

# THE MINISTRY

the voice of the seventh-day adventist ministry September 72

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# THE MINISTRY

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THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY

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# MISSION '72

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N. R. DOWER

Secretary, Ministerial Association  
General Conference

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***N. R. Dower served as the general chairman for planning and expediting all matters pertaining to MISSION '72. Here is his report and evaluation.***

**T**HE spring phase of MISSION '72 is over. The results have been most encouraging. The North Pacific Union states that by the end of June as many or more will have been baptized as were baptized in any previous full year. This is the result of the combined, coordinated efforts of MISSION '72. The average results of MISSION '72 meetings in the Southern Union are twelve souls for each campaign, making a total as of April 30 of just eight short of 2,000 who have been baptized. Hundreds of others will be baptized in May and June.

From churches all over the North American Division we are getting inspiring reports. Some meetings, of course, have been more productive than others, but the combined results are outstanding. From Inter-America the word is even more encouraging, with double the number baptized in the first quarter than for a comparable period in any previous quarter. From Australia comes news of a marvelous beginning and a promise of great results. Similar reports are reaching us from other divisions where MISSION '72 has been launched.

A very important point to remember is that the spring offensive in early 1972 was only the beginning of a year-long effort to revive the church and to save lost souls. This is to be followed by MISSION '73 on a worldwide scale.

The church is really experiencing a renewed understanding of its unique mission and message for the world. Ministers and church members are arising to finish the task. They are becoming increasingly

aware that we are in a race with time and that we do not have much time left. Revival and reformation are more than a slogan. With many they have become an experience. All must share in this if we are to fulfill our assignment in this world.

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## What We Learned

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We have learned a great deal from the initial phase of MISSION '72. We have learned something about what to do as well as what not to do. We have discovered what is effective as well as what is not. We should like to summarize what we have learned from the many first-line reports that have reached us, as well as from the answers to our questionnaire that have been sent in by about 450 of our pastors and other ministers. This will be helpful to us in planning for the rest of this year and also for MISSION '73.

1. We have learned that there is tremendous value in the whole church in any division uniting in a coordinated way in all-out evangelism. The people must be reached with this last message of mercy. It is our duty to preach it in every community.

2. The success of MISSION '72 comes about not as the result of a few great evangelists doing a great job but of thousands of our ministers and laymen carrying forward evangelistic campaigns, making possible great results.

3. We have learned that where the program of *enlistment* was faithfully followed, the results of lay involvement were *many times larger* than from the usual way of soliciting lay participation. We have also learned that an in-service, on-the-job training program for our church members is vital to the success of our over-all mission. Such a program is now in the final stages of preparation



and is about ready for release and use in the field.

4. We have learned that all of our advertising materials were of value. Some more than others. But we have reinforced the fact that the most effective way of all is the personal invitation extended to family, friends, and neighbors by our church members. The more friends our people have, the more cordial their relationships, the greater the attendance of non-Adventists at the meetings.

5. The children's programs were very effective when they were followed according to the plans that were outlined. The attendance of parents and other adults was directly related to the point system that was developed. Where this was not followed the adult attendance was not materially affected. Where it was followed the attendance of adults increased and was more regular.

6. The Reach Out for Life theme was very appealing to many people, and it was the general opinion of our ministers that we should continue to use it.

7. The Reach Out for Life leaflets were an outstanding success. The number of interests developed from them was greater than any other series of tracts previously used. This, again, is the consensus of the ministers who have re-

plied to our questionnaire. It was suggested, however, that four or five would be better than eight or nine. This is so because we can get faithful involvement of our church members for this shorter period of time, whereas it is much more difficult to get them to go to the same places over a period of eight or nine weeks.

8. We have learned that the promotion of lay involvement has been a turning point in our work in many churches and fields. Our church members in the vast majority of places are ready and eager to respond and to become participators rather than mere spectators. They are concerned about saving souls and finishing God's work. They want MISSION '72 to be followed by MISSION '73. The attendance of our own people at the Reach Out for Life meetings in most places was unusually good.

9. We have learned that the general opinion is that some TV specials, along with radio specials, would be a more productive way to prepare the public for participation in the Reach Out for Life meetings than nationwide magazine advertising.

10. We have learned that the idea of a toll-free line accompanying such advertising should be continued on a year-

round basis. There is a strong feeling that there should be an open line to a Seventh-day Adventist information center that could be made available to all who read our magazines, purchase our books, and listen to and watch our radio and TV programs.

11. We have learned that using the same kind of handbills all over the division is very desirable. However, it is suggested that we make available something comparable to the two different kinds used in MISSION '72 for the MISSION '73 program with space left open on the front for imprinting the name of the speaker and dates and on the back for imprinting meeting titles and dates.

12. We have learned that the sermon summaries were very effective and it was hoped that these would be continued at a low-cost figure. It was also hoped that the printing could be larger and thus more easily read.

13. Many have suggested that in the fall a pulpit-exchange program be followed in our churches. This would give a new voice to a fall series of meetings. In the spring the pastor could again hold the meetings himself, or again exchange pulpits with other ministers in the area.

14. The need for thorough preparation of the church and the community was especially emphasized. It is important that this begin in every place *not less than six months before the opening meeting*. The countdown program in the blue Planning Guide is very helpful in this area.

15. It is also emphasized that we not judge MISSION '72 only by the number of people baptized by the end of May but by the renewed interest of our people in soul winning and the large list of interested people who may, with proper follow-up, yet be baptized and become church members. The immediate results are most inspiring, but there will be long-range results that will continue to bear a harvest until Jesus comes.

16. Once again, the importance of a truly revived and reformed church has been emphasized. Where the members of the church are having a vital relationship with Christ, and where their lives are in harmony with the counsels that God has given, the results have been correspondingly good. There seems to be a definite pattern established indicating the relationship between the spiritual condition of the church and its members,

and the results of our evangelism. This, of course, we have understood for a long time, but it has been greatly reinforced by our experience in MISSION '72.

17. We have discovered that a great many more of our preachers are able to proclaim this message with power and conviction and with good results than many had previously thought possible. We have seen that it *is* possible for all of our ministers (or nearly all) to "do the work of an evangelist."

18. We have learned that our need is not merely for a few specialists in evangelism, as valuable as they are, but, as the New Testament and the Spirit of Prophecy enjoins, that all of our workers become experienced and effective in the proclamation of the message and efficient in the methods of evangelism, and that every church be involved in it.

19. We have learned that the more meetings held by competent ministers and supported by faithful church members of all ages engaged in every phase of the work, the greater will be the final results.

20. We have been reminded that there is an urgent need to enter the unworked areas of our conferences and cities. There is much territory yet to conquer; we must get at it with deliberate speed.

21. The splendid results of a coordinated effort on the part of all points out the need for even closer coordination of the work of the departments and of all the organizations. The need for all to unite in a total team effort to save souls and to finish God's work stands out as the greatest single lesson that has emerged in MISSION '72. We must provide the tools and our workers will use them.

22. Christ is coming soon. Souls are going down to Christless graves. The churches of the world are failing their people. This presents us with the solemn obligation and glorious opportunity of doing our work faithfully and effectively thus gathering in the harvest that has been promised, and hastening the coming of Christ. This, too, we have learned in MISSION '72.

23. We have learned that "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*, p. 352. And we have learned, "When we have entire, wholehearted 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."—*Christian Service*, p. 253.

Having learned these important facts from our MISSION '72 experience, let this be our source of challenge and inspiration—to set about in earnest to bring both of these valuable counsels out of the books and get them into the lives

of the people in our churches. Let us arise and finish the work that God has given us to do.

Has MISSION '72 been effective? Testimony that comes to us from all over the world indicates that it has! In every field where MISSION '72 has been faithfully followed there is every indication that this will be the greatest soul-winning year in the history of our work. Thank God for all the ministers and church members who have united in this great endeavor. Let us dedicate our lives to the fulfillment of these objectives as we plan for MISSION '73 and as we seek to finish God's work quickly so that Jesus can come. □

### NEWS FLASH!

**During the first six months of 1972 Inter-America baptized 23,070 souls. This is almost double the number baptized for the first six months in 1971, and within 6,000 of the total baptized in 1971. The last half of 1972 promises to be even more productive than the first half.**

**On baptismal day, June 17, 7,484 were baptized which was about 700 short of their total membership fifty years ago when the division was organized.**

# Reach Out Meetings in St. Stephen's Church

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**HERB LARSEN**

*Lay Activities Secretary, Alberta Conference*

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**A**BOUT a year and a half ago a new church was organized in Edmonton, Alberta, Canada. Because the people composing this group did not have their own place of worship, arrangements were made for them to meet in rented quarters of St. Stephen's United church. Relations with this church were very friendly and congenial.

When church leaders were approached in the fall for permission to erect a sign advertising the Seventh-day Adventist services, the pastor and board gave hearty approval. Furthermore, when ar-

rangements were being made for MISSION '72 Reach Out for Life meetings it was agreed that the meetings could be conducted in their church.

The meetings were held by Pastor George Knowles, Ministerial secretary of the Canadian Union, and Monty Jones, Ministerial secretary of the local conference. The Reach Out for Life handbill announcing the meetings indicated that they were being held in St. Stephen's United church.

During the course of the meetings, which ran from April 6 through April 28, fifty-six people were added to the church through baptism. The baptisms began on the second Friday night of the series, with additional baptisms on each of the succeeding Friday nights.

One problem presented itself in relation to the baptisms: St. Stephen's did

not have a baptistery. However, Monty Jones, with the help of others, built a very nice portable one that was placed directly in front of the podium. This baptistery was left in position in the church throughout the meetings.

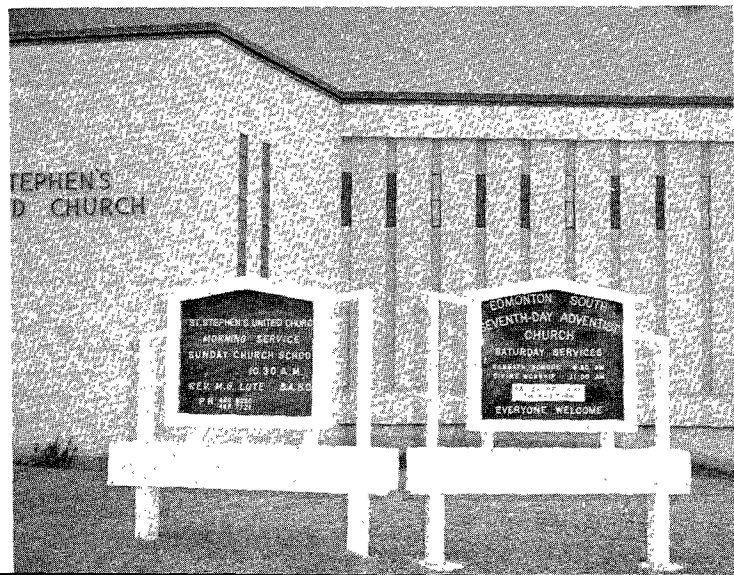
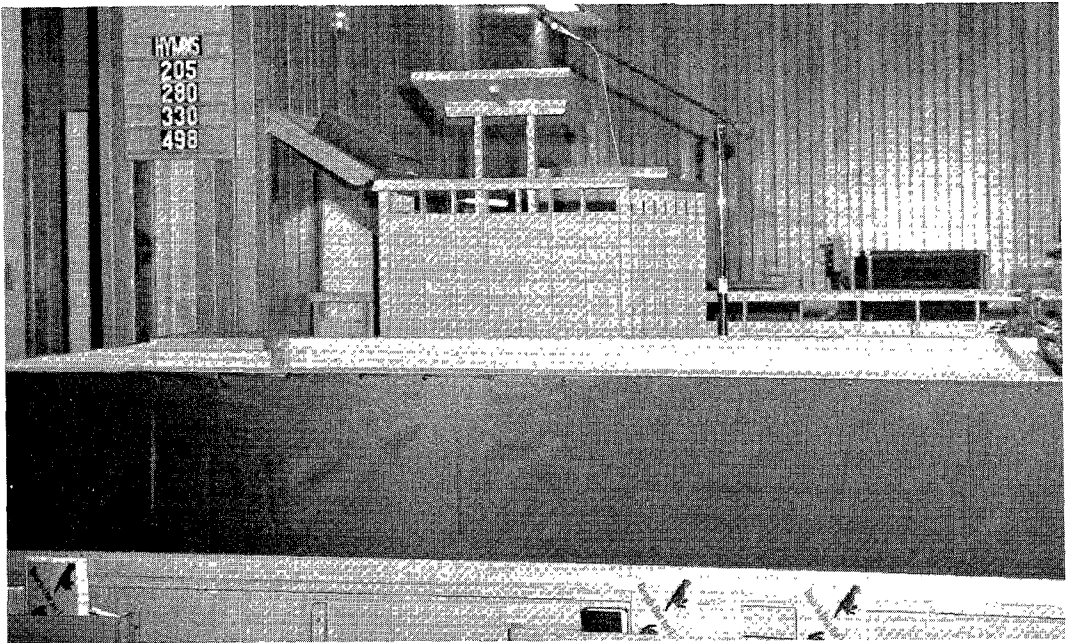
The United church minister reported a bit of embarrassment during his Sunday morning service from having the large baptismal tank directly in front of him while he preached. While he was conducting a catechism class in the church one Sunday afternoon some of the young people asked what it was all about. He explained that Seventh-day Adventists were using the church for special meetings and needed the tank for baptisms.

Reporting on this discussion later to Pastor Jones, he said, "Really, this is the only sound and logical method of baptism."

The impressive Friday night baptisms formed an important part of the meetings. At each of them Pastor Knowles would extend the invitation to others.

Of those baptized at the writing of this account, 35 have united with the South Edmonton church and 20 with the North Edmonton English church.

The Lord blessed richly in these meetings, as He did in many other meetings held in the Alberta Conference. We believe that this year we probably will double our baptisms for the conference. □





# Sparks From the MISSION '72 Revival Fires

As pastor of a district of two churches in Michigan, Paul Schoun writes:

I've been very tired and busy, not only with the MISSION '72 meetings but also with continuing Bible studies on Sabbath and Sunday afternoons in the homes. This Sabbath afternoon I took a layman with me on a Bible study. All he did was listen and watch while I gave the first Bible study, but the experience will give him courage to make a start on his own.

When I returned home from my second church service this afternoon one of the laymen told me that he and two other brethren want to buy filmstrips and projectors. This is the first time that my laymen have shown such an interest. A layman in my other church told me that they

were going to hold MISSION '72 meetings every year. I heartily agreed.

