

The Ministry

FOR WORLD



EVANGELISM

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TOTAL EVANGELISM SPECIAL

JANUARY, 1957



A WORKER'S CONFESSION



A MISSIONARY SECRETARY wrote a confession to the *Missionary Review of the World*. She said: "I was helping to get up a big convention, and was full of enthusiasm over making the session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath, he leaned towards me and said, while his eye followed the stately movements of the head waiter, 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of the soul of the head waiter.

"When we went out to my apartment, a Negro man was washing the apartment windows. Jim was honest and trustworthy, and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the kingdom of God.

"A Jew lives across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—some time—but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street, my father talked with my neighbor of the only Saviour of the world.

"A friend took us out to ride. I waited for my father to get into the car, but in a moment he was up beside the chauffeur, and in a few minutes I heard him talking earnestly with the man about the way of salvation. When he reached home he said, 'You know I was afraid I might never have another chance to speak to the man.'

"The wife of a prominent railway man took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her before.'

"Yet these opportunities had come to me also and had passed by as ships in the night, while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was for souls or success in getting up conventions."

—J. E. CONANT in
Every Member Evangelism
Harper and Brothers.



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VOLUME XXX

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JANUARY, 1957

Total Evangelism

IN THE heat of battle a certain young private was strangely absent. "Where is he?" some were asking. Later he was found enjoying the beauties of a flower garden. "Is it possible that you were here while we were bearing the brunt of war?" he was asked. "Well, I was not doing any harm here."

Where are we, fellow workers? Are we in our place? Or are we lingering in the gardens of ease while the great controversy of the ages draws to its close?

It used to be—many years ago—that wars were fought by a few trained men, a few professional soldiers. The rest stayed at home. But in the war of tomorrow—or might it come today?—there will be no battle lines. The whole world will be involved—every man, woman, and child. Global war—*total war*—these are the terms we hear today. *Total war*—the

(Continued on page 50)

Cover—New York Center

OUR cover picture attractively presents our newest city evangelistic center, located at 46th Street and Times Square in the heart of the giant city of New York. This teeming metropolis is one of the greatest challenges that faces the heralds of the cross. It was opened just a few weeks ago, on November 10. It stands as a symbol of total evangelism. Not only is it wonderfully adapted for the public preaching and teaching of the glories of the gospel, but it is also a center for other vital features of evangelism. In this building, once a hotel, is an auditorium seating more than nine hundred. It also has an excellent youth auditorium, where every feature of our youth work moves forward with compelling interest. A modern kitchen has been installed, where instruction is given in the preparation of wholesome, healthful meals.

An excellent welfare work also stems from this center; a vital part of the whole program is Dorcas evangelism. The upper floors contain not only the executive offices, but a number of chapels where congregations speaking different languages meet for worship every Sabbath. Thus this center is the church home of at least five different congregations—a true symbol of the worldwide nature of the Advent Movement.

At the opening ceremony a wonderfully impressive work of art by Harry Anderson was unveiled. An enlargement, 6 by 10 feet, of this painting hangs behind the pulpit in full view of the audience. It pictures our Lord with outstretched, wounded hands above the familiar sky line of New York. The title is "The Christ of the City." This silent sermon sets forth the high objective, not only of this particular center, but of all evangelism for the multitudes.

"Like a Mighty Army"

ADLAI ALBERT ESTEB

Associate Secretary, General Conference Home Missionary Department



RECENTLY I bought a book. I have bought a good many books since, but somehow the title of this book was a haunting one. It gripped me! You know that what gets your attention gets you. It's a law of psychology.

As Lord Halifax once said: "Any thought that you think long enough will take you prisoner." I have been thinking about this title so long that I am a prisoner. "Like a mighty army moves the church of God." That's the title of this book—*Like a Mighty Army*.

There is one story in this book about a soldier boy back from Korea. The preacher tells the story*:

"It was Layman's Sunday. Usually that Sunday brings joy, like a visit to the dentist. A good thing, but better to look back on than forward to. This year I slipped one over on them. You know Jimmy Mitchell, just back from two years in the army in Korea? I figured he would give Layman's Sunday a shot in the arm, but I didn't reckon on him blowing the place up. He refused at first. Then, with a funny light in his eye, he said he would speak if I had the congregation sing 'Onward, Christian Soldiers' just before he began. So I had them give forth with song, and then Jimmy let loose. He didn't waste any time in shadow-boxing. He waded right in. This is what he said:

"You have been singing

Like a mighty army

Moves the church of God.

That might have been all right once. The trouble is now that just about ten million men know exactly how an army moves. And it doesn't move the way a lot of you folks at St. John's do—or do not. Suppose the army accepted the lame excuses that many of you people think are good enough to serve as an alibi for not attending Church Parade.

"Imagine this, if you can. Reveille seven A.M. Squads on the parade ground. The sergeant barks out, 'Count fours.' One! Two! Three! Number Four missing. Where's Private Smith?

"'Oh,' pipes up a chap by the vacant place,

* HALFORD E. LUCCOCK, *Like a Mighty Army* (Oxford University Press), pp. 3-5. Copyright, *Christian Century* (Feb. 6, 1952). Used by permission. Mr. Luccock uses the pen name of Simeon Styliotes.

[From a sermon preached in the Takoma Park, Maryland, church.]

"Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said to tell you that he would be with you in spirit."

"That's fine," says the sergeant. "Remember me to him."

"Where's Brown?" asks the sergeant.

"Oh," puts in another chap, "he's out playing golf. He gets only one day a week for recreation, and you know how important that is."

"Sure, sure," is the sergeant's cheerful answer. "Hope he has a good game. Where's Robinson?"

"Robinson," explains a buddy, "is sorry not to greet you in person. But he is entertaining guests today and of course couldn't come. Besides, he was at drill last week."

"Thank you," says the sergeant, smiling. "Tell him he is welcome any time he is able to drop in."

"Honest, now, did any conversation like that ever happen in any army? Don't make me laugh. If any G.I. tried to pull that stuff he would get twenty days in the guardhouse. Yet you hear stuff like that every week in the church, and said with a straight face, too.

"Like a mighty army! Why, if St. John's really moved like a mighty army, a lot of you folks would be court-martialed!"

"That was the general drift," said the pastor gleefully.

"Too bad the stay-aways didn't hear it," I remarked.

"Don't worry. I have it on a tape recorder, and I am going to spring it on them next Easter, instead of the Second Lesson."

Forward March!

Is your church moving "like a mighty army"? Terrible, invincible, triumphant! There is something wonderful about an army!

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners," she is to go forth into all the world, conquering and to conquer.—*Prophets and Kings*, p. 725.

What Makes an Army?

Now what makes that kind of army? What makes a victorious army? I have five words that I would like to have you think about in relation to the development of a great army: *inspiration, organization, instruction, action, cooperation*. Those five

words revolve around five principles that are indispensable factors in the development of a great army. Let us study them one by one.

First, *inspiration*. Some of you might be inclined to list organization first. Maybe that's right, but I doubt it. I would see more danger in a disciplined army without enthusiasm than I would in an enthusiastic army without discipline. An army that is undisciplined, if it has valor, can still win many victories. But disciplined cowardliness and apathy come to no good. In other words, organization without valor is a worse plight than valor without organization. But spirit and law are not incompatible. Valor may be disciplined, and then you may have a combination that is irresistible.

Where did Alexander's army get its inspiration? From a great leader, you say. That's true. How did he develop that army? Let me give you an illustration of the power of his personal appeal. He heard of one of his soldiers by the name of Alexander. He called him in and said, "They tell me your name is Alexander, the same as mine."

The soldier said, "That's right."

"But they also tell me that you were cowardly in a battle. Either you must change your name or change your nature." What did that man do? Would you think he would give up the name of Alexander—the name of his emperor, the greatest leader of his day?

He said, "No, I will change my nature." And he became a hero in the army, instead of a coward. Does not our great Leader, the Captain of our salvation, challenge us to be good soldiers? I think some of us need either to change our name or to change our nature.

England developed a great army on the theory that "England expects every man to do his duty." Don't you think God expects every soldier to do his duty? Organization? Yes, it is important, but devotion, enthusiasm, inspiration—these are more important. We must put purpose into life—a sense of mission. And an army that doesn't have a sense of mission is already a half-defeated army.

