

*The*  
**MINISTRY**

MAY

1970

Salute to  
**FAITH FOR TODAY**  
on its  
**Twentieth Birthday**

See pages 3 and 24

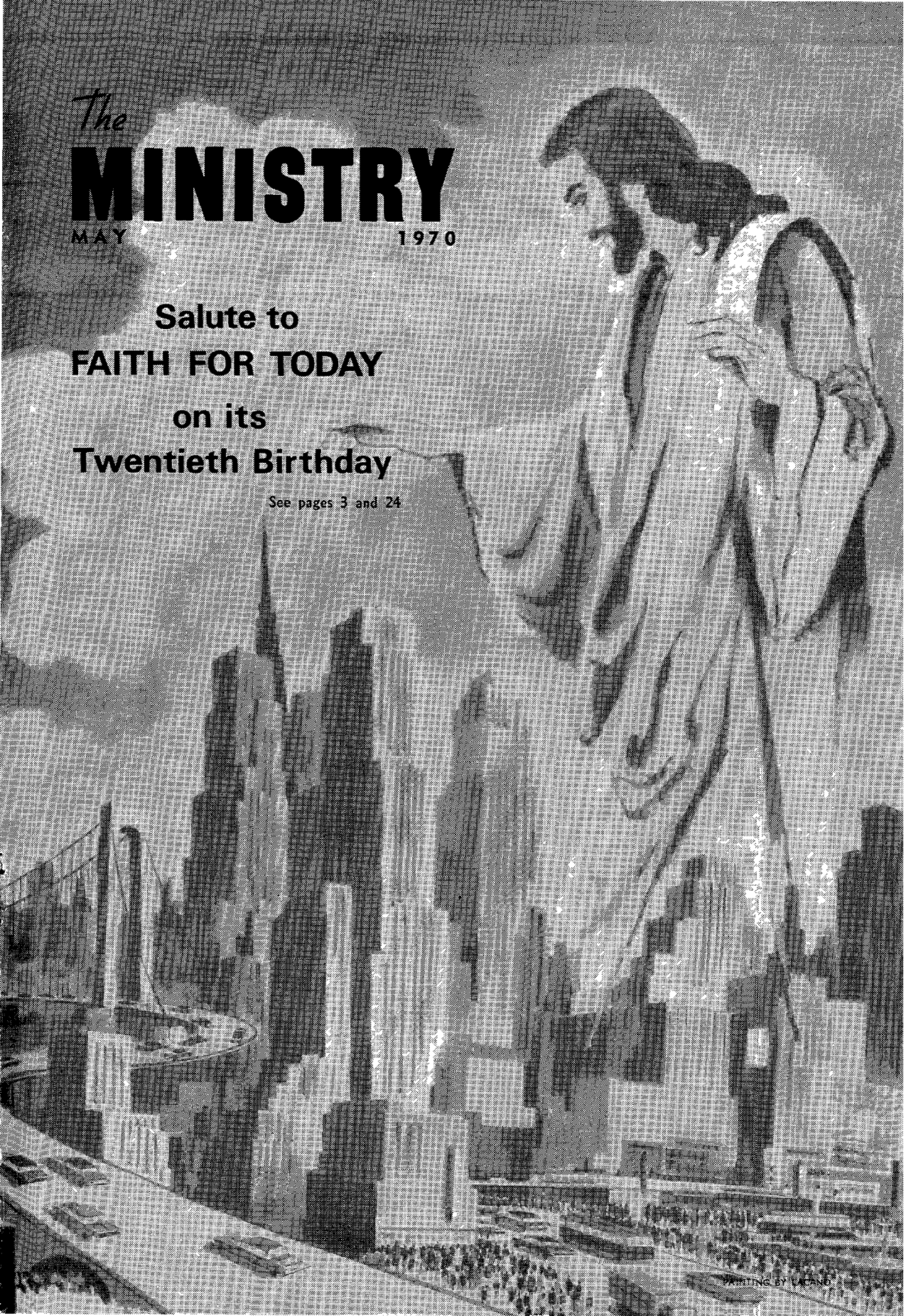


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*Guy Stewart (left), treasurer, and William Lawson, manager of Faith for Today, at the entrance to the offices in Carle Place, Long Island.*

# Two Decades of TV Progress

FAITH FOR TODAY CELEBRATES  
ITS TWENTIETH BIRTHDAY ON  
MAY 21

MAY, 1970

**DONALD W. MCKAY**

*Layman, New York*

PHOTOGRAPHS BY DAVID BURKE

**N**EVER had I been so downright scared as when those lights glared at me for the first time on that eventful night of May 21, 1950, when I looked into the eyes of a camera without benefit of script or experience," Pastor William A. Fagal, director of Faith for Today, confessed to me the other day. He added, "I said Hello to an unseen audience I hoped, but wasn't sure, was out there."

I couldn't blame him. I knew just how he felt because I was one of the amateur performers who volunteered when he

pleaded for actors from his congregation in those early days of TV.

My lines must have gone off satisfactorily during the performance even though the perspiration oozed from my body either from fright or from the heat of the bright lights shining on me. Afterward I was so unnerved from the experience I frantically hunted, and had everyone else search, for my wrist watch. Hours later I found it—above my elbow!

Pastor Fagal's budget was so meager that it did not provide for professional actors and script writers. So he appealed to his church members. "I need actors, musicians, and most of all—your prayers." During the first three months following the initial telecast Pastor Fagal lost forty pounds; his wife, twenty, from the hectic pace and strain of their new way of life. Scripts were written each week to fit certain members of his congregation, then memorized and rehearsed hours each day for a week before the live program went on the air.

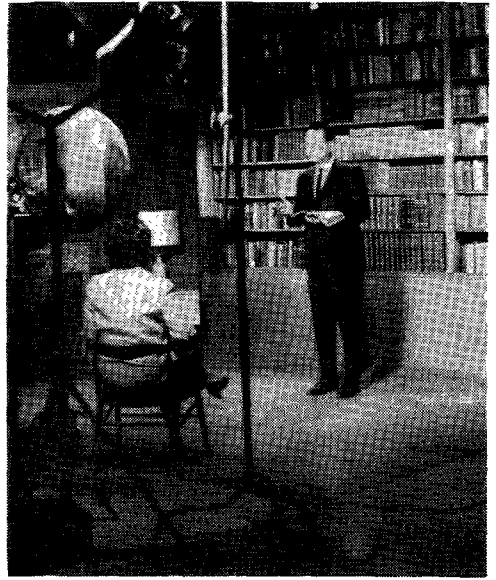
To most of the tyro performers the job was a grueling experience. One woman fainted during rehearsal, only to be the outstanding performer once the show went on the air. Others who had been perfect in practice flubbed their lines and had to be prompted by the script writer hiding behind a stage prop.

Volunteers were needed each week to answer viewers' telephone calls and letters. One housewife volunteered to baby-sit while mothers were in the cast.

Despite mistakes, poor casting, and myriads of problems, Pastor and Mrs. Fagal were heartened when one viewer expressed the sentiment of most of the sixty-six who responded to the first program on that memorable day, "You have shown me how to draw help from the Bible for my problems."

In those uneasy first few months when Faith for Today was a one-station program Pastor Fagal was able to carry on the duties of telecasting, answering mail, and planning for new programs, as well as those of pastor of the large Washington Avenue Seventh-day Adventist church in Brooklyn, New York.

But as the burdens of the television program mounted it soon became evident that he couldn't be church pastor and also handle the TV program. There just weren't enough hours in a day for both. Answering the mounting volume of mail from



*William A. Fagal before the camera during a filming of a TV program for Faith for Today.*



*A scene of dedication. Faith for Today staff seek God's blessing before beginning their duties.*



*Mrs. D. W. McKay, supervisor of the Bible School, shows E. E. Duncan, coordinator of evangelism, a report showing the baptism of the 16,000th student.*

viewers alone was more than a full-time job.

After considerable discussion with the brethren of the General Conference the denomination decided it would underwrite an experimental program to be transmitted from a New York City station for six months, with Pastor Fagal devoting full time to this project.

On December 3, 1950, television history was made when Faith for Today presented the first regularly scheduled television program sponsored by a religious denomination. This telecast originated in New York's American Broadcasting Company's studios.

At the end of the trial period the operating board of the General Conference concluded that television was here to stay. It determined that Faith for Today should continue as a live program with kinescope recordings used to cover distant areas.

"Preaching is the least of a successful minister's duties," declared Pastor Fagal, "and a minister's real value is determined by the extent of practical application of Bible principles seen in the lives of his hearers. Therefore, our TV program was planned around a dramatic problem discussion sketch, a male quartet to sing favorite hymns, and closing with a short direct into the camera sermon that would summarize the points that had been discussed."

This formula has proved successful, because Faith for Today has come a long way since the birth of that first telecast in a tiny basement studio of the American Broadcasting headquarters in New York. Today the programs are seen on 285 stations in North America and ten overseas countries—Australia, Bermuda, Guam, Korea, Liberia, Nigeria, the Philippines, Puerto Rico, Trinidad, and the Virgin Islands.

One reason for the popularity of the program has been the variety of formats used. These include the interview feature, highlighting prominent personalities such as a United States Congressman, an overseas missionary, or an archeologist; the dramatic life situations that simply teach a basic object lesson in modern parable form; the song program that has gospel music interspersed with narration; the travelogue that takes the viewers overseas to the ruins of Tyre and Sidon or to a mission launch in Brazil; and the illustrated

sermon which keynotes a message while graphically illustrating it.

### **TV Focuses Eyes of Millions on Adventists**

As a result of this telecast Seventh-day Adventists stand in the full glare of the TV spotlight. New York's station ABC reaches a potential audience of 9 million. Yes, millions are able to learn of the message of salvation in the comfort of their homes. Rich and poor alike may see and hear the story of what Adventism in action has to offer to a perplexed world.

Political leaders salute Faith for Today's part in presenting Christian ideals in everyday situations. President Richard M. Nixon wrote, "For the past two decades your family-religious telecast has been a vital factor in the progress and growth of our nation . . ."

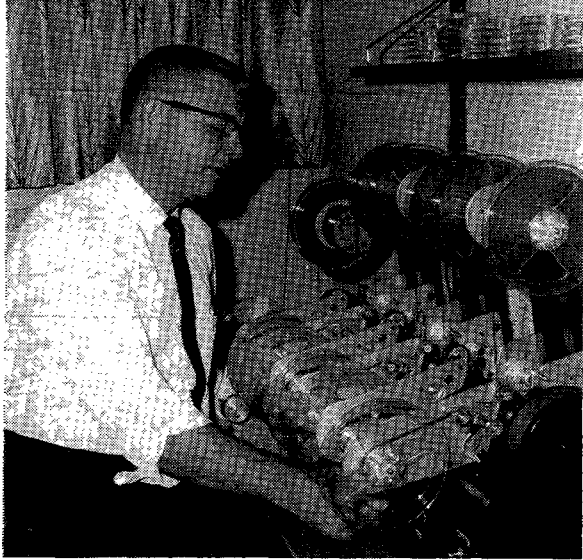
"It gives me great pleasure to extend my best wishes to Faith for Today on the occasion of its twentieth anniversary as the oldest continuous religious television program," said Walter Hickel, Secretary of the Interior.

John W. McCormack, Speaker of the House of Representatives, concluded a lengthy letter of commendation: "During its twenty-year history, Faith for Today has been cited for its commendable contributions to building healthy family life, combatting the tragedy of juvenile delinquency and stimulating a better understanding of American ideals, especially among our youth, who constitute the future of this nation."

From the few letters received following the first telecast, a mail-opening department now processes several thousands of letters that flood its office each day. The free Bible correspondence courses alone have more than 35,000 active students. A dozen competent instructors personally process all test sheets and answers. Perplexing questions pertaining to the Scriptures are referred to a special department of Bible counselors, whose personnel consists of ordained ministers and Bible instructors.

### **What Can You Do as a Pastor?**

As Faith for Today celebrates its twentieth birthday you can render service to this telecast by urging your church members to write letters of congratulation to their local TV station that carries this program. It will strengthen the relationship



*Faith for Today engineer H. Hohensee preparing sound tracts for duplicate copies of films to be shown on the various stations.*

between the station and Faith for Today for a continuance of this telecast.

As an example, Pastor Franklin W. Hudgins, stations relations director for this program, said, "A few months ago in Zanesville, Ohio, station officials discussed plans for dropping Faith for Today. But as they sat around the conference table they recalled having received many telephone calls from viewers who had enjoyed the telecast. Because of this they voted to continue the program."

Another method of promoting the program is by having a birthday cake delivered to your local station with a card, "Congratulations to Faith for Today on its twentieth birthday on TV." You may be sure that those who eat the cake will

relish it (especially if it's homemade) and will always have a good taste for Faith for Today.

Also encourage your members to be certain to view this program and to invite their friends and neighbors to tune in from week to week.

During the past twenty years many have struggled, toiled, and sacrificed to televise the gospel tidings through this program. Sustained by the gifts and prayers of thousands of friends and viewers, the telecast continues its expansion into all the world. At the beginning of this year more than 16,000 had been baptized into the Seventh-day Adventist Church because of this telecast ministry.

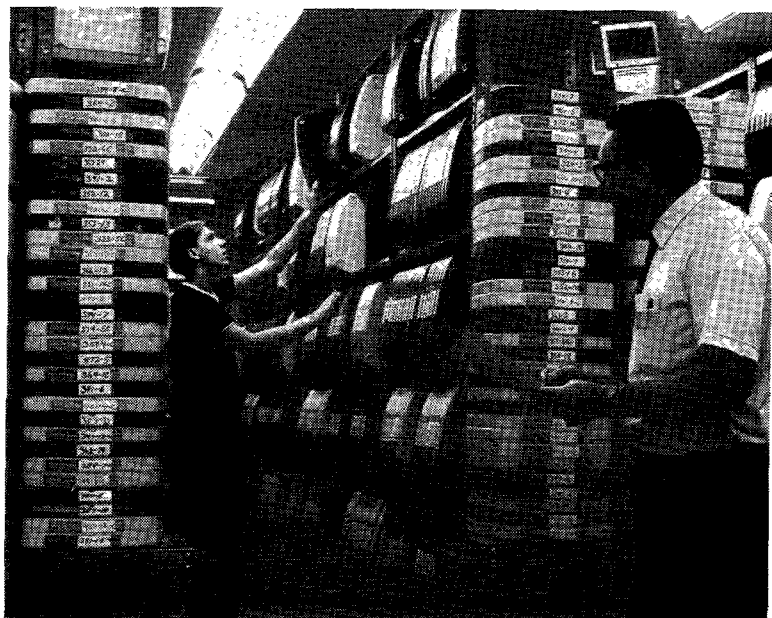
But these results are diminutive when compared with the vast hordes of earth's population who have not yet heard of the gospel commission.

Since its beginning, evangelizing the world has been a great challenge. It means reaching earth's remotest bounds and crossing national boundaries. Through the centuries it has meant arduous treks over rugged jungle and barren wasteland. Preaching the gospel, at best, has always been a hard job.

But television is a twentieth-century communication medium which surmounts these barriers with a simple flick of the dial. What an effective avenue of Christian witness it provides!

The time has come for every follower of the Lord Jesus to enter into a sacred covenant with Him to employ all the available methods to spread the gospel message as earth's history rapidly recedes.

*Members of film department preparing the shipment of 157,500 feet of film to the 285 stations that carry the Faith for Today religious telecast.*



# Binding Off BIBLE Course Interests

C. DALE BRUSETT

*Conference Evangelist, British Columbia, Canada*

**H**OW often we have received the names of Voice of Prophecy or Faith for Today interests with a feeling of reluctance. Too often the initial visit hasn't paid off as much as had been hoped.

When I first started in the ministry I left many a home wondering, after having driven a hundred miles, whether it was worth it. At least, now I could fill out the interest sheet and send it back to my conference president, my conscience clear as a faithful worker.

But I didn't baptize many such interests and I began to wonder why. Then several facts confronted me: (1) I knew the student had studied Biblical Seventh-day Adventist doctrine, including the seventh-day Sabbath. (2) That cold feeling that I was a stranger needed to be melted away. (3) Ties with old established churches are not easily dissolved, especially by strangers.

The simple plan that came to mind has resulted in the harvest of 95 per cent or more Bible correspondent students since then. These interests have now become exciting prospects. Now, when receiving a name, along with a card of introduction, I take right along with me a gift Bible and the first two lessons of the gift-Bible program. At the door I show the introduction card, suggest right away that I haven't time to come in, but

that I know since he has enjoyed the correspondence lessons he will be delighted with the free gift Bible and lessons. I tuck the Bible and lessons into his hands, and tell him I will be back in two weeks to see how he enjoyed the lessons, and to leave him two more.