Something happened to my laymen, praise God. I have tried to get them to work at other times, but they seemed to be deaf. So I went on Bible studies myself. This past December the Lord blessed me with a baptism of several consecrated families with whom I had been studying. I believe this evidence as to what God can do impressed my laymen.

Charles Dart, president of the Texas Conference, conducted meetings in an airatorium in Corpus Christi, Texas. Norman Martin, church pastor, sends along this experience:

Navy Commander Garry Fitzsimmons and his wife, Eleanor, had become in-



volved in reincarnation theories, miracle healing, false prophetic gifts, and other deceptions of the devil. They saw a newspaper ad in April, 1971, on Elden Walter's meetings in Corpus Christi. His opening sermon, "Our Link With the Spirit Realm," caught their eye, and they came to nearly every one of the meetings. They fell in love with this truth and attended church for a year. At the close of the Reach Out for Life meetings Garry and Eleanor with their two oldest boys were baptized.

When Pastor W. B. Johnson retired from service and from the presidency of the Carolina Conference in October, 1968, he took over the responsibilities of a church of 54 members in New Port Richey, Florida. The membership has since grown to 150. He believes that, although he is retired, his enlistment in soul winning is for life, even though the responsibilities may change. He reports:

We have just completed our Reach Out for Life evangelistic effort. The first reaping was 17 baptisms and three new members on profession of faith. There are still others we are working with, and we have every hope of seeing them come into the church.

Ernest Clark, pastor of the Morristown, Tennessee, church sends this interesting experience:

We baptized Jonah Walker, age 74. About six years ago he found an old copy of *Bible Readings* in the Newport city dump. He read and studied it. We found him when some of our laymen followed up one of the Reach Out for Life requests for literature.

When we visited him he said, "Everyone calls me a Seventh-day Adventist, so I might as well be one." As soon as he overcame the tobacco habit we baptized him. He is happy in his newfound faith.

The director of youth activities

for the Pennsylvania Conference, Dale M. Ingersoll, found time for meetings despite the pressure of his regular work. He writes of his experience:

I selected a little church in Montrose, Pennsylvania, a town of about 5,000, near the New York border. It had been many years since evangelistic meetings had been held there and three years since the last baptism. The membership stood at 49. There had been many problems in this little church, but how I wish you could see the transformation that has taken place in just one month. It is almost unbelievable.

We had fantastic support from the members and averaged 35 of our own members every night, with 15 to 37 non-members. Our overall attendance was about 55.

One man gained the victory after thirty years of trying to make up his mind. He was worried about getting Sabbath off from work. Once he had made up his mind the Lord went to work for him, and there was no trouble in getting things arranged.

Because of the interest that has grown from the meetings, the laymen are planning to hold Sunday night meetings on their own.

I also want to tell you how much it has meant to me to hold these meetings. God has wonderfully watered my own soul and enriched my Christian experience. I was afraid my departmental work would suffer if I took off a whole month. If anything, it has gained. It has given me new inspiration. There is nothing to take the place of personal evangelism. The more I got into homes and prayed with people the better I felt. Our members in Montrose had the same experience. This is why they were so happy to see the baptism—they had had a part in it.

The Holy Spirit has solved problems that have plagued this church for years. How thankful I am to be a Seventh-day Adventist minister and feel the joy of service during MISSION '72. Thank you for planning this program. □

**Y**OU CAN QUOTE ME, a radio program similar to Face the Nation, is aired over radio station WFHR/WWRW-FM in Wisconsin Rapids, Wisconsin. The panelists during our twenty-eight-minute unrehearsed taped interview were Debbie Bennett, Scott McIntosh, and Cliff Borden, the moderator and news director of the station.

The interview had been arranged as advertisement for the MISSION '72 meetings about to begin, and we were eager to create lively interest among the people in the area. Needless to say, we had opportunity to do just that with our answer to the first question.

"Tell our listeners what Reach Out for Life is all about and what is going on right now in Wisconsin Rapids."

The second question, which was of primary interest, related to the cooking school: "How do cooking schools weave into a religious program? And, Mrs.

Scully, as I understand it, most of your cooking has to do with the vegetarian side of our diet and you use no meats at all. Could you explain how you make vegetarian foods interesting?"

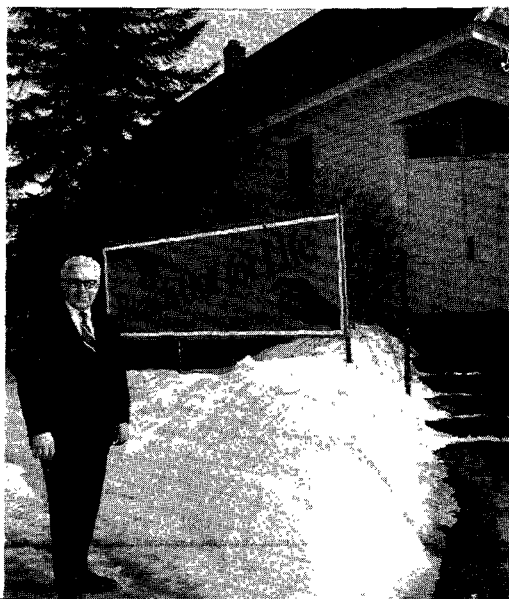
Not only was the cooking school the center of interest during the broadcast but also new interest in the church was aroused as both the church members and the community came to the cooking school. We found that diet and healthful cooking are of major interest to young and old. The program at the church began at 7:00 P.M., and all those who attended the school came on into the chapel for the evangelistic program, presented from 7:45 P.M. to 8:45 P.M.

Pastor and Mrs. Trevor Delafield worked with us as a double team. Mrs. Scully and Mrs. Delafield not only presented a better way of life through better nutrition but also gave out many recipes for delicious well-balanced vege-

# *Cooking Schools Augment Reach Out Meetings*

**JAMES V. SCULLY**

*Associate Secretary, Religious Liberty Department  
General Conference*



tarian meals. As the class tasted the foods prepared for them the oh's and ah's reflected the satisfaction of finding better foods for the body. Eating together put the audience in a good frame of mind to feast on the Word during the next hour.

The two women conducted the cooking school, as well as helping out in other ways—as organist, receptionist, soloist, and as Bible instructors. Besides this, they helped in the Five-Day Plan to Stop Smoking during the second week and led out in a personal-living clinic during the third week.

We believe that by offering the three extra attractions—cooking school, Five-Day Plan, and personal-living clinic—we appealed to a much wider range of people and created a greater interest in the evangelistic topics, resulting in increased attendance.

Mrs. Scully used the books *The Adventist Home* and *Child Guidance* as textbooks in the personal-living clinic. Every family attending bought a set of the books for personal study. This type of evangelism helps the church members and also lays a foundation for wholesome diet, proper child training, and Christian standards for new believers.

Working together as a husband-and-wife team saves the Lord's money, because there is only one salary involved. Also, it is possible in three weeks to hold thirty-nine to forty meetings instead of twenty-one. This concentration gives the new believer a broader base on which to build a new way of life as he "reaches out for life" and really begins to live.

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### A Thrilling Sequel

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Six weeks after closing the evangelistic meetings my wife and I returned to Wisconsin Rapids for a baptismal service. Pastor and Mrs. Delafield had continued studying with those on the prayer list, and eight persons had expressed the desire to unite with God's remnant church.

One young woman (whose grandmother had faithfully brought her to Sabbath school, church services, and evangelistic meetings) was told by her

stepfather that if she attended the Seventh-day Adventist church again, he would kill her and the other members of her family. He counted out four bullets to emphasize his words. She was baptized, but the stepfather's threat has not materialized.

Another woman whose parents and husband's parents are Catholic was warned by her husband that if she was baptized Sabbath evening she would have no home to return to after the baptism. Two years married and pregnant, what should she do? Together we prayed about the matter. She said, "I believe the Sabbath truth and I love the Lord. It won't be any easier a year from now. I want to be baptized tonight." She was baptized, and her home is still intact. She had attended the meetings because her next-door neighbor had invited her to the cooking school; then she stayed for the evangelistic meetings that followed.

A lovely Polish Catholic family with three children attended all but three of the twenty meetings. They had completed six of the Voice of Prophecy lessons when the VOP wrote them regarding the Reach Out for Life series. They came to the cooking school and the other programs and were baptized. Three other young people joined with members of their families.

Another woman who had overcome the smoking habit during the Five-Day Plan responded and is now happy to be rearing her young family in the church. She purchased *Child Guidance* and *The Adventist Home* to help her in this important work.

Other interested people continue to study. One woman who was reared a Seventh-day Adventist and had become a Catholic said the baptismal service was the most beautiful service she had seen in more than thirty years. She wants to rearrange her working schedule at the rest home where she is employed and then be baptized at camp meeting.

As a minister with many years of service, I know of no more beautiful or thrilling experience than being used of God to draw men and women into His church.

The Editor in Imagination Interviews  
Ellen G. White on the Subject of

# The Role of the Adventist



Mrs. White, we are in a day of a women's lib movement that has as one of its goals the freeing of women from what is called the drudgery of the home. What would be your comment on this as you see the place and role of the Adventist woman?

Woman should fill the position which God originally designed for her, as her husband's equal. . . . We may safely say that the distinctive duties of woman are more sacred, more holy, than those of man. Let woman realize the sacredness of her work and in the strength and fear of God take up her life mission.<sup>1</sup>

Many a home is made very unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her unpretending domestic life. She looks upon the cares and duties of her lot as hardships, and that which through cheerfulness might be made not only pleasant and interesting but profitable, becomes the merest drudgery.<sup>2</sup>

The mother who cheerfully takes up the duties lying directly in her path will feel that life is to her pre-

# Woman

cious, because God has given her a work to perform. In this work she need not necessarily dwarf her mind nor allow her intellect to become enfeebled.<sup>3</sup>

Let woman realize the sacredness of her work and, in the strength and fear of God, take up her life mission.<sup>4</sup>

You make the work of the homemaker and mother sound very important.

God has given the mother, in the education of her children, a responsibility paramount to everything else.<sup>5</sup>

But do you mean, Mrs. White, with so much to be done in the world, the wife is just to stay at home and keep house? And what about women without home cares?

Intelligent Christian women may use their talents to the very highest account. They can show by their life of self-denial and by their willingness to work to the best of their ability that they believe the truth and are being sanctified through it.

Many need a work of this kind to develop the powers they possess.

Wives and mothers should in no case neglect their husbands and their children, but they can do much without neglecting home duties, and all have not these responsibilities.<sup>6</sup>

Just where, then, does this leave the Adventist woman?

All have not the same work. There are distinct and individual duties for each to perform; yet with these varied duties there may be a beautiful harmony. . . . Her individuality may be distinctly preserved, and yet she be part of the great whole in advancing the work of reform so greatly needed.

Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty. She may elevate her own character, and just as she does this she is elevating and ennobling the characters of her family and exerting a powerful though unconscious

influence upon others around her.<sup>7</sup>

Mrs. White, would you explain this a little more fully?

It is woman's right to look after the interest of her husband, to have a care for his wardrobe, and to seek to make him happy. It is her right to improve her mind and manners, to be social, cheerful, and happy, shedding sunshine in her family and making it a little heaven. And she may have an interest for more than "me and mine." She should consider that society has claims upon her.<sup>8</sup>

Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning: What shall I eat? what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers, for God can employ them in the great work of saving souls from eternal ruin.<sup>9</sup>

Mrs. White, what you have just said implies that women have an important place in gospel work. Would you care to expand on this?

Christian women are called for. There is a wide field in which they may do good service for the Master.<sup>10</sup>

The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time.<sup>11</sup>

You speak of a place in the work for self-sacrificing women as well as men. Is their work to be the same?

The Saviour will reflect upon

these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach.<sup>12</sup>

Then, Mrs. White, you would envision a need for professional women workers in the church, working by the side of the men?

When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.<sup>13</sup>

There should be selected for the work wise, consecrated men who can do a good work in reaching souls. Women also should be chosen who can present the truth in a clear, intelligent, straightforward manner. We need among us laborers who see the need of a deep work of grace to be done in hearts; and such should be encouraged to engage in earnest missionary effort.<sup>14</sup>

What do you suggest as avenues of work for women?

There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the Word of God in its simplicity to others. They become a great blessing in reaching mothers and their daughters. This is a sacred work, and those engaged in it should receive encouragement.<sup>15</sup>

Could this lead to still greater responsibilities in presenting the message?

The refining, softening influence of Christian women is needed in the great work of preaching the truth.<sup>16</sup>

There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God.<sup>17</sup>

Mrs. White, would these women be regular salaried workers?

If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages.<sup>18</sup>

Are you suggesting that her pay should come from the tithe?

The tithe should go to those who labor in word and doctrine, be they men or women.<sup>19</sup>

But, Mrs. White, I'm afraid you don't understand our problem. Many of our conference budgets are so tight there simply isn't enough for women's salaries.

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carrying the truth into families. Their work is just the work that must be done, and should be encouraged.<sup>20</sup>

If a woman is appointed by the Lord to do a certain work, her work is to be estimated according to its value. Every laborer is to receive his or her just due.<sup>21</sup>

Would you be willing to define more specifically the kind of labor of which you are thinking?

We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes.<sup>22</sup>

Discreet and humble women can

do a good work in explaining the truth to the people in their homes.<sup>23</sup>

The Lord instructed me that our sisters who have received a training that has fitted them for positions of responsibility are to serve with faithfulness and discernment in their calling, using their influence wisely and, with their brethren in the faith, obtaining an experience that will fit them for still greater usefulness.<sup>24</sup>

There are many . . . offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient service.<sup>25</sup>

Is there a Biblical basis for what you are recommending?

In ancient times the Lord worked in a wonderful way through consecrated women who united in His work with men whom He has chosen to stand as His representatives.<sup>26</sup>

Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel.<sup>27</sup>

It was Mary that first preached a risen Jesus.<sup>28</sup>

At present there are approximately 135 Bible instructors in the North American Division, compared with about 3,600 pastors and evangelists. Would you have something to say on ratios?

If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth.<sup>29</sup>

Compared to the number of other workers there seem to be fewer Bible instructors in the homeland than in some of the other world fields. Would you care to comment on this?



I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus. . . . Many women love to talk. Why can't they talk the words of Christ to perishing souls? When the believing women shall feel the burden of souls . . . they will be working as Christ worked. They will consider no sacrifice too great to make to win souls to Christ.<sup>30</sup>

Should such workers always be older, single women without family responsibilities?

Wonderful is the mission of the wives and mothers and the younger women workers. . . . Our sisters, the youth, the middle-aged, and those of advanced years may act a part in the closing work for this time.<sup>31</sup>

The wife can often labor by the side of her husband. . . . We need women workers to labor in connection with their husbands.<sup>32</sup>

Are you suggesting that ministers' wives be employed as Bible instructors? Would that be in harmony with conference policy?