Where can you find a greater leader than Jesus Christ? He's greater than Alexander, or Caesar, or Napoleon, or Stalin, or Hitler. Napoleon himself, when he was down there on St. Helena on the rock, gnawing

his heart away, looked at things from the perspective of time, which commanded better judgment. What did he say as he thought things through? He cried out one day, and his secretary took it down: "Alexander, Caesar, Charlemagne, and I have founded empires on force, and they have crumbled into dust. Jesus Christ alone, a crucified Jew, founded His empire on love; and at this hour millions would die for Him."

Yes, we have the greatest Leader that ever lived! Then should we not show Him greater loyalty and devotion than earthly armies have shown their great leaders?

Yes, we need inspiration—to be inspired by the "zeal of the Lord." The very word "zeal" is *zelos* in the Greek, and it means "to boil" or "to be fervent." "The zeal of thine house hath eaten me up" (John 2: 17). There is a fire where there is boiling. There is fire when God comes into your heart! There is fire, and when there is fire something happens—there is a consuming, there is a burning, and there is a shining. Jesus Christ brings that fire. One gallon of water will expand into 1,240 gallons of steam. There may be some stagnant water somewhere in the church today, perhaps in your heart or mine, that needs to be expanded into steam. It takes fire to do that.

There is a lost battalion in the army of the Lord—lost soldiers, AWOL. They are "missing in action" or indifferent. Can they be called loyal or good soldiers of Jesus Christ? God asks us, as Alexander asked his unfaithful soldier, to change either our name or our nature.

Power in Unity

Second, we need *organization*. There is power in unity. In unity there is strength. They tell me that when an army marches across a bridge the order is given to break step because the power of all those soldiers coming down at once with their feet might crush the bridge. It shows what power there is when we march in step. In the book *Christian Service*, page 75, we read:

If Christians were to act in concert, moving forward as one, under the direction of one Power for the accomplishment of one purpose, they would move the world.

Then let us be organized "like a mighty army." The power of an army that is inspired and thoroughly organized is immeasurable.

When it's time to build a church, let's

get behind the leaders of the church. When it's time for an Ingathering program, let's sing the same song of victory and not get off key. Let's stick together and organize like an army and have everyone in his place doing his duty, with no soldiers absent without leave. If there is one lost soldier, let us find that soldier and help him find his place in the army. Let us have an inspired and an organized army!

The third word is *instruction*.

The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. . . . One man's cowardice or treachery may bring disaster upon the entire army.—*Ibid.*, p. 74.

Remember, we are told:

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! . . . Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate.—*Ibid.*, p. 30.

Then let us get our young people busy with the Master's business. If discipline and order are necessary for successful action on the battlefield, they are more needful in the warfare in which we are engaged, to the degree that the object to be gained is of greater value and more elevated in character than that for which opposing forces contend upon the field of battle.

In the conflict in which we are engaged, eternal interests are at stake.—*Ibid.*, p. 73.

It is not enough to inspire and organize the army, we must instruct the soldiers. You don't learn to skate by a correspondence course. You can read books about skating—you may know the theory—but you have to put those skates on and get out on the ice before you really learn to skate.

The best soldiers aren't made in tents of ease and barracks of idleness. The best soldiers are made out there in the front lines. And the best Christians are not made by sitting at home in a rocking chair and saying, "Oh, the Lord has been so good to me. He's coming for me, but there is no one else on this whole street worthy to be saved. He's coming just for me." I'm not so sure He is. That's not the kind of Christianity that Christ calls for.

The fourth word is *action*. Christianity is a religion of action! Christianity is a religion of loving, of doing, of living—and not merely believing. Christianity is not a creed, but a life. We must act upon our religion or it is meaningless.

Christianity Is Christ

Christianity is Christ! It is a dynamic, aggressive, advancing movement. Christianity is a missionary movement. It must march on to the very ends of the earth until it encompasses all nations, bringing hope and the gospel of freedom and peace to all people. The church has good news for the world. It must carry the message to all men. A nonmissionary church is preparing for its death and burial. When a church no longer reaches out, it passes out. As long as a church lives to serve others, it is fulfilling its divine mission among men. When it settles down in selfishness to a system of creeds and rites and forms, and serves only itself, it has sealed its doom. Church doors must swing outward.

It is said that there is a law in Connecticut requiring all church doors to swing out. That is more than a State law; it is a divine fiat of God. He that would save his life will lose it, but he that loseth his life shall find it. That is the law of life. It is the law of eternal life!

There were two Martins in the time of the great Reformation. One was a certain Martin, of Basel, Switzerland, who became acquainted with the great truth of righteousness by faith, in the Bible. He wrote a beautiful tribute to Christ, and here it is:

Oh, merciful Christ, I know that I can be saved only through the merits of Thy blood. Holy Jesus, I recognize Thy suffering for me. I love Thee. I love Thee.

Then he took out a stone from the wall in his cell and folded the paper carefully, placed it inside the hole and replaced the stone, and later plastered it shut. That piece of paper was discovered one hundred years later when they tore down the old monastery.

At the same time another Martin—Martin Luther—recognized the same great

Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace.—*The Acts of the Apostles*, p. 600.

truth. But what did he do? He said, "The Lord has confessed me before men. I shall not fear to confess Him before kings." And he went down the streets. He went down the street and nailed his ninety-five theses upon the church door. There is need for some Christians today to take the light that they are hiding under a bushel or in some corner and go forth to let the world see true Christianity in action. Go down the streets and nail your propositions upon the doors of the homes of today.

When Averill Harriman, who is now governor of New York, came back from Europe not long ago, someone said to him, "Mr. Harriman, how is your French?"

With a twinkle in his eye he said, "My French is excellent—all except the verbs!" That's quite an exception. You see, verbs are the sinews of speech. The great tragedy is that our Christianity is very much like Harriman's French. Our Christianity is excellent, all except the verbs.

We have wonderful nouns—*Lord, God, Creator, Redeemer, Lawgiver!* And adjectives? Oh, yes, we have some beautiful adjectives, like *noble* and *sacred* and *divine*. But how about the verbs? Verbs are the sinews of speech. The action verbs of Christianity are the very sinews of the gospel of Jesus Christ. *Go, teach, preach, feed* the hungry, *clothe* the naked, *visit* the sick, *seek* and *find* that which is lost. These are the verbs—the action words of Christianity.

If you haven't the verbs, then you haven't anything except a little knowledge. You aren't going to be saved by your knowledge of nouns. Many will come and say, "Lord, Lord"—they know the nouns. But the Lord will say, "Depart from me. I never knew you. You didn't have Christianity at all."

No, brother, you aren't going to be saved simply by your knowledge of nouns. You are saved by your faith in those nouns—in Jesus Christ. And that faith will lead you to put your verbs to work. That's right. When Jesus comes, what is He going to say? Will He say: "Well spoken, preacher. Come into the kingdom"? Is He going to

say: "Well written, editor. Come into the kingdom"? Or, "Well thought, philosopher. Come on into the kingdom. You had many good ideas"? No, brother, He is not going to talk like that to the preacher, or the teacher, or the doctor, or anyone who merely knows without functioning. He says, "Inasmuch as ye have done it." True faith, saving faith, leads to action.

Cooperation

And the last word I have here is *cooperation*. The pastor can't do the job alone. The conference can't do the job alone. The General Conference can't do it alone. But with cooperation—if we are inspired and organized and trained and really get into action—we can do it if we will work together.

Down in Africa they tell a story about someone who shot an elephant. He rushed into the village and said, "Come on out. I've shot an elephant." So they rushed out and put the ropes around the legs and the trunk of the elephant, and they all put the ropes over their shoulders and started singing in unison, "We killed an elephant! We killed an elephant!" as they dragged the elephant into the village. But the man that shot the elephant was singing, "I killed the elephant! I killed the elephant!" And the rest of them heard the discord. They heard it—and it didn't sound right. They stopped a minute, and sure enough the man belated out, "I killed the elephant!"

They all dropped their ropes and went into the village. They left him struggling all alone, shouting: "I killed the elephant! I killed—" He could not budge it an inch. "Well," he said, "I guess I have learned the hard way." He dropped the rope, walked back into the village, and said, "I apologize. *We* killed the elephant! Come on." So they all went out and got their ropes over their shoulders and started out again, "We killed an elephant!"

Brethren, let's get our shoulders together and sing in unison and march in unison. Cooperation! That's what will help to finish the work of God. Indeed, there is no other hope.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Christian Service*, p. 68.

There is so much to do and so little time in which to do it! We need to be in dead earnest about our main business of winning the world for Christ's Kingdom.—Reuben K. Youngdahl.