By leaving the Bible and first two lessons, I now have accomplished all I want to do at this moment. I haven't pressed him with questions that would ruin my chances for leaving the gift Bible. I am quite sure when he has looked the Bible and lessons over for two weeks he will like what he sees. I know he has taken a correspondence course and so has a good background.

At the first visit the Sabbath question isn't important, nor is having audible prayer with him. What is all important is that a Bible and the first two lessons are left and that I smile and quickly leave. He hasn't said No. I haven't said too much and the door is open for me to come again. I have told him I will be back in two weeks. On the second visit I may merely exchange the lessons at the door, warm up to him a little more, and then I am on my way.

Usually by the third visit he has persuaded me to come in. We are becoming friends. Soon opportunity opens up for prayer. He no longer runs to others for help with his questions but is turning to me, for he is learning to trust me personally and Biblically. Now when the Sabbath question comes up there are no barriers, only warmth and trust. Together we turn

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the pages of Scripture as I show him the example and loving commands of the Saviour. Now the decision for baptism comes easily. It's hard for a Christian to say No to Jesus, especially when a friend is gently urging him to decide.

The busy pastor who does not have time to make these interest calls or follow them up can easily present this simple plan to willing, tactful laymen with the same results. The all-important thing is making that first visit count by opening the way for further contacts.

# Who Killed the Soul of JAMES G. THRESHER?

HERBERT FORD

*Public Relations Director, Voice of Prophecy*

**W**HO killed the soul of James G. Thresher? It wasn't you, was it? God forbid that it was you. But I don't know . . .

Were you the pastor of the district that thirty-six-year-old Jim Thresher lived in? Sure it could not have been you!

Soul-wise, Jim Thresher is dead—dead as though his body were rotting in the grave.

You see, Jim was invited to take the Bible correspondence course by a Seventh-day Adventist he met in a bus station one day.

What's to be lost if it's free? Jim thought. So he sent the enrollment card in. Then the lessons began to come, and they were thrilling. "Never knew there was so much truth in the Bible," Jim confessed.

Then came the lesson asking for a decision to keep the Sabbath, and one asking if he would like to be baptized into the Seventh-day Adventist faith. "Yes, yes," Jim checked on the lessons. "I believe it all."

A request went out to the pastor of the district where Jim lived. "Go see the man; he is ready for baptism," the notice said.

But right then the pastor was very busy—a church building program, several weddings, and an inordinate amount of squabbling going on among his church members. Really, he was too busy to go running six miles out into the country where Jim Thresher lived.

So the pastor put it off—one day, one week, one month . . .

Three months after he wrote asking for a representative to come to see him, Jim Thresher wrote to the Voice of Prophecy. "Where is your representative?" he wanted to know.

A plea went to the conference office to get someone over to Jim Thresher's home. A month later he wrote again—still no representative. Another letter to the conference. Then, five months after his first request, Thresher wrote again to the radio broadcast.

"Don't send anyone," he said. "You are obviously not interested in me. I think I've found another way to the good life. Don't have anyone call on me in the future."

Who killed Jim Thresher's soul? It wasn't you, was it?

God forbid that it might have been you!



*"I typed your Sodom and Gomorrah sermon for today, Reverend. Are you sure it doesn't need editing?"*





## EDITORIAL

# Eyes on Atlantic City

**W**HEN these words are read, final preparations will be under way for the fifty-first quadrennial session of the General Conference to be held in Atlantic City, New Jersey, June 11-20, also the Ministerial Council to precede it. Thousands in their homes are now making preparations to attend. Larger numbers than ever before will be coming from the overseas fields.

Never has such an important conference been called amid more challenging times. The very nature of the times should bring us to a new sense of the vital role the church is yet to play, and a new sense of urgency with which the work must be done.

It is in this context that the Ministerial Association staff has spent many hours of planning and prayer in behalf of the forthcoming Ministerial Council, trusting that the meetings will bring renewed courage and a new sense of urgency and direction.

A glance at the accompanying program outline will help you to envision what is planned. In addition to the morning devotional period to which particular reference was made in the April issue of *THE MINISTRY* (see p. 9), there will be two special series of meetings that we feel will be particularly appropriate in view of the general uncertainties all too freely expressed in many circles today.

The eleven-o'clock series will bear the ring of certainty with reference to some of the great principles of our faith that make us a distinctive people. It will be preaching at its best. You will be pleased to know that this series will be carried on through the meetings of the General Conference session, as well, with no conflicting meetings going on at the time, thus making it possible for all to attend. This will be to all of us a period of reassurance and re-

newed dedication to the established truths that have made us a distinctive people.

At 2:30 p.m. there will be a coming to grips with some of the real problems facing the church today, both within and without. Also suggestions as to how we can best relate ourselves to some of the great issues, issues that indicate clearly that before us lies the great and final period of testing and trial for the church, as well as for the world.

The afternoons will feature a variety of workshops, which it is hoped will give practical suggestions for a more effective and efficient ministry, geared to the 70's. Not indicated on the program, but something that our ladies will rejoice to see, will be a two-hour afternoon workshop program just for them. These will be held from 3:30 to 5:30 p.m. Monday, Tuesday, and Wednesday.

The evening service each day will again feature preaching at its best with messages of inspiration and direction that will be long remembered. Special features of the evening programs will be the "Windows," brief challenges from overseas areas brought to us by some of our division Ministerial Association secretaries.

Fellow workers, we are looking forward with great anticipation to these meetings. We expect to see many of you there. The great imperative, however, is the presence of the Holy Spirit. Let us pray daily for this. The prayers of Elijah that brought fire and rain at Mount Carmel were preceded by months of earnest prayer for revival and reformation. The prayers that brought the Holy Spirit at Pentecost were preceded by much prayer on the part of the disciples. The prayers that we trust will bring power at the time of the Ministerial Council and General Conference

GENERAL CONFERENCE MINISTERIAL CONVENTION AND REVIVAL

Atlantic City, New Jersey

June 7 - 11, 1970

	<u>MONDAY</u>	<u>TUESDAY</u>	<u>WEDNESDAY</u>	<u>THURSDAY</u>
	Ch of Day -- Fearing	Ch of Day -- Cleveland	Ch of Day -- Spangler	Ch of Day -- Vandeman
7:55-8:45	Preparation for Revival Series "Spirit-filled Life" Sp - R. A. Anderson Ch - N. R. Dower E. E. Cleveland	"Spirit-filled Home" Sp - M. C. Torkeisen Ch - N. R. Dower E. E. Cleveland	"Spirit-filled Church" Sp - C. E. Moseley Ch - N. R. Dower E. E. Cleveland	"Newly Edged with Power" Sp - D. R. Watts Ch - N. R. Dower E. E. Cleveland
8:45-10:30	<u>OPEN FOR DISCUSSION GROUPS, TESTIMONIES, PRAYERS</u>			
11:00-12:15	Certainties of Our Faith "Inspiration" Sp - E. Heppenstall	"Authority" Sp - Raoul Dederen	"Sanctuary and Judgment" Sp - G. H. Hyde	"The Remnant Church" Sp - W. W. Fordham
2:30-3:25	Briefings on Problems and Trends "Current Problems Facing the Church" Sp - N. C. Wilson	"Standards" Sp - R. R. Bietz	"Sabbath, Ecumenism, Spiritism and the Charismatic Movement" Sp - R. R. Hegstad	2:30 - 4:00 "Into All the World" E. E. Cleveland - 15 min J. R. Spangler - 15 min A. C. Fearing - 15 min
3:30-4:15	Workshop (Ballroom) "How to Lead a Soul to Christ" Joel Tompkins Carlos Aeschlimann "Soul Sensitivity" Arturo Schmidt Ch - G. E. Vandeman	"Sabbath Seminar" J. F. Coltheart Ch - C. D. Brooks	"Love in Action" F. Griffith R. C. Williams S. M. Uttley J. Phipps Ch - Enoch Oliveira	Appeal G. E. Vandeman - 30 min
4:30-5:30	Workshops (Simultaneous)	<u>THEME: GAINING DECISIONS FOR CHRIST</u>		
	"Public Calls" J. Phipps E. Cleveland E. Walters Ch - F. Detamore	"Personal Appeals" G. Rainey G. Nelson G. Knowles D. Guild Ch - A. E. Cook	"Counselor-Training Program" D. Jacobson "Aftermeetings" H. Feyerabend Ch - H. G. Crowson	
	<u>THEME: HEALTH EVANGELISM</u>			
	Loma Linda University Public Health Department, General Conference Medical Department and General Conference Ministerial Association. Ch - J. R. Spangler      Ch - J. R. Spangler      Ch - J. R. Spangler			
	<u>THEME: INCREASING PRAYER MEETING ATTENDANCE</u>			
	"Testimony Countdown" D. Delafield A. White P. Gordon Ch - O. Berg	"School of Prayer" L. Davidson "Prayer Groups" G. Coon Ch - O. Berg	"Study Series" "Sanctuary" - Bob Correia "Last Day Events" - Gordon Collier "Great Controversy" - Glenn Sharman Ch - O. Berg	
	<u>THEME: PREPARATION AND FOLLOW-UP FOR EVANG. MEETINGS</u>			
	"Preparation of Field" W. May Perry Pedersen C. Bradford K. Mittleider R. Dale V. Edwards Ch - A. Fearing	"Preparation of Church" Don Jacobsen Harold Cleveland Harold Metcalf Milton Lee Glenn Sharman C. D. Henri Ch - A. Fearing	"Follow-up" Everett Cumbo Don Reynolds J. C. Palmer Roger Holley B. Hassenpflug Ch - A. Fearing	
7:15-9:00	Window: M. E. Div. Window: So. Asia Div. "Keynote" Sp - N. R. Dower All Min. Sec.	Window: Far East Div. Window: Great Britain An Evening With Our President Sp - R. H. Pierson Div. Min. Sec.	Window: Latin America Window: So. Europe "Preaching" Sp - T. Carcich Union Min. Sec.	Window: "Nearness of the End" Sp - Eric Ward Local Min. Sec.

session must be preceded by much prayer, today and every day until the meetings begin. We ask you to unite your prayers, and those of your congregations, with ours, that the promised blessings will be realized.

"O Breath of Life, come sweeping through us,  
Revive Thy church with life and pow'r;  
O Breath of Life come, cleanse, renew us,  
And fit Thy church to meet this hour.

O Wind of God, come bend us, break us,  
Till humbly we confess our need;  
Then in Thy tenderness remake us,  
Revive, restore, for this we plead.

O Breath of Love, come breathe within us,  
Renewing thought and will and heart;  
Come, Love of Christ, afresh to win us,  
Revive Thy church in every part."

—SELECTED  
O. M. B.

# With UNITY to Pentecost

**THEODORE K. STRUNTZ**

*Publishing Department, Michigan Conference*

**F**ACING death, one talks about the things that are nearest to his heart, the things that really matter. Consider Jesus and the last moments He spent with His disciples before Gethsemane. What was His great concern? "Little children," He said, "a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 33-35).

These words were spoken primarily to His disciples, not to the world. There was to be a special love among the brethren for one another. Following the experience in the upper room Jesus led the way toward Gethsemane. All the way He continued to talk with them about the things that mattered most (John 14-16). Then His words were sealed with His final prayer, the last prayer offered in company with His disciples before His death. The burden was still the same—the need for love and unity among the brethren. Hear Him say it again and again. The theme throbs through the whole petition. Nothing else could be of greater importance to those who were to carry on the work for which He was to lay down His life than that they be one—one in spirit, in fellowship, in love.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one . . . ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (chap 17: 21-23).

## Unity Desperately Needed

This unity of which Christ spoke and for which He prayed is desperately needed in the Seventh-day Adventist Church today. Then the world will know that we are born-again last-day Christians. Soon representatives of our church will gather from all parts of the world in Atlantic City, New Jersey, to hear reports and to plan for the furtherance of the work. The spotlight of the world will be upon us. Many scrutinizing reporters will be present. Many of them will be amazed at how successfully Seventh-day Adventists are able to carry on such a worldwide program. But of far greater importance than all statistics will be the witness the church can bear to its unity and love for one another. What is most necessary is that the unity Christ desired for the church be seen and felt among us.

But there are some dark shadows hovering over the church. I am thinking particularly of the North American Division. This field has suffered under some adverse experiences. It has not yet attained the ideal for which the Lord prayed.

In Matthew 24:7 we read: "For nation shall rise against nation, and kingdom against kingdom . . ."

I was born and raised in a European country where these words met almost daily fulfillment. Out of it grew a hatred that often ended in the shedding of much innocent blood. And after many years of suffering and great loss the strife and bitterness persist. Unfortunately, too often this same spirit infected the hearts of our own church members. Thus alienation appeared within what was supposed to be a united universal congregation. This came because the oneness in Christ was subordinated to national and personal considerations.

God's remnant church should have no barriers, no nationalism, no racism, or any such thing—especially in these last days when the need for unity is so great so that we might receive the promised power for the finishing of the work.

### Seek Only God's Honor

In the days of the apostles it was when unity prevailed that there was also a great working of the Holy Spirit. Even greater things are in store for us when we, as members of the remnant church, enter into the same experience, seeking only the honor of God and the advancement of His kingdom.

God's children come from every kindred, tongue, and people. But under the miracle-working power of the gospel through the love of Christ and the pleading of the Spirit every wall of partition is broken down.

The United States is often referred to as the melting pot of nations. This is true in a limited sense. But unfortunately, what we know in Europe as national pride has not always been extinguished in the hearts of men when they reach American shores. There is no question but that there are many problems with which minority groups must contend. I know what it means to be laughed at, scoffed at, and ridiculed. Often I was stung with the words, "Nazi, go home," only because I was of German nationality and struggling with a new language. I can sympathize with the black man in this country, for I often endured much of what he experiences. But we are Christ's, and as His we can suffer. We know that someday the Lord will turn the captivity. I often accepted lower wages

and harder work. Sometimes this meant walking instead of riding, or the denial of some pleasure. But in my desire to witness faithfully for Christ I worked longer and harder. This ultimately won for me the respect of others and the Lord turned the captivity for me.

### Living Like Christ

As Seventh-day Adventist Christians, looking for the coming of the Lord, we must all work and live as Christ worked and lived, preferring one another, showing kindness and diligence in honest service, walking the second mile if need be. Christ will give sufficient grace as He has promised and there will be peace in the heart and love, even for our enemies.

It has been my pleasure and privilege in the eighteen years that I have now lived in the United States to associate or work with men and women of many different races—black, yellow, red, and white—and I have been reminded again and again that God loves us all and has made provision for the salvation of all who will accept Him.

Before God every man is equal. All are the work of His creation and the object of His love. But as Jesus lived and died without retaliation or rebellion, without responding to the indignities thrust upon Him, so we are to live in these last days. Only those who possess the Spirit of Christ can belong to Him.

We who have come to the threshold of eternity cannot afford the perilous developments that are bringing the painful divisions and polarizations that are increasingly evident in the world. Beloved, we need unity. Regardless of our background, whether we be educated or uneducated, rich or poor, French, German, Polish, Russian, black, white, red, yellow, or brown, we are all to be one in Christ Jesus, brothers and sisters of the church of God.

### Genuine Brotherly Love Necessary

In these awesome days our dignified, even-tempered, love-filled Christian lives are to make an impact on a world steeped in selfishness and sin and nearing the judgment day. An unparalleled display of genuine brotherly love and true unity among Seventh-day Adventists will be to the world the greatest witness that we are Christ's and that our cause is His. Such a display

*(Continued on page 19)*

# The World Council of Churches: Seventh-day Adventist Conversations and Their Significance—Part 1

B. B. BEACH

*Educational Secretary, Northern European Division*

“Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs.”—*Evangelism*, p. 562.

## Historical Background

While in Rome in connection with the Vatican Council a WCC staff member and an Adventist representative came to the conclusion that an informal meeting of a small group of Seventh-day Adventists with an equal number of representatives from the World Council of Churches would fulfill a useful purpose—Adventists being insufficiently informed regarding the WCC, and the WCC staff and church leaders being equally in need of additional and more comprehensive knowledge regarding the Seventh-day Adventist Church.

The first meeting was held in 1965, the participants being selected by the two organizers. Thus, the conversations got under way on a completely informal basis and were held under the sole responsibility of the participants. Subsequent meetings have become somewhat more formal, in the sense that the employing bodies of the SDA participants, including the three Adventist divisions involved, have given their approval by facilitating the selection of the SDA representatives. The General Conference of Seventh-day Adventists has been kept informed regarding the meet-

ings, though it has taken no direct, active part in the consultations. The November 24-26, 1969, consultation was the fifth in the series.

## Purpose of Conversations

The original purpose in meeting together was quite simple, straightforward and unpretentious: acquaint each side with the structure, functioning, and thinking of the other side. This frank exchange of views was to be accompanied by a sincere endeavor to remove misconceptions and improve understanding. Because of the incontestable usefulness of the first meeting, it was felt by all participants that the conversations should be continued on a regular basis. As a result, subsequent consultations have been more in the nature of dialog, by moving from the level of information to the *niveau* of serious theological discussion.