The method of paying men laborers, and not paying their wives who share their labors with them, is a plan not according to the Lord's order, and if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in. God is a God of justice, and if the ministers receive a salary for their work, their wives who devote themselves just as disinterestedly to the work, should be paid in addition to the wages their husbands receive.<sup>33</sup>

Does this mean that a young woman might well prepare for a double career—that of Bible instructor as well as minister's wife? In other words, our educational institutions

should train women as Bible instructors?

It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience.<sup>34</sup>

What other lines do you suggest be included in the curriculum for women students?

The Lord designs that the school should also be a place where a training may be gained in women's work—cooking, housework, dress-making, bookkeeping, correct reading, and pronunciation. They are to be qualified to take any post that may be offered—superintendents, Sabbath school teachers, Bible workers. They must be prepared to teach day schools for children.<sup>35</sup>

Mrs. White, earlier you mentioned that the influence of Christian women is needed in preaching the truth. What counsel have you given to women gospel workers who had the ability to stand in the desk in preaching the Word?

Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display.<sup>36</sup>

Do you recall experiences when this was successfully done?

Sister R and Sister W are doing just as efficient work as the ministers; and some meetings when the

ministers are all called away, Sister W takes the Bible and addresses the congregation.<sup>37</sup>

Are there other places where women in public work can fill an important place?

Our camp meetings are to be conducted in such a way that they shall be schools for the education of workers. We need to have a better understanding of the division of labor, and educate all how to carry each part of the work successfully. . . . Let short discourses be given, and then let Bible classes be held. Let the speaker be sure to rivet the truth upon minds. Intelligent women, if truly converted, can act a part in this work of holding Bible classes. There is a wide field of service for women as well as for men.<sup>38</sup>

Mrs. White, you have referred to a woman's being able to do a work that men cannot do; would you give some other examples?

Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet.<sup>39</sup>

In many respects a woman can impart knowledge to her sisters that a man cannot.<sup>40</sup>

It seems, Mrs. White, there might be another vital place for women in the Lord's work in dealing with women with their special problems. What counsel would you give to a conference president or minister in this respect?

If any woman, no matter who, casts herself upon your sympathy, are you to take her up and encourage her and receive letters from her and feel a special responsibility to help her? . . . When a woman is in

trouble, let her take her trouble to women. . . . She should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil.<sup>41</sup>

Do you have any final words of counsel to our faithful women workers who are ministering especially to other women in the work of saving souls?

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected. . . . I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord. . . . God will bless you and all who unite with you in this grand work.<sup>42</sup> □

#### REFERENCES

- <sup>1</sup> *The Adventist Home*, p. 231.
- <sup>2</sup> *Welfare Ministry*, p. 151.
- <sup>3</sup> *The Adventist Home*, p. 233.
- <sup>4</sup> *Ibid.*, p. 236.
- <sup>5</sup> *Welfare Ministry*, p. 158.
- <sup>6</sup> *Ibid.*, p. 164.
- <sup>7</sup> *Ibid.*, pp. 159, 160.
- <sup>8</sup> *Ibid.*, pp. 158, 159.
- <sup>9</sup> *Testimonies*, vol. 4, p. 642.
- <sup>10</sup> *Welfare Ministry*, p. 150.
- <sup>11</sup> *Evangelism*, p. 464.
- <sup>12</sup> *Ibid.*, pp. 464, 465.
- <sup>13</sup> *Ibid.*, p. 468.
- <sup>14</sup> *Ibid.*, p. 472.
- <sup>15</sup> *Ibid.*, p. 469.
- <sup>16</sup> *Ibid.*, p. 472.
- <sup>17</sup> *Ibid.*
- <sup>18</sup> *Gospel Workers*, p. 453.
- <sup>19</sup> *Evangelism*, p. 492.
- <sup>20</sup> *Ibid.*, p. 493.
- <sup>21</sup> *Ibid.*, p. 491.
- <sup>22</sup> *Ibid.*, p. 459.
- <sup>23</sup> *Welfare Ministry*, p. 161.
- <sup>24</sup> *Ibid.*, p. 158.
- <sup>25</sup> *Ibid.*, p. 147.
- <sup>26</sup> *Ibid.*, p. 158.
- <sup>27</sup> *Evangelism*, p. 465.
- <sup>28</sup> *Ibid.*, p. 471.
- <sup>29</sup> *Ibid.*, pp. 471, 472.
- <sup>30</sup> *Ibid.*, pp. 465, 466.
- <sup>31</sup> *Welfare Ministry*, p. 157.
- <sup>32</sup> *Evangelism*, p. 491.
- <sup>33</sup> *Ibid.*, p. 492.
- <sup>34</sup> *Ibid.*, p. 475.
- <sup>35</sup> *Ibid.*
- <sup>36</sup> *Ibid.*, p. 473.
- <sup>37</sup> *Ibid.*
- <sup>38</sup> *Ibid.*, pp. 473, 474.
- <sup>39</sup> *Ibid.*, p. 491.
- <sup>40</sup> *Ibid.*, p. 493.
- <sup>41</sup> *Ibid.*, pp. 460, 461.
- <sup>42</sup> *Ibid.*, p. 461.

# THE MEDFORD STORY

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**ADAM RUDY**

*Pastor, Medford, Oregon, Church*

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**T**HE Reach Out for Life campaign in Medford, Oregon, began in October, 1971, when Pastor Taylor Morris, associate pastor, began to use the prayer meeting service as a training class for lay Bible instructors. The next step of preparation was to organize the board of elders and deacons as parish pastors. After this was done the church membership was divided into parishes of ten families each. A lay pastor was assigned to each parish for visitation and pastoral care.

During December the Ingathering campaign took precedence until we completed our most successful Ingathering campaign ever. Thousands of pieces of literature were distributed and thousands of dollars were gathered in for the Lord's work. Twenty-six requests for Bibles and lessons were received from the Ingathering contacts.

By January 15 the church had settled again to the task of preparing for MISSION '72. The members turned out in record numbers to distribute Oregon's saturation booklets.

## **Organization**

As March 4 approached, lay

chairmen of the various committees were assigned their responsibilities during the meetings. Mrs. Morris headed up the receptionists and organized them into an efficient and helpful group. They planned all the literature distribution and kept accurate records of attendance, lending much to the success of the meetings.

Eight or ten lay Bible instructors began meeting to receive assignments and instruction two weeks before March 4. An all-night prayer vigil was conducted by the elders on the eve of the meetings.

Opening night saw hundreds of faithful Adventists attending with many of their friends and Bible students. The attendance ranged from 175 to about six hundred on weekends. More than one hundred nonmembers attended at least one meeting.

Feeling led by the Spirit of God, Pastor Morris invested long hours and several sleepless nights in preparing a new series of graphic lectures. As the meetings progressed the success of his investment became apparent as the Holy Spirit worked to secure twenty-one decisions for baptism by the closing week.

## **The All-Day Bible Conference**

Pastor Morris had for many months wanted to try a two-day Bible conference that he had developed during the General Con-

ference Ministerial Institute at Atlantic City in 1969. During the last week of the meetings Pastor Morris, a devoted corps of lay Bible instructors, and I concentrated our visiting on those who had spotty attendance records, who had attended only one or two meetings. Also, some Gift Bible interests who had not attended any of the Reach Out meetings were invited with the others to attend a two-day Bible conference to be held April 1 and 2 in the Medford Seventh-day Adventist church.

Besides Mrs. Morris' efficiency as an evangelist's helper, she is an expert Adventist cook. She planned and catered the four meals that were provided for the forty-five-plus persons who attended the first two-day Bible conference.

For two entire days Pastor Morris and I conducted alternate Bible classes covering again the doctrines of the remnant church. This classwork extended the regular Reach Out for Life campaign for one night, on Sunday, April 2. When the call was made that night, nine more decisions for baptism were obtained from those who attended the Bible conference but had attended only one, two, or three meetings before. One Catholic couple had not attended any of the evening meetings and had completed only part of the Gift Bible lessons, but they took their stand to go all the way with Jesus. They were among the thirty who made up the first baptism on the next Sabbath.

### **They Burned the Ouija Board**

One family had been practicing with the ouija board, and on learning the truth about spiritism they asked what to do with it. They were advised to follow the example of the converts at Ephesus as recorded in the nineteenth chapter of Acts. They went home and burned the ouija board. Almost immediately Satan began a vicious attack on them. A freak windstorm destroyed the roof over their large rabbit hutch. Expensive tires blew out on their Lincoln, and their cars would not start when they tried to come to the Bible classes that were conducted for five nights after the meetings. The woman of the family was still smoking, but seeing the ire of Satan, she said, "He is not going to treat us like that and keep me enslaved to tobacco." With that she threw away her cigarettes and gained complete victory over the habit.

The little daughter of another family who were attending fell from their moving automobile on their way to the Bible class. The small child was spared with only cuts and bruises, and the young couple are praising God for His loving care. They remained loyal to their decision to go all the way with Christ. Four more decisions for baptism were made at the close of the five days of Bible classes.

### **Follow-up Gains More Decisions**

Like all evangelists, Pastor Morris was reluctant to let go of those who had shown an interest in the

church. On May 6 and 7 he and I, with the help of other pastors in the Rogue Valley, conducted another two-day Bible conference. By the time the five nights of Bible classes that followed were completed, six more decisions for baptism brought the total to 40. Praise the Lord!

MISSION '72 is already a tremendous success in the Medford

Seventh-day Adventist church because the laymen rallied to the support of the ministers in conducting the meetings. Beautiful music and singing enhanced the preaching of the Word each evening and the Bible conferences. A vigorous program of continuing evangelism is expected to bring many more precious souls into the kingdom of God. □

# Ministers' Meetings in the Euro-Africa Division

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**N. R. DOWER**

*Secretary, Ministerial Association  
General Conference*

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**F**OUR important and profitable ministers' meetings were held in Southern Europe during the month of April. They were held especially to give prayerful and earnest study to four basic objectives: first, the study of righteousness by faith; second, the unique mission and message of the Seventh-day Adventist Church in the world today; third, methods of evangelism that are proving successful; and fourth, the minister and his ministry in MISSION '73 and '74.

The first meeting was held in Interlaken, Switzerland. Leaders from Czech-

oslovakia, Yugoslavia, and the German Democratic Republic attended. This meeting attracted about 350 ministers and 100 ministers' wives and Bible instructors. Attending this meeting also were the editors of our church and missionary journals and representatives from the new division and our special radio programs originating in Portugal.

A very interesting report was given on the outreach of the radio programs and the number of languages being used to proclaim the three angels' messages. Good coverage all over Europe makes



**Top: Workers present at the Italian Mission Ministerial Council.**

**Bottom: Workers of the German Democratic Republic met in Friedensau.**



possible the achievement of an objective never before attempted. This full-gospel doctrinal presentation is already proving to be effective in spreading the message. A special appeal was made for all Adventist listeners to invite every person they met to listen to the messages in the various countries and languages in Europe. They were also encouraged to make telephone contacts.

The great contribution of our publishing houses was featured. We can never praise God enough for these great centers of truth that send out millions of pages of

gospel messages to the various parts of this great continent. Stories of the providential working of the Lord were recounted, and we believe that they will bear their harvest when thousands "will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Colporteur Ministry*, p. 151.

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#### **R. H. Pierson Participates**

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We were very grateful for the ministry of R. H. Pierson in the Interlaken meet-

ing. His presentations and his godly life and counsel were a blessing to all. He especially emphasized the unique mission and message of the Seventh-day Adventist Church. Over and over again it was emphasized that our task is different and far more comprehensive than what is being attempted by any other religious organization. He pointed out that we are a people of prophecy and that our success in God's service and the saving of souls for the kingdom depends on our faithfulness to this mission and the conviction and clearness with which our distinctive message is given. Special emphasis was placed on the three angels' messages and the urgency of preaching them in all the countries of the world in the little time that remains.

One of the much appreciated special features was the series on righteousness by faith presented by Pastor H. Vogel, vice-president of the newly formed division. Each morning at the devotional period the response of our workers to these presentations was heartwarming. Pastor Vogel presented key thoughts from A. G. Daniells' book *Christ Our Righteousness* to the workers each morning, after which they divided into groups for seasons of prayer. This was a time of spiritual refreshing for all. God blessed in a marvelous way.

Each afternoon the workers were divided into special groups to study the various aspects of evangelism and how to be more effective in the presentation of truth. In these meetings emphasis was given to the importance of lay involvement in the finishing of God's work. Much commendation must be given to our brethren in Germany for having made Pastor Schoen's materials available in German. This plan is being carried out effectively in many places and has become a vital part of MISSION '73.

A number of presentations regarding the MISSION '73 program for Europe were received with great enthusiasm by the workers in these German-speaking countries. Plans are going forward for translating material. Great things are expected as these plans are carried out.

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### Meetings in Barcelona

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The second meeting was held in Barcelona for the Spanish and Portuguese

workers. This was a thrilling experience. Pastor Pierson was with us at the beginning of the meeting, and his presence and messages were much appreciated. The newspaper coverage of his visit and the messages that he presented to our people and workers were unusual and brought great encouragement to the workers and members in Barcelona and the two countries. Pastor Arturo Schmidt, from the division, and Pastor Samuel Monnier, union president, were also present and made valuable contributions. All present expressed an eagerness to participate in MISSION '73. A determined effort will be put forth to have materials translated and supplied to the workers so that they all may have the help available to them.

One cannot but be impressed with the growth of our work in these two countries and the new spirit of revival, reformation, and evangelism that is taking over. Portugal baptized nearly 500 persons in 1971 for the best record in its history. Prospects for 1972 are even better. The same spirit is manifested in the Spanish section of this union. Pastor Puyol, the new president, has associated with him an outstanding staff of departmental and pastoral workers along with a loyal and enthusiastic membership that speaks well for the work in this great country.

Many experiences were recounted of the way the Lord is guiding and blessing in these two countries. The hearts of all present were cheered as we heard the reports of progress. It is the hope and plan that Pastor Schmidt, the associate Ministerial secretary for the division, will be able to open a series of meetings in a beautiful air auditorium in Barcelona in the summer months of this year. If the plan works out, there is no doubt that hundreds will be won to this message and baptized. Please pray for the work in these two countries.

Pastor Monnier presented strong and enthusiastic plans for the work in this new union. He also gave his full support to MISSION '73 for these countries. Pastor Ferreira, president of our work in Portugal, is a wonderful man of God with great vision. We are sure that his faithful workers will uphold his hands and together they will arise to finish quickly God's work in the earth.