(Continued on page 48)

We Are a Million Now

FRANK H. YOST

Associate Secretary, General Conference Religious Liberty Department



CHRIST sent out twelve. They were not professionals, nor rabbis, nor divinity scholars. They were plain men, some fishermen, a tax collector, a businessman—we don't even know the occupations of the others. Only a few of them had a good average education. But Christ sent them out on a mission for God.

They had a message, "The kingdom of heaven is at hand!" It meant not the setting up of earthly authority, or even a theocracy on earth. It meant that heaven had dropped down to earth in a great revelation of spirituality in the person of Jesus Christ, and that that revelation was to be transferred to the hearts of men and to shine out over the world.

Without fully understanding what this glorious message meant, or even realizing how different it was from their own expectations, the twelve set out to proclaim the good news. They were given the message, and though lacking complete comprehension, they gave it—"The kingdom of heaven is at hand!"

Many of us believe that this message was given not only throughout Israel but later, in response to the gospel commission, and most important to note, through the power of the Holy Ghost, to the whole world. What else can we conclude from what Paul says: "Which was preached to every creature which is under heaven" (Col. 1:23)?

There is no historical proof of this early worldwide work. The few churches that can trace their origin convincingly straight back to the first century are clustered around the eastern Mediterranean basin. But there are hints; there are traditions; there are legends. And there is Paul's statement.

In the following centuries the news spread that a Person from heaven had come and had brought heaven with Him, and that He would continue to plant heaven in the hearts of men and prepare them for God's kingdom, and permanent communities of believers sprang up, struck roots, and grew.

The church was established. The twelve and their successors proclaimed a great beginning, and the work thus begun has grown.

Eighteen hundred years later came a fresh proclamation of the kingdom of God. It came in a small way, but with energy. It announced the coming of the kingdom through the second advent of Christ. Only a few were willing to give it, for while it was a message of the kingdom, it was different from the message the twelve had given. Theirs had been a proclamation of beginnings. Now came the message of endings. The world, the fallen world of which Satan is called prince, must come to an end, came the announcement. Christ, coming again, would take out of Satan's kingdom those in whom the kingdom of heaven had been born and had grown. Christ is coming, went the message, to take back to God men of His good will.

It is remarkable that the message of the twelve, and the message of 1844 and after, could be so similar, while so different. At the beginning, the kingdom of heaven was proclaimed as at hand. The Advent message is: This is the end; the harvest is about to close; Christ is coming to take His people home; the kingdom of glory is to be a fact for glorified men, and the earth is to be left desolate.

This message has now been preached for more than a hundred years—the end of all things proclaimed for longer than a century!

The end is overdue. Wickedness has long since fulfilled all the dire forecasts of the prophets. Anxiety and despair challenge the happiness of men. The pallor of fear, underlying and belying the flush of confidence and prosperity, makes the future look hectic. The church, having preached a gospel of sorts for nineteen centuries, is building greater palaces on earth than ever, and settling down even more contentedly for a longer and longer stay in a world long since irrevocably lost.

We must make up our minds whether we intend to settle down with the historic church or be ready to go to heaven. We are

no longer a handful, rashly proclaiming from a background of a raw frontier that a worldwide proclamation of the end of all things is being undertaken. *We are a million now*, proclaiming to all the world a message of the end.

What is the message? It is the same as it was nineteen centuries ago—"The kingdom of heaven is at hand!" But it is a message of the end. It proclaims that Christ is coming!

We must make up our minds. We are not twelve now, but a million. Do we believe our message, or do we not? Do we want to go to heaven, or do we want to stay on

earth? Do we love the Lord so much that we cannot tolerate the thought of being absent from Him, or are we content to live on, separated from Him by every inducement of a seducing world? Do we believe He is coming, or do we not? Do we love His appearing, or do we not? *We must make up our minds!*

The twelve accomplished much. We must now demonstrate what the Holy Ghost can accomplish with a million believers. History will come to an end. God will finish His work. If He cannot use us, He will find others.

We must make up our minds!

Red Sea Obedience

JAMES E. CHASE

Associate Secretary, General Conference Radio and Television Department



IT IS reported that a Christian minister of another group recently made the statement that Seventh-day Adventists are losing their momentum, settling down, as have other denominations after their initial "big push."

We do not know the source of the above purported statement, but it is cause for serious reflection. Would it not be helpful to analyze penetratingly what God would have Israel do in this twentieth century? And having determined what is vital, should we not lay stress upon it?

We need not search through musty archives or consult men of renown in order to know what is the will of God for this people at this time. A thoughtful visit to Calvary will be of greater help than anything else in bringing into focus His will. As we kneel at the foot of the cross, praying and seeking, our hearts are stirred and our perceptions sharpened as we hear once again the commanding words of Jesus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19, 20).

Here we find in a few words what we

might term the Lord's command to total evangelism. Does this not include *every believer* living the truth and sharing it, the church using *all the tools* at its disposal in giving the entire message to the whole world in the power of the Holy Spirit, in this generation?

That which is vital for today is only that which has always been vital—total evangelism. This is the very heartbeat of the church.

The enemy is always on hand to divert us from that which is vital to the church. It is he who tempts us to major on minors. He throws up before us barriers to discourage us. He presents problems to confuse us and conditions to dishearten us. But, even as Moses was instructed to tell ancient Israel to "go forward" (Ex. 14:15), so we are instructed:

The word which the Lord has given to me for our ministers and our churches is "Go forward."—*Testimonies to Ministers*, p. 417.

Today we need Red Sea obedience.

At the foot of Calvary's cross, who can treat lightly the wishes, yes, the commands, of Christ? Christian champions and millions of martyrs were motivated by the commands of Christ and constrained by His love unto death. The heroism of some brave men on the battlefields of this earth shames some of us Christian soldiers. Their commander was human; ours is divine.

Without These Things

*I should not like the day to end
Without some kind words with a friend,
Without a smile, without a song;
Without these things, life would seem
wrong.*

*I would not like the day to close
Without a prayer before repose,
Without a thought for those in pain;
Without these things, life would be vain.*

*I would not like the day to fade
Without some sacrifice I'd made,
Without just one small, reverent touch;
Without these, life would not be much.*

*I would not like the day to fall
Unless I'd answered someone's call,
Unless I'd banished someone's fear,
Unless I'd done my best to cheer.*

—JESSIE CARPENTER

Theirs were fleeting objectives; ours, eternal. Though some commands meant certain death, they obeyed.

It is said that when the gallant six hundred were bidden to ride into the jaws of death at Balaclava, they looked at each other significantly and obeyed. Each read his fellow-soldier's glance to mean: "A mad act, ending in our death; but English soldiers always obey."—*Preachers' Homiletic Commentary*, on Exodus 14:3, p. 279.

What would be the result of Red Sea obedience to our Lord's command to go forward in total evangelism?

If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.—*Testimonies*, vol. 9, p. 221.

Why Total Evangelism Is So Vital Now

Total evangelism has always been the heartbeat of the church, but it is especially so in this twentieth century. Review some of the reasons why we must go forward, at this time, "on the double":

1. *It is for the good of the church.* Let us always remember that "the Lord could carry forward His work without our co-operation. He is not dependent on us for our money, our time, or our labor."—*Testimonies*, vol. 6, p. 261. God issues no commands but for our good, and this command to "go forward" is no exception. He who

is "out of breath pursuing souls" will not only have no time to apostatize but will grow in grace! He who sacrifices self for the work will champion it with his talents, time, and prayers.

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them.—*Testimonies*, vol. 6, p. 49.

The Spirit of God will not seal the indolent for heaven!

2. *The world needs Christ!* Think of the areas that must yet be reached—those great cities where the crowded multitudes make them like human ant heaps; countries with their millions among whom we have no organized work, nor even workers! And yet "many are gasping for a breath of life from heaven."—*Evangelism*, p. 559. The religious population of the world shows 70.9 per cent non-Christians. And the Christian population (29.1 per cent) consists of 16.2 per cent Roman Catholics, 6.3 per cent Orthodox Catholics, and 6.6 per cent Protestants.

3. *We are in the eye of the storm.* In the center of a hurricane there is a calm area called the eye. Could it be that the work of the church at this time is in the eye of the satanic storm? God has graciously granted us a moment of respite. But the devil would like us to take our ease, to purr with satisfaction over our enlarged tents and numbers. But "while the angels hold the four winds, we are to work with all our capabilities. . . . Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine."—*Testimonies*, vol. 6, pp. 21, 22. We need to go forward quickly, for that which is not done in the eye of the storm must be done in the periphery.