It was made unmistakably clear from the very start that there is no plan or expectation on the part of the Adventists of joining the WCC; nor is the WCC pushing for SDA membership, though, taking a long-range view, it may feel that this would be

desirable. On the other hand, the Adventist partners in the conversations do not set out expecting the ecumenists to become a part of the Advent Movement, though they may feel this would be apropos. It is, of course, appreciated by all engaged in the conversations that there is a fundamental difference in the nature of the two organizations which precludes comparisons. While the SDA Church is a world church with established fundamental beliefs and one polity, the WCC is a great *council* or fellowship of churches representing an immense variety of theological beliefs, traditions, and church polities, with each church preserving its own doctrines, ecclesiology, and that measure of complete independence which it feels called upon to exert. The WCC is not empowered to legislate for its member churches.

In addition to generating increased mutual understanding, the exploration of possible areas of Christian cooperation and concrete, practical Christian service has become another valuable intent of the conversations.

### Style of Meetings

The conversations have been conducted in a rather free, informal, and friendly atmosphere, under the joint chairmanship of the WCC and SDA conveners. Approximately fifteen to twenty participants have taken part each time. WCC participants have included members of the WCC staff (especially from Faith and Order) and representatives of various Christian traditions. The SDA group has included SDA church leaders and educators. There has been a greater turnover of participants on the WCC side. The consultations are held on the basis of equal footing, with each yearly meeting taking place part of the time at the WCC headquarters in Geneva and the rest of the time at the nearby *Séminaire Adventiste* at Collonges, just across the border in France. The core of each consultation centers around the presentation and discussion of papers dealing with the subject matter chosen for the meeting. In addition, time has been given over to general discussion and exchange of views regarding questions and developments of mutual interest or needing clarification.

### Subject Matter of Conversations

The 1965 conversations started with a broad *tour d'horizon* and concentrated

on discussion of the organization, beliefs, and aims of the Seventh-day Adventist Church, and consideration of the organization, basis, and aims of the World Council. The questions of proselytism and religious liberty were briefly touched upon. Subsequent consultations dealt with the following areas: Law and grace, Sabbath versus Sunday, proselytism and religious liberty, prophecy. The November, 1969, conversations pinpointed the 1968 general discussions of prophecy by coming to grips with specific exegesis of Revelation 13, 14; Matthew 24; and 2 Thessalonians 2, passages which Seventh-day Adventists believe have a real relevance to Christianity today.

Without endeavoring to present here a full summary of the subject matter of the conversations, a few general observations can be made. In the discussion on law and grace there was considerable agreement. If there was a difference, it was mostly one of emphasis, the WCC possibly laying greater stress on the superiority of grace and the SDA participants giving more emphasis to the compatibility of law and grace.

In the discussions dealing with Sabbath and Sunday, the incongruity of views, as could be expected, was quite substantial. For the Seventh-day Adventists the seventh-day Sabbath is a weekly memorial of God's creative act as recorded in the Old Testament, and of Christ's redemptive act in the New Testament. The fourth commandment, therefore, has continuing, heterocentric significance for modern man. The WCC participants connected the Sabbath commandment more with Mosaic social legislation than with Creation and felt that the present-day Christian Sunday is tied to the resurrection and eucharistic service, and has only a remote connection with the Sabbath requirement of the Decalogue. In regard to the related question of calendar reform, the discussions revealed that Seventh-day Adventists have no objection to a fixed Easter date in the present Gregorian calendar, but strongly oppose calendar reform of the "blank"-day type, which would disrupt the orderly succession of the weekly cycle by interposing from time to time extra days. This would cause the first (Sunday) or seventh (Sabbath) day of the week to fall on other days. The WCC participants expressed similar opposition to this type of new calendar suggested in some circles.

The agreement in the discussions about religious liberty was very substantial indeed. Increased cooperation in this area is considered by both sides to be desirable. Concerning proselytism, there was a large measure of mutual understanding. Agreement was complete regarding methods, the SDA Church having since 1926 an official policy which in its provisions closely resembles the 1961 WCC document entitled "Christian Witness, Proselytism, and Religious Liberty." Both sides fully agreed that conversions can only come by uncoerced faith, and sharing of Christian conviction is not only a right, but a duty. Conversations did reveal some divergence of views regarding relationships and ecumenical implications of Christian witness. Seventh-day Adventists have a deep conviction that it is their duty to proclaim their distinctive witness to all men, and the church therefore consistently stands aloof from territorial comity arrangements. There was some discussion regarding the proper use of the term *proselytism*. Both sides admitted that the expression is somewhat ambiguous, because the word has received in ecumenical circles a definitely pejorative connotation, implying corrupted witness, which does not harmonize with the common dictionary definition of proselytism.

The Faith and Order Secretariat has prepared an excellent analysis of the discussions regarding "Apocalyptic Prophecy." Suffice it to say here that while exegesis of particular passages does not by any means always lead to disagreement, there are some marked differences in the respective understanding of the prophetic and apocalyptic texts. The conversations indicated that the SDA approach tends to be more "systematic" (looking for inner coherence and parallels between various apocalyptic texts) and the WCC approach more "situational" (looking for the original purpose and situation for which the texts were written). The WCC side greatly underlined the "paranetic" nature of prophecy, while the SDA representatives dealt at greater length upon the "predictive" dimension of the apocalyptic writings.

*(To be continued)*

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There is more power in the open hand than in the clenched fist.

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# *Evangelistic Effort in* **MADRID, SPAIN**

**SALVADOR ISERTE**

*Editor, Spanish Publishing House, Spain*

**D**URING the last quarter of 1969, Evangelist Salim Japas held a gospel crusade in the capital city of Spain. The goal of baptisms was fifty, and during the campaign twenty-two were baptized. We hope that during the first quarter of 1970, in the follow-up work, the other twenty-eight will join the church.

Though the effort has been a success in itself—taking into account that it was held in our two Adventist church buildings in Madrid and that not one of the newspapers would accept an advertisement, even paying 5,000 pesetas for it—the most important result of it has been to help train other workers for more fruitful evangelism. Two young evangelistic workers (and the two local pastors) who assisted Pastor Japas during the effort have returned to their respective fields—Bilbao and Campo de Gibraltar—full of enthusiasm, and they are already holding successful efforts. Practically all the other workers of the field were present during two weeks or more.

There has been a deep appreciation for Brother Japas (Arab by race and Argentine by education) and his method of approaching people, gaining their confidence and regular assistance, their hearts and love.

The unfolding of the eighteen lessons (three days a week in the Alenza church



*Evangelist Salim Japas in action during the meetings in Madrid.*

and three days in the second church of Madrid) has been psychological and gradual, and has appealed to all kinds of persons, especially to Roman Catholics.

A distinguished personality of the Spanish Protestant world, who has come regularly with his family to the meetings, wrote me the following letter:

"The SDA Church has demonstrated through the Japas campaign that it has something to say to the world and to the Christian church. I believe that the law and the gospel must be preached together. The omission of any one of them mutilates the message.—Signed: CONSTANTINO RUIZ-GARRIDO."

The Lord has accomplished real miracles through His servants. One day each week an appeal was made in each church and during the other two nights the *Investigacion Biblica* was held. The lessons present the truth in a very practical, spiritual, and simple way, with great respect for the Roman Catholic Church, which was never mentioned by name.

Some 70,000 pesetas were received in the envelopes distributed for that purpose. Other gifts made the total receipts mount up to one million pesetas, while the expenses of the campaign were about 400,000 pesetas.

The lessons were given freely to everyone after the meetings. A Bible was also presented to those attending at least sixteen times. Some four hundred Bibles were held up at the beginning of each lesson

in Alenza Street as the evangelist began the studies, a very encouraging sight.

Early every Monday morning the workers met for a special meeting. On Wednesdays, at different hours for each church, the persons directly involved in giving Bible studies and visiting met also.

The title for the effort was *Al Encuentro de la Felicidad* ("On the Way to Happiness"). The approach was unique, based on the text "Thou art Peter." This approach, with emphasis on the church of God, opened up a new vision of evangelism in Roman Catholic countries.

We would like to repeat the series with the meetings held in a theater or a cinema. Many people stayed away because of their fears of entering a Protestant church. The word *Protestant* in Spain has a very bad meaning, since Philippe II said, "I would kindle the fire [for the auto-da-fe] to burn my son if he became a Protestant." We were obliged by the government to print the word *Adventist* on all our invitations and in all our publications.

We hope to become better known in Spain through the new monthly *Adelante* (The Spanish Advent Review). We look forward also to holding big meetings in the great cities of Spain, such as Madrid, Barcelona (three million each), Zaragoza, Bilbao, Seville, Valencia, and Salamanca. Please pray for the work here that has now been released from prison to be put in the spotlight, that a people will be prepared for the coming of Jesus.



# TOTAL EVANGELISM

## for the 70's

J. L. SHULER

Bible Lecturer, Lodi, California

**R**EGARDLESS of how difficult evangelism becomes, in spite of how few may give themselves fully to it, regardless of how it seems to be overshadowed by institutionalism and departmentalism, it will increase until the world is enlightened with the glory of the righteousness of Christ for the consummation of the gospel.

During the past four years we have witnessed a resurgence of evangelism in the conferences of North America. This is a step in the right direction. Let us pray and work that under God this greater evangelistic thrust will swell into the total evangelism that will bring the finishing of the work, and the return of our Lord.

Make no mistake about this. It is a total evangelism under latter-rain power that will bring the finishing of the work. This total evangelism is long past due. *It must come now, as time is running out.* It will come on the part of everyone whom the Spirit uses to help finish the work. Every minister and layman should, in his sphere, focus on total evangelism in the seventies.

This should, under God, be given triple-A priority by every department, every publishing house, every school, and every minister and layman in his sphere. This certainly calls for some radical adjustments in relation to how it is in some areas today. But nothing short of such total evangelism will suffice for this final hour. How much longer shall we wait before moving forward into it? The attainment of the Advent hope is bound up with total evangelism. Every Adventist should be ready now to act his part.

What future does evangelism have in this space age? The Bible shows that the everlasting gospel of the threefold message

will triumph in a blaze of evangelism. Evangelism will increase more and more until the whole world is lightened with God's message. God has purposed this and it is sure to come.

This greater evangelistic thrust will and must precede the close of probation and the coming of the Lord. It is pictured in Revelation in these words: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. . . . I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:1-4).

This will bring a second Pentecost. Thousands will be converted in a day. The light of truth will penetrate everywhere. Every believer will be enlisted in the work of evangelism. Thousands of laymen will be seen going from home to home, opening the Word of God to everyone who will hear. The ministers will hasten from place to place and by a few sermons lead into baptism those who have received Bible studies from the consecrated laymen. The call of God is for every minister and layman to fall in line now for this total evangelism.

My fellow ministers, what do you expect to be engaged in when Revelation 18:1, 2 is being fulfilled? Will you be hovering over a group of church members? Will you be promoting some good church items that are now keeping you from preaching the truth in season and out of season? In the final movements every minister who is called of God will focus on one item—preaching the third angel's message with power from on high.

We are aware that the gifts of the Spirit include pastors and teachers in addition to evangelists. But a real pastor makes his work evangelistic. Paul assigned Timothy to pastoral work. But along with this he said, "Do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).

Some hold too narrow a concept of what being filled with the Holy Spirit does for the fully-surrendered Christian. They think of it only in terms of being filled with holy joy and having full victory. But it does more than this. Look what happened when the disciples received the early rain. Did they go to the top of some mountain to enjoy happiness? No. They went to the people with the gospel. Ministers and church members engaged in total evangelism. They were all united in the greatest cause under heaven—preaching the gospel, so that people around them could lay hold of salvation.

Jesus stressed that the main objective of receiving the infilling of the Holy Spirit is power for effective witnessing for leading other souls to Him. He said:

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

Under the total evangelism of the early rain God's ministers refused to be diverted from full-time preaching even by the pressing demands of church business (Acts 6:1-4). They found other men to take care of these increasing business items. So it will have to be in the Advent Movement before we will see the total evangelism for the finishing of the work.

We are called to give the last call to the marriage supper of the Lamb. According to Luke 14:21-23 the two items of *haste* and *urgency* characterize this call. "Go out quickly. . . . Compel them to come in."

It is interesting to note how urgency is stressed by the evangelists of the evangelical churches. At the U.S. Congress on Evangelism in Minneapolis, Minnesota, in September of 1969, Dr. Oswald C. J. Hoffman said:

"This is no time to fool around. The time has come to get with the Lord and to go with him. . . .

"The time has come to break out of the strait-jacket we have drawn around ourselves. The time has come to get with Christ, and to go with him—by every means that the modern world provides, by every means to have some, who will in their turn

'live up' their faith in Jesus Christ the Saviour as a witness to this generation."—Quoted in *Decision*, January and February, 1970.

We live in a rapidly changing world. Many items are outmoded, discarded, superseded. But evangelism never will be outmoded. It is of increasing importance and of intensifying need the nearer we come to the end.

The way of life has been completely revolutionized since the threefold message came due in 1844. But the truths of this message become more applicable and relevant as time and the world rush onward. This underscores the increasing need for making the message known, as the only way of deliverance and victory.

This closing hour calls for more and more evangelism. "Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."—*Evangelism*, p. 17. "This message will go forth with increasing importance till the close of time."—*Testimonies*, vol. 9, p. 154.

### Total Evangelism Will Finish the Work

Our day is the time of Romans 9:28. God "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." This text mentions two "shorts" in connection with the finishing of the work. We need short evangelistic campaigns that fit into this short work of the Lord, and into this, "cutting it short," is the revelation and power of the righteousness of Christ.

### Evangelism in the Final Movements

Here is the evangelism that is needed to fit into the tempo of these swift-moving times.

Servants of God . . . will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . Thus the inhabitants of the earth will be brought to take their stand.—*The Great Controversy*, p. 612. (Italics supplied.)

The short-term preaching campaign will be the order of the day in the finishing of the work. And God will give greater results than ever before witnessed.

Notice that this hastening from place to place to preach the message will not be left to two or three or four evangelists in a conference, as per our present trend. It says "by thousands of voices all over the

earth" the warning will be given—in public meetings, some in cottage meetings, some to one person at a time. The truth will be carried to every town and village.

This is the picture of evangelism for the finishing of the work as set forth by the Spirit of Prophecy—thousands of laymen visiting families, presenting Bible studies. The ministers gathering these interested ones into short series of meetings to lead them into God's remnant. The ministers and the church members working together as God's evangelistic team for the final enlightenment of the world.

In the days of the apostles when the church members were scattered abroad by persecution, they "went every where preaching the word" (Acts 8:4). Everyone bore a powerful witness for the truth. There was a total evangelism that produced speedy results. Genuine conversions came quickly.

So it was under the early rain. And so it will be under the latter rain. There will be total evangelism by the ministers and church members. Results will come quickly. The short-term evangelistic campaign will come into its fullness for accomplishing the work of God.

At Pentecost one all-day meeting secured large results. In this time of the latter rain we should be ready to cooperate with the Holy Spirit for quicker results as we hasten on to the glorious climax of evangelism.

### Thousands Converted Quickly

In the closing days thousands will be converted to the truth. "Thousands in the eleventh hour will see and acknowledge the truth. . . . *These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.*"—*Selected Messages*, book 2, p. 16. (Emphasis supplied.)

In one case the church was so surprised by the rapid conversions in a campaign that at first they refused to agree to the converts' being baptized. Surely it is time to get in step with the rapid workings of the Lord.

It has been well said that the secret of success in the work of God is to know along which line God is moving, then move with God along that line. Since God is moving along the line of rapid conversions to the truth, we need to study carefully how to move along this line with God in making the short campaign count for the most in decisions and baptisms.

In subsequent articles certain evangelistic plans will be presented which we believe under God have in them the potential for securing more baptisms of adults in the short reaping campaign. They will show pastors and interns, who have not conducted a campaign, how to hold successful reaping campaigns and how, under certain conditions, decisions to unite with God's remnant may be secured in a few weekend meetings.

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## With Unity to Pentecost

(Continued from page 12)

at Atlantic City and in our local churches will do more than all else to advance the work and prepare the church for the time when thousands will be received into its fellowship in a day.

Fellow believers, of whatever cultural or racial background, let us stop doing or thinking evil of one another. Let us cease our bitter complainings. Let there be no more jockeying for position or influence or power. There should be but one objective before us—to reflect more fully the likeness of our Saviour and to be used more effectively as a humble instrument to help finish the work committed to us. If we occupy our minds with the loveliness of the life of Christ and the glorious prospect of His soon return, our national and racial problems will subside. (See *The Desire of Ages*, pp. 820, 827.)

Our problems cannot be solved with the use of strong words, emotional outbursts, or destructive actions. The words of the Lord are still relevant: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (chap. 22:37-40).