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### Meeting With Italian Workers

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The meeting in Santa Severa, near Rome, was for our Italian workers. What a blessed experience it was! The newly elected president of this mission, Pastor Bueno, led out in a strong way and laid wise plans for the advancement of the work in Italy. The workers from Italy are well trained and deeply consecrated men. They have vision and courage. There is no doubt that with the proper guidance and the helpful example of Pastor Schmidt in their evangelism they will be able to produce a rich harvest of souls for the kingdom. In talking with the workers there it seems that the field is ripe, ready to harvest. Now it is possible to hold evangelistic meetings almost anywhere.

It is our hope that the way will be opened for the workers and laity to unite in a program of evangelism that will quickly reach the 55 million people of their country. The contributions of Pastors Schmidt, Monnier, and Folkenberg were outstanding. These are valuable men, and God is richly blessing their leadership. Through the pulpit-exchange program advocated by Pastor Schmidt and the united participation of all workers in MISSION '73 under the enthusiastic leadership of Pastor Monnier and Pastor Bueno we expect a real forward move in Italy.

This meeting was held in a resort area owned by the Baptist Church. We were all graciously received and fed by them, and we are indebted to them for making their facilities available to us.

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### Our Work in the German Democratic Republic

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The fourth meeting was held in Friedensau for ministers of the German Democratic Republic. Friedensau, in a beautiful portion of the country, is ideally situated for the training of ministers. There they also have a lovely home for the aged and a vacation spot for members and ministers who wish to spend a few days away from the busy activity of daily life.

Pastor H. Boettcher, union president, is a man of faith and courage. His wise and steady leadership, backed by a life

of consecration to God, is appreciated by ministers and members alike. He was with us from the beginning of the meeting until its close. His helpful messages and counsel brought blessing to all.

The meeting was under the direct supervision of Pastor J. Magar, the union Ministerial secretary. A successful pastor and evangelist, he had a program planned to help meet the needs of our ministers in both areas. The devotional services were especially helpful. Prayer and study of the Word always provide a good beginning for the day, and God especially manifested His presence among us in the early-morning meetings.

Our seminary at Friedensau was the first to be established by Seventh-day Adventists in all of Europe. It is doing an outstanding job of preparing young men for the ministry. It offers a special course to our young people who wish to serve the church in a lay capacity. This is a plan that is meeting with much success and has proved to be a great source of strength to our churches.

The nearly 150 ministers who gathered for this meeting were of good courage and fully committed to the service of Christ. The Lord is blessing our churches in this country. Our members are seeking to prepare in every way for the coming of the Lord. The example of their godly lives and the joy of the blessed hope so evident in their faces bears testimony to the saving and keeping grace of the Lord Jesus. God is doing a wonderful work in this country, and our people are keeping pace with the church round the world in faith and practice.

Throughout the German Democratic Republic an immense building and improvement program is being carried on. In every part of the country progress is being seen. The ministers and church members are uniting in service for Christ and for others. It is possible to hold evangelistic meetings in our churches in these countries, and our members are always happy to have friends and relatives join them in the services.

I am indeed thankful for the government leaders in the German Democratic Republic who made it possible for me to attend these important meetings. May God bless the work in that country and hasten the day when all His children shall be gathered home. □

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*Following is a sampling of the responses that came from the MISSION '72 questionnaire sent to North American Division workers. The many comments and suggestions were appreciated and are being carefully evaluated as we look to the future.*

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# Quotes and Quips From the Questionnaire

## **A SUPERB PLAN—KEEP IT GOING!**

We modified the program as was needed for us, but the plans were superb. My only hope is that the thrust be maintained. I believe the best is yet to come—if we continue on.

## **ONCE IS ENOUGH**

I don't care to have another structured program like this. This one was O.K. because it was my first time and it got me started, but I don't care to have more of them.

## **MORE AND MORE**

More and more and more of the same. . . . It was a thrill to realize that all over the country Adventist preachers were in the pulpits preaching night after night as I was. I hope this program will be pushed and enlarged until the job is finished.

## **EACH TO HIS WORK**

Do not expect every minister to be an evangelist (see Eph. 4:11). We had the material, and we always have had it. But we *perform* differently. MISSION '72 will teach us: Each man to his own field! We *all* do Ingathering—it works. But soul winning is not raising money and must be performed and accomplished according to gift, skill, and calling of the individual.

## **NOT HELP, BUT INSPIRATION**

We don't need help in planning; we need inspiration. The fact that many others were holding meetings at the same time contributed to my enthusiasm.

## **WELL ORGANIZED**

I think your organizational planning was tremendous. All the material was prepared well and attractively. Thank you for a job well done.

# Now is the time to pull out for people!

People. That's what Mission 73 is all about. People leading people to Jesus Christ. Think of the potential for soul winning as all our churches pull out together in a united effort of Christian love.

To help your church in accomplishing this goal, Mission 73 introduces PROFILES OF FAITH.

Now, turn the page, pull out the color insert and discover a unique new approach in sabbath school witnessing.

**"Our people will follow us in leading others to the Master."**



As ministers we are faced with one of the greatest challenges God has ever given His servants on earth. He has called us to the special task of leading a people into the final conflict with the forces of evil. As we enter Mission 73, may our minds, hearts, and total beings be committed to only one goal—making a personal Christ known to every man everywhere.

Success in Mission 73 is not dependent upon a program, but upon a people—a people who are tired of wilderness wandering and want to go home. That desire is our challenge as spiritual leaders. We must seek to instill in the heart of every member the supreme desire to lead another soul to Jesus Christ. You and I as leaders must show the way.

PROFILES OF FAITH will provide the materials for an effective pastor's Bible class. But as attractive and practical as they may be, it is only as we have the Spirit's power that we will be able to inspire our people to win souls. Let us make God first in our lives, and the Saviour the central theme of our messages, and our people will follow us in leading others to the Master.

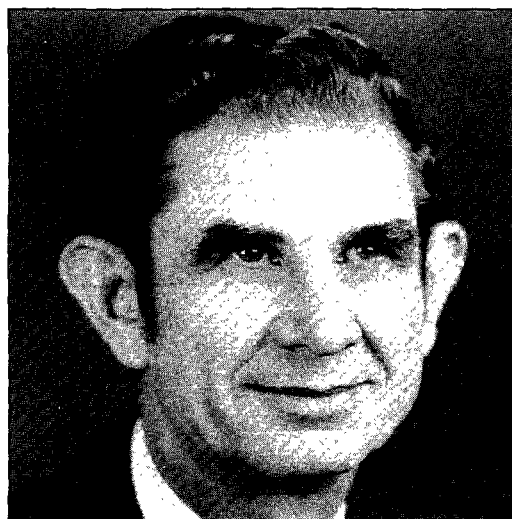
May the Lord give all of us wisdom and courage.

Robert H. Pierson, President,  
General Conference.

**"People will discover that Christ offers total solutions."**

Personal, practical and attractive best describes PROFILES OF FAITH. In this new series of 28 study guides, people will discover that Christ offers total solutions to problems faced in today's world.

Prepared in cooperation with pastors who have successfully used this type of program during the Sabbath School period, PROFILES OF FAITH utilizes the



most effective approaches in personal study of the Scriptures. Each guide is illustrated with full-color creative photography. The photographs, captions, and paragraph headings serve as a unit to further increase understanding and encourage discussion among class members and pastor.

To provide an opportunity for more personal study of the topics, class members may be given a booklet with each section of study guides. The coordinated booklet offers an in-depth discussion of the subjects presented in the class.

As you can see from the attached sample study guide, this material, combined with your personal involvement and the reconciling power of the Holy Spirit can be the means of acquainting many interested persons with God's plan for their lives and leading them to decide for Christ and eternal life.

Neal C. Wilson, Vice-President,  
North American Division.

**"Many have yet to make a complete decision for Christ."**



To bring people into a new relationship with Jesus Christ was the goal of Mission 72. Hopefully, your church is being blessed with baptisms and renewed dedications as a result of your ministry during these past few months.

In looking forward to Mission 73 we know that among the many persons contacted, and those continuing to visit our churches as a result of Mission 72, many have yet to make a complete decision for Christ. This is where PROFILES OF FAITH will have its greatest effect in Mission 73.

Designed as a series of lessons for use during the Sabbath School study period, they will lead the student into a personal decision concerning his spiritual life. As each doctrine and subject is presented, Christ is revealed as the only real answer to life's questions.

When will PROFILES OF FAITH be available for use in your ministry? From the attached study guide you can see that some are already in print. The remainder are in the process of being printed. At the North American September worker's meetings, coordinated materials in PROFILES OF FAITH will be displayed. Churches ordering at that time are assured of delivery before the end of the year. May the Lord bless in your plans for Mission 73.

Earl E. Cleveland, Associate Secretary,  
Ministerial Association,  
Mission 73 coordinator.

**"The series is as appealing in design as it is in content."**

Within the last few years, pastors from all areas have shared in the blessings which come as a result of conducting a special pastor's Bible class. Held during the Sabbath School lesson period, most of these classes were for persons who had not yet made a decision for baptism. From the experience gained in conducting such a class, many of these pastors



have helped in the planning and development of PROFILES OF FAITH.

Basically, PROFILES OF FAITH is a series of 28 study guides and 11 booklets created to lead a person into a Christ-centered study of the Scriptures. Featuring attractive photography and modern layout, the series is as appealing in design as it is in content. A sample lesson has been stitched into this issue of "THE MINISTRY" to show the coordination between illustration and lesson topics.

With PROFILES OF FAITH, you and your church can now enjoy the blessings which come as people are led into a total surrender to Christ and His teachings. Materials will be available soon for this important soul-winning phase of Mission 73.

Howard F. Rampton, Associate Secretary,  
Sabbath School Department,  
"Profiles of Faith" coordinator.

**Profiles of  
Faith.  
The modern  
approach  
to sabbath  
school  
witnessing.**

## **GOOD FOR AVERAGE PASTOR**

You have made it possible and practical for the average pastor to hold a fine evangelistic campaign. Let's do it again next year and in '74!

## **TOO ORGANIZED FOR THE LITTLE GUY**

MISSION '72 was almost overorganized. I have a three-church district and was bewildered by the flood of material and promotion. However, I would classify the total program as very good—certainly the best division-wide evangelistic thrust ever. But, brethren, don't forget that not all our churches have one thousand members. Make it practical for the pastor with three churches, the largest of which has fifty members.

## **KEEP IT SHORT AND SIMPLE**

Please keep the program simple. Our programs are full; therefore, it is difficult to read long lists or letters.

## **WE'RE TRYING**

Keep up the good work. We eventually will catch up.

## **PERSONAL STUDIES**

I believe the strength of evangelism is in personal studies with the interested ones. You've done a great job, however.

## **IT GOT ME INVOLVED**

I would not have held meetings if it had not been for MISSION '72. The members are overwhelmingly in favor of the plan—theme and program—and think that we should not fail to do it again and again until the work is finished.

As the secretary-treasurer of a conference, I found that this was a good experience for me and a small church of eight members in a town of 1,500 people. The sermons were a big help. I could not have done without them! I took music and drove ninety miles each way to fifteen meetings; we expect three to five baptisms.

This was the best program to come along in twenty-five years. I would never have held the meetings if it had not been for this program. Let's do it again.

## **IT GOT ME STARTED**

The best thing is this: I as a pastor was always afraid to hold public evangelistic meetings. Now I am not. I am going to hold my own meetings every year.

## **ALLOW MORE TIME FOR THE SPIRIT**

There needs to be more local flavor. Too much material was sent out. Be more brief and to the point. With our regular pastoral duties, campaigns, and all, it was difficult to keep up. More emphasis should be placed on study and personal relationship to God. The pastor today is sent so much material from so many places (and it's all good) that we have very little time for personal spiritual time. In our ministry we should spend more time with the Lord. We have very little emphasis on this subject. The Lord can do more in sixty seconds than we can do in sixty days. This we need to be taught.

## **REVIVAL AND REFORMATION**

Continue to emphasize revival and reformation throughout our ministerial and lay ranks. I believe that when our members open their lives to the energizing power of the Holy Spirit they will be motivated to win souls, and the Lord's blessings will then attend us in large measure. ☐



# BRIDGING THE GA

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**JERRY J. JOHNSON**

*Pastor, Ohio Conference*

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God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day.—*Evangelism*, p. 693.

Perhaps this statement and others like it have caused the minister to think, How can it possibly be? Concern for its fulfillment and even more concern that the gospel go to all the world so Christ can soon return has led many a minister to think big.

The rapid birth rate and the large number of apostasies has led some to conclude that our plans are not large enough. This thought has resulted in renewed emphasis on public evangelism, pastor's Bible classes, health lectures, and many other means of reaching the masses. Radio and television have been utilized to good advantage. However, bigness in and of itself, if it does not produce fertile results, is not necessarily an advantage. We are cautioned:

God would be better pleased to have six truly converted to the truth as the result of their [the ministers'] labors, than to have sixty make a nom-

inal profession, and yet not be thoroughly converted.—*Ibid.*, p. 320.

I am convinced that the real secret to success is not to place the immediate emphasis on large numbers, but rather on the *one*. It is the one lost sheep Christ draws to our attention, it is the one lost coin, the one lost son, the one thankful leper, and the one woman to whom Jesus talked at the well. It seems that the emphasis is on the individual!

Thoughtful consideration of all programs aimed at the masses reveals one common weakness: they are ineffective without personal effort and contact with those who are to embrace the truth. While large amounts of time, talent, and money are put into these programs, there is proportionately little expended for personal work. Herein lies a paradox. If all are convinced that personal contact is an extremely important factor, why, then, all the emphasis on the programs that merely arouse the interest? What is needed is a clear-cut plan for dealing with an individual after his interest has been aroused.

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## Lay Involvement

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God is not asking ministers to do this work alone. Our laymen represent a largely untapped resource for spreading the good news. Perhaps the most surprising thing I discovered soon after entering the ministry was that the average layman really isn't grounded in the message, let

# GAP IN EVANGELISM

alone prepared to stand before rulers and kings! Thus, it appeared that what was needed was a program that would deepen the study habits and knowledge of the laymen in regard to doctrine, and at the same time give them the proper tools for effective witnessing to their fellow men.

This instruction, it seemed, must be on the grass-roots level and not in some short, layman seminar, helpful as they also may be.

What I envisioned was a program in which the laymen could be educated and well-qualified to give Bible studies the same as a minister does, thus multiplying the minister's effectiveness by the number of laymen participating. This would also answer the contemporary cry, "Join hands with the laymen!" Many preach and teach that the laymen are going to finish the work. So why not let them!

