according to Dr.



(NCC) said in St. Paul. Churches will have to provide services whenever people can come, Dr. Cynthia Wedel told clergymen of the Twin Cities area at a meeting of the Minneapolis and St. Paul ministerial associations at St. Paul Seminary. Roman Catholic parishes are already doing this to a degree, she said. The 11:00 a.m. Sunday worship hour is a hangover from the church's rural background when one had to get the cows milked and other chores done before going to church, she said.

T. B. Simatupang, of the Indonesia Council of Churches. There are entire villages in densely populated central and east Java that have transferred religious allegiance from Islam to Christianity. Some congregations are made up completely of converts. In the midst of the change brought by converts, ecumenical ties between Protestants and Catholics are growing stronger. Only recently a joint commission on development was formed to work toward the nation's economic advancement. On the other hand, the shift in the religious balance has heightened tensions between Moslem and Christian communities. There are incidents of harassment of new Christians and in some regions Christians have been refused permission to bury their dead in village burial grounds.

How the Times Have Changed! "Red Star" in Vatican City

Who, some years back, would have believed it? But it happened. On March 29, 1971. On that day the Red Star, symbol of world Communism, flew atop buildings and poles in Vatican City. Emblazoned on Yugoslav flags, it symbolized an historic "first"—the first official visit by a Communist head of state to the head of the Roman Catholic Church. The private meeting between Yugoslav President Tito and Pope Paul VI is viewed as a landmark in the Vatican's continuing attempts to unfreeze relations between the church and Communist countries.

Bible Featured in Series Set by Hungarian Radio

Communist Hungary's radio network will soon begin broadcasting a ten-part program on "What Is the Bible?" Radio Hungary said the program is designed "to acquaint listeners with the cultural aspects of the Bible." The report referred to the Bible as a "valuable document of ancient times, which presents an interesting picture of the social, geographic, economic, zoological, and botanical conditions of those times." It said the "well-known historians and theologians" will contribute to the series.

NCC Leader Sees "Long Weekend" Era Forcing Shifts From Sunday Services

The coming four-day workweek with its three-day weekend will force the church to get away from its "eleven o'clock Sunday syndrome," the president of the National Council of Churches

It Does Concern Me!

(Continued from page 77)

hauled? Could youth in some cases be looking for some kind of artificial experience, when all the time they already possess the genuine, having yielded their wills in faith and submission to the Lord Jesus and thus having experienced the new birth with its resulting living relationship with Him? And couldn't they be doing this possibly because of misunderstandings created partly by unwise statements from teachers, ministers, or writers?

Thus my misgivings about playing up the letter under discussion as though it portrayed the typical situation, with its unwarranted (and of course unintended) implications.

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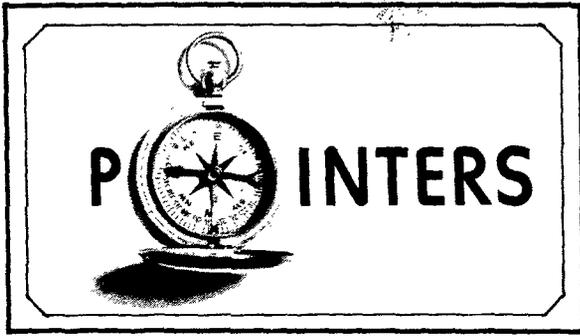
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THE SOUL YOU SAVE MAY BE YOUR OWN



THE JESUS BAG Two sociologists have just written a book entitled *The Jesus Bag*. In it they cite the historical fact that Christianity was forced upon the Black man as a religion, the purpose being to condition him to a state of passivity so that he would accept forever his "place" as a slave. They conclude that only as the Black man sheds the "Jesus Bag" can he hope to emancipate his own thinking and find respect and acceptance in the world around him.

Unfortunately, history supports the first premise. The benign virtues of Christianity were emphasized to the slave and there were certain practical advantages to the slave who got converted. "Servants, obey your masters," and "turn the other cheek" were the well-worn phrases of plantation Christianity. The more active virtues such as courage, fortitude, and earnest striving were reserved for white Christians. Though much of the missionary work done for the slaves was sincere, Christianity did suffer this abuse. History records this. But with the authors' conclusions, I disagree.

Christianity provided the Black man with the strength to endure the horrors of his predicament. Men have conjectured on the "superior physical powers" that make Blacks peculiarly adaptable to the life of a slave. No race could have survived the rigors of American slavery without divine assistance. The slave could identify with Jesus. The mistreatment and crucifixion of the Lord was, in a sense, his own experience. His songs reflect this. "Jesus has brought me all the way," is the theme of the great spirituals that span the era. It will take more than "the Jesus Bag" to alienate the Black man from his Lord.

And further, it was Christianity that reminded the slave of his equality and kinship with the whole human family. This knowledge bred in him a thirst for freedom and kindled in his bosom the flame of hope. Those who forced Christianity on the Black man had one thing in mind, but accomplished quite another. Jesus Christ, however He comes, is an undisguised blessing.

E. E. C.

UNLEASHED POWER MAN with his engineering know-how has developed some colossal dams capable of holding back tremendous reservoirs of latent power. In 1936 Boulder [Hoover] Dam was completed. Then the world's

largest, it served to back up the newly created Lake Mead with its 550 miles of shoreline. This year the even greater high dam of Aswan was dedicated, spawning Lake Nasser, the world's largest artificial lake, to a distance of 350 miles to the south.

To stand atop these massive mountains of concrete and stone, each with a volume greater than the great pyramid of Cheops, is a never-to-be-forgotten experience. To one side are the seemingly endless miles of water—water representing incalculable kilowatts of unleashed power. On the opposite side far below are gushing streams bursting forth from giant sluices with a force to shatter anything before them. The mystic spray ascends for hundreds of feet.

The huge reservoir of water kept back by the dam could well represent the terrible forces of evil being held in check by the mighty angels, awaiting their inevitable day of release. Today most of the sluice gates are closed. Our minds cannot conceive of the destructive power to be unleashed when they are opened.

But the dam might also represent the circumstances now holding back the power of the Holy Spirit. It is as though the power-packed waters have been building up for centuries. The lake behind the dam has grown to tremendous proportions. The accumulated force is pressing with increasing might upon the massive restraining wall. Some of the floodgates have been opened. More are being opened. But one day soon the full force of the accumulated power of the ages will be set free and the world will be lightened with the glory of the Lord. What a day that will be!

O. M. B.

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