May God through His grace lead us into the experience of unity that will lead to Pentecost. Only with such unity and such power will the work to which we have dedicated our lives be finished.

# Ingredients of an EVANGELISTIC CHURCH

DR. JACK HULES

*Pastor, First Baptist Church, Hammond, Indiana*

**A**S I DRIVE along tonight in my car from Indianapolis, Indiana, to Hammond, I am thinking of the condition of the churches in America and meditating upon the services in which I spoke today. I am more convinced than I have ever been that the great need of America is soul-winning churches. Perhaps nothing could do as much for our sick nation today as for every city, town, and hamlet to have a real old-fashioned, soul-winning church within its boundaries.

I am thinking that soul-winning churches must be made up of soul-winning ingredients. One cannot use pink and white brick in a building and have a red brick building. A housewife cannot use sand, red clay, and mud and make an angel food cake. Neither can our churches leave off soul-winning ingredients and have in the end soul-winning churches. Let us notice the necessary ingredients if one is to have a soul-winning church.

## 1. *A Soul-winning Pastor*

It is utter folly to think that a soul-winning church could exist without a soul-winning pastor. Someone has said that everything rises and falls on leadership. If a church is to be a warm, evangelistic, soul-winning institution, it must be led by a soul-winning pastor. Would God that every pulpit committee in America when seeking a pastor would settle for nothing less than a man who is an active soul winner.

"Is he married?"

"What seminary did he attend?"

"How old is he?"

"How many children does he have?"

"Is he handsome?"

These and many other questions are asked concerning the choosing of a new pastor when a pulpit is vacant. Oh, may God help us to ask, "Is he a soul winner?"

## 2. *Soul-winning Deacons (Elders)*

The second of these ingredients must be soul-winning deacons. . . . Literally hundreds of churches do not have one active soul winner on the board; and yet hope somehow that this kind of an ingredient, added to others of similar weaknesses, will in the end bring a soul-winning church. This, of course, is foolishness.

At the First Baptist church in Hammond, we have sixty fine, consecrated deacons. These men are not chosen because of their financial standing, their social position, or educational background, but rather because of their love for the Word of God and their compassion for lost souls. Let us choose soul-winning deacons.

## 3. *A Soul-winning Staff*

The idea of hiring specialists for a staff is a dangerous one. To be sure, a music director should know music. A secretary should be able to type. The youth director should have a heart for young people. And the custodian should own a broom, but this should not end their responsibilities.

At First Baptist church, we require every staff member to be a soul winner and spend at least four hours a week in personal soul winning. We would not want someone leading our choir in "Send the Light," "Rescue the Perishing," "Where He Leads Me I Will Follow," and other great songs who is not a soul winner. I would not want anyone typing my letters who was not a soul winner. . . .

#### 4. *Soul-winning Members*

According to the Great Commission, we are to teach new converts to go and get others converted. How sad it is that in many churches it is years before a Christian knows how to be a soul winner. And many a Christian, it is sad to say, never learns to be a soul winner. He simply is not taught. . . .

At our new members' reception, when we welcome new members into our church family, we give them a copy of my book, *Let's Go Soul Winning*. This gives them a step-by-step set of instructions as to how to win a soul to Christ. The following Sunday night they are taught how to win souls.

It is not unusual for a person to be winning souls to Christ within the first week or two after he is saved and many of our converts will win a dozen or more in the first month. . . . Let us teach our new Christians how to become soul winners, and have a soul-winning membership.

#### 5. *Soul-winning Worship*

A pastor chosen because of his good looks, a deacon board chosen because of financial position, a staff chosen to be a group of experts and specialists, an untrained membership, and a ritualistic, formal Sunday morning worship service, do not equal a soul-winning church. If we are to have the pie, we must have the ingredients. If we would reach the result, we must use the means.

Perhaps nothing hinders soul winning any more in our churches than our misconception of what worship really is. The Old Testament idea that God lives in the church house and that we come by to see Him every Sunday, making us enter the church as we would enter a morgue, and behave ourselves as at a funeral, is certainly discouraging to New Testament evangelism and personal soul winning. If we plan to have Billy Sunday results, we had better have Billy Sunday services. If we plan to have an evangelistic end, we had better use evangelistic means.

Now it may be that you do not want an evangelistic church. If this be true, then you certainly have a right to use non-evangelistic methods. But for one to say he wants an evangelistic church and use methods foreign to such results is inconsistent. Let us have dignity in our services. Let them be planned decently and in order. Let there be true Bible reverence, but

not the ritualistic order of service we have borrowed from Catholicism which tends to deaden our services, drive away the common man, and lessen soul winning and evangelistic fervor.

#### 6. *A Soul-winning Mission Program*

If we are to build soul-winning churches, we must build them abroad as well as at home. It is not enough to give great sums of money to foreign missions and not see to it that the foreign missionaries are winning souls. . . . We should see to it that the kind of work our missionaries do overseas is typical of the kind of work we are trying to do at home.

For a number of years now we have required each missionary supported by the First Baptist church to fill out a questionnaire annually. He must sign a statement as to his doctrinal soundness, personal separation from the world, and loyalty to the First Baptist Church. He must give a report of his soul-winning and evangelistic efforts. A missionary who is not majoring on soul winning is dropped from our budget. . . .

#### 7. *Soul-winning Music*

Few things in our churches have done as much to steal the spirit of evangelism as has our music. If one would have Billy Sunday results, perhaps he should try Homer Rodeheaver music. If one would want the results of Moody, perhaps he should sing the songs of Sankey. The kind of music that tends to build soul-winning churches is that kind which has been tested and tried in revivals—the kind which the people know and love; the kind which moves the heart and not the head; the kind whose words bring out the deep truths of the Word of God. . . .

#### 8. *A Soul-winning Invitation*

There is an old spiritual that says, "Everybody talk about Heaven, ain't going there." We could paraphrase it and say, "A lot of folks talk about soul winning, ain't doing it." If a church is to be a soul-winning church, there should be a fifty-two week a year consistency in its program of soul winning. Invitations should be given both morning and evening and a burden and compassion should be evident at every invitation. . . .

Let us train soul winners to work with converts. Let us study carefully the invitations of the great revival meetings of the

past. If we would have revival results perennially, let us have evangelistic invitations regularly.

### 9. *An Evangelistic Budget*

Check the budget of the average church and you will be surprised how little money is spent for soul-winning purposes. Oh, yes, we say we believe in soul winning, and at the same time spend our money for other purposes. As we draw up our budgets, let us support schools that train soul winners, missionaries who are soul winners, local mission projects that are after souls, and pay the salaries of staff members who win souls. Include in the budget such soul-winning ministries as bus routes, rescue mission, tracts, etc.

### 10. *A Soul-winning Schedule*

I have reviewed and read many church calendars. After reading them it is not hard to understand why our churches are not soul-winning institutions. Check the average schedule of activities for a typical church. It will include a mixed bowling league, the men's soft ball team, the ladies' aid, the children's party, the youth skating party. See how many times you see anything mentioned concerning a soul-winning activity.

The poorest attended meetings of the average church are the visitation meetings. Ten times as many people will work in the church kitchen as will work in the church field. We pastors certainly find ourselves guilty as we plan our church programs. We preach on soul winning and schedule it right out of the church. We have plenty of time for all of our meetings and plenty of people attend, but so little time for soul winning. Yet we preach on soul winning and say we want a soul-winning church. . . .

### 11. *Soul-winning Organization*

Here is a sore spot and a hindrance to building a great soul-winning church. Laymen who work hard all day and have a limited number of hours to serve the Lord or the church find themselves using these hours in unnecessary committee activity and finding themselves with no hours left to go soul winning.

It does not take a committee of five to put the flowers on the Lord's Supper table every Sunday morning. It does not take a committee of ten to tell the music director what the special should be on Sunday. It

does not take a committee of three to put an ad in the newspaper every Saturday. Why couldn't these same people organize soul-winning committees, rescue mission committees, tract committees, house-to-house committees, visitation committees, et cetera, thereby utilizing what spare time the layman does have in the fulfilling of the Great Commission?

We have trained churches full of specialists who attend every meeting except the soul-winning meeting; do church work, and yet, not the work that Jesus called us to do; and have a form of godliness but know nothing of the power thereof. The average church is so bogged down with so much organization that the people simply do not have time to carry out the Great Commission in their individual lives. Yet, we wonder why we do not have stalwart people; we wonder why the prayer meeting attendance is down; we wonder why the number of baptisms are down. We weep, and oftentimes even pray, over our lack of soul-winning fervor and at the same time organize soul winning out the back door of the church. Brethren, our people simply do not have time to win souls when they are committed to committees that have little or no purpose for existence. . . .

### 12. *Soul-winning Liabilities*

To be sure there are many liabilities that come with a soul-winning church. A soul-winning church may be a little noisier than the average church because it will have a lot of poor people there who are unaccustomed to coming to church. It will take them a while to learn how to behave as they should. Then a soul-winning church will also have more dropouts than a church that is not evangelistic. The more babies you have, the more likely you are to lose one.

The same is true in a home. If a couple wants to have clean walls, no dirty diapers, no baby clothes hanging on the line, no burping on a clean dress, no broken vases, no fingerprints on the mirrors, and no hand prints on the towels, then it is best that they have no children. With children come these liabilities.

But, blessed be God, they are worth every one of them! So are the souls of men worth the price we pay. Let us return to the big thing to which God has called us.

Taken from *The Sword of the Lord*, Oct. 28, 1966. Reprinted by permission.

# TO KNOW GOD

## in the New Testament

ROLAND E. LOASBY

Retired Professor, SDA Theological Seminary

**H**OW can we get to know God? The Scriptures give a clear testimony. We have given a very brief introduction to this thought in our first article dealing with the Old Testament. A very fruitful study to be recommended is the application of Old Testament names used of the Father and applied to Jesus Christ in the New Testament. Each of the names of God with its connotations finds its embodiment in Jesus Christ in the New Testament. He is truly the Word of God. He is able to say: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). And Ellen G. White says, "However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our 'everlasting Father.'" —*The Desire of Ages*, p. 483.

If we wish to get to know God in the New Testament, we must know Jesus Christ.

The apostle John was anxious that the believers should learn to live apart from sin; but should a man sin, he should know he has an Advocate, Jesus Christ, who is in intimate communion with the Father. That is to say, the interruption of fellowship between the Father and His child is remedied through Jesus Christ. Then the apostle tells us how we can be certain that we really do know God the Father. He continues: "In connection with this we know [present tense] that we have known and still know [perfect tense] him, if we are understandingly, sympathetically, living in obedience to his commandments" (1 John 2:1-3).

To explain the above, first, John does not use *oida*, a common word in the New

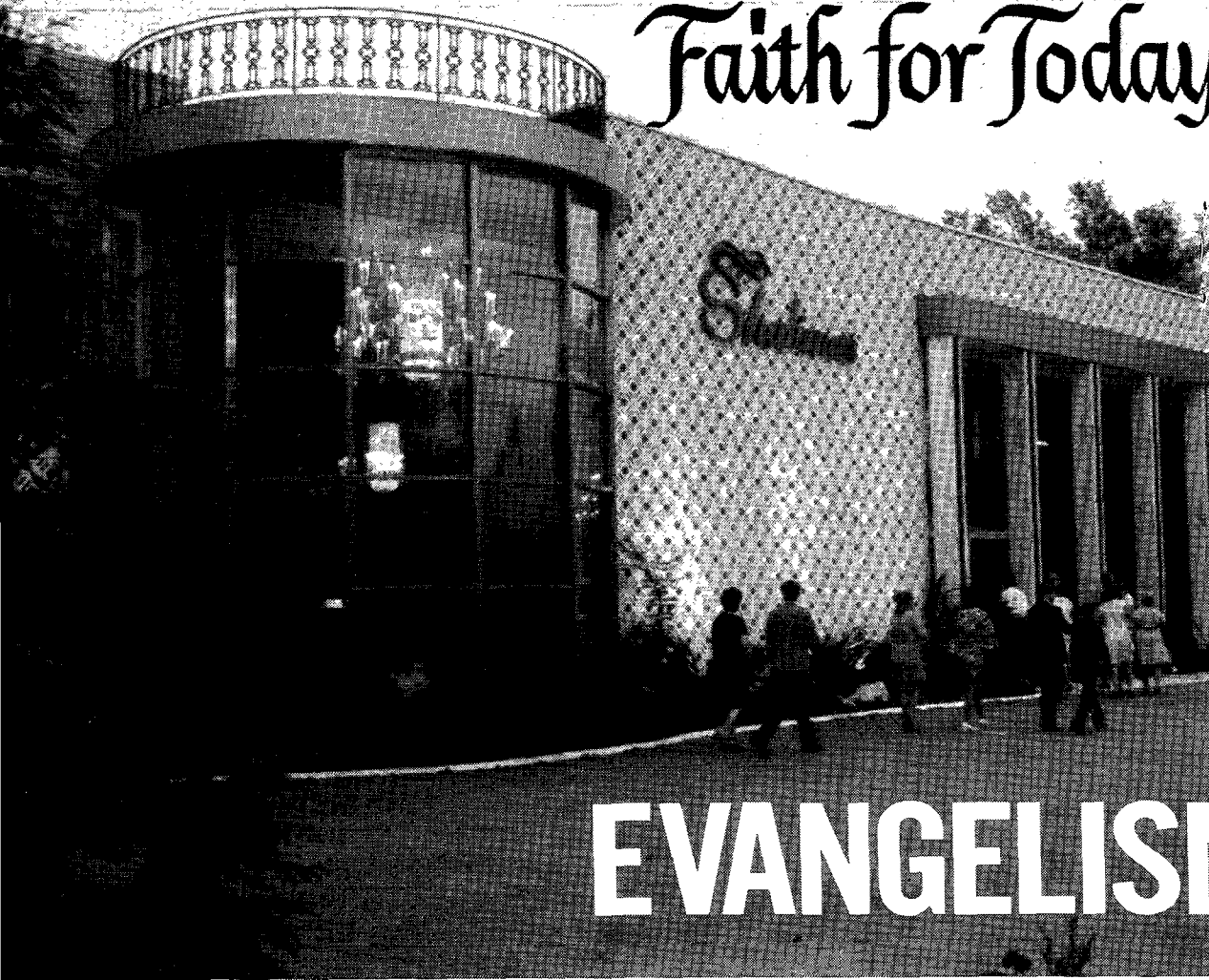
Testament which basically means that an object has simply come within the scope of the knower's perception, a mere intellectual activity. But the apostle uses *ginōskō*, which means "to come to know, to understand completely." In the New Testament it frequently indicates—as in our verse above—a personal relation between the person known and the person knowing. Further, what is known is of importance and value to the knower; so *ginōskō* frequently implies an active, personal relationship between the person known and the knower.

Again, John is telling us that we know from personal experiential knowledge that we know that *we know* God the Father. Here John uses the perfect tense, which denotes an action that is regarded as complete at the time of speaking and that its results are still regarded as existing. So John is saying that ever since the truth, as embodied in the gospel of Jesus Christ, revealed God the Father to us, and also at this present moment, *we know* that *we know* Him.

To illustrate: The Jewish people know Christ (*oida*, "to perceive intellectually," "be aware of"): His name, His parents, where He was born and lived, His trade, how He died. But such knowledge has no saving grace. The Moslems know all that the Jews know of Christ, plus the fact that He was a prophet sent of God, and that He was without sin. Yet this knowledge does not save them. So knowledge as discussed by John is not confined to the intellect as is the case of the Jews and Moslems, but is a knowledge of God and Christ that regulates a man's life and affects all his doings.

(Continued on page 40)

# Faith for Today



## EVANGELISM

**GORDON F. DALRYMPLE**

*Editor, Faith for Today Publications*

**T**HE thrill of twentieth-century soul winning is unsurpassed. Truly to fulfill the gospel commission today constitutes a marvelous opportunity. How good it is to see hearts transformed as men and women come to a full knowledge of the Lord Jesus Christ.

Faith for Today evangelism is to be gauged by far more than the 16,000 baptisms that have taken place as a result of the telecast's impact in the past twenty years. It is more than the measure of evangelistic meetings that have seen more than one hundred persons baptized in one serv-

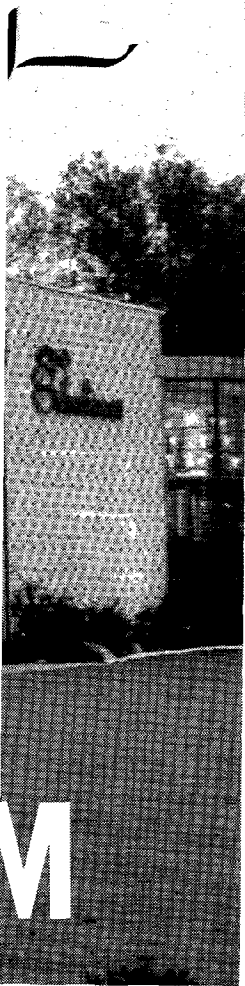
ice. It lies, rather, in reaching individual hearts with the glad news of the coming of Jesus, for the redemptive power of the gospel is individual rather than collective. Christ came to save you, He came to save me, and not simply an unidentifiable mass. Truly there will be a great host saved, but that host will be composed of individual men and women who have discovered Christ as a personal Saviour.