There is a wealth of material whereby anyone may gain a knowledge of doctrine—from Bible study guides to well-prepared lessons. But few, if any, teach the layman how to effectively systematize such knowledge into a practical Christian experience and, in addition, effectively train him to witness this knowledge. The fast age in which we live demands a series of outlines covering the basic teachings of the Scriptures, integrating the efforts of the laymen and the pastor, and requiring a minimum amount of preparation time for the layman. Yet at the same time, these outlines must instill

within that layman a confidence in his mission.

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## Bridging the Gap

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Keeping these facts in mind, I proceeded in the preparation of a series of Bible-study outlines. I realized that thousands of courses have been taken, many of which have never been brought to fruition. It seems that although we have done an excellent job in doctrinal preparation, we have not devised a clear-cut plan to bridge the gap between the completion of the study guides or correspondence courses and the baptism. What is wrong?

The approach of this series is not a new one doctrinally. Rather, it utilizes in the most simple form the teachings that are taught so well in the Scriptures. Several methods were arbitrarily chosen in this series simply because they worked for me. For instance, the first several studies in the series deal with chronological events and serve as confidence builders in the Bible. Later, outlines go into doctrinal subjects, and controversial subjects are interspersed with non-controversial ones. This series is not

merely another series to replace existing ones, but is an "addition-to." It is intended to bridge that gap between the ending of the study guides or correspondence lessons and the baptism.

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### Introducing the Lessons

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This gap begins to close when the minister and the layman, who has been delivering the lessons or guides from week to week, go to the home of the interested one to present the diploma that shows he has finished the lessons. The minister can ascertain the degree of interest by asking a few questions. If there seems to be sufficient interest, he might say, "We realize that your lessons may have been even more interesting if, when you had a question, Mr. Layman would have been here to answer it right then. Perhaps by the time he came the following week, you had forgotten what it was. We have just developed a plan whereby Mr. Layman can come at the same time each week and discuss these same topics with you. Since the program is just beginning, I will come with him the first couple of weeks to get it off to a good start." (Of course, you are speaking as a representative of whatever course the interested one has completed.)

The process is to initially involve the minister with the layman so that the minister is no longer a stranger in the home. Then, the layman follows a prescribed weekly sequence that culminates with the minister taking the last three studies as he tries for a decision.

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### How It Works

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The layman is prepared for giving such studies by using the outlines developed in this series. Each study consists of eight sheets that fit inconspicuously in an average-sized Bible. Each sheet contains the points to emphasize in the text written on

that sheet, plus the modulation to the next text in the study. The eight sheets are inserted in the Bible, each at the text written on the sheet, before going to the study. All the layman needs to remember is the first text of the study. Turning to that, his first sheet contains what was studied the week before (the review), what will be studied tonight (the introduction), and the points to emphasize and modulation to the next text. The last sheet contains the appeal, what to include in the closing prayer, and a projection of next week's study.

Each layman can present the studies at whatever depth of knowledge he desires. If he can put more preparation into it, he can give the study without the sheets. Since the series can be adapted to the Bible marking plan, he can easily go from text to text.

An excellent way to prepare the layman for giving the studies is to run this series in a prayer meeting. The layman gives the study, and the audience takes the part of the "interested." Then, three or four weeks into the series, the layman is prepared to take off on his own in a real situation. (If a person can give a study before an Adventist audience, he can give one anywhere!) The advantage of this method is that only a couple of weeks before he gives the study, he has heard it presented in prayer meeting and has discovered the difficult areas of that topic.

The results of this program have already fully justified its use. It is my hope that through this program many more laymen will become engaged in active soul-winning work and that large numbers of souls will be gathered in for the kingdom. □

Editorial Note: The lesson series herein referred to have now been published by the Southern Publishing Association under the title, *Bible Studies You Can Give*. These lessons appear with full instructions on how to use the series, how it develops, adaptations to the prayer meeting, Bible marking instructions, and what the layman should and should not do. For further particulars see page 53.

# CHARLES E. WENIGER ON PREACHING

## *Conclusion*

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### Identification and Physiological Approach

**T**HE concept of identification and the principle of "assuming the position" held an important place in Weniger's approach to oral reading as applied to ministers.

Those privileged to have studied under him the orations of Moses as recorded in Deuteronomy had the concept of identification indelibly ingrained. Not only did they visualize the scene, but they felt with Moses—they were Moses. Moses—strong, hard, resilient; indignant, righteously angry, sad; tragic, despairing, suffering—became so much a part of them that they never again flatly read those magnificent orations.

Dr. Weniger not only taught the efficacy of "assuming the position," but practiced it as well. Even when weighted down by pressures, anxieties, illness, he followed his own counsel. "When things go wrong try expanding your chest, taking a deep breath, and walking briskly with your head up. See how it renews your energy and courage."<sup>1</sup>

Impressing upon ministers the importance of the physiological, he wrote:

The preacher began with wrinkled brow and stern countenance as if to announce the immediately impending day of doom. Under the dark cloud of the preacher's personality a pall fell over the congregation.

Jesus ever wore on His countenance "the light of a cheerful piety." It was "love in look and tone" that drew men to Him. Let's emulate the Master.

"I like people—I like you—I have something for you, something good," should show on your face as you begin to preach.<sup>2</sup>

In a vivid illustration that pointed up the practical application of the concept to the ministry, he stated,

There he was—"holding on for dear life" to both sides of the desk as he read a quiet passage of the Bible and talked about God's goodness. Result: stifled manner and restriction of normal bodily expression.

Beware of holding onto the desk rigidly with one or both hands. It may be comfortable to let one hand rest lightly on the desk for a brief time, but there is something about habitually holding on to it that stifles free physical expression. The position is static. Be dynamic! Let go!<sup>3</sup>

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### Analysis

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Dr. Weniger continually emphasized the necessity for careful analyses. He was well aware that there is no expres-

sion without impression, as well as the fact that impression does not guarantee expression.

His practicability caused him to realize the importance of techniques and even of the use of rote drill. In workshops he frequently made use of choral reading. One of his favorite devices was a "delightful little poem" (his words) in which the various boats in the harbor speak.

However, he understood the basic necessity of thorough analysis as a means to comprehension.

If you would have your congregation get the thought of God's Word from the Scripture lesson, you must first be sure that you have the thought yourself. This takes earnest, diligent, prayerful study of the text. It requires the use of the dictionary, *The SDA Bible Commentary*, and other helps, and, if possible, study of the original Hebrew, Greek, and Aramaic. Next you must be sure to communicate that thought, to share it with your auditors. This demands study of emphasis, pause, pitch level, and all other ingredients of meaningful oral interpretation. It requires actual practice orally—preferably in the sanctuary—of the text. Never read the Sacred Word in public without first studying its real meaning and practicing its oral reading in private. Be truthful. Be accurate. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).<sup>4</sup>

The need and practicality of careful analysis and the employment of technique were further suggested in these words:

To illustrate the need of paying attention to the oral communication of the Word of God, let us take several brief examples of texts often faultily spoken or read in public.

"Drink ye all of it." Jesus was setting the example for the communion service. Did He mean that we should drink all the wine, or that all of us should partake? The K.J.V. translation is ambiguous. The Greek shows that the word "all" qualifies "ye," not "of it." The translators might have better rendered the text: "All of you, drink it." How can you convey the idea of the K.J.V. orally? Try speaking the words, "ye all" together, closely knit on a uniform pitch level, and then pause slightly before adding the phrase "of it." How clear and meaningful the invitation becomes: "Drink ye *all*—of it."

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." The sentence is found in Luke's account of the Nativity (Luke 2:16). I have heard the text read so as to convey the idea that the mother and father and infant were lying together in the manger. What a world of difference a pause may make! Try ignoring the comma after "Mary" (there is no comma in the original language), read the words "Mary and Joseph"

as a unit, and then speak as one phrase the last part of the verse, without pausing after "babe." Make it sound like this: "and found Mary and Joseph [pause], and the babe lying in a manger." How clear! And how great is the emphasis thus given to the sublime fact of God incarnate cradled in a lowly stable!<sup>5</sup>

As an example of analysis of poetry in the Bible, Professor Weniger depicted the deathbed blessing by the patriarch Jacob. He pointed out the arrangement, division, rhythm, spontaneity, imagery, and predictiveness of the passage. Then in a blend of analysis and imagery, he asked,

What was the occasion of this poem? It is a death-bed scene. Jacob, resting on his couch, surrounded by his sons, the progenitors of the twelve tribes of Israel, speaks his final words of blessing and counsel. This is his swan-song. His sons and their descendants will cherish his message as long as the commonwealth of Israel shall endure. He begins with his first-born, Reuben, his son by Leah, and then proceeds on with Leah's other sons, Simeon, Levi, Judah, Zebulun, and Issachar, before blessing Dan, child by his handmaid Bilhah. After a sentence of exclamation, as if the patriarch were pausing for reflection and rest in the ecstasy of the moment, Jacob resumes the blessing, beginning with Gad and Asher, sons by his handmaid Zilpah; he then blesses Naphtali, child by Bilhah, and closes the benediction with Joseph and Benjamin ("child of my right hand"), children of his beloved Rachel.<sup>6</sup>

An urgent exhortation to thoroughly know and accurately read the material at hand is found in these words:

When we read Weymouth, let us read Weymouth. When we read Moffat, let us read Moffat. When we read any one of the revised versions, let us read *that* version. And, by all means, when we read the authorized version as it occurs in current printing, let us read it accurately and honestly, without changing a single word of the translation. The pulpit demands skillful workmen.<sup>7</sup>

The prevalence of "ministerial tone" or "stained-glass resonance" was very offensive to Dr. Weniger. He felt that it hindered the full communication of the minister's message. He attacked it directly when he had opportunity. Basic in this attack was his concept of analysis. If the full intent were comprehended and the full meaning presented, the "ministerial tone" would not exist.

In speaking of those suffering from this affliction, he wrote:

Their sentences ever fall into similar cadence. Their varied thoughts are poured into identical molds, every sentence sounding like every other sentence, and ending in the same monotonous

dropping or rising of the voice, as the habit may be. A foreigner in the audience might conclude that the speaker was merely repeating the same stolid thought over and over again.

Thoughts are not mere repetitions of themselves. Therefore the expression of thought should not be a succession of monotonies.<sup>8</sup>

Speakers should guard against the "ministerial tone." For every thought and mood there are appropriate means of expression. Life is not always on the same dead level of pathos. Pulpit discussions touch joy and sorrow, satisfaction and yearning, triumphant ecstasy and deep contrition. And for every sincerely felt emotion, there is a specific vocal response.<sup>9</sup>

### In Summary

A review of Dr. Weniger's technique of teaching oral interpretation would suggest that he was eclectic. Like many excellent teachers in the area, he made frequent use of a wide variety of approaches.

However, his unique contribution went beyond his careful preparation, his inspiring presentation, and his expert teaching. His unique contribution was an outgrowth of his position, his philosophy, and his outlook.

He occupied a special position in his denomination. As a college teacher, as a member of the theological faculty (applied theology), as a Seminary dean, as a university vice-president, he was able to exert powerful influence in behalf of sound speech training. An ordained minister himself, he was able to identify with the ministry. He was welcomed to pulpits and ministerial counsels around the world. An able writer, he for thirty-six years promoted speech principles in the denominational ministerial journal. His contribution then, came because of what he was, who he was, and how he was.

Next, he made a unique contribution because of his philosophy of life. The teaching of speech was not a job to him; it was a vocation. It was his method of serving God and having a part in His great program. While not "preachy," his classes were as inspiring as a sermon. Even a dull, routine research course was spiritually, as well as mentally, invigorating under his guidance. The ministry sensed that he, with them, desired a furtherance of the cause of God. Realizing this, they accepted his suggestions without resentment.

It seems to me that Dr. Weniger was able primarily to make a unique contribution because of his application of motivation and his extreme practicality. In an unobtrusive way he not only defended but actually supported speech training and skill on theological grounds. It was geared not toward display or shallow conceit, but rather toward the furthering of the cause of God and advancing the work of the ministry. The cherished authorities of the ministry were presented in their defense of sound speech practices. Above all, he was practical. His presentation was not mere theory or book learning. It was a down-to-earth, understandable, utilitarian aid in the solution of some of the most pressing problems of the ministry.

As with Augustine of old, Charles E. Weniger was able to bridge the gap between rhetoric and preaching, and to successfully apply sound speech doctrine to the proclamation of the gospel of Jesus Christ. □

### FOOTNOTES

<sup>1</sup> Charles E. Weniger, *The Preacher and His Preparation* (Washington: The Review and Herald Pub. Assoc., n.d.), p. 19.

<sup>2</sup> —, "Potpourri for Preachers," *The Ministry*, July, 1964, p. 15.

<sup>3</sup> *Ibid.*, September, 1964, p. 38.

<sup>4</sup> —, "A Note on the Oral Reading of the Scriptures," *ibid.*, January, 1964, p. 29.

<sup>5</sup> *Ibid.*, pp. 28, 29.

<sup>6</sup> —, "A Brief Study in Old Testament Poetry," *ibid.*, July, 1960, pp. 10, 11.

<sup>7</sup> —, "Thoroughly or Thoroughly?" *ibid.*, February, 1949, p. 10.

<sup>8</sup> —, "The Ministerial Tone," *ibid.*, July, 1937, p. 15.

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

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# The Doctor and the Drug Question

## Conclusion

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## Lessons From Our Past

**I**F SEVENTH-DAY ADVENTISTS had a one-hundred-year history of using only rational treatment methods, many in the scientific world would now be in a position to appreciate and perhaps slightly envy us. Such a history would have consisted of total membership commitment to the Spirit of Prophecy principles of health reform and commitment by physicians to totally rational and efficacious treatment methods.

Our pioneers could not have been expected to recognize that a lack of knowledge made it impossible for their physicians to use drugs rationally. Nor could they know the extent to which pharmacology would advance during the lifetime of their great-grandchildren. But in His love and wisdom God sent messages of warning that contained exceptions to allow for future developments.

Our spiritual forefathers seem not to have had enough faith in the inspired messages to practically limit their treatment of disease to the simple, natural remedies. We have hindsight to help us follow a plan we can at least partly understand. We have found in the writings of Mrs. White of seventy years ago the key words that dominate and serve as guides in the discussion of the prescription drug problem of 1972—"rational" and "efficacious," meaning reasonable and effective or beneficial.



### Truth in Labeling

In 1962 Congress made the Food and Drug Administration responsible for guaranteeing our citizens that the safety and effectiveness of medicines are correctly explained in advertising and labeling. Drug labeling refers particularly to what is called the package insert. This is printed material enclosed in the package with the medicine. In it the manufacturer sets forth his claims for the usefulness of the drug and prescribes the precautions necessary to avoid harm from its use.