4. *Calvary is scorned and Sinai is scoffed.* In Luther's day "relic religion" was rampant. Frederick the Wise, elector of Saxony, Luther's prince and friend, was a zealous collector of relics. By 1509 his collection listed 5,005 particles. By 1520 it had grown to include 19,013 holy bones. Those who viewed the relics on All Saints Day (November 1) and made the stipulated contribution, might receive from the pope indulgences for the reduction of purgatory, either for themselves or others, to the extent of 1,902,202 years and 270 days. In ut-

ter contempt Luther exclaimed on one occasion:

"What lies there are about relics! One claims to have a feather from the wing of the angel Gabriel, and the Bishop of Mainz has a flame from Moses' burning bush. And how does it happen that eighteen apostles are buried in Germany when Christ had only 12?"—ROLAND H. BAINTON, *Here I Stand* (1950), p. 296.

If Luther in his day felt so keenly regarding the downtrodden truth of God and the flouted grace of God, how ought we to feel today!

The very contempt that is shown to the law of God is sufficient reason why His commandment-keeping people should come to the front and show their esteem and reverence for His downtrodden law. . . . When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching.—*Testimonies*, vol. 5, p. 136.

Who can but admire Martin Luther's fearless conduct in face of the spiritual degeneration of his day? "I must take care," he said, "that the gospel is not brought into contempt by our fear to confess and seal our teaching with our blood."—*Here I Stand*, p. 174. "This is not the time to cringe," he wrote Staupitz, "but to cry aloud when our Lord Jesus Christ is damned, reviled, and blasphemed."—*Ibid.*

5. *Already the judgments of God are abroad in the land* "as seen in storms, in floods, in tempests, in earthquakes, in peril by land and sea. The great I AM is speaking to those who make void His law."—*Testimonies*, vol. 5, p. 136. Humanity cannot sweep the commandments of God under the rug and expect to be held guiltless!

6. *The rapid rate of turnover in population urges us on.* So much happens within the tick of the clock. So often the angel of death stoops to swing his sickle.

A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom;
Without one ray of hope or light,
With future dark as endless night,
They are passing to their doom.

And practically every time the heart beats, someone is born into the world.

7. *It's 11:59 by the devil's clock.*

Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.—*The Desire of Ages* (1940), p. 636 (Miss. ed., p. 626).

These are only a few of the reasons why it is imperative for us to go forward to total evangelism *now!* But are they not enough?

Total Evangelism Means All Living and Giving the Truth

Realizing this urgency of going forward, we must *all* be electrified into action. We must present the stinging challenge to the church. We must fan into flame that first love, stir the embers whenever they have grown cold, and make a bonfire out of the dead ashes!

Cease wondering why you came;
Stop looking for faults and flaws;
Stand up today in your strength and say,
"I am a part of God's great cause.
However full the world,
There is room for an honest man;
It had need of me or I would not be,
I am here to strengthen the plan."

To move forward we have been provided with tools, tongues, talents, treasures. Is there one thing we yet lack?

The world will be convinced not so much by what the pulpit teaches as by what the church lives. The preacher announces the theory of the gospel, but the practical piety of the church demonstrates its power.—*Testimonies*, vol. 6, p. 260.

God cannot use unconverted lives to convert lives. If there is any little Satan's patch in our soul's garden with a sign for God to keep off, until that sign is taken down and thrown away and that patch plowed and resown, we had better not begin.—ROBERT G. LEE, in *How to Lead a Soul to Christ*.

Sometimes we are fearful our church members will "do something wrong," so we hesitate to delegate responsibility to them. Really, now, it's quite surprising how God can and does impart fitness to every man and woman who cooperates with divine power! A person need not come from a race of bookworms in order to win souls. His vital need is a clean soul on fire for God. Let his mental storehouse be stocked with the Word of God. God promises: "I will bless thee . . . and thou shalt be a blessing" (Gen. 12:2). Moses declared: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11:29).

Think of it—every medical doctor, every farmer, every person in the professional and nonprofessional fields, is called upon to do his part in the program of going forward in total evangelism. God first blesses him that he may bless others.

What joy, what unity, what power, when all the members of the church are concentrating their efforts on soul winning! Among those who rally around the cross there will be no fatalities at the base of erupting ecclesiastical-political volcanoes.

"Going forward," then, includes every member living and giving the truth. In order to do this, each one must have true *concern*. This is where some powerful preaching and praying by pastors will help. Regarding Luther, Spurgeon said: "He spoke with thunder, for there was lightning in his faith."—*Spurgeon's Lectures to His Students*, p. 214.

Think of the concern that Moses had—he was willing for God to blot him out if only Israel might be saved. Think of Paul's concern—he counted all things but loss that he might know Jesus and the power of His resurrection and the fellowship of His suffering. Moody had concern—he could not go to sleep at night if he had not spoken to someone that day about the salvation of his soul through Jesus Christ.

Luther had concern. When banished to Wartburg, he lamented:

I did not want to come here. . . . I wanted to be in the fray. . . . I had rather burn on live coals than rot here.—*Here I Stand*, p. 195.

When the church has that kind of concern, it will feel that it cannot do enough! When that kind of concern motivates the church to action, literature will be distributed "like the leaves of autumn," and practically before the ink is dry.

The real character of the church is measured, not by the high profession she makes, not by the names enrolled upon the church book, but by what she is actually doing for the Master, by the number of her persevering, faithful workers.—*Christian Service*, p. 12.

Total Evangelism Means Using All the Tools at Our Disposal

God's heart is moved with pity for sinners. He gave His Son to save them. He means for all the world to know of salvation full and free.

The Lord has made every provision that the uplifted Saviour may be revealed to sinners.—*Testimonies*, vol. 6, p. 66.

Certainly the printing press is one of those provisions! Thank God for those wonderful colporteur evangelists who daily distribute thousands of books, not only that they may make a living, but that others may live—forever! Think of the

blessings of our evangelistic magazines, our Bible courses, our tracts.

Think of *radio*! "Wherever you go—there's radio." One of the thrilling events in heaven will be when those influenced to come to Christ through radio ministry will be asked to stand. What a multitude!

Thank God for the *television* ministry. What a power! Who would have thought, a half century ago, that the day would come when, by means of electronic devices, a minister could be "projected" right through the walls of homes into living rooms, there to talk quietly and earnestly with millions of people about Jesus.

Even as Christ once walked through closed doors, so today, by means of television, He walks through doors closed to the call of the evangelist or the knocking of the pastor.

Think of the institutions that have been brought into existence to expedite the work of God in these last days—institutions of learning, publishing houses, health institutions.

All these are instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels, the work of warning the inhabitants of the world that Christ is coming the second time with power and great glory.—*Ibid.*, p. 18.

These things are all tools "lent us of heaven to be used in doing the work assigned us by the Lord for those who are perishing in ignorance."—*Evangelism*, p. 704.

The end is near, and for this reason we are to make the most of every entrusted ability and every agency that shall offer help to the work.—*Ibid.*, p. 440.

Without these powerful tools, the early church took the message to every creature in the world (Rom. 10:18 and Col. 1:23). Now—with time running out, population increasing, problems multiplying, probation soon to close—God has given us these tools to speed the task. What was done without these tools can now be done *with* them—with God's blessing.

Total Evangelism Includes Giving All the Message

Our task is not to peddle platitudes or to harp on the strings of our own ideas. The apostle Paul declared, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) and "we preach Christ crucified" (1 Cor. 1:23).

(Continued on page 45)

A Few High Lights of the Autumn Council

J. A. BUCKWALTER

Associate Secretary, General Conference Ministerial Association



AT THE recent Autumn Council we were cheered when Pastor R. Gerber, treasurer of the Southern European Division, told the thrilling story of his recent visit to Russia. He met with some of our believers there and brought greetings from more than 26,000 faithful Adventists scattered throughout the U.S.S.R. Since we have been cut off from this great field for so long, his report, together with W. A. Scharffenberg's rehearsal of his experiences there, was indeed a tonic to our souls.

The president of the Inter-American Division, Arthur Roth, presented the captivating story of the personal evangelistic work of our lay workers. A number have paid the supreme sacrifice for Christ. Nine of our believers in one field lost their lives during the first nine months of this year. But in this same land of turmoil where a few years ago we had not more than 2,000 believers we now have 8,000, and the union leader wrote that "1955 was a wonderful year for us. We baptized 1,322 persons."