### Results

As a result of the Manchester, New Hampshire, evangelistic series, eight Roman Catholics took their stand for Christ. One of them has led her two sisters to accept the three angels' messages. A sister-in-law is now receiving studies.

Two Roman Catholic priests visited the





*The finest auditorium on Staten Island, the Shalimar, was secured for the series of meetings held by Gordon Dalrymple.*

Manchester, New Hampshire, series. They carefully examined slides, black light, and other visual aids. Before they were finished, they secured the address of the Review and Herald, expressing the thought they would like to have similar materials! There is no evidence they have been or will be converted, but they have heard what the Bible teaches about the Sabbath and what history reveals about the attempt to change the Sabbath from the seventh to the first day of the week.

In San Diego, a city judge attended all the evangelistic meetings conducted by Pastor Fagal, and made his decision for baptism.

In up-State New York the manager of a supermarket employing twelve persons attended Faith for Today meetings and took his stand for Christ. Laymen had studied with him prior to the series; he made his decision while the meetings were in progress. It took several months to dispose of his business and get everything in order, but he has been baptized and rejoices over his stand for Christ.

In Ottawa, Canada, a Roman Catholic nun attended the evangelistic series dealing with the 2300 days and the 1844 period. She commented as she left: "I have always been interested in what Seventh-day Adventists believe about the judgment." No one has heard from her since, but seeds of truth have been planted that may bear fruit later.

Also, in the Ottawa campaign a young man of college age, coming from one of the finest homes in the city, accepted the

*An unusual black-light portrayal of the United States in Bible prophecy helped make this challenging topic understandable.*



Advent message. His parents and others in the family opposed him, but he was baptized into Jesus Christ as a result of taking a Bible course and attending the series.

During the Staten Island series a number of Roman Catholics attended almost every meeting. One of them explained: "I've always been interested in finding out Bible truth. Now I feel I have discovered it."

In Binghamton, New York, two former church members, husband and wife, for many years had been members and then had become embittered. They were rebaptized during the evangelistic series conducted by Pastor E. E. Duncan.

Below is a roll call report of Faith for Today evangelistic meetings, with attendance the opening night and the number baptized in each series.

Series	Opening Night Attendance	Baptisms
Washington, D.C.	2,200	106
Manchester, New Hampshire	375	35
San Diego, California	1,650	127
Los Angeles, California	2,350	115
Swift Current, Sask., Canada	150	17
Halifax, Nova Scotia	490	21
Ottawa, Ontario	250	51
Indianapolis, Indiana	750	53
Albany, New York	350	43
Lynwood, California	1,650	61
Hagerstown, Maryland	320	43
Staten Island, New York	800	46
Springfield, Massachusetts	250	34
Binghamton, New York	250	21

A unique advertising program utilized by Faith for Today staff members has brought excellent turn-outs to every evangelistic series conducted by the telecast to date. This includes an announcement at the end of Faith for Today programs, use of a book offer on the telecasts, and the mailing out of handbills and invitation cards, et cetera.

Other modes of advertising have included bus placards, newspaper displays, and window placards.

### Evangelistic Schedule

A heavy evangelistic schedule is slated for months to come. In the spring Pastor Gordon Dalrymple is scheduled for a major evangelistic thrust in Charleston, West Virginia, where he is to cooperate with Estel Richardson, church pastor; Lyndon DeWitt, Ministerial Association secretary; and Richard Fearing, conference president. A precampaign rally in Charleston brought an outstanding response from church members who pledged more than \$800 for the meetings.



*Examining old Bibles in the contest conducted during the San Diego campaign intrigued those attending.*

Pastor Everett Duncan is scheduled to conduct a spring campaign in Ventura, California.

In summer months Dalrymple will conduct a field school for Andrews University Seminary the last part of July and into the early weeks of August in White Plains, New York. Over-all coordinator for the project will be L. L. Reile, president of the Greater New York Conference. Roy Thurmon will handle campaign details and direct teaching of the field school. Associated with the White Plains church in the evangelistic endeavor are to be surrounding churches of the area. With a strong visiting team and solid conference support, prospects point to a good harvest of souls.

### Planning the Series

Faith for Today evangelistic meetings develop in this way. First of all comes the telecast, sowing seeds of truth and interesting viewers in the everlasting gospel. This is followed by the Bible course. When there has been at least a year, or perhaps even more time, for viewers to become acquainted with the program and the truths it advocates, planning for a decision series begins.

Contact is made with Faith for Today by the conference president or Ministerial

Association secretary. In turn, the requests are brought to the Faith for Today board and formally approved.

Then comes detailed planning. This ranges all the way from a complete advertising program to a precampaign rally in which the help of every church member is solicited for the evangelistic series. Careful attention to details pays dividends when harvesting time comes.

Visiting during the series is constant. The entire team, including the speaker, visits the people in their homes. Former Adventists, Bible school students, telecast viewers—all of these are contacted about giving their hearts to Christ.

Planned for Trenton, New Jersey, in the fall is another major Faith for Today campaign to be conducted by Dalrymple.

In most of the Faith for Today campaigns every household in the community as well as outlying areas receives a handbill. With it is an invitation card that has the appearance of a special engraved invitation, five tickets, and a request card seeking the return of the tickets if the person or the family cannot be present the opening night. Upwards of 1,500 responses from people who could not come the opening evening have been sent to the chairman of the committee on arrangements.

Where the visiting team is large enough, these people have then been contacted after the series has gotten under way. They are invited to come to the meetings later.

Precampaign rallies have been vitally important in the evangelistic program. At these rallies two Faith for Today films are



*Large crowds leave the Los Angeles White Memorial church after Pastor Fagal opened the Faith for Today series there.*

shown, special music, including academy choirs and the national Adventist choir, has been featured, and messages dealing with current events and the fulfillment of Bible prophecy have been presented. Members have been invited to help financially and fill in assistance blanks in which they may check their willingness to help in any way. Almost every member participates in the campaign in some way.

#### Interest Lists

Also distributed to church members have been interest information sheets on which they are to list names and addresses of relatives, friends, and Bible study interests



North America for Faith for Today evangelistic meetings. Indeed, the staff is inadequate to meet the requests that have reached telecast offices.

#### Sharing Ideas

What is being done is a sharing of ideas with the field. Faith for Today's Advertising methods have been picked up by entire conferences. Pastors and evangelists have found them uniquely effective in interesting men and women to attend and later take their stand for Christ.

Frequently a local pastor or conference evangelist will conduct a Faith for Today evangelistic campaign, capitalizing on the

*Some of the Faith for Today staff who conducted the meetings on Staten Island, New York. Left to right: W. L. Goransson, campaign director; R. Nelson, in charge of ushering; W. Hancock, music; G. F. Dalrymple, speaker; Mrs. G. Dorr, Bible instructor; and Frank de Araujo, director of the national Adventist choir. The choir sang the opening night and the first Sabbath afternoon of the telecast series.*

they think should receive a special invitation to the meetings.

Before any Faith for Today series begins, a complete listing of Faith for Today interest names is obtained and sent to the pastors. Also solicited are Voice of Prophecy listings of names, and *Signs of the Times* and *These Times* circulation lists for the area. Where *The Quiet Hour* is aired, its interest names are also secured.

Therefore, no Faith for Today campaign begins without hundreds of interest names in hand. These pay dividends as the staff contacts every home in the territory.

Coordinator of Faith for Today evangelism is Everett Duncan. Working closely with him is Gordon Dalrymple, who has conducted eight field campaigns to date for the telecast.

The number baptized thus far in Faith for Today evangelistic series is more than 750.

Calls have now come from every part of

Faith for Today name. All of this builds up the work in the local field and strengthens the telecast. It constitutes a bond between the field and Faith for Today.

Should you seek further information about Faith for Today decision meetings and advertising, feel free to contact telecast offices. Evangelistic methods and ideas are freely shared.

Jesus, centuries ago, explained that the harvest was great and the laborers few. To have a part today in leading men and women to accept the Lord Jesus Christ as a personal Saviour is a great privilege. Hand in hand with the unfolding of current events, hand in hand with the rapidly and dramatically fulfilling signs of the times, hand in hand with the resurgence of interest in spiritual things, comes a proclamation of the everlasting gospel from the public pulpit. May God bless as every worker unites with his fellows, hand and heart, to complete the giving of the gospel.

# How to Deal With People

(Concluded)

R. R. BIETZ

Vice-President, General Conference

## Third Reason for Success

JESUS achieved success with people because He was thoughtful of their feelings. We read (Heb. 4:15) about Christ that He is "touched with the feeling of our infirmities." And again, "A bruised reed He will not break, and a dimly burning wick He will not quench; He will bring forth justice in truth" (Isa. 42:3, Amplified Bible).<sup>\*</sup> Referring to Christ's method of relating to people, we read in *Steps to Christ*: "He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes."—Page 12.

As leaders we are in a position where we can help or harm, build or destroy, people. We can speak kindly and firmly or with anger and passion. It is not difficult to act out our natural characteristics. There are those who think "flying off the handle" is a sign of maturity and courage; but the adjectives immature and coward would be much more applicable.

Sometimes we hear men say, "I gave it to him straight from the shoulder. He deserved it and he got it." "I gave him both barrels." Maybe he did deserve it. What about your method? What about the spirit? In dealing with people, unloading even one barrel may be questioned. Strength of character is not revealed by pulling the trigger of the gun of emotion but rather from refraining even to take aim. It would be better to tell the truth from the heart rather than from the shoulder. I'm not at all convinced that people are helped much

by this "shoulder to shoulder truth." "Shoulder truth" usually bounces off the shoulder of the other fellow and rolls off his back. Heart truth reaches the heart.

Dr. Wetherill in his book *How to Get Leadership and Influence* says: "From more than 25 years of careful observation I have become convinced that nobody needs to be taught how to scold. Nobody needs to be told how to hurt another person's feelings. It is one of the easiest abilities to acquire." When somebody's behavior falls short of proper standards, there is a wide range of possible counteracting steps that we can take. We can bawl him out, scold him, give him a tongue lashing, beat him up, or simply ignore him altogether, and this can be the worst kind of punishment. The Christian leader will take a personal interest by showing him how to correct his trouble and make him like it. This is the Christlike manner of dealing with our fellow beings.

## Fourth Reason for Success

Jesus was successful in dealing with people because He looked for the best in people. No doubt He believed that—

There is so much good in the worst of us,  
And so much bad in the best of us,  
That it hardly becomes any of us,  
To talk about the rest of us.

Christ never magnified the weak points of human nature. He always tried to bring the best to the surface. Mary was a sinner. Simon was a sinner. Christ looked for the good in both. The good did come to the surface. Both became humble and sincere followers of the Lord.

It was Lawrence of Arabia who, when getting along so well with the Arabs, was asked how he accomplished this. He replied, "I treated every Arab as an English-

man." Looking for the good in others creates an attitude of wholesomeness. It leads to creativeness, new thoughts, new discoveries, and makes for better relationships.

Dorothy Canfield Fisher, noted writer and critic, said, "In all my relations I try first of all to understand people. Then I try to see what I can do toward getting them what they need for a fulfilled and satisfactory life."—*New Life*, p. 46.

The first president of the General Assembly of the United Nations, Paul-Henri Spaak, said that he had only one rule by which he guided his actions. The rule is this: "Each human being has something in him which deserves attention, and when once discovered it becomes an enrichment of your own person. But you must seek the good in others continually. Nothing is gained by using this ability occasionally. Make it a permanent trait, and you have the key to understanding others."—*Ibid.*, p. 49.

The following stanzas have been good for me:

"Not understood, we gather false impressions  
And hold them close as the years go by,  
Till virtues often seem to us transgressions;  
And thus men rise and fall and live and die  
Not understood.

Not understood. How many breasts are aching  
For lack of sympathy. Ah, day by day,  
How many cheerless, lonely hearts are breaking,  
How many noble spirits pass away  
Not understood.

O God, that men would see a little clearer,  
Or judge less harshly when they cannot see.  
O God, that men would draw a little nearer  
To one another. . . . They'd be nearer Thee—  
And understood."

—THOMAS BRACKEN

### Fifth Reason for Success

Jesus took into consideration people's emotions. To understand and to see the best in people one must try to understand the part that emotions play in life. Dr. William C. Menninger says, "Many times we come in contact with an intellectual genius. He has a very high I.Q. but is actually a 'social blacksmith.' He can't get along with people even though he is so brilliant; he makes the rest of us feel a bit uncomfortable because of his brilliance." Because he is brilliant is no guarantee that he is emotionally well balanced. We are all emotional creatures. Sudden ex-

pressions of emotions may not always reveal the inner self of a person.

Jessie S. Nirenberg in her book *Getting Through to People* says: "The way to make a person comfortable when he expresses intense emotion is to accept it without

Jesus gave us a good example of how to deal with persons who explode emotionally.

judgment or condemnation. Never point out that he ought not to feel that particular emotion. The fact is that he does feel it and he can't control the way he feels. Emotions are not controllable. One can control what one does about emotions, but the experience of emotion itself can no more be controlled than the secretion of gastric juices or the circulation of the blood."—Page 61.

Jesus gave us a good example of how to deal with persons who explode emotionally. Standing in the court of Caiaphas, Christ heard Peter cursing and making vehement denials. He heard him not only once, or twice, but three times. Christ knew that this blowing the safety plug of the emotion boiler was not the real Peter. Jesus looked at His poor disciple. Peter looked at Jesus. Their eyes met. Peter read deep pity and sorrow on the countenance of Christ. There was no anger there. Christ probably felt like saying, "Will the real Peter please stand up?" After shedding sincere tears of repentance in Gethsemane, the real Peter did stand up. All through life he faithfully stood for the cause of Christ.

When we are tempted to unleash our emotions we do well to remember the advice of Daniel Webster: "Keep cool; anger is not an argument." We must get people who are emotionally upset to talk, but not to argue. Why is the individual angry? Concerned? Worried? Frustrated or whatever? Get him to talk about his feelings. Accept the emotions but don't criticize them. Remember that there are many factors which can trigger emotions. The difference between emotionally mature and emotionally immature people is in all too many cases the difference between a congested liver and a normal one; or a hyperthyroid condition and a sound one; or a low blood pressure and a normal one; or

chronic food poisoning and a guided diet; or it is the difference between a man with a shrewish, nagging wife at home and one whose wife is a good companion; or a man who does not marry because of a mother fixation and one no longer tied to his mother by too much affection; or a man harassed by the anxiety of supporting numerous children or in-laws on a small pittance and one without money troubles.

Someone said that the older he grew the more convinced he became that "digestion is the great secret of life, and that character, talents, virtue, and qualities are powerfully affected by beef, mutton, pie crust, and rich soups."

### Sixth Reason for Success

Jesus knew how to deal with critics. What about the person who criticizes and maligns us? What do you do? First, a leader must be willing to pay the price of leadership—criticism is a large part of it. If he thinks the price is too high he should step down where criticism is not so costly. I'm not suggesting that one should invite criticism, but when it comes, and come it will, he should not be surprised and lose his equilibrium. Criticism usually comes without listing it on the agenda and asking the committee to vote it.

A minister was asked by a Quaker woman, "Dost not thee think that we can walk so carefully, live so correctly, and avoid every fanaticism so perfectly, that every sensible person will say, 'That is the kind of religion I believe in'?" He replied, "Sister, if thee had a coat of feathers as white as snow, and a pair of wings as shining as Gabriel's, somebody would be found somewhere on the footstool with so bad a case of color blindness as to shoot thee for a blackbird."

Jesus said, "Blessed are ye, when men shall . . . say all manner of evil against you falsely, for my sake." If it is a blessing to be accused falsely I'll not do anything to avoid getting the blessing. Mark Twain, after giving one of his readings, was criticized severely. A friend of his asked why he didn't reply to the critic. He said, "I did. I hit him with a huge chunk of silence."

I was interested the other day in reading how Jesus replied to the sneers, the taunts, and the ridicule of His fellow workers at the carpenter's bench. Ellen White says: "He would begin to sing one of David's beautiful psalms; and His companions,

before realizing what they were doing, would unite with Him in the hymn."—*The SDA Bible Commentary*, Ellen G. White Comments, on James 3:2, p. 936.

When critics give us uneasiness we may not always be able to deal with them in song. In fact, we probably wouldn't know enough hymns by memory to even sing. The principle, however, of not meeting criticism with criticism, like with like, is a Christian one.