### Was Nineteenth Century Therapy Good?

The Drug Efficacy Study was the first grand scale search for scientific evidence that drugs being used are really effective as advertised. Its purpose was to promote rational prescribing. The ten pharmacology professors I visited generally felt that, with few exceptions, rational prescribing of medicines was only beginning to be possible in the 1930's.

If these experts could be transported back to 1903, with their present knowledge, they might well concur in the Lord's pronouncement through His servant that "it would have been better if, from the first, all drugs had been kept out of our sanitariums. . . . [Simple remedies] would be just as efficacious as the drugs."—*Selected Messages*, book 2, p. 291.

### Drugging Is Still No Good

Before the twentieth century it was not uncommon for a treatment program to consist of stimulating drugs repeated for one whole day and alternated with sedative drugs for the following day. This is an example of "drugging" which *Counsels on Diet and Foods*, page 83, declares "should be forever abandoned." But such folly has not been entirely abandoned yet. People still jolt themselves awake with coffee in the morning and drug themselves with a pill to sleep at night. They are following an irrational Dark Ages program just as bad as the one condemned a century ago. In times of all but complete ignorance, reform called for almost complete discarding of drugs. Today, after the development of some knowledge, the reform needed is the rational use of fewer drugs.

In the May 31, 1971, issue of *American Medical News* Dr. Edwards writes:

Overall, the National Academy of Sciences experts reported a "deplorable situation" in the generally poor quality of [drug] labeling and of evidence submitted in support of efficacy claims. . . . The use of an additional drug which is not needed . . . is an irrational prescription. . . . No patient should be exposed to a drug he does not need. . . . It is fair to say that the [Drug Efficacy] study lays the groundwork for some of the most significant medical reforms in many years.

It was in 1898 that Ellen White stated, "The drugging business has done more harm . . . and killed more than it has helped or cured. . . . Sanitariums were to reform the medical practices of physicians."—*Medical Ministry*, p. 27. If one considers the great difference between the two time periods from which these statements came in terms of the development of medical science, it is apparent that they speak of the same problem.

### The Day of Miracles May Lie Just Ahead

In some cases a miracle in answer to prayer for healing is the only hope. But "God does not heal the sick without the aid of the means of healing which lie within the reach of man."—*Selected Messages*, book 2, p. 286.

Cancer of the lung is the most common fatal cancer in American men. Modern therapy promises these men only one chance in ten of surviving for five years. This does not mean they should refuse treatment. Sick men must use "everything that to [their] intelligence is beneficial." But if the best medical science can do is save one out of ten, nine of their chances for cure of cancer of the lung must be sought in another direction.

On page 127 of *The Ministry of Healing* the true remedies are listed: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power." These cancer patients will find their brightest hope for extended survival at the end of this list.

### The Promise Is Conditional

Through trust in divine power they can obtain help which would otherwise lie beyond their reach. The first seven of these remedies form an outline of the laws of health. Because "it is just as much a sin to violate the laws of our being as to break one of the ten commandments" (*Counsels on Diet and Foods*, p. 45), one

could not expect God to work a miracle and heal cancer unless the sufferer attempts to follow God's program of healthful living. "God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health."—*Testimonies*, vol. 1, p. 619. Having complied with God's requirements and cooperated in His plan we can expect Him to honor His pledge "to keep this human machinery in healthful action" (*Counsels on Diet and Foods*, p. 17), but "how can the Lord work in . . . behalf [of the sick] when they . . . refuse to heed His instruction in regard to health reform"?—*Ibid.*, p. 400.

### Usually a Miracle Is Not Required

If we really understand and follow all of God's rational program for healing, few diseases will come as near to requiring a miracle, because of their hopeless outlook, as lung cancer. According to the Spirit of Prophecy, the everyday capacity of the human body for self-repair is evidence of the love and power with which God has planned to replace the miraculous method of healing.

The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But . . . we cannot now work in this way, for Satan will exercise his power by working miracles. . . . For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work.—*Selected Messages*, book 2, p. 54.

### The Responsibility of Health Institutions

Any discussion of rational therapy must include mention of the best place for such treatment to be given. In 1872, Mrs. White published a booklet called *Health Reform and the Health Institute*. On page 15 of this booklet she writes, "The directors of the Institute should avail themselves of every facility which will aid in the successful treatment of patients." (Republished in *Testimonies*, vol. 3, p. 170.) Soon afterward, the Health Institute became a sanitarium and hospital. Since then the church has opened other full-service institutions wherever the equipment and the staff could be brought together. The sanitarium phase represented what we would now call a

health education and preventive medicine section. Sad to say, some have considered this merely an optional, supplemental service, but the Lord originally presented it through His messenger as the most important aspect of a medical facility. We were to teach people "how to take care of themselves so as to prevent sickness" (*Testimonies*, vol. 1, p. 553).

### The Test

The essence of God's program for healing is that practically always the principal feature will be a reform in one's habits of living, but occasionally a medicine may be found to assist nature's capacity for self-repair. We tend to squirm under God's requirements and fear that we cannot succeed with such a plan in our institutions today. This fear indicates that for the moment we have forgotten what our special business really is. With prayerful tact we are seeking for those who can be taught, step by step, to love all of God's way.

When a sick man enters a modern hospital many marvelous tests and examinations are performed. Stainless steel shines everywhere and the impressive equipment captures his confidence. He feels that great things are being done for him, and they are. A patient cannot help but be powerfully influenced by what he sees and hears in such a place. The physician who directs all of this shares an awesome responsibility with those who operate this imposing temple of healing. The burden of this responsibility is especially heavy when, as is so frequent, the tests are all negative and the patient's problem is found to be only a matter of too much food and drink with no exercise to burn off these hazards of affluence. "When a physician sees a patient suffering from disease caused by improper eating and drinking or other wrong habits, yet neglects to tell him of this, he is doing his fellow being an injury."—*The Ministry of Healing*, p. 114. "Present the matter tenderly, but never keep silent as to the cause of the affliction."—*Medical Ministry*, p. 49.

### We Have a Flood of Light

If our efforts are to be directed to helping people bring their life habits into harmony with God's laws of health, where shall we look to find the details of this

program? The Lord's messenger says in *Counsels on Diet and Foods*, page 493, "I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others." And in *Counsels on Health*, page 443, she says, "Health reform is the Lord's means for lessening suffering in our world."

"Those who live in the last days . . . need to be fully established in the principles of health reform."—*Evangelism*, p. 262. "It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel."—*Medical Ministry*, p. 259. A sanitarium "was the means God was to use in bringing His people to a right understanding in regard to health reform."—*Notebook Leaflets*, vol. 1, no. 42, p. 2 (1901).

One purpose of sanitariums was to function as schools where "the principles of genuine health reform are to be brought out" (*Medical Ministry*, p. 325). In all our health institutions "the principles of health reform should be carefully and thoroughly set before all, both patients and helpers" (*Counsels on Health*, p. 449).

An active health education service is required today in order for any medical facility to provide a truly modern and complete scientific program of rational therapy. The best informed members of modern society have recently begun to clamor for preventive care such as that recommended in the Spirit of Prophecy long ago. The name given to this segment of the work is much less important than the message it teaches. The principles of healthful living revealed to Ellen White in vision will make this service, and the institution as a whole, one of our most effective soul-winning agencies. "The influences that are associated with health reform will commend it to the judgment of all who want light, and they will advance step by step to receive the special truths for this time."—*Testimonies*, vol. 6, p. 379.

### The Full Gospel

"Health reform is an important part of the third angel's message."—*Counsels on Health*, p. 49. Note these inseparably interrelated aspects of our gospel ministry:

"Medical missionary work is the right hand of the gospel."—*Testimonies*, vol. 7, p. 59.

Health reform "is the right hand of the gospel" (*Notebook Leaflets*, vol. 1, no. 8, p. 1).

"Our sanitariums are the right hand of the gospel."—*Counsels on Health*, p. 212.

As time passes it becomes increasingly clear that our medical missionary efforts should occupy the important position Mrs. White was shown that they deserve. We should incorporate into our work the health principles God gave her.

The Lord considered the care of our bodies and the care of the sick around us to be so important that He sent the Seventh-day Adventist Church hundreds of pages of instruction concerning medical missionary work. Through visions He directed that we operate special institutions in which to apply His divinely ordained methods of preventing and treating disease. Every Seventh-day Adventist Christian needs a clear understanding of what these methods are. "Soon there will be no work done in ministerial lines but medical missionary work."—*Ibid.*, p. 533.

In *Counsels to Parents and Teachers*, page 468, we are warned that "the world's need today cannot be met fully by the ministry of God's servants who have been called to preach. . . . The Lord has ordained that with those who preach the word shall be associated His medical missionary workers—Christian physicians and nurses." But a yet more sobering statement is that "the Lord calls for unity, for oneness. . . . I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there."—*Medical Ministry*, p. 241.

In these chaotic days of stress and intemperance, God's people need to give greater attention to His counsel regarding health reform than ever before. If, indeed, "soon there will be no work done in ministerial lines but medical missionary work," then our sharpest attention should be focused on this ministry. As individual Christians and as a church body let us study and apply these wonderful principles that will be "the right hand" of a finished work. □

**N**O APPROACH to soul winning will fit every prospect. Although the only object of the one searching for souls may be to share his faith, what he does may irritate some. Even oral and printed reports may be lifted from their context and cause bitterness. Good deeds may be construed as inspired by evil or ulterior motives. Some have seen conversion as the sole end of all humanitarian actions.

That a few have used questionable evangelistic methods is conceded. This has often led non-Christians to suspect or dislike all missionary efforts. The missionary and evangelist by judicious activity will do what he can to dispel this fear. And as he does so he will follow the example of Jesus. Even Christ's actions were twisted; false witnesses testified against Him, and His enemies insisted on His death.

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#### Diverse Methods

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Missionary efforts have followed diverse methods. Chief among them in the last couple of centuries have been preaching to individuals or to masses working through institutions, such as general and specialized hospitals, orphanages, presses and publishing houses, and schools at all levels, for all economic classes, and directed also to special needs. As standards of living have risen, the church has depended more and more on its institutional witness.

Seventh-day Adventists have also followed this plan. Ella Robinson, in her book *S. N. Haskell* tells how Pastor Haskell was especially impressed in Africa, India, Japan, and China with the missionary contribution of schools.<sup>1</sup> Medical

missionary work, specifically through clinics, sanitariums, and hospitals, has offered Adventists the opportunity to use the "right arm" as "the entering wedge" of the three angels' messages. It is still vital to operate these institutions. Their witness must not stop. But in an age when national professionals feel that foreigners unfairly compete with them it is necessary also to emphasize other methods of medical missionary evangelism.

If people object to the work of missions, why haven't non-Christians provided what Christian missions supply? Several reasons might be given. One is that the critics of missions are either in a marked degree a minority, though very vocal and influential, or they are unorganized. Another reason is that the institutions are usually of the social-service type, such as schools and hospitals, often government operated or regulated. More and more, government is moving to take over this responsibility. A third reason is cost. Only large corporations, wealthy philanthropists, and organized groups—religiously or otherwise motivated—can compete with Christians who are united in providing the service.

A fourth factor—and for some people, the most important—is dedication. There are some very sincere and dedicated non-Christians. But the number of persons free to give unstinted, trained, disinterested help in social services is limited. Even governments are hard pressed to compete here. Jesus Christ's presence in a life *does* make a difference. Sustained, selfish humanitarianism is impossible.

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# THE CHALLENGE

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## The "Captive" Audience

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One cause of hostility has been the "captive" audience. Non-Christians consider proselytism a form of bigotry. This attitude will always exist in the minds of some. But it is intensified when the "captive" audience approach is used. Non-Christians say that to talk to a sick or dying man about salvation is to take unfair advantage of a situation. This is true also of preaching to a group of patients who have come not to hear a sermon but to see a doctor, or lecturing to a crowd of hungry beggars, who will listen only to get food. To use a classroom or an orphanage to teach Christianity to non-Christian children when non-Christian parents or responsible adults object is viewed as unchristian. To yield to this logic would be to abandon the mission or evangelism program.<sup>2</sup> The wise representative of Jesus will continue His work, but will offend as little as possible.

Perhaps a distinction should be made between proselytism and true evangelism. A recent author put it simply:

The proselytizer is the one who grabs his neighbor by the throat saying: "I have the whole truth; accept it or be damned!" The evangelist is one who says: "I have found something wonderful; I have found the Christ; come and see!" These two attitudes are as different as heaven and hell.<sup>3</sup>

This same author says:

Proselytism is an arrogant and often unscrupulous attempt to win converts to one's own particular brand of religion. . . . The true evangelist forswears all pressure, all physical or mental bullying.<sup>4</sup>

Another has said: "Evangelism is not



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# OF ISLAM

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Part 4

**E. ROBERT REYNOLDS**

*Former Evangelist and Teacher  
Pakistan; Islamic Historian*

keeping secret the life that Jesus Christ has given me."<sup>5</sup> Still another: "I think evangelism is introducing people to the Evangel (who is Jesus)."<sup>6</sup>

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### **Preaching to the Masses**

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Another cause of offense has been the mass evangelistic technique as developed in the Christian West. Although Christ and the apostles addressed the masses too, the public meeting has been viewed as an imposition of Western culture. What has often bred ill will is that where people lacked recreational opportunities and facilities, the evangelistic meeting gave them something to do, and at the same time made them objects of evangelization. Thus, the ignorant were *gospelized*, and those who felt they knew better than to be deceived by the missionary were often deprived of a way to strike back. At issue, apart from truth and error struggles, was the new method versus the old.

Muslim preachers are themselves nothing new. Islam, as a religion, has largely been spread by its missionaries. But the Muslim peripatetic preacher with his cluster of disciples operated quite differently. He would be here today and possibly tomorrow and then go on to the next stop. He would speak to the crowds, perhaps, but not on any special schedule. On the other hand, the organized itinerant evangelist, alone or with a staff, comes into an area to stay day after day, teaching on a systematic basis those who come to hear him.

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### **Working for the Women of Islam**

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Another method of missions and evangelism among the Muslim populations is one that has been generally neglected by Seventh-day Adventists. A few here and there have tried it with some success, but it is perilous, and results are very slow. I refer to work for the women of Islam.

The Muslim world looks like a man's world. Many, many of the Muslim women live in relative seclusion. There are instances where this isolation is imposed upon them. But in many homes girls are taught from childhood that it is the proper thing, and the seclusion is voluntary. What is being done for these women?