In the Inter-American Division today we have more than 112,000 baptized Seventh-day Adventists. The little island of Jamaica alone has more than 23,000 believers—six to every square mile; and Trinidad, four Adventists to every square mile!

Not all areas of earth are as responsive to our message. The Middle East is a contrast. "This is a troubled spot in today's world," said G. J. Appel, president of the division, "but in spite of the problems, the work is moving ahead. More than 300,000 are enrolled in our five Voice of Prophecy schools. Through this work six new places were opened for evangelism within a few weeks' time. In Libya, where the doors have been so long closed to Protestant missions, we opened a small hospital in Benghazi in April, 1956."

In the Southern African Division, the president, R. S. Watts, declared that "a new Africa is pressing upon the world with great

rapidity. It is groping for a new kind of self-assertion in world affairs." But there is no continent in the world where the masses of people in widely scattered areas respond more readily to the message of the soon coming of Christ. During the first half of 1956, 7,230 have joined our ranks through baptism, while more than 100,000 are in our preparation classes.

From Southern Europe, M. V. Campbell told of the remarkable influence of the Voice of Prophecy. Even in the old land of Spain, people are responding wonderfully to the message for this hour. Our lay members are witnessing faithfully. One sister dedicated every night of the week to God. As a result of her Bible studies, thirty new members were added to the church.

In Morocco, where thousands of Europeans have lost their lives and property, we are thankful that, to date, not a single Seventh-day Adventist has suffered loss. One of the most interesting territories of this division is the state of Israel.

O. O. Mattison, of the Southern Asia Division, believes that in his great field the greatest upsurge of religious revival in all the world is taking place. Pakistan is the center of a terrific drive for the spread of Islam, while the Hindus are using the evangelistic methods of Christendom to expand their influence.

"In Burma there is a mighty revival of Buddhism," he said, but in this country Seventh-day Adventists have been brought into the limelight in an unusual way. A young man attending the Mandalay University determined not to write examinations scheduled for Sabbath. After a period of considerable trial, final victory came with a declaration that all examinations that had been listed for Sabbath should be changed to another day, not only in that particular university, but throughout all Burma.

In the Far Eastern Division, where we have nearly 85,000 members, F. A. Mote says, "Evangelism is the keynote of the Far East." Encouraging news from free Korea

tells how more than one hundred persons are baptized each year as a result of the medical missionary work at the Seoul Sanitarium. Our Voice of Prophecy workers there are grading about 10,000 Voice of Prophecy lessons each month. South Korean church membership has increased 200 per cent since 1952. C. W. Lee says that in North Korea our church is also making substantial gains.

On the island of Formosa two young men from our new training school called at the police office to secure permits for canvassing. When they explained their work to the policemen, the officers were so impressed that they said, "This is a wonderful work you are doing. We will gladly issue you permits. More than that, we will go with you ourselves and introduce you to the people in their homes."

W. E. Murray, president of the South American Division, told us that we have more than 80,000 baptized believers there. "Evangelism is our keynote," he said. Throughout 1956, more than 120 evangelistic campaigns were conducted. In the city of Tucuman, in northwest Argentina, one of the banks of the city paid all the travel and hotel expenses of forty young choir members from our River Plate College so they could attend the city evangelistic meetings. The young people sang to a large audience, including the governor of the state and seventy members of the government and army.

Many unusual things seem to happen in South America. A dog that had wandered away from home for several days finally came back; but he carried in his mouth a Bible-story book. Where he got it nobody knows. But it interested the young son, and his parents too. A few days later a colporteur called at that home. He was selling a book similar to the one the dog had brought home. The family bought this new book and some other literature. Later they accepted the message, and the man is now building a new church for the believers there and a house for the Seventh-day Adventist pastor. When dogs become evangelists, that is news!

A. F. Tarr brought greetings from the 50,000 members in the Northern European Division. In Iceland a member of parliament expressed the opinion: "People always become better citizens when they join your church." And that surely is as it should be.

There is a new awakening of interest in the country of Emperor Haile Selassie. He has offered to build another hospital in Ethiopia, in a place where as yet we have no work. Moreover, he has offered to pay the salaries of all the doctors and nurses. Our medical missionaries in his land are a noble example of devoted service, and they have made a real impression on this ancient people.

From the Australasian Division, F. G. Clifford told us how in the Bismarck-Solomons Union we have one baptized Seventh-day Adventist for every forty-six persons in that territory. In some areas of New Guinea where we had no work two years ago, thousands are now turning to the Lord. In Australia our church enjoyed a 44-per-cent growth between the years 1947 and 1954.

L. C. Naden, division secretary, told of encouraging openings on television in Australia. The minister of one of the largest Protestant congregations in Sydney arranged for a showing of Faith for Today in his church. The place was packed as they listened attentively to our televised message. It is anticipated that our TV programs will have a mighty influence in that field.

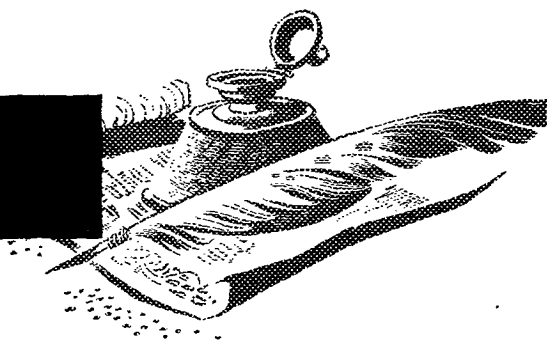
Wilhelm Mueller, of the Central European Division, told of the work in Germany, where we have 25,000 believers in the West and 19,000 in the East. "We have many handicaps," he said, "yet the faithfulness of our brethren in the observance of the Sabbath and in returning to God the tithe is always a source of great encouragement."

One could not listen to accounts like these without recognizing the urgency of the hour in which we live. It is a supreme hour—God's supreme hour. He is ready to work with us as never before. It is a time that calls for complete dedication, for the hour of triumph has struck. God's call today, like His call to ancient Israel, is, "Go forward!"

HARVESTING THE pastorate is not a religious lectureship; it is a spiritual generalship. And an evangelist is not to go to a field and reap the harvest for a church while they look on and watch him do it, but he is to lead, instruct, and direct the harvesters as they go out into the field and gather in the harvest themselves.—J. E. CONANT.

THE MINISTRY

EDITORIAL



THE CALL OF THE KING

THIS ISSUE emphasizes evangelism—total evangelism. It is not sufficient that we be evangelical; we must be evangelistic. Evangelicalism is a fine ideal for which to contend, but evangelism is the force by which we conquer. Familiarity with a word can blunt its cutting edge, and that is certainly true of “evangelism.” When “evangelism” becomes a mere slogan, or is a synonym for a particular method, it loses its power. True, it is a method, but it is more; it is a method plus a message. Only when the method springs from a real message does it become dynamic.

When the first evangelists went forth to herald the good news, they were not just making records, they were making converts. As citizens of the kingdom of God, they beheld in every man and woman, boy and girl, a candidate for that kingdom. To them the news they carried was tremendous, startling, breath-taking, and we are told they proclaimed it with burning language. The message was as a fire in their bones. A big idea had gripped their souls, and they had to share it at any cost.

Ideas are the most explosive forces known in human history. Even wrong ideas possess tremendous powers of persuasion. Wrong ideas move men in wrong directions. But who can measure the power of a true idea! The evangelist who goes forth with the gospel of peace carries within himself the explosive force of the biggest idea ever thought or known. Be he preacher, teacher, colporteur, or radio or TV broadcaster, he has in his hands the power by which the kingdom of God is built. Even a layman bearing simple witness to the truth he knows and loves is a tremendous influence among his friends and fellow workmen. It

was this kind of witness by faithful church members, bubbling over with the joy of salvation, that built the apostolic church. True, they caught their inspiration from the apostles who led the evangelistic teams of that day, but the work was done largely by humble men and women who, spiritually aflame for God, went forth to tell the story.

When Paul wrote to the Philippians he reminded them that while they lived in the midst of a crooked and perverse nation, they were nevertheless to “shine as lights in the world; holding forth the word of life.” To shine, they must be illumined by the message.