The people who sought help from the Lord came from all classes and professions, from all walks of life. We are told that none who came to Him went away unhelped. There flowed from Him a stream of healing power. The people who came were made whole.

For this kind of inner strength we should very earnestly pray. The fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance—these have been promised to "who-soever will." The Spirit and the bride say come and take "the water of life freely." Having this Spirit, we will then pattern after Christ in our dealing with people. What a wonderful thing it would be if it could be said of us, "None who came went away unhelped." People should not only feel better because of our dealing with them, they should be better. They should know we are interested in their good and that we are not only sincere but honest; that we are considerate of their feelings, and always look for their good qualities which so many times are hidden from view.

In spite of our best efforts we will still fail because we are human. However, if we love people, if our motives are pure, our methods Christian, our efforts of sufficient magnitude, we will be a source of strength to those with whom we communicate.

In my office there hangs framed a quotation from a great American. For my own encouragement I look at it quite often. It reads: "I do the very best I know how . . . the very best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."—ABRAHAM LINCOLN.

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# The Invisible Adventist Press

(Concluded)

RICHARD H. UTT

Book Editor, Pacific Press, Mountain View, California

**WE** HAVE been discussing the need of putting evangelism into the sale of our trade books by making them available to the general public through the regular sales media. Now, I see someone has another question. Yes, brother?

"Won't this that you are urging hurt the Bible Houses or the literature evangelists?"

Some of our publishing leaders feel it would help, not hurt. A longtime leader of literature evangelists, for years secretary of the publishing department of a North American union conference, recently expressed his concern to me. The program that we are carrying on at present, he said, is "peanuts. Our literature evangelists are only reaching a tiny fraction of the people. We must find additional means of accomplishing the Lord's work more quickly."

The same concern is shared by our rising generation. How often I have had to face the embarrassing question, "Why are Seventh-day Adventist books not sold to the public?" On a recent visit to one of our college campuses, two students whom I had never met before stopped me and asked this question. The best I could answer was, "Some of us are working on it."

As for the Book and Bible Houses, I believe the great majority of their managers would welcome any plan to give the Advent message to more people. The Bible House men are loyal Seventh-day Adventists who love Christian books. Why would they oppose a greater book ministry among the unsaved?

Now, please note some of the advantages to selling our trade books to non-Adventists: (1) We need not go to our own church members and plead for offerings to finance this program. The books are actually bought and paid for by the non-Adventist buyer. (2) Books sold by this method represent sales in addition to those to our own people, thus making possible larger printing runs and helping to keep costs and prices in line. (3) When a person buys a book by choice, he is more likely to value it and read it. When he receives it free, he may have his guard up, and treat the book as religious propaganda in which he is not interested. (4) We can reach an audience almost untouched by the literature evangelist. There would be little overlapping. Books sold through direct mail, advertisements in magazines and newspapers, and bookstores, can enter high-rise apartments and luxury homes. They can reach the rich and the educated, not merely the hewers of wood and drawers of water. (5) We will improve the quality of what we publish, because as we enter a more competitive market, we will need to produce a top-notch product. And capable Adventist writers now indifferent about writing for Adventist publishers because of our restricted distribution will come alive and do their best. (At present SDA's number only 1/540 of the population of North America.)

In other words, I propose that we put *evangelism* back into our entire trade-book program, as it was in the early days with our publications. There is a tendency when our publishing loses its evangelistic urgency to put out almost anything that will sell. Thus we pour forth streams of books on trivial subjects. We need to remind ourselves that God did not raise up the Advent Movement to publish books on squirrels, raccoons, skunks, owls, and polar bears.

Surely it is time that we as a denomination bring our trade-book program hastily out of the dungeon, lift up its head, give it a shave and change of raiment, put a gold chain about its neck, and make it



ride in Pharaoh's chariot into the public consciousness.

What do our non-Adventist friends say about our books on those infrequent occasions when we allow them to get their hands on one?

*Eternity Magazine* spoke thus of *Wonders of Creation* by Harold W. Clark: "A beautifully designed and produced science primer that will fascinate adults as well as science-minded kids. It adopts the strong creationist view of the Seventh-day Adventists who published it. Like the Moody Institute of Science films, it causes you to reflect on the goodness and greatness of God. A worth-while addition to any home library."

*Christianity Today* described the same book as "essays that show the marvels and mysteries of a creation viewed as the handiwork of God. With fine photography. Delightful and informative reading."

About *Mind If I Smoke?* by Harold Shryock, the *Baptist Standard* said, "The author is professor of anatomy at Loma Linda University. In sixteen chapters he deals with such matters as the effect of smoking on brain power, physical endurance, length of life, heart disease, lung cancer, and the newborn child. . . . Every doctor, minister, and library should have it."

"There has been too great fear of venturing. True faith is not presumption, but it ventures much."

On *Baptism Through the Centuries*, by Henry F. Brown, *Church History* had this to say: "Archaeology . . . has confirmed faith for many in the validity of particular Christian beliefs. This book is in a very real sense another contribution to this body of literature. The author has traced the history of the rite of baptism from pre-Christian times through the early centuries of the Christian church, drawing freely upon literary and archaeological data. . . ."

"The conclusions drawn in the book indicate a strong support of believers' baptism by immersion."

On *Breakthrough: A Public Relations Guide for Your Church*, by Howard Weeks, *Christianity Today* says, "Although directed primarily to Seventh-day Advent-

ists, his principles have wide applicability. The book is highly readable, down to earth, and packed full of illustrations and practical suggestions.

"The fact that the book is a product of Seventh-day Adventists is in itself a commendable feature. . . . [Weeks] has given us the most thorough and practical guide to church public relations available."

The tragedy is, that after these non-Adventist friends of ours say such nice things about our books, we don't make the books available where many can buy them. There are always a few persistent souls so determined to have an Adventist book that they will hear of it somehow and order one directly or through their own bookstores. So our little candle does flicker along, but hardly enough to lighten the whole earth with the glory of God. The experiments I refer to above have been small, sporadic affairs, not systematic, thorough, authorized programs. But most of the attempts have been successful enough to prove people *will buy* SDA books. Now we need competent, professional advertising to expand and follow through with the small efforts already begun.

I wish all of us would read three chapters in *Life Sketches*: "Broader Plans," "Into All the World," and "Circulating the Printed Page." I can't quote all this wonderful material here, but here are examples:

"The press is a powerful means to move the minds and hearts of the people. The men of this world seize the press, and make the most of every opportunity to get poisonous literature before the people. If men, under the influence of the spirit of the world and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, we should be more earnest to get reading matter of an elevating and saving character before the people. . . . Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land.'"—Page 217.

Here's another: "There has been too great fear of venturing. True faith is not presumption, but it ventures much. Precious light and powerful truth need to be brought out in publications without delay.'"—Page 218.

On page 208 she tells of an angel messenger who came into a council and said, "You are entertaining too limited ideas

of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world.” —Pages 208, 209.

“I deeply feel the necessity of our making more thorough and earnest efforts to bring the truth before the world. In the last vision given me, I was shown that we were not doing one twentieth part of the work we should for the salvation of souls. We labor for them indifferently, as though it was not a question of very great importance whether they received or rejected the truth. . . . We hold too much at a distance those who do not believe the truth.” —Page 211.

“I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to the knowledge of the truth. . . . The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere.” —Page 214.

Now, if you are still with me, you will have observed that I am not neutral on this subject. I am a partisan. I believe Adventist books should be sold in large numbers to the public by every means possible, not just the few ways we have used for many years.

I have written this article by request of the editor of *THE MINISTRY*. But the editor is a fair-minded man, who will consider arguments on both sides. If some of you oppose the above proposals, by all means “bring forth your strong reasons” and write a rebuttal.

Until I read such a rebuttal—and it must be an exceeding great, notable one with at least four heads and ten horns—I shall continue to ask—

*Shall we continue being satisfied with the “status quo”? Or shall we launch out into the deep, as fishers of all sorts and conditions of men?*

*Why, brethren, is the Seventh-day Adventist Church, in the year 1970, content with an invisible press?*

## FEEDBACK

### On the Perils of Writing for Print: More About Those “Witnesses”

**EDITORIAL NOTE:** We appreciated the letters received commenting on Roger Coon’s article “Watch Tower’s Debt to Seventh-day Adventism,” which appeared in the October, 1969, issue of this journal. Here the writer himself graciously responds.

Writing is a long and lonesome business,” John Kenneth Galbraith lamented in the Introduction to his *The Great Crash, 1929*. Speaking for other journalists, as well as himself, Galbraith went on to point out that “back of the problem in thought and composition hover always the awful questions: Is this the page that shows the empty shell? Is it here and now they find me out?”

That there are, indeed, perils in writing for print, this writer discovered, to his acute embarrassment and discomfiture, shortly after the October, 1969, edition of *The Ministry* carried his article “Watch Tower’s Debt to Seventh-day Adventism: A Fascinating Footnote to History” (pp. 35, 36).

Briefly, the article noted that Jehovah’s Witnesses founder Charles Taze Russell, as a teen-ager in the 1860’s and 1870’s, apparently experienced a genuine conversion under the ministry of an evangelist named Jonas Wendell in Pittsburgh. He had been reared in the Presbyterian and Congregational faith, but had backslidden.

Sociologist Herbert Hewitt Stroup, in *The Jehovah’s Witnesses* (Columbia University Press, 1954), cites Russell’s own account of his conversion (cf. *Watch Tower*, July, 1906) under this preacher “of the views of Second Adventism.” Stroup then goes on further, by way of identification, to say: “The group of Second Adventists to which Mr. Russell referred was founded by Mr. William Miller in 1829 and has also been called ‘Millerites’” (page 6).

In fairness, we should note that Stroup himself did not take the further step of making an explicit link between “Second Adventism” and “Seventh-day Adventism,”

an unwitting assumption made by this writer in preparing last October's article. The fact that other scholars have fallen into the same pit (cf. J. H. Gerstner's *The Theology of the Major Sects*, p. 29, and J. K. Van Baalan's *The Chaos of the Cults*, p. 217) is not, under the circumstances, particularly comforting!

Five extremely observant readers of *The Ministry* (two in Australasia) detected this false assumptive link, and wrote to correct the misinformation contained in the October article. Grateful for their varied assistance we share below a synthesis of their findings:

Jonas Wendell was *not* a Seventh-day Adventist minister.

Upon receiving the first query, this writer requested a colleague in the General Conference headquarters to initiate a search of written denominational documents for the 1860's and 1870's. It failed to show any evidence that Jonas Wendell ever held a ministerial license or credential from this denomination.

This lack of evidence, in and of itself, of course, is not conclusive, since records of this period extant today are, at best, sketchy. However, as Dr. C. Mervyn Maxwell, professor of church history at the SDA Theological Seminary, helpfully pointed out in a letter, "In 1868, when this incident occurred, Seventh-day Adventists had some work developed in the most northerly counties of Pennsylvania, but, according to the *Seventh-day Adventist Encyclopedia*, had no work yet developed in the Pittsburgh area."

E. B. Price identifies these "Second Adventists" of whom Jonas Wendell was a spokesman as a group of date-setters who claimed that Christ would return to this earth in the year 1874 (cf. *God's Channel of Truth—Is it the Watchtower?*, Pacific Press, 1967, pp. 39, 40). And in a letter he explains that—

to arrive at this date they had added thirty years on to 1844, which Russell wrote "... corresponded exactly to the thirty years from the birth of the babe Jesus unto Messiah the Anointed—baptized and introduced as Bridegroom and Reaper, at the age of thirty" (*Millennial Dawn*, Vol. 2, p. 240). Russell accepted this date of 1874 for the Second Advent and it was taught by the Watchtower until the 1930's when Rutherford changed it to 1914.

Author Price further points out that *Seventh-day Adventism* did not (as alleged in the October article) escape condemna-

tion by Charles Taze Russell during his lifetime:

In *The Finished Mystery* (p. 160) he named Seventh-day Adventists as being among those who were "in hatred of the Truth, and darkness in regard to God's Plan," and on page 416 they are included among those who worshiped "... the fire-god, the sun, the heathen god whose identity with paganism appears foregoing."

Finally, LeRoy Edwin Froom, in the second volume of his monumental *The Conditionalist Faith of Our Fathers* (p. 664), explicitly identifies Jonas Wendell as an Advent Christian preacher. The Advent Christian group was the second-largest (after Seventh-day Adventists) to emerge from the fragmentation of the Millerite movement following the Great Disappointment of 1844. Adherents of Sunday observance, their denomination today numbers approximately 30,000 members.

This writer deeply regrets that he has unwittingly lent credence to the popular misconception that Jonas Wendell, spiritual mentor of Witnesses Founder Charles Taze Russell, was a Seventh-day Adventist minister. And he takes this opportunity of thanking those who were thoughtful enough to provide additional sources from which a correct statement of the situation might be derived.

ROGER W. COON  
Director of Public Relations  
Pacific Union College

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### MINISTRY Appreciation

DEAR EDITOR:

For some time I have wished to express my gratitude for the monthly inspiration that comes to me through the pages of THE MINISTRY magazine. As it comes to my desk with necessary reports and other mail it brings with it a vivid spiritual touch.

Unfortunately only a limited number of my fellow workers are able to read this magazine because of the language barrier. However, those who can read it and get it appreciate it so much that when several issues were held up last year, because of the strike of the longshoremen in New York harbour, you ought to have heard the questions and complaints I received from them when I was attending workers' meetings in their conferences, because they had not been receiving them!

Thank you for continuing to send us the spiritual inspiration that we need.

HEINZ HOPF  
West Germany

# What Is Wrong With Young, Single Bible Instructors?

ROSALIE H. LEE

*Bible Instructor, Wilmington, Ohio*

**W**HAT is wrong with young, single Bible instructors? Plenty! For one thing, they are too young to have had any of the experiences in life that would qualify them to be sympathetic and understanding of people's problems. How can they give counsel and help to wives and mothers when they themselves have been neither? How can they enter into the sorrows and perplexities of others when they have lived too short a time to know much of sorrow or heartache?

And as for being single, the problems are insurmountable! Bible work is a lonely life with few professional peers, and most young people the Bible instructor's age are already married.

Add to that the matrimonial problem. If she is marriageable at all—with pleasing personality and a lovable disposition—she

will certainly find her way to the altar after only a year or two of being in the work. That means, of course, that she will automatically be lost to the cause and the conference investment in her will be wasted. (If, on the other hand, she is not marriageable material, she certainly would not be a desirable risk for the Bible work.)

So, why train young women for this work at all? Really, would it not be better to direct them into other lines of service where their talents could be used to better advantage?

These are the reasonings and conclusions of some of the ministering brethren with whom I have discussed the matter of training young college-age women as Bible instructors. In some cases, no doubt, their observations have been based on experiences with dropouts from the work. We

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## Church Music; Meat Eating

DEAR EDITOR:

I have often felt like writing down my "two cents worth" on some article that has appeared in *THE MINISTRY* but up till now I have refrained, probably because of timidity or not wanting to get involved. But I do want to say that in the September, 1969, issue there were several items discussed that really needed discussion and perhaps more of it. For instance, the one on "Music and Adventism," by Monte Sahlin. It seems to me that although Professor Hannum in a recent issue of the journal picked many flaws in the article, Brother Sahlin had brought a problem a bit more into focus that really ought to have more study given to it by knowledgeable nonmusic-professionals along with such professionals as Professor Hannum, and try to produce some definitive work that would help our church members to understand just how they can make music to "serve its holy purpose."

The article "Is Meat Eating a Sin?" was timely

also. It gave the lie to a flat statement that "meat eating isn't a sin." It seems to me that as Christians we are under obligation to always do our best, or so says Ellen G. White, and this being applied to eating flesh would ordinarily make it wrong. A sin of ignorance is still a sin although it may not be a condemning one until light comes.

C. A. PADEN  
*West Oneonta, N.Y.*

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## "Concrete" Catholic-Anglican Talks on Union Seen Within Five Years

Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, said in Rome that within five years Anglicans and Roman Catholics may be talking about "concrete ways of uniting the two churches." Speaking at the Anglican center in Rome, the cardinal predicted that by that time dialog between the two churches may have reached the stage of discussing "what unity could mean in practice."

R. N. S.

cannot entirely deny that there is some validity to their opinions.

### When God Calls

What is wrong with young, single Bible instructors? Plenty! I think I am well qualified to know, for I was one of them. (I am thankful God doesn't expect us to be perfect before He calls us to His work.) My problem was that when I entered the work, fresh out of college, I was too inexperienced to know all these sound reasons for my not being able to do the job. I had a call from God and didn't wait to learn what men thought about it. Now that I am more mature, married, and hopefully wiser, I shall endeavor to say what I have wanted to say for a long time.

Almost all I knew about Bible work when I began was what I had learned from books. A few Bible studies in academy and college, an interest in soul winning, and what I had learned in classes was all the background for the work I had. I knew very little about the methods and techniques of visiting and of gaining decisions, et cetera. Those first few years were not very productive. (Though in retrospect, I must say they weren't wasted.)