Much has been written by both Muslims and Christians about the position of women in Islam. The Muslim apologetic is often romantic rather than pragmatic. The Christian, on the other hand, viewing the situation as he finds it, is often critical. The Adventist evangelist must be swayed by neither of these views. And though he finds Muslim women, as some have observed, regarded more as mothers, wives, sisters, and daughters than as persons in need of salvation, he must not forget that his commission is to preach the gospel to them also. The Muslim woman may be living in isolation and thus not allowed to worship in the public prayers with men, or they may be allowed in a limited degree to worship in public, or in some countries they may have relative freedom. In any case, Muslim women, the Adventist evangelist will find, exert a strong influence to keep the family faithful to Islam.

Seventh-day Adventists have won friends among Muslim women through their medical and educational work. Adventist women have gone at times to visit Muslim women in the privacy of their homes. Some public meetings have been conducted only for women or provision made for a section for women only (usually necessary in a Muslim country whenever a mixed audience is arranged), but many Muslim women do not consider that they have a soul to save. They think that they are excluded from salvation. This attitude is a result of a social ethic, and no Muslim lady would think of violating it. She is taught the tenets of Islam in the privacy of her home, lives by them throughout her life and expects her family to do likewise.

Until the gospel penetrates the home barrier other exploits will be only temporary. Rome fell to gospel might, including Caesar's household, when this citadel surrendered. The gospel's witness to the world of Muslim women is a necessary requisite of evangelism.

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### **Evangelistic Problems**

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Evangelism in a Muslim country faces many problems. What about public meetings? Is it wise to schedule them? Much depends upon the local situation. Is real freedom of assembly allowed? Religious liberty in Islam often is actually only re-

ligious toleration. Christians may worship unmolested by the state if such worship does not proselytize Muslims.<sup>7</sup> Here the vocal apologists for Islam have some real explaining to do. Freedom to change one's religion—from Islam to Christianity—may even be illegal. Before an Adventist evangelist baptizes a Muslim convert, he should have wide committee counsel.

But the work of conversion is the work of the Spirit of God. Public evangelism among Muslims is a work of witness, not a work of conversion and proselytism. Decisions for truth are personal; they are made in the atmosphere of disinterested love and prayer—often together on the knees. There the Holy Spirit can do the convicting that leads to action for God.

Sermons and sermon titles of Adventist evangelists need adaptation, even in the homelands. Usually oriented to Bible-believing Christians of a bygone generation living in a Western culture, these do not fit Muslim audiences. Traditional evangelistic materials must be altered to meet the East's needs. Merely using what has succeeded elsewhere is not enough.

The condition would be eased if national evangelists broke the mold. But they don't. Few know how. If foreign workers would give them something they would copy, it would help. Filmstrips, pictures, and other audio-visual aids made for one culture, and which cannot be readily adapted, do not serve as well as material especially prepared.

Subject lists, titles, sermons, or aids used in the Western homelands carry the implication that the message is Occidental, and are also difficult for most people to understand. Muslim experience and thought patterns are so different from those of Western-oriented Adventists that the listener is lost almost from the first word. An Occidental as a speaker or author, employing translation without realizing what he is doing, usually appeals to things in his own experience that many translators do not understand. His finest contribution can be to help the national men to speak and write with simple language in the local idiom.

Often there is an alarming paucity of Adventist literature or helps available for the evangelist working in a Muslim country. This situation is a real challenge. Administrations are trying to correct things. Some brethren with vision and

consecration are doing their best with what they have. God will bless them. When God asked Moses what he had in his hand he looked at his shepherd's staff. Moses didn't know then that God would use that rod to cut a path through the sea. God is not restricted to the devices of men—or their methods. He will finish the proclamation of the gospel with consecrated men and women.<sup>8</sup>

The size of the budget may hinder men from using the aids or literature they would like. But God is not limited with what He can do with the simple telling of His Word. "My word . . . shall not return unto me void."<sup>9</sup> Often the Bible Societies have inexpensive Gospels, subsidized and available for ready distribution, which can be purchased from evangelistic budgets. Where we lack adequate topical literature of our own let us use Bible Society materials. God has promised to bless His Word.

The situation is not hopeless. Despite the appeal that Islam makes to many millions, Adventists have a special message from God for them. There are many very sincere and devout Muslims. The name means "one who surrenders to God." God will certainly have His way. □

<sup>1</sup> Ella M. Robinson, S. N. Haskell, *Man of Action*, pp. 105, 109, 118, 119.

<sup>2</sup> For example, in July, 1961, I was invited to attend a conference of educational administrators of private and Christian schools, conducted by the educational secretariat of the government of Pakistan. Introducing this conference, a conciliatory yet a definite statement of intent was presented to the group. The author of this statement is not named, but excerpts from the document that are relevant to this discussion are given here:

"But the problem we are discussing is broader than this. Christian mission schools and colleges have become a vital part of the educational structure of the State."

While recognizing the several beneficial contributions of these institutions, and the sympathy they create toward Christianity, the author of the foregoing statement expresses the conviction of Muslim civil and religious leaders that Muslim students are being reared in virtual ignorance of Islamic values. To correct this his government sought "to institute universal religious instruction for all Muslim students" on a released-time basis. The concluding paragraph of this important document begins with this sentence: "This, from the Muslim viewpoint, undoubtedly does not go far enough."

<sup>3</sup> David H. C. Read, "The Right to Convert," *Christianity Today*, Aug. 27, 1971, p. 11.

<sup>4</sup> *Ibid.*, pp. 10, 11.

<sup>5</sup> Walter Shepherd; quoted in "Evangelism: How to Get Involved," *ibid.*, p. 12.

<sup>6</sup> Bruce Larson, *ibid.*

<sup>7</sup> Adolph L. Wismar, *A Study in Tolerance*, p. 105; T. W. Arnold, *The Preaching of Islam* (fourth edition, Lahore: 1956), pp. 254, 255; 447-459; H. A. R. Gibb, *Whither Islam?* p. 24.

<sup>8</sup> "The Lord will work in this last work in a manner very much out of the common order of things. . . . The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—E. L. G. White, *Testimonies to Ministers*, p. 300.

<sup>9</sup> Isa. 55:11.

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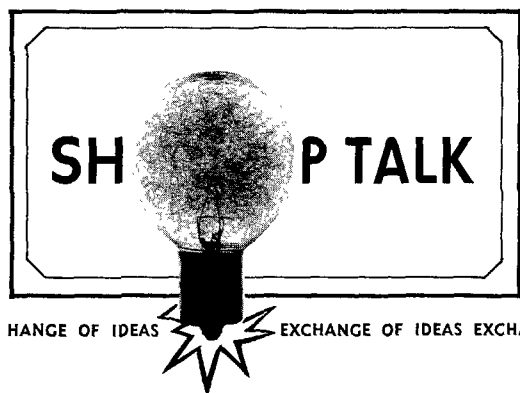
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Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

### **BIBLE STUDIES LAYMEN CAN GIVE**

Pastors are always looking for ways of involving their laymen in giving Bible studies. A new approach is now offered in the book, *Bible Studies You Can Give*, by Jerry J. Johnson. (See "Bridging the Gap in Evangelism," page 38.)

This plan offers a new and streamlined approach so simple and practical that many who have wished to give Bible studies, but feared to try, will take courage. The pages are printed on only one side and in loose-leaf design so that the one giving the study can insert the pages with simple instructions into the proper places of the Bible, to be referred to as the study progresses.

Altogether, there are twenty-seven regular lessons with three additional optional subjects. Several pages of instructional material are also included. This Bible study program can prove very helpful in plans for involving more laymen in MISSION '73. Published by the Southern Publishing Association, these lessons cost only \$2.95. Order through your local Adventist Book Center.

### **TURN ON THE LIGHT**

Few who live in the communities surrounding our churches ever get inside. But thousands pass these places of worship day after day and night after night. The only impression many among these folk may ever receive of our witness is what they see on the outside. If the church has little to attract attention to it, most passers-by may never give it a second glance or even notice or care to whom it belongs. Of course, if it is all run-down and unkempt, it will bear a strong negative witness.

But some churches, like some homes, have that little extra touch of care that evokes more than a passing response and demonstrates a personal and

justifiable pride in upkeep and general appearance. Such a church need not be a large, spacious plant with towering steeple or stained glass windows. It may be a simple frame structure, but if it is well kept, with a yard neatly trimmed and cared for and an attractive sign, it can preach a lovely sermon.

A special feature is to have the building illuminated at night. Light attracts attention and speaks well for the congregation who worships there. By using a time clock such illumination can be accomplished with little effort, and the witness borne in the community will be well worth the small additional expense. Such a witness may even attract some who will come to see what it is like on the inside as they join the congregation in worship.

### **CHECK THAT SEATING CAPACITY**

A reader writes with the suggestion that we remind church building committees to check out the facts with regard to seating capacity before construction of a new church. In a case with which he is acquainted the pew manufacturers had given a figure on seating that turned out to be erroneous. Now the church is built and the audience capacity is considerably less than anticipated. If they had had the facts straight, they could very easily have had the larger dimensions.

### **IF NOT GREEK, AT LEAST ENGLISH!**

A knowledge of Biblical languages can be a real asset to the minister. It is proper and right that at least some of our ministers, especially Bible teachers in our colleges and the Seminary, should be thoroughly acquainted with these languages.

But when will our ministers learn to use English without so many glaring mistakes? When will they provide themselves with a supply of pronouns in the objective case so that they need not be continuously making such conspicuous blunders as these:

"Jesus died for you and I."

"Jesus commands we who are here to obey His Word."

"The light from He Himself shines into our hearts."

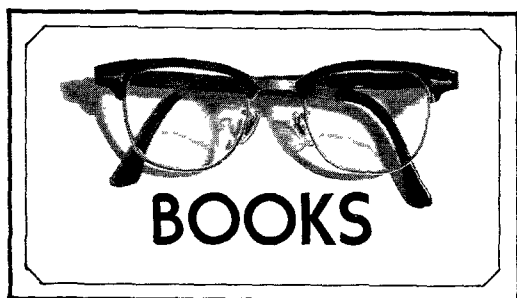
"There was something between he and following Christ."

"What is done now will have to be done for we who remain." (Heard in funeral sermon.)

Such inexcusable misuse of simple English in the pulpit is painfully noticeable to some in the audience. And they are common, very common, all too common, even by college- and Seminary-trained preachers.

If there is no place in the elementary school, academy, college, or Seminary for the minister to learn to use correct English, where can he get this important training?

J. O. Wilson



***The Open Gates of Heaven: A Brief Introduction to Literary Analysis of the Book of Revelation*, Kenneth A. Strand, Braun-Brumfield, Inc., Ann Arbor, Michigan, 1970, 55 pages, \$1.95.**

Dr. Kenneth A. Strand, professor of church history at Andrews University Seminary, has written a small book that should be a valuable aid to students of the Book of Revelation.

In the opening pages Dr. Strand lists the four major approaches used to interpret Revelation. They are: (1) The preterist interpretation, which attributes fulfillment of the book to the past—specifically to the early church period. (2) The futurist interpretation, which claims that the major portion of the book (chapters 4 to 19) is to be fulfilled within a seven-year period preceding Christ's second advent. (3) The continuous-historical interpretation, in which are found two schools of interpretation—the "straight-line" and the "recapitulationist." The author sees the work of Uriah Smith as the most representative of the recapitulationist view of interpretation. (4) The last view mentioned is called the philosophy-of-history method of interpretation. The author points out that this view may actually be considered as a variation of the continuous-historical method. The philosophy-of-history view places importance in the historical setting of the Book of Revelation, its historical fulfillment, and its message for the future. Ellen G. White is cited as a striking example of this view.

The author provides examples of literary analysis by using the philosophy-of-history method. This part of the book, in spite of its brevity, is the most valuable. An interesting and helpful outline of Revelation is provided. The author points out that there are several parallel sections in the book—that certain sections in the first part have their counterparts in the second. After considering various parallel sections a general outline of Revelation is provided. The writer sees the historical section ending with Revelation 14:20 and the eschatological section including 15:1 to 22:5.

Students of the Bible will find *The Open Gates of Heaven* a valuable aid in their study of Revelation. I only wish the author had given more space to his analysis of the Book of Revelation.

NIKOLAUS SATELMAJER

***Ephesians the Mystery of the Church*, William McDonald, Harold Shaw Publishers, Wheaton, Illinois, \$3.50, 144 pages.**

This is one of the finest commentaries on Paul's letter to the Ephesians that I have ever read or studied. The author has been president of Emmaus Bible School in Oak Park, Illinois, and has authored numerous Bible correspondence courses for Moody Bible Institute.

The style is different. Each chapter starts with an introduction consisting of background, subject content, and goal to be reached. Then there is a complete outline of the material to be presented and finally a verse-by-verse commentary. The author uses pyramids for emphasis, i.e.

blessings  
spiritual blessings  
all spiritual blessings  
all spiritual blessings in heavenly places  
all spiritual blessings in heavenly places in Christ

The text is fundamental, the tone is spiritual, and the style is appealing. The volume as a whole is uplifting and would benefit any Bible student.

D. W. HUNTER

***The Jesus Generation*, Billy Graham, Zondervan Publishing House, Grand Rapids, Michigan, \$1.95 paperback; \$4.95 hardbound.**

Are you looking for something right up to date? Here it is, and written by a man whose ministry is always abreast of the times. The opening words in the preface are impressive: "There are all kinds of revolutions going on throughout the world at this moment—political, social, moral, scientific, violent—you name it! This book is about two revolutions—the 'youth revolution' and the 'Jesus revolution.'" Recognizing the spiritual awakening going on among today's youth, Dr. Graham comes to grips with the real issues. Here are a few of the chapter headings: "The Changing Scene," "The Sex Hang-up," "Hanging Loose," "Jesus Christ Superstar," "Getting High," and "The Devil Is Alive and Kicking."

Those who listened to the author's messages preached before scores of thousands in the Texas Stadium recognized that here was a man who was reaching the youth of today, because more than 80 per cent of those in attendance were under 25 years of age. Billy Graham, as he is fondly known by his friends, is recognized by millions as the best-known and best-loved preacher of his generation. To my fellow preachers I would recommend this penetrating analysis of the situation confronting this generation, feeling confident that this will bring new insights and a spiritual challenge. The publishers are also to be commended for a very fine, attractive paperback production.

Adventist pastors as well as evangelists will appreciate this frank but deeply spiritual presentation.

ROY ALLAN ANDERSON



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

### **"Rededication to Commandments" Theme of New York Rabbis**

The president of the New York Board of Rabbis, in his annual Shavuot message, called attention to the corrosion of the American society and urged a "rededication to the Ten Commandments." "What can be more relevant than a reaffirmation of the need for the Ten Commandments in today's life?" asked Rabbi William Berkowitz. The rabbi said, "The liberty that was heralded when the Israelite slaves left Egypt was gotten only when the people stood at Mount Sinai and accepted the Ten Commandments. Our return to the spirit of Sinai would be a giant leap forward in retaining not only the Jewish but the American way of life. Towards that end we must devote ourselves wholeheartedly."