Those early evangelists lived under conditions different from ours. They knew nothing about a thousand things that today we take for granted. But they possessed a message—or rather were possessed by a message—and it became the power by which they broke through the darkness and superstition of that pagan age. Conditions may vary with the changing years, but the need of the human heart is just the same. Whether we think of a city of ten million or a village of ten families, the gospel is still the power of God unto salvation to every one that believes.

Recently we spent another short period of ministry in the New Gallery Centre in London. Again we were led to rejoice in the evident blessing of God through the ministry of faithful messengers in that great city. We had spent some time with groups of workers in such cities as Lisbon, Madrid, Rome, Athens, Istanbul, Beirut, and Jerusalem, and were thrilled to witness the conquests of these front-line heralds of the cross. What a challenge twentieth-century civilization presents to the city evangelist!

Only those who have lived and labored in a giant metropolis can fully understand the awful weight of souls that rests on one who is called to minister to the millions. As sheep without a shepherd, these milling multitudes need nothing so much as the bread of life, and yet they know not where to find it. Spiritually impoverished and feeding on the husks of worldly pleasure, they must be awakened by the mighty Spirit of God.

How can these masses be reached? Such new centers of evangelism as we have at the crossroads of London and New York present marvelous opportunities. But our problems are not all solved when we have the buildings. How can we arrest the attention of the passing crowd? Attractive methods are important, but the greatest power of all is still the preaching of the cross. When a man sees Jesus as He really is, then he is led to exclaim with Peter of old: "Depart from me; for I am a sinful man, O Lord."

The marvels of our Lord's all-sufficient sacrifice are emphasized in the Spirit of prophecy counsel section of this issue. We feel that this theme rightly belongs in this special issue, dedicated as it is to evangelism, for the very heart of the gospel is ever the great atoning work of Christ our Lord so gloriously accomplished on the cross. These quotations are not complete. In subsequent issues further statements on this subject will appear. Only as we fully understand the finished sacrifice of Christ can our ministry be filled with the spirit and power of God. These familiar words should challenge every one of us: "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, p. 188.

As a people we have dealt much with prophecy, especially as it relates to the unfolding of human history, and yet the highest point in all prophecy and the greatest

event in all history was when our sinless Saviour died a Victor on the cross. When He cried in triumph, "It is finished!" we are told "the battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights." Moreover, "All heaven triumphed in the Saviour's victory."—*The Desire of Ages* (1940), p. 758 (Miss. ed., p. 748).

And His victory is our victory. In Him the vilest sinner can be made righteous—a citizen of the kingdom of God. It was that message that turned the world upside down nineteen centuries ago, and we can expect the same results whenever it is preached in all its fullness.

We live in a great hour. God is shaping events for the greatest ingathering of souls since Pentecost. While our evangelists today face greater challenges, they have greater opportunities than any preachers before them. The confusion in international affairs is surely significant, that is, provided we do not pose as prognosticators of immediate events. Some of us well remember a few of the wild speculations heralded by certain self-appointed prophets in 1914. With the serenity of saints they were declaring that Armageddon had already begun. Such vapors were probably impressive for a few weeks, but who can measure the aftereffects of such paucity of perception! We must guard ourselves against wild assertions. Unfulfilled prophecy provides a wide field for speculation.

Rather than assuming the role of foretellers, let us aim to be true forth tellers of the glorious gospel of grace as we organize and inspire our churches for total evangelism. Let us lead our members into action, obeying the command of our Captain. The trumpet call of the King summons the whole army to mobilize and advance.

R. A. A.

CAN YOU MARCH WITHOUT MUSIC?

It is said that Benedict Arnold was a better general than George Washington. He was a handsomer man and a more interesting conversationalist. But he had one conspicuous weakness—he was unwilling to "march without music." Whenever General Arnold performed a task in a competent manner, he expected praise and acclaim and, if these were not forthcoming, he sulked and became morose.

In the hurry and scurry of war there were times when the feats of General Arnold went unnoticed. This hurt in his most vital spot—his vanity. So he committed the act unpardonable—he quit his job and placed the secrets of his employer in the hands of the competition.

We all like to march to the sweet music of applause which we feel should be compensation for the noble work we have been doing, but, when applause does not come promptly, the real man marches on—without music.—*Selected*.

EVANGELISM -- Winning Men for God



Megalopolis¹

ELAINE GIDDINGS

Professor of Speech, Emmanuel Missionary College

I ADD my voice to the swelling chorus of a missionary song, "Dark Megalopolis."

A queer title? Perhaps, but was it not the dark horses of the recent political campaign who kept our interest lively for a time? And was it not the Dark Continent that so fired the imagination of this gospel-minded people that missionaries, money, and literature poured into Africa?

Christ's great commission is being fulfilled with power in the Dark Continent because Christians at home recognized the need and were interested enough to do something about it. And because I spent so many years in Africa myself, I know that the very term "Dark Continent" was in itself both a challenge and an appeal.

Here in America the Southern Union used the same epithet when they mapped out their States, showing the dark counties. I remember the personal interest and satisfaction we all felt in vigorous evangelizing campaigns to erase these dark blots.

But darker—much darker than continent or county—is the blot on our denominational shield that I choose to call Megalopolis—the large city.

That assertion is based on two main factors, plus my own observation during the last five years, spent in New York City. The first factor is a series of testimonies written by Ellen G. White more than half a century ago. As the need of our large cities was kept before her through the years,² she wrote many admonitions like the following:

God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by His English-speaking people in our own land. The work in the home field is a vital problem just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will not

be so favorable as it is now.—Manuscript 154, 1902.

I point you to the city of New York. One hundred workers might be laboring there where now there is but one. . . . A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities.—*General Conference Bulletin*, April 7, 1903.

Let not the fields lying in the shadow of our doors, such as New York City, be passed over lightly and neglected. This field is just as important as any foreign field.—Manuscript 154, 1902.

God wants the work to go forward in New York. There ought to be thousands of Sabbath keepers in that place, and there would be if the work were carried on as it should be.—*Life Sketches*, p. 385. (April 22, 1901).

Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world.—*Testimonies*, vol. 7, p. 37.

Such quotations, sometimes speaking of our large cities in general, sometimes of New York in particular, could be multiplied. Since Mrs. White herself assisted in planting the work in New York with a personal donation of one thousand dollars,³ may not these questions which she posed be rightfully asked of us fifty-five years later:

How many of you have taken a practical interest in the work in this city?—*General Conference Bulletin*, April 7, 1903.

What representation for the truth is there in that city?—*Life Sketches*, p. 384.

Some Comparisons

The answer to those questions constitutes the second main reason for labeling Megalopolis "dark." Most revealing is the comparison of

the percentage of Adventists to total population in three so-called dark areas—Africa, the South, and Megalopolis. In the Southern African Division, for instance, there is one Seventh-day Adventist to every 464 of the total population. In the Southern Union, there is one Seventh-day Adventist to every 675 of the total population. In metropolitan New York, there is one Seventh-day Adventist to every 1,224 of the total population. If we exclude the Negro and Puerto Rican populations of New York, the percentage drops even more sharply, to one Seventh-day Adventist to every 3,263 New Yorkers. Surely these figures should reawaken our missionary zeal for the work in large cities, if we have allowed it to flag.

Many ministers and laymen have put in years of faithful work in New York and other cities. The indictment for the neglect of these fields lies not upon them, nor upon any person or group within the church. It lies upon all of us. Whether our fault was indifference, or not recognizing need, or being attracted by more glamorous or distant fields, it matters not. What matters is the here and now, the potentials and prospects for the future. What are the potentials?

Again, comparison may outline the shadow on Megalopolis. Even though New York City and California State are two extremes, geographically speaking, their total populations are almost the same. And since Mrs. White herself made an unfavorable comparison between the two,⁴ let us compare their potentials for missionary endeavor as far as our Adventist work is concerned:

New York City	California
5 English-speaking white churches	306 churches
973 members (excluding 1,020 Puerto Ricans)	53,383 members
96 workers (total, including Faith for Today, and all others of white nationality)	4,136 workers (total)
\$169,586 offerings for local church work	\$2,212,879 offerings for local church work
1 academy	13 academies
0 college	3 colleges
1 white resident CME graduate	1,494 CME graduates
0 sanitariums or treatment rooms	6 sanitariums or treatment rooms
0 food companies or restaurants	2 food companies or restaurants
0 publishing houses	1 publishing house

Many of our large cities have problems and

needs similar to those of New York. But New York is so spectacular in itself that emphasis there must lead the way. One out of every ten Americans actually lives within sight of the Empire State Building, while one out of twenty Americans lives in the metropolitan area proper. Over 13 million visitors came to New York last year, and the city budget is well over \$1,850,000,000—more than that for any State and greater than for most sovereign nations.⁵

Quite apart from its sheer size, New York City has a special importance for missionary-minded people. Here is a city about the area of a wheat farm, wherein "are decided the bulk of the ideas that are distributed to the people of the United States. . . . This is the Idea Belt."⁶ "It has been determined by social physicists that New York City is the focal point where a person or organization can and does exert maximum influence on others."⁷ This is the solar plexus of the great mass communications industries, with headquarters of—

- 5 radio networks (28 local stations)
- 4 TV networks (7 local stations)
- 3 news wire services (and 78 other news services and syndicates)
- 5 newsreel companies
- 10 of the largest producers and worldwide distributors of American films
- 58 magazines with circulation of more than 1,000,000 each
- All the largest advertising agencies in the U.S.A.