### Limited by Inexperience and Youth

Inexperience and youth do have their limitations. But certainly this problem is not confined to any one profession. As a young Bible instructor I worked with young interns and their wives. I discovered they had problems too. We have had young ministerial interns within our family circle; we know some of the inner perplexities that the public never sees. But problems of youth and inexperience do not cause us to stop training ministerial interns, nor doctors, nor nurses and teachers. Should they then be legitimate cause for stopping the training of Bible instructors?

As for depth in Christian experience, maturity has its decided advantages. Yet in looking back I believe there was a freshness and enthusiasm in my youthful approach that may have been as effective in my witness for Christ as was the knowledge and experience of later years.

### Youthful Talents an Asset

Those of us who have worked with young people know that the consecration and dedication of today's youth are as sincere and genuine as those of any generation. There

are young women who through the power of God can make just as lasting a contribution to the work as can those with more maturity. True, they need guidance and training, but their youthful talents can be a great asset to the work of God. As surely as we send young women out to the mission field, or into the hospital ward, or into the classroom with our boys and girls, so surely can we trust our young women to go out into the homes and prepare men and women for the kingdom of God.

And what of the problem of loneliness? I would be the last to argue that the Bible work is not a lonely profession, especially for the single girl. But I would hasten to add that as a single person my life was fuller and richer than that of many of my peers whose jobs were less exciting and challenging than mine. More than one of my single friends has envied me my stimulating profession.

Ask any church school teacher or secretary or the young woman who accepts a mission appointment about the problem of loneliness. But would we discourage these women from accepting their challenge simply because they might become lonely or face certain dangers? Where is our spirit of sacrifice? How dare we discourage young women from answering the call of God to the woman's part of the gospel ministry (see *Evangelism*, p. 472) because there are difficulties to be met?

### A Challenging Career

Shall we tell them that because they are female and liable to marriage there is no place for them in the Lord's work? God forbid!

In the first place, not all marriageable girls marry. Due to various reasons some fine Christian young women either do not marry at all or they postpone marriage till later in life. You may see such girls in conference offices, in the classrooms of our schools, and in our hospitals. Why then should we be shocked to see them out in the field as Bible instructors? What more rewarding or challenging career could a girl find to fill her life?

But suppose the girls we train for Bible work do marry. Is this cause for ceasing to train them for this work? Have we stopped training nurses because many of them marry? Have we stopped granting educational loans to prospective schoolteachers because they might marry? And what would

happen to our schools, our hospitals, our conference offices, if we stopped training young women for these various careers? Just what has happened to the Bible work! There would be a terrible gap—empty posts in the cause of God.

Marriage need not be the end of a career. Many a woman, after her family is grown and gone from home, has returned to the career for which she trained. Some go back sooner. (Regardless of our personal views on the rightness or wrongness of mothers working outside the home, the fact still remains that many, even of ministers' wives, find it necessary to help supplement the family income while their children are in school.) If a woman has had training as a Bible instructor why should she not find as much joy and satisfaction in that field as she might in some other career?

#### Excellent Training for Minister's Wife

Many young women who train for or plan to be Bible instructors marry ministers before they have opportunity to practice their profession. Are their time and training wasted? What better training for the high calling of being the preacher's helpmeet could there be than training for Bible work?

Dorothy Pentecost in her book *The Pastor's Wife and the Church* points out that every prospective minister's wife should have specific training for her role *before* marriage. She points out rather candidly that this might avoid some of the disasters that are so often seen in the ministry.

It has been my personal experience in the past few years as a pastor's wife that I feel as much involved in the work of God as I did during the twelve years I spent as a conference-paid Bible instructor. Soul winning and the interests of God's kingdom are the same whether we be a Bible instructor or pastor's wife.

"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 advisor, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty. . . . A truly converted woman will exert a powerful transforming influence for good. Connected with her husband, she may aid him in his work, and become the means of encouragement and blessing to him."—*Evangelism*, pp. 467, 468.

Married or single, God has a place for

women in His work today. What would I do if I were young and starting out in life again? I would be a Bible instructor, in spite of the odds!

"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. 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*. *Their labor is needed*."—*Ibid.*, pp. 464, 465. (Italics supplied.)

What is wrong with single, young Bible instructors? Plenty! But thank God, He has not abandoned them—and neither should men!

Let us not be overwhelmed with the problems of finding, training, and hiring young women as Bible instructors. We haven't closed our hospitals because there are problems, nor have we emptied our educational centers because there are perplexing obstacles. Nor should we discourage the training of young women whom God has called to this work. Rather, let us follow the blueprint and continue to encourage and educate young women, as well as the older ones, for this important task. Let women take their places in the grand finishing of God's work in these closing days of earth's history!

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#### Russian Baptists Baptized 13,000 Persons in 1969

An upsurge of evangelical Christianity is taking place in the Soviet Union, according to the Reverend Sergei Timchenko, first vice-president of the All-Union Council of Evangelical Christians-Baptists. Mr. Timchenko, pastor of a Moscow Baptist congregation, said his church baptized 182 persons in 1969 and that 13,000 baptisms were recorded by the All-Union Council. The Russian Baptist leader spoke at the headquarters of the Southern Baptist Foreign Mission Board. Mr. Timchenko reported 13 newly registered Baptist congregations in Moscow, each with 2,000 to 3,000 members. But only his church has its own building he said.

R. N. S.



## SHOP TALK

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

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### TUESDAY NIGHT BIBLE CLASS

We have been conducting a Tuesday night Bible Class in the Battle Creek Tabernacle for about three months now and are enthusiastic about the plan. In the past I had spent as many nights as possible giving Bible studies in the homes of the people. Now at Battle Creek church many of my evenings are confined to committees and visiting church members. This frustrated me until I thought of the plan of holding a Bible class in the church one night a week. This way, instead of going to half a dozen different homes, I could get them all together on a single night.

Our plan was moderately successful from the beginning. In response to mailed announcements and personal invitations, we had sixteen to eighteen non-Adventists attend the first class. A good percentage of these have continued attending each Tuesday night. Now it appears that we will soon baptize three or four from the first group. A former Adventist, who has been attending, has also asked to be baptized. Others will follow.

The advantages of such a weekly Bible class are apparent. First, it saves time for a busy pastor and brings a number together in a single study. Second, it is inexpensive. All it costs is the normal expense of heat and lights and the cost of gift books or attendance awards. Third, the instructor is not under pressure hoping for a big crowd as would be the case during regular evangelistic meetings. Finally, there is no pressure on church members to attend, as is the case in public evangelism. We discourage members from attending unless they are new members or bring a non-Adventist with them.

The class itself is conducted informally in a lower Sabbath school classroom, right off the parking lot, with no stairs to climb. After greeting the class members, we begin with prayer and announcements. Then we get right into the study itself. We study directly from the Bible, varying the presenta-

tions by the occasional use of black light and screen pictures. At the close we invite the people to stay after the benediction for a brief question-and-answer service. Although we emphasize that they are free to leave, most of them stay. Each student is given a mimeographed outline of the lesson of the evening which is placed in an inexpensive folder provided for this purpose.

Class attendance has led many away from an earlier fear of being in an Adventist church. On several occasions they have attended special meetings in the upstairs sanctuary. Several are attending Sabbath services. We visited two of them when they were ill in the hospital. When they returned from the hospital they attended class again, then came to the Sabbath service. We invited them to stay after church for our fellowship dinner. Before the dinner was over, they expressed their desire to unite with our church.

Being sold on this program we now plan to continue it throughout the year. We feel certain we can keep new interests coming from our telephone ministry, our Bible Speaks program, and friends of our church members. Furthermore, the Bible class is a natural feeder to our public evangelistic program.

Suggestions are welcome as to how we might make our Tuesday night Bible class even more successful.

G. A. COFFEN

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### THE PARABLE OF THE VACATIONIST

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted up his eyes unto the hills and said:

“Lo, the hot days come, and even now are at hand. ‘Come let us go out unto the heights, where cold breezes refresh us and glorious scenes await.’”

“Thou speakest wisely,” quoth Mrs. Church Member. “Yet three, yea four things we must do before we go.”

“Three things I can think of, but not four,” responded Mr. Church Member. “We must arrange for our flowers to be watered and cared for, discontinue our paper, and see that the mail is forwarded. But the fourth eludes my mind.”

“The fourth is like unto the first three, yet more important than all. Thou shalt dig down in thy purse and pay our church pledge, that the good name of the church may be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return.”

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, “Of a truth there are those who care for the Lord’s work.” And it was so.

—*Christian Herald*, August, 1969

## To Know God

(Continued from page 23)

How do we know that we know God? How can we be sure we are not deceiving ourselves (chap. 1:8), are not lying (verse 6), when we say we know God? Is being born in a Christian family, being members of a Christian church enough? John didn't think so. He says we know God "if we keep [pres. tense] his commandments." Here the apostle has changed to the present tense of the verb "to keep." This is the tense that denotes action in progress, action that is customary; so the apostle is speaking of what the true believer does as a way of life. The phrase "to keep the commandments" is characteristic of John. It is found in his Gospel twelve times, in his first Epistle six times; also in the Revelation.

In speaking of keeping the commandments John does not use *phulassō* which means "to watch over, to guard," but he uses *tēreō*, which as opposed to *phulassō* denotes a sympathetic obedience to the spirit of the commandments. This implies, not a rigid carrying out of the letter of the law, but a living after the spirit, the intent; that is, the magnification of the law as lived and preached by Jesus Christ. To know God and to keep His commandments goes clear through to the inmost spirit of a man in a life of personal, sympathetic obedience. By obeying the magnified commandments that are the commandments of the Father the believer comes into personal relation with both Father and Son.

The three synoptic Gospels say very little that has a direct bearing on the topic of a man's knowledge of God. But in Matthew 11:27 a statement made by Christ gives a wonderful basis for hope. The Lord said that the Father has delivered over to Him the entire administration of the kingdom of grace. The aorist tense of the verb, *paredothē*, involves the thought of a pre-temporal existence for Christ; for the Father would not give over such full and wide saving authority to one who was merely human. It implies a pre-existence for the Lord. Only one who is truly God could have handed over to Him such authority to be the giver of eternal salvation, the Lord over all things. The fact that this authority was *handed over* (passive verb) by the Father also suggests Christ's humanity. Christ is thus set forth as true God and true man.

The Lord then makes the statement that there is perfect, sympathetic, experiential, mutual knowledge between Himself and the Father of each other's person. A higher claim for equality of the two Persons could scarcely be made; it nails down the fact of Christ's divinity. The force of this is seen in that Christ does not use the simple form *ginōskō*, which we have been considering up to this point, but He uses the compound verb *epiginōskō*. We are told that the compound form of this verb suggests a more special recognition of the one known than the simple form of the verb does; it suggests special, advanced knowledge or special appreciation, to recognize the object for what it really is. This is knowledge directed toward a particular object, and lays stress on mutual participation (see W. E. VINE, *Expository Dictionary of New Testament Words*, p. 299).

The Master is stating three things: That the Father knows the Son full well; that the Son knows the Father full well; and that the believer may share in this special knowledge as the mind of the Lord admits: "To whomsoever the Son will reveal him." The Lord does not use *thelō*, the thought of which is to will, to desire; but He uses *boulomai*, which expresses the deliberate act of volition much more strongly, suggesting a wider range of one's inclination: The Lord is strongly inclined to have a believer begin to share in this wonderful knowledge of the Persons of the Godhead. One could not but pray and so order his life under the control of the Holy Spirit that he could be so blessed by the Master.

The mutual desire of the Father and the Son is now expressed by Christ: "Come," here using an adverb (*deute*) as an imperative to express His intense desire (verse 28). ". . . unto me," He adds; for there is no other who has the authority and power to save from sin and impart the deep knowledge of God.

Now the Lord uses a present participle that pinpoints a particular class: "All you who are trying to obtain salvation by an intensive doing of works." The present participle is *kopiōntes*, the verb of which means "to labour, to suffer, to become exhausted by doing." It is related to the noun *kopos* which denotes "a striking, a beating," akin to *koptō*, "to strike, to cut."

(Continued on page 46)



BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

LOVE is a popular word these days. In this hippie age we see the word written everywhere. Love slogans and signs are as prolific as the "flower children" themselves. But words written on paper or walls or signs do not bring the warmth to the soul felt by the giver and the recipient of real love. The light of truth on love is found in the short Biblical sentence, "God so loved . . . that he gave." If we would love we must give of ourselves.

One of the most frequent cries heard in this modern generation is, "Nobody cares. Why shouldn't I just 'do my own thing'? No one really cares what I do." When Seventh-day Adventists hear this their thoughts go first to the pot-smoking hippie or the college student with his LSD "trips" and coed dormitory living. But it is time we took a long hard look at our own local church, yes, even our own homes.

Soon after getting settled in our new pastorate I found I had inherited the position of church clerk. While reorganizing, filing, and typing new membership cards, I found with sorrow that many names had no address. It just didn't seem right to leave it that way. One thing led to another and I am now in the midst of a personal campaign to reclaim some of the members and to prevent others from leaving through the back door.

### Finding Lost Members

The first step involved investigation to find addresses. Perhaps this grandmother might know the address of Sandra. Mary might know where Mrs. Roberts lived. No, she didn't know, but was sure that Mrs. Brewer did. And so on. Finally they were found, all but one. (I still have reason to believe I will have that one before long.) One man died before I found his address, but happily his minister-nephew had been in contact with him.

As each address was found I set about the task of writing each person individually. Since I'd never met any of these folk I began by telling a bit about my husband, their new pastor, and myself and our family. I simply stated that we

# Do We Care?

AUDRAY R. JOHNSON

Minister's Wife

were trying to keep in touch with all members near and far. Many had moved to distant areas, some were at college, and a few were elderly members who no longer attended church. Above all I tried to make each letter friendly.

I waited, but not for long. In one week alone I received five replies, much to my happy amazement. I have continued to write to these people, some even weekly. Usually the latest church bulletin is enclosed along with a short personal note, or perhaps a monthly pastoral letter or a handbill to our evangelistic meetings. In the note I try to tell of any new work done or planned for our church and even certain family events. The main object is to try to communicate the fact "we care about you" and make each one feel a part of the church family.

### The Results

Only time can tell the full results, but from answers received thus far I can be encouraged. The following came from a college student: "I greatly appreciate your interest and efforts . . . especially your first letter about your family." This from a nursing student: "It's so nice to

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### SPECIAL MEETINGS FOR WOMEN

From June 8 to 10 each afternoon during the pre-session council of the General Conference there will be special meetings for all workers' wives and Bible instructors in attendance. The meetings are being sponsored by the Ministerial Association of the General Conference. Please keep them in mind and plan to attend.

D. M. P.

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be remembered. I know the Lord sent your family to us." A young woman working away from home states, "It's so nice to hear about home." A young Air-Force wife enjoyed the pastoral letter and said she knew almost all of the mem-

bers mentioned on the birthday list for the month. Then she tells of her new family and that they must move again soon and hope to find an Adventist church nearby. One of my most treasured replies comes, not from a member, but from a relative of a young man. He has had many difficult problems and is still trying to find his way. How have these letters affected him? Listen. "He was greatly pleased and surprised that you would write to him—'just a boy you don't even know'—and he now looks for your letters."

There are many more responses. Some from the elderly or lonely and discouraged ones. My folder of replies is filling quickly. One lady has started attending church regularly, yet I haven't

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### NOTICE: ALL SHEPHERDESS LEADERS

Do you have a Shepherdess organization in your conference and do you put out a bulletin for the wives of workers? If you do, would you please write and tell me about your organization, the meetings you have held recently, and the subjects you have discussed? Please send us a copy of your latest bulletin as we would like to display these at our women's meetings to be held during the presession council of the General Conference. D. M. P.

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mentioned church attendance except to say, "We miss you."

This is good counsel: "We should . . . let the love of Christ constrain us to be very compassionate and tender, that we can weep over the erring and those who have backslidden from God."—*Testimonies*, vol. 3, p. 188.

### A Patient Work

Not all to whom I write are backsliders but many are in those areas where backsliding becomes easier. A move away from home, a job transfer and not quickly looking up the nearby Adventist church, can cause members to lose out and become careless of church attendance. Students at school need the close touch with their home church. All need to know that someone cares. This is especially true of those who have really apostatized. As a nurse I learned long ago the value of tender loving care—TLC we call it. I find it works here, too. There are no great number of people flocking back to the church immediately, but a warm response is there and only God knows the results. So often we look for quick results when it may have taken a long time of neglect or gossip or criticism to injure that soul in the first place. Rather, it usually requires patient, tender, and often time-consuming work. Some of these members may never return to our own local church, but if they start back to church wherever they are, the effort will be greatly repaid.