### **Jesus Week at Columbia**

Columbia University, the scene of many recent antiwar demonstrations that included the takeover of buildings, celebrated a Jesus Week with a series of events centering on the question, "Who Is Jesus?" The celebration included a "Jesus Joy Concert" on the steps of Low Library, a "Jesus Week" sign draped across the Columbia Lion as a backdrop for the "Maranathas," a Jesus People rock ensemble from Milford, New Jersey. In song and in testimonies between musical numbers, the rock group, composed of former drug addicts, and their young pastor, the Reverend Paul Moore of the Maranatha Church of the Nazarene, proclaimed the divinity of Christ and urged listeners to "praise the Lord" and be born again. Speakers included Dr. Michael Wyschogrod, a professor at Baruch City College, an Orthodox Jew. In his speech, "Jesus as a Jew Sees Him," Dr. Wyschogrod analyzed the claim that Jesus is God and that Jesus is the Messiah. He said the view that Jesus is God is totally unacceptable to Jews because the idea that a human being can be God "is simply inconceivable within Jewish theological sensitivity." But he said the view that Jesus is the Messiah could "make sense" to a Jew, because Jews at the time of Jesus were expecting the coming of a Messiah, an "anointed one." Dr. Wyschogrod said Jews at the time of Jesus did not accept Jesus as the

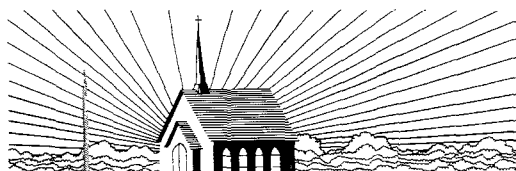
Messiah because "their concept of a Messiah" was not of a divine being. They were looking for a political leader "who would rally the people, drive out foreign forces, and re-establish the Jewish commonwealth." Dr. Wyschogrod commented on the dilemma of modern-day Jews who may be stirred by the "vision of the gospel" and find themselves "believing Jesus was the Messiah." He told the audience, which included Jewish students wearing skullcaps, that he believed Jews today who thought Jesus was the Messiah "could remain Jews in good standing"—so long as they continued to observe the laws of the Torah. He stressed that for Jews, even if they saw Jesus as the Messiah, the Mosaic law (Torah) remains binding, "contrary to the common Christian opinion that the coming of Jesus superseded the law."

### **Sculptures of Ten Commandments Placed in International Synagogue**

Sculptural interpretations of the Ten Commandments have been placed in the International Synagogue at Kennedy International Airport in New York. The sculptures, which were done by Chaim Gross, were presented to the synagogue by Mr. and Mrs. Joseph Meyerhoff, of Baltimore, Maryland.

### **Report Armstrong Silenced Son to Give Him Time to "Repent"**

Herbert W. Armstrong, head of the fundamentalist Worldwide Church of God, reportedly has silenced his radio-preacher son, Garner Ted, to give the younger man a chance to "repent." Reports of conflict in the top echelon of the sect, whose radio program *The World Tomorrow* is heard on three hundred stations, have circulated for months. The elder Armstrong, who is 80, issued a six-page statement here on his return from a world trip to "dispel conjecture." He claimed the matter between him and his son is "internal," involving no "personal conflict or doctrinal dispute." But he added that the son, Garner Ted, 42, was released from responsibilities last August because of "personal, emotional problems" that led to "conduct inconsistent with the high standard of the church for a minister." The younger man, who has been the main speaker on the radio program for ten years, was given a leave of absence to have time for "repentance" and problem solving. Garner Ted Armstrong had been executive vice-president of the denomination, vice-chancellor of the colleges, and managing editor of the *Plain Truth* magazine. There are conflicting reports on the nature of the son's "problems." Sources cited by the *Washington Post* said he was tired of the fundamentalism of his father's organization. *Christianity Today* reported a rumor that he opposed the "lavish spending" of the elder Armstrong. The sect reportedly has an annual budget of \$40 million. According to the father's version, the son asked forgiveness in the fall of 1971 and was received back. But to the elder

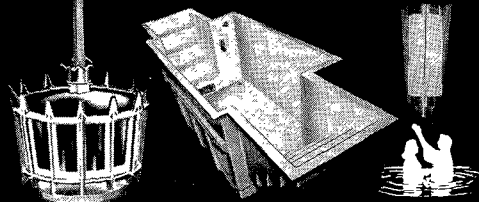


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Armstrong's "dismay" the "process of repentance was not complete." Another leave of absence followed. While the date of the temporary reconciliation was not given, the father quoted from an exchange of letters in October. In one text attributed to the son, he confesses being "afflicted of the devil" and having acted "like a mindless criminal, like an enraged beast, like someone bent on destruction, and on hurting and tearing down." Herbert W. Armstrong said that he and the members of the Worldwide Church of God are praying for the "complete, permanent repentance" of his son. He also said that it will take a "considerable period of time" for Garner Ted to "regain his spiritual strength and stability." The Armstrong group is widely known for its emphasis on "true" believers being taken to safety at Petra when the world undergoes great "tribulation," perhaps in 1972. Stress on a precise date for that "tribulation" is now played down. The elder Armstrong also seems to be focusing less on his prophetic role than was once the case. At one time, at least some sectors of the movement considered him a prophet on a par with Paul.

### Church or Prison? Convicted Woman Opts for Ten Years of Sundays in Pew

Given the choice between jail and church for the next ten years, a self-confessed murderess—whose crime involved "tremendous extenuating circumstances"—chose church. Circuit Judge Claude R.

Edwards, who admitted that he misses religious services now and then, told Eartha Lee Griffith, 28, that she could go to prison for ten years or "spend every Sunday through 1982 in a pew." Miss Griffith had pleaded guilty to the second-degree murder of her boy friend, Eddie Lee Lampkin, in an Orlando home they shared. "There were tremendous extenuating circumstances in her case," said Judge Edwards, noting that Mr. Lampkin had beaten her almost to death and threatened her with a weapon. "I'm not very softhearted toward criminals in general," he added, "but this was entirely different." Judge Edwards, who is a member of the First Methodist church in Orlando, consulted with Miss Griffith's minister, the Rev. C. E. Clark, and made two conditions for probation: that she go to church at least once a week and that she complete her high school education. The judge has used church attendance as a parole condition before, but only after the person agreed. The longest attendance he had previously specified was five years.

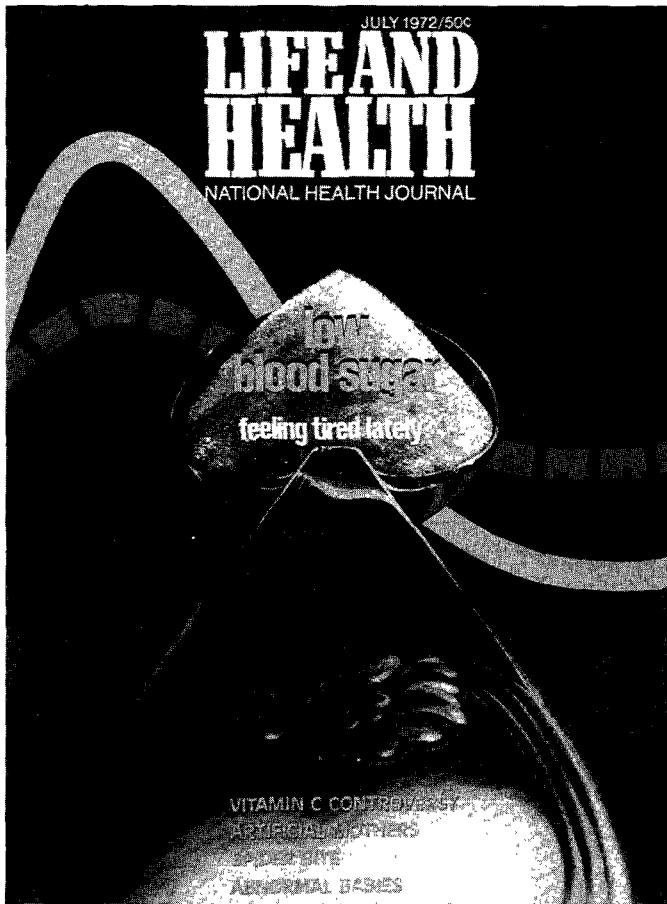
### Divorce Rate Involving Clergy Cited to Ministers' Wives

The divorce rate of clergymen in the United States is increasing—with unfaithfulness frequently cited as a cause—a marriage counselor told Southern Baptist ministers' wives at a luncheon in Philadelphia. Donald Moore, of Wake Forest, North Carolina, told the gathering, held in conjunction with the annual Southern Baptist convention, that the over-all U.S. divorce rate is now 41 per cent of all marriages and that ministers and their wives are included. Unfaithfulness, which he said "includes emotional unfaithfulness, as well as actual physical unfaithfulness," is frequently mentioned as a source of marital difficulty among pastors. The marriage counselor added that a decline in understanding between married partners and a loss of determination to stay married are also factors, as well as mismanagement of money, problems with in-laws, sex, the discipline of children, laziness, recreation, and religion. However, Mr. Moore asserted, "these are just symptoms of real problems. Down at the grassroots the things that really cause the difficulty are emotional immaturity or unwholesome experiences with parents."

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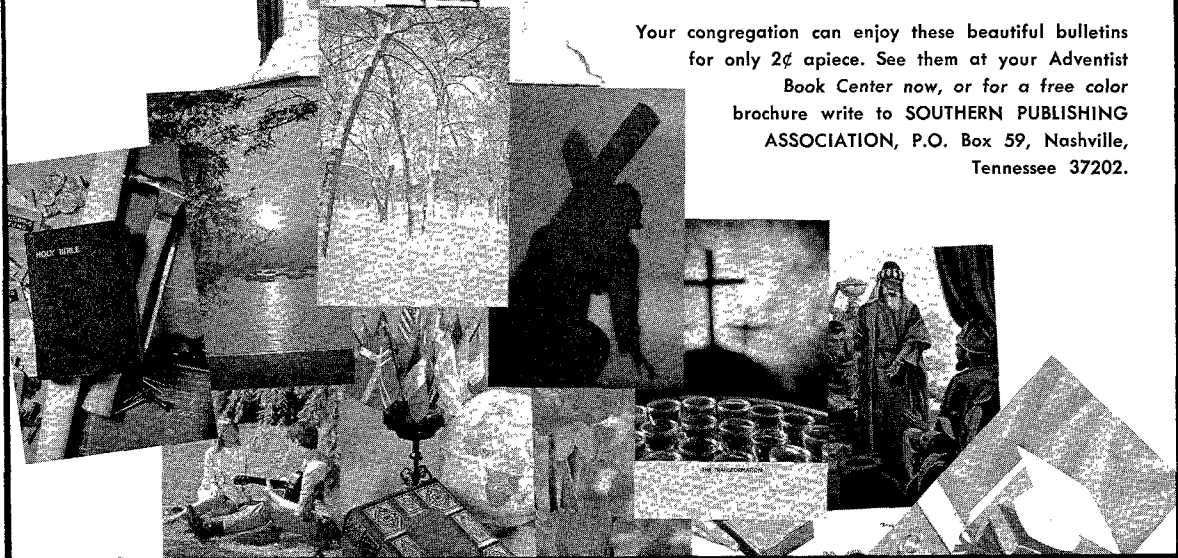
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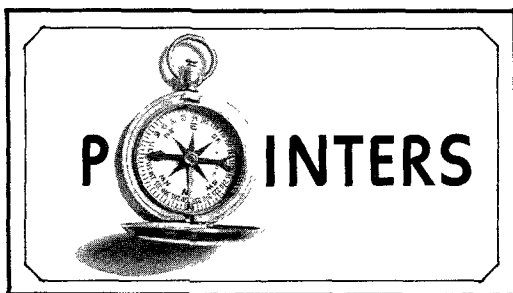
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**STRANGE FIRE** LUTHER declared, "Next to theology, I give the first and highest honor to music." Ellen White claims that "singing, as a part of religious service, is as much an act of worship as is prayer."—*Patriarchs and Prophets*, p. 594. The Wesleyan revival in England cannot be separated from a revival of religious music. The power and importance of music on a man's soul can never be underestimated.

It is strange indeed to conceive that the jukebox and jazz hucksters would ever get a hearing in the Seventh-day Adventist Church. I have had two experiences recently that cause me great concern. One was in a youth division of a particular church where a song was taken from a theologically and spiritually bankrupt Broadway religious musical. This particular song did not contain a single word of inspiration but was a man-made version of the crowd heckling Jesus as He hung on the cross. The music accompanying the words was certainly produced for the moment and for the pleasure of men and was not a reflection of God in any sense of the word. The low, lewd, common theme must have shattered the angels' eardrums in that particular church, causing them to flee. To put it plainly, it was a pointless musical commotion and had no relationship with God, heaven, or anything else spiritual. It was just another incredible invention of Satan.

Another instance was the performance of a church musical group prior to my sermon. The electronic equipment was exceeded in size only by the noise emitted. The contortions and screaming of the singers had not the remotest connection with harmony, appeal, or persuasion of the soul toward heaven. The minds of the listeners could not possibly comprehend the wonders of God. There was not the slightest flash of light shining through this rock 'n' roll religious performance. As I stood in the side room with other ministers waiting to enter the pulpit, I seriously debated the registering of my protest against this insult to God by walking out of the church. Somehow my conscience still tortures me for not following that impulse.

I am not a Bach enthusiast and for certain I am not a rock enthusiast, either in or out of the church. Neither do I profess to be a musician, but I do claim to be a follower of Jesus Christ. There is something in my deepest soul that abhors the jolting beat, the wailing voices, and the meaningless words. True, it

may cause the foot to tap and the body to tingle, but is this the criterion for good religious music?

I appeal to my fellow ministers to take time to study carefully the subject of music as found in the Scriptures and the Spirit of Prophecy. There needs to be a real education in this area. We advocate reforms in diet, reforms in amusement, reforms in dress; and even though it may be impossible to get any group of persons to agree on a simple standard for church music, surely there is a desperate need for some kind of reform in the area of music. Pray that our spiritual faculties will not be dulled by constant association with the wrong type of secular music. Take the lead, ministers of God, and let us keep the airways pure in our automobiles and homes.

Ask yourself the question, Can we permit ourselves to fall into Satan's musical traps and still sing Charles Wesley's plea for perfection:

Finish, then, Thy new creation;  
Pure and spotless let us be;  
Let us see Thy great salvation  
Perfectly restored in Thee:  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise.

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