In addition, it ranks a monotonous first in every major industrial branch except agriculture and mining.⁸

A Protestant Problem

Enough has been said concerning the needs of Megalopolis, and its claims upon the interest and energy of every Seventh-day Adventist. We are not alone in our feeling of guilt at long neglect. Other Protestant denominations are bestirring themselves with increasing enthusiasm, and we share with them both the concern at problems that have outstripped our facilities for adjustment, and our determination to do something about these missionary fields. What are they doing? What are we doing?

There is no question about general awareness of the peculiar needs of our modern cities. "American Protestantism is undergoing a . . . change in its attitude toward the heart of our metropolitan areas. Time was when we for the most part just quit and ran. The church is now saying, 'Turn, boys, we're going back in strength with top grade personnel, with inventiveness and imagination, with adequate re-

sources, into the difficult places at the heart of our cities.' It looks as if we had turned a corner."⁹ Have the Protestant churches found the answer Ellen G. White was seeking when she wrote, "Night after night I am praying and trying to devise methods by which we can enter these cities and give the warning message"?¹⁰

Since March, 1950, the National Council of Churches has been publishing *The City Church*, a bimonthly journal of articles on, and experiences in, city evangelism and church work. The Evangelical and Reformed Church has issued *Strategies for City Churches* in bulletin form. This and like publications are under special urban church departments in their respective denominations. The autumn, 1955, issue of *Religion in Life* (Cokesbury Press) carried forty-one pages of urban material. Denominational planning, ministerial councils, church centers, conferences, articles, and books have been dedicated to the very problem laid before us years ago:

In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of multitudes. . . . They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. Let every worker in the Master's vineyard study, plan, and devise methods to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of.—*Evangelism*, pp. 122, 123.

Doing something "out of the common course of things" to "reach the people where they are" is the goal of our own Adventist city workers, as well as that of other denominations. Because our traditional Protestant concept of the "professional soul saver" is not adequate for the evangelization of the city,¹¹ our London and New York centers are proving for themselves the value of a "team ministry," and of a long-range strategy that is flexible enough to adjust to immediate needs without dissipating its original strength and purpose.

Discovering the Needs

In this period of tremendous urban evolution, it is no small task to discover what these immediate needs are, and where the people are. But vigorous and city-trained workers have learned to go after the facts they need, and get them. The most recent instance of such practical directness is the street survey conducted last month by our New York Center

team and assistants. They wanted to determine the nature of the street population in the area of the new Adventist Center, so they went right out and talked to the people who were on the street. At 46th and Broadway, one-half block from the Center, they interviewed from nine o'clock Thursday morning through midnight on Monday, dividing the days into five three-hour shifts. Not only are their findings revealing, but they are important in that they suggest possible adaptations of the evangelistic program so as to reach the people where they are.

Those who follow the progress of our big-city centers will be interested to learn that just over half the number of persons interviewed were non-New Yorkers. Of these, three-fifths knew of Seventh-day Adventists, and a third of this number could make at least one significant comment or identification. Of the New Yorkers, however, fewer than half had ever heard of Seventh-day Adventists, and less than a third of those could make any identification whatsoever. Instead, New Yorkers were often inclined to confuse us with Jehovah's Witnesses or the Mormons.

For the mission-minded Adventists everywhere, a summary of the comments made by non-New Yorkers from all over the world might give us a good start on projecting our own soul-winning efforts for 1957. From embassy employees to aircraft mechanics, from physicians to restaurant managers, from nurses to housewives, these people were a wonderful cross section of the neighbors whom we seek out daily in Christian fellowship. The largest percentage were from the group we often seek in vain, ages 21 to 30. A very small percentage indeed were under 20 or over 50. The young adults—vigorous, mature, the leaders of their home communities—swarm the metropolitan centers today just as they did when Jesus chose Capernaum as the center for His Galilean ministry. From such centers, Christian influences should indeed be radial.¹²

The findings of this intensive street survey deserve a separate article. Suffice it to say, however, that the interviewers were in agreement:

1. That people in general are not prejudiced against Seventh-day Adventists; they are simply unaware of their existence (lights under a bushel or just not in the right places?).
2. That cards introducing the Center as a place of worship, fellowship, and service were accepted with appreciation and interest.
3. That the influence of individual Adventists in home towns from Denver to Australia predisposes visitors toward big-city centers.

This article has done a hop, skip, and jump

among several specialized areas in the approach to problems of religion in Megalopolis. If it arouses curiosity where there was none before, or if it encourages someone to undertake the careful study and training necessary for these understaffed fields, then the good Lord is granting understanding of what has been so sketchily presented.

He is blessing those who have pioneered in London and New York evangelism. New York, for instance, now ranks fourth place in percentage of baptisms to church membership. This membership is the valuable nucleus for work in the Center, where exhibits from General Conference departments, publishing houses, and overseas divisions are contributing to the furnishings.

Now may a lively and consistent interest on the part of every Seventh-day Adventist, plus our united voices in prayer, call forth for every Megalopolis the fulfillment of the prom-

ise: "In that great city the message of truth will be given with the power of God."¹³

REFERENCES

- ¹ Used by Dr. Ross Sanderson, in an address at the 1956 annual meeting of the Manhattan Division of the Protestant Council of the City of New York.
- ² *Life Sketches*, p. 417.
- ³ President's report at the 34th Biennial Session of the Greater New York Conference, Dec. 31, 1955.
- ⁴ "There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched."—*General Conference Bulletin*, April 10, 1901.
- ⁵ Mayor Robert F. Wagner, "What the City Is," *New York Times Magazine*, April 29, 1956, p. 10.
- ⁶ Marion Harper, Jr., president of McCann-Erichson, quoting Shepard Mead's *Magnificent MacInnes*.
- ⁷ National Council of Churches document, "The Case for New York."
- ⁸ Public Relations Department, General Conference of Seventh-day Adventists, "This Is New York."
- ⁹ Dr. Ross Sanderson in *The City Church*, Sept.-Oct., 1955, p. 6.
- ¹⁰ *Evangelism*, p. 62.
- ¹¹ Meryl Ross, director of the Department of Research and Church Planning of the Protestant Council of the City of New York, in *The City Church*, Sept.-Oct., 1955, p. 10.
- ¹² "Here [New York] let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world."—*Testimonies*, vol. 7, p. 37.
- ¹³ *Ibid.*, p. 54.

The Short Campaign in Retrospect

Nearly two years ago Pastor Fordyce Detamore presented to the Ministerial Association Precouncil of the General Conference session his growing convictions as to the place of the short campaign in the work of evangelism.

With the passage of time our MINISTRY readers are asking, "What is the present evaluation of this relatively new emphasis?" In answer we publish four recent letters from men whom God is evidently using in a marked way in short-term evangelism. These letters contain their mature convictions and added insight as to their growth in method during recent months. G. E. V.

DEAR EDITOR:

You ask for my convictions regarding the short campaigns. I do not believe that the short efforts can or should take the place of the longer meetings, but I feel they are definitely effective in a pastor's busy program.

The majority of the people who attend the shorter meetings have a Seventh-day Adventist background. The reason for this is that most of these meetings are held in our churches, and those who have not heard the message before, or who are prejudiced, do not attend. This leaves us with an audience made up of those who at one time have been Seventh-day Adventists, or who have taken a correspondence course, or who are receiving Bible studies.