Would I recommend this method to others? Not if you're in a hurry to see people reform. Not if you would write only once and forget it the next few weeks. Certainly not if you feel you would like to "tell these members a thing or two." But if you don't mind sitting down Sunday or Monday morning and writing to the same folks week after week—many of whom you may not even know—then I would answer a hearty Yes! If you do, you will know the joy of extending a cord of love to a brother and sister. And in the end you may see some find their way back into the church.

In larger churches several willing people with big hearts and a bit of time could "adopt" several of the missing folks and carry out this work.

Love and diligence do pay off. Jesus said, "This is my commandment, That ye love one another, as I have loved you."

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### A PRAYER GROUP EXPERIENCE

It had been a difficult year for the young missionary wife. Weakened with hepatitis, she wearily moved through the days, caring for her three little ones and a multitude of tasks. She managed to wave a good-by cheerfully each time her husband left on another trip, but while he was gone discouragement pressed hard, and the load was almost too heavy.

Then almost miraculously, the clouds began to lift; courage seemed to be returning, the load was lighter, and the Lord was very near. The day the letter came she understood why.

Tears flowed as she read how a little prayer group had started in a small church in Colorado. "I put your name on our prayer list," her friend wrote. "This means that each one in the prayer group is praying for you every day. Even though the others have never met you, they feel close to you already, and we are all eager to know how you are. I'm sure you're going to be feeling better." And indeed she was!

When God's plan is followed in the formation of small groups, the door is opened to rich experiences, and to thrilling evidences of His love. Even greater than renewed health is spiritual healing, and the greatest miracles of prayer groups are those seen in individual victories.

Recently a student's wife in a group in California confided happily, "Do you know what my husband told me the other night? He said, 'You are different lately. You're so patient! More like I thought you'd be when we were married!'" Six happy hearts rejoiced, for each day for several weeks they had remembered before the Lord the request of Lynne, that she would be a better wife.

Those who have experienced prayer groups are enthusiastic. Here is what a few of them say:

"In this large community, the closeness of our

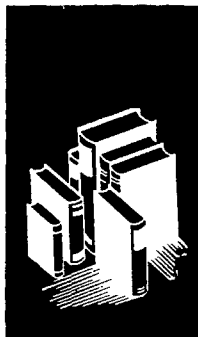
prayer group has warmed and blessed my life and strengthened my faith and love for Christ more than any other experience."

"This experience has added a new dimension to my life, one which I had longed for for many years."

"It's a little like we expect heaven to be in fellowship!"

Does your church need prayer groups? Does the Lord want you to begin one?

LINDA GAGE



## BOOKS

***The Burning Heart: John Wesley Evangelist*, A. Skeffington Wood, B.A., Ph.D., F. R. Hist. S., Paternoster Press, 30 shillings, 302 pages.**

It is a delight to read a book that proves personally helpful and an added joy to feel free to recommend it to others knowing they will also find it helpful.

John Wesley ranks among the greatest of Englishmen and in the religious field he is perhaps the greatest. Dr. Wood sees Wesley as pre-eminently an evangelist. After reading his book it would seem unreasonable to demur. In an age when evangelism is difficult, and likely to become more so, it is most encouraging to read of an evangelist who was genuinely successful in an age not one whit less troublesome than our own.

Dr. Wood is a sensitive writer completely at home with his subject and as an evangelist himself sympathetic to his topic without being sentimental. The book falls neatly into three sections, with introductory and concluding chapters. The divisions are: The Making of an Evangelist; The Mission of an Evangelist; The Method of an Evangelist. It will be readily seen from the judicious emphases these headings indicate that the book deals with the centralities of Wesley's life and work.

Every preacher has his rough passages that wound and bring him low. John Wesley was no exception, except that he magnificently overthrew all obstacles the devil used to thwart and frustrate God's purpose for him. From a consideration of God's dealings with Wesley there is much to be gained that will encourage and teach.

Method is all important in evangelism and each

preacher will find that which suits him best, though it may not always be congenial. God directed Wesley to open-air preaching, a method he would certainly not have chosen for himself. However, he accepted it because of God's leading and that through it he could reach the greatest number of people with the gospel. Dr. Wood makes this trenchant observation which is apropos:

There is something ironical that such a man as Wesley should expose himself to the four winds like this. Nor did he shrink from the uncouth mob, which always surrounded him with filth and foul odours and often with heckling and violence. Wesley was a dapper little don. He was finical about his personal appearance. In company he was always as neat as a tailor's model. He was so very particular that he could not bear the slightest speck of dirt on his clerical attire. He hated noise and disturbance. He was accustomed to the academic calm of Oxford or a country rectory. That he should venture into the highways and by-ways and face the great unwashed was nothing short of a miracle. Only grace could have turned John Wesley into a missionary to the common people.—Page 44.

The message of an evangelist must be relevant to his hearers or it is worse than useless. Wesley kept strictly to the important features of the gospel and there is much food for thought and perhaps preaching from a study of the content of his message. Referring to the *Grand Depositum*, the Methodist emphasis upon holiness, Wesley is quoted as follows:

Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God, and consequently little addition to the society and little life in the members.—Page 261, footnote.

Here are echoes of the sentiments sanely and soundly expressed by Ellen G. White who herself was affected in no small degree by the Methodist teaching on the subject.

The use of Wesley's *Works*, *Journal*, *Letters*, is legion and one will often be enticed to read a comment in context. This is a grand book for preachers. It is full of encouragement and stimulus to evangelism. The enthusiasm of the author and the dedication of his subject are infectious. We can safely say its perusal will not be profitless.

PATRICK BOYLE

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### Churches in Singapore Protest Mormon Door-to-Door Drive

An organization representing major religious groups in Singapore issued a joint appeal to the government to curb the door-to-door campaign carried on by the *Church of Jesus Christ of Latter-day Saints* (Mormon). Singapore Radio reported that the appeal followed a special meeting of the organization's 18-member council, which had been convoked to consider reports of "aggressive propagation of the religion of the Mormons in Singapore." The president of the Mormon Southeast Asia Mission, G. Carlos Smit, Jr., told newsmen that the Mission had 225 members in Singapore, adding, "We don't threaten anyone at gunpoint, and everything we do is within the law. There is no law that prohibits us from knocking on people's doors."

R. N. S.



## NEWS BRIEFS

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

### "Marathon Revival" Ends at a Kentucky College

Classes were resumed at Asbury College in Wilmore, Kentucky, after a week-long shutdown resulting from a spontaneous "marathon revival" among students and faculty that attracted the attention of other colleges and communities from coast to coast. Although classes were resumed on the eighth day, the revival continued. It surpassed in length earlier spur-of-the-moment revivals that broke out at the nondenominational evangelical Christian college in 1950 and 1958. During the first six days delegations of Asbury students were invited to at least 59 colleges and churches in 16 States to tell the "Asbury story." A shortwave radio "college prayer net" linked Asbury daily with 16 other colleges from Wenham, Massachusetts, to Azusa, California. Asbury asked for prayer support and fulfilled hundreds of prayer requests received via mail and radio. Slightly more than half the Asbury students are United Methodists. The remainder represent 20 other denominations. "This is not a fanatical school, but they're religious kids," Dean Reynolds said of the student body.

### How to Make Inactive Members Active —Drop Them From the Rolls

Dropping a nonactive member from the congregation's rolls sometimes develops into a form of evangelism. That's the claim of Dr. Leslie Frerking, pastor of the Ascension Lutheran church in Charlotte, N.C. The congregation's inactive members were notified last fall that they would be dropped from membership rolls if they did not respond to messages and visits from the minister and the church elders. He said about 112 members were contacted personally and privately by the church's clergymen, and part of this group were approached later by the elders and reminded of their church vows in a letter that also went to the rest of the congregation. The series of letters and personal calls to the 112 dropouts "has already brought 49 back into the church" and "they have resumed attendance and participation," Dr. Frerking reported. Two families, he said, have requested local transfer, and six members have

asked for their names to be removed from Ascension's rolls. "Thirty-three members are still being held in abeyance," he said, "because the elders feel there is evidence of continued interest on the part of these people." He said, "Nothing had been heard from 26, and this will probably be a case of self-excommunication." Elders, he said, "will continue to make contact with people who haven't made a definite decision, as well as with the 26 who have ignored what has happened. Decisions will have to be made about the 26 after the church makes its last appeal to them."

### Book of Saints Published by Vatican

The Vatican has announced the publication of "the most complete work of Saints anywhere in the world." It is a 12-volume encyclopedia of Catholic saints, called *Bibliotheca Sanctorum*, which took 500 experts ten years to complete. There are about 20,000 entries that cover all "Saints," "Blessed," "Venerables," and "Servants of God" in the church's history. A saint is "canonized," when, after investigation, the Pope solemnly declares the person is now in heaven and is entitled to the full honors of the church. When the person's "cause" for canonization is introduced and accepted for investigation, he is called "Venerable." If the investigation of the person's life, reputation, et cetera, is attested by two miracles, the person will be declared "Blessed." If further examination of the person's life is also attested by two more miracles, the "Blessed" is declared "Saint."

### Two-Year "Moral Crusade" Planned for Britain

A two-year, nationwide campaign against the lowering of Britain's moral standards was launched at a meeting arranged in the House of Commons in London by Sir Cyril Black, president-designate of the Baptist Union of Great Britain and Ireland. Sir Cyril, a Conservative (Opposition) Party member of Parliament for Wimbledon, told the meeting that a conspiracy was afoot, particularly in

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the mass media, to bring about a breakdown in Britain's moral standards. The campaign he inaugurated will be conducted by Dr. Eric Hutchins, one of Britain's best-known evangelists. The object, said Sir Cyril, will be "to call the nation to repentance, the churches to revival, and individuals to salvation in Christ."

#### *New Christian of London Merged With Century*

Two noted interdenominational religious journals—*The New Christian*, of London and *The Christian Century*, of Chicago—have accomplished an unprecedented trans-Atlantic merger, with the new partnership beginning June 1. The arrangement, announced in the pages of both publications, provides for expanded international and ecumenical content in *Christian Century*, with the *New Christian* ceasing separate publication and its name added to that of the *Century's* on masthead and cover.

### To Know God

(Continued from page 40)

The Lord has in mind the people who were loaded down with works to be carried out, as imposed by the Pharisees. It is applicable today to much that is done in the carrying on of numerous campaigns that can have no value for personal salvation.

The second condition of the invited is now described as weighted down with guilt, weaknesses of every kind. The perfect passive participle now used (*pephortismenos*) is describing a condition from one's birth to the present moment. This verb is used for loading cargo on a ship; and the noun is used for the ship's cargo.

The constant laboring and the being loaded down are the opposites of rest and peace. So the Lord adds, "I myself [*egō*] will give you rest," here employing the word [*anapauō*] which means "intermission from labour, to refresh, with the har-

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monious working of all the faculties and affections." Which means, of course, that one now finds in Christ and the Father perfect satisfaction, contentment, and development, with no sense of condemnation. The apostle Paul expressed the same thought:

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

To truly know God and Christ is to live a life of service in newness (*kainos*, not new in point of time, but new in quality) of spirit (Rom. 7:6).

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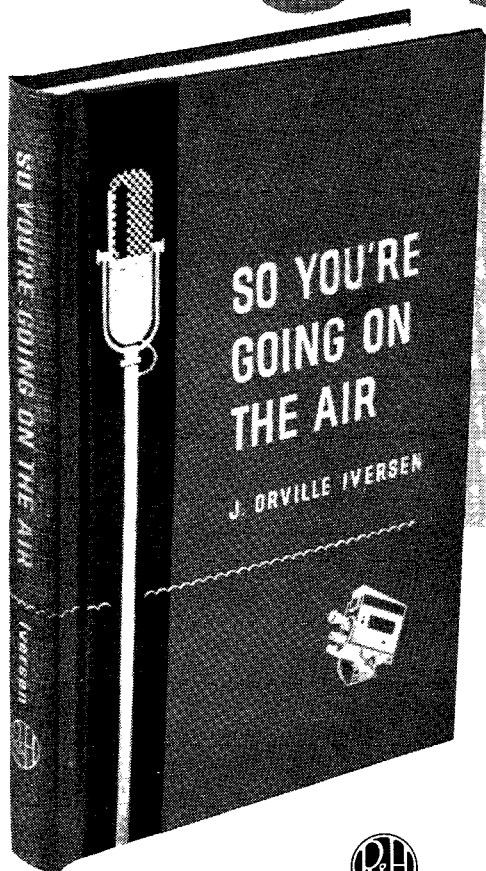
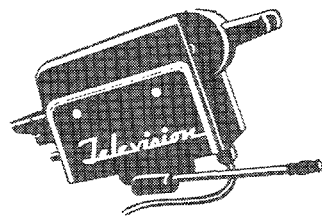
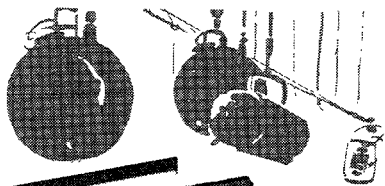
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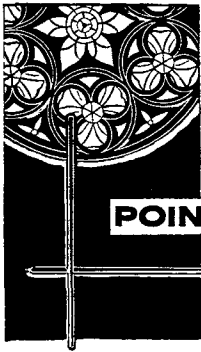
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## POINTERS

**QUICK DRAW** INSECURITY plagues the person who is not sure of his doctrine—not sure that what his church teaches is true or not sure of his own familiarity with it. The latter has produced fearful witnesses; the former a multitude of apostates. Doctrine is the verbal revelation of God's character in its essence and action, and as such may never be properly discussed without reference to its divine center—Jehovah. That a dichotomy has developed in the interpretation of this principle is unfortunately true, leading to the twin evils of antinomy and oracular sterility. However advantageous it may be to know that one is "right," it is even more important that this include a right relationship with a personal God.

Traditionalist religion in Christ's day made its boast in the oracles of God. The insensitive Pharisee was the result. Being "in the truth" avails little if one is "out of Christ." "Of truth," the Master said, "they are they which testify of me." There are no powerless pulpits where Christ is rightly preached.

"I . . . will draw," said Jesus, and He did and does. In spite of television, theater, and nightclub, "I . . . will draw." Neither competitive religion nor social pressures can hinder, for "I . . . will draw," from the rich, poor, and every racial grouping. The earnest seeker, the honest soul, the believing repentant, and all such will "I . . . draw . . . unto me."

E. E. C.

**UGLY CHRISTIANS** EVERYBODY is a foreigner to somebody. Men separated by land, sea, language, and culture, tend to become ingrown. They are somewhat like an uncut toenail, denied the privilege of natural expansion, tending to turn against the skin and then itself.

God created man a social being. He needs his own kind and the other kind. The mainstream of human culture has many tributaries, not just one. All people have fed the appetite of man's need; all have enriched his existence. The peril of nationalism is that we shall feel no need of the other kind. The arrogance of self-sufficiency is fed by the negation of other men's virtues. Generations have been raised on the doctrine of auto-excellence,

and only the shedding of blood has brought relief.

In alternating stages it has been great to be African, Asian, European, and American. Whoever possessed coercive force, military or economic, exploited his advantage to the full. But Lord Acton has said, "Power tends to corrupt, and absolute power corrupts absolutely." The excesses of those thus corrupted inevitably undermine the foundations of the then-ruling order. And there is revolution. The outs want in and often get in only to repeat the mistakes of their predecessors. Thus history is largely a story of man building his castle on the mountain of human culture, each in turn becoming superior only to yield at last to new superiors whose course any script writer could chart while sleeping.

Basically the problem resides in the concept of what is and is not a foreigner. Actually there is no such thing as a foreigner. All men have common parentage and are therefore related. It is an educational privilege to canvass the culture of a new acquaintance and relate thereto. To evaluate negatively another's culture, using your own as the norm, makes one ugly. By this norm there are ugly Americans, ugly Europeans, ugly Africans, and ugly Asians. But there are no ugly Christians.

E. E. C.

**THE ALTAR CALL** I ATTENDED a church recently where a visiting minister preached a most moving sermon. The deep, spiritual appeal at the close of his message penetrated every heart. However, he closed without making a public call. Just as he sat down a man from the back row, visibly moved by the message, walked trembling down the center aisle to the front. Both the pastor and the visiting minister stood and shook his hand and then the pastor explained that this brother wanted to make a full and complete surrender to God.

Although a young man, it seemed that he had some incurable disease that possibly could be traced to his wrong living as a youth. The speaker had concluded his remarks by pointing out that regardless of the sins we have committed, God can forgive and take us in to the New Jerusalem. The thought of God's forgiveness struck deep into this man's heart and with tears streaming down his face he made his way to the front.

We are living in the last days. Why not give people an opportunity to respond every time we preach? How true the words, "In every congregation there are souls who are hesitating, almost decided to be wholly for God."—*Gospel Workers*, p. 151.

J. R. S.