With this type of audience I have found that the average doctrinal sermon is not too effective. These people know, or at least have some knowledge of, what we believe and teach. It is my conviction, and I have received it from my experience in the past two years, that every sermon, from the opening night until the clos-

ing night, should be 90 per cent conversion and 10 per cent doctrine. Not that I think we should baptize people and bring them into the church without their knowing the doctrine—not at all—but most of these people know what we teach.

I have found that if we can help people to see the need of getting sin out of their lives and accepting Jesus as their Saviour, they can then be properly instructed during the baptismal class.

I have also learned that visiting in the homes before the call to surrender is made, is a good way to help individuals understand our teachings. There must be some doctrine in our sermons. It can be woven all through the fabric of our public messages. But the entire discourse should "cry aloud" to get sin out of our lives and let the love of Jesus in.

I have a special burden for working with men, and the Lord has blessed in uniting families. In working for men we should remember that most of them like straight preaching. Many of them, as they listen to the minister for the first time, try to detect whether or not the message comes from the heart. They try to decide if the minister is sincere. At the same time they want it, as they say, straight from the shoulder.

Sometimes I think we stress too much how wonderful it would be for the man to unite with the church because his wife is a member. Should

we not rather plead that *he* needs God, and God needs him?

Not long ago, in urging a man to surrender to Christ, I said to him, "God needs you." A very strange look came over his face and he said, "This is the fourth Seventh-day Adventist meeting I have attended, and you are the first minister who has told me that God needs me." Many men feel that if they become Christians they want to be of some real use. When they realize that God really needs them, they are willing to accept Him. This is also the case with many women.

While I feel that I cannot overemphasize conversion sermons for these meetings, I recognize that it is also very necessary to prepare the church for these services. I always take the Sabbath service before beginning on Sunday night. Our people need to know that the success of these meetings depends entirely upon them. It is well to organize into prayer bands. Our main purpose in the prayer bands is to pray that there will be a revival in our own hearts, and that every church member will support the meeting by his presence. Also, each family is to be responsible for bringing at least one nonmember. It is always a successful meeting when all church members attend. It does much for nonchurch members—especially those who used to be with us—to see our members at the meetings. It gives them new courage and hope.

Now a few words about visiting. Some feel that with short-term meetings very little can be accomplished by visiting in the homes. I have found it to be the opposite. The shorter the meetings, the stronger our visiting program must be. One reason for this is that those who attend do not receive as much doctrine at the shorter meetings as in the longer efforts, and this means there are more questions to be answered and more instruction to be given in the homes.

One of the mistakes I used to make was to urge persons—especially men—to take their stand before the proper time. My experience has been that men, more often than women, will make their decision when the public call is made, rather than in the home. I do not mean that men should not be visited and asked to surrender. But in many cases if they are urged too strongly they will stay away from the last two or three meetings, and that is just when you want them there. I believe it is wise to give the man an opportunity to surrender in his home. But if he hesitates, do not urge too strongly, but keep him coming to the meetings. You will want him there the nights you make your calls.

Now to sum up my convictions for the two- or three-week meetings:

1. Heart-warming conversion sermons given in love. Sermons that will convict people of their sins.

2. One-hundred-per-cent church cooperation in attendance, and every family responsible for bringing at least one nonmember to the meeting every night.

3. A strong visiting program explaining our doctrines. Do not overurge. Keep the people coming to the meetings.

I like the slogan John Wesley had: "*All at it and always at it.*"

REUBEN F. SCHNEIDER

Southwestern Union Conference

DEAR EDITOR:

During the past two and one-half years in Alberta, we have seen the miracle of conversions in short-term campaigns. We have held seventeen of these full-message short-term campaigns, and the Lord has put His approval upon them by giving us more than 380 baptismal decisions and converts that remain faithful and active in the work of the cause.

As we review the past, we feel to emphasize the wisdom of preceding every evangelistic series with a complete series of revival services for our church members only. It certainly improves the results of the public campaign.

The work has never been easy, and the short campaign requires intensive visitation, with a constant passion for the lost. I am reminded of a statement one of our visiting ministers made when we went over the names we had to visit. He said, "Why, in our last campaign we threw away better interests than your best ones here!" In spite of the fact that we have not always had what might be considered the best prospects to work for, the Lord has given us many souls. I believe the urgency of the short series has much to do with this.

I do not feel that we need to be afraid of bringing the testing truths to the attention of the public in the short space of time that the series covers. After all, even in the long series, we cannot limit the attendance for the nights of these testing truths to those who have heard the early part of the series. And a tactful presentation of the message, with an attitude of expectancy—taking for granted that they will easily grasp it—helps very much. In fact, we have had virtually no one turn away from the message because of a premature presentation of the message. And we feel that we have been able to leave the people with a good feeling toward the message, even though they may not have accepted it. This gives me courage to

preach these mighty truths unflinchingly. It is always done with love, however, and no one takes offense.

We have found, too, that the short-term series does bring in many who were perfect strangers to the truth of this message before the series began. In one small-town series, thirteen of the fifteen baptisms had been perfect strangers to the message before the series opened, and the other two had never been Seventh-day Adventists.

Sometimes our short campaigns have had to extend over a period of from three to six weeks, with fewer nights each week, but most of them have been nightly meetings for two weeks. We have continued the plan of following these public meetings immediately with a nightly baptismal class, beginning the night after the close of the campaign. After trying different methods, we decided that to begin the baptismal classes the night following the close of the public meetings was wisest. This helped to prevent any from drawing back because of unwarranted fears that come with a lapse of time when no one is there to help in the crucial moments.

We have also found that the percentage of those going through with baptism after having made their public decision is virtually one hundred per cent when the team stays by for the classwork. To accomplish this, when a candidate misses a class session he is visited the very next day and brought up to date with the rest of the class in his studies. It gives due importance to the classwork, and maintains the sense of urgency. It is difficult for the pastor to do all of this and still carry his many other district responsibilities. Therefore we have found it wiser for the team to stay by for the baptismal classes. We conduct two classes simultaneously, one for the juniors and one for the adults (sixteen years and older).

No one ever feels that he is being rushed into baptism after he has had class study every night for nearly two weeks, in addition to the nightly two-week public series. Their questions have been answered, their problems have been solved, and their victories have been gained. I am convinced more than ever that what God needs is not *time*, but *surrender*. And a soul can do that in a moment!

To illustrate, a woman of social prestige and better-than-average means took her public stand to prepare for baptism. Immediately after that meeting she said, "Now, I don't want to be baptized right away. I want to study this through carefully and really know it. You said we could take as long as we needed to pre-

pare, didn't you?" I said, "Yes," and she quickly added, "That's good, because I'd like to study for about two years!" I assured her that if she needed two years we wanted her to take that time. And then I said, "We'll be having baptismal class every night beginning tomorrow night to get everyone ready as fast as possible, but we'll give everyone all the time needed. If you need two years, fine!" We had three or four class periods, and she said, "Oh, I can hardly wait until I'm baptized!"

This is typical of the anticipation all have had for their baptismal day in the short campaign. I feel a tremendous lack in measuring up to all the Lord is anxious to do for these souls still outside His fold! I believe He waits with a power beyond our comprehension, unable to use it because of our shortsightedness and limited faith!

We have observed that in the places where our church members have worked and prayed the most earnestly, we have had by far the greatest results. When they have, for some reason or other, been inclined to watch the team do it, our results have been much smaller, in spite of the advertising.

We have now incorporated a training program for our laity, and in this we take them out, one at a time, at a time of their own choosing, to go with us on the visitations. Then they go with each other, two by two. We have very few classes to train them, but give them only the material they can put immediately to use. They like it, and here in Calgary we have about thirty that have volunteered for this training and part-time visitation work. We have just begun the plan, so are unable to report on its results, but believe it will increase the harvest.

I hope that many more will catch the vision for short-term campaigns, especially in the great metropolitan areas where we have so many thousands of former Seventh-day Adventists. I believe I am correct in saying that we have seen the Lord reclaim at least 50 per cent of all the former Seventh-day Adventists whose names we have had in our short-term campaigns. And when they return, they are so happy that they make wonderful members. They remind me of the prodigal who knew he was lost, and remembered what his father's house had been like, and made an effort to come back! It's a great thrill to welcome them back to the fold!

God give us faith, and a sense of urgency in this mighty hour!

E. M. CHALMERS
Alberta Conference

DEAR EDITOR:

It is difficult to describe my enthusiasm for the three-week plan. Its results and merits are so gratifying that one must experience them to appreciate them. After we had spent a few days with Pastor Detamore a year ago, we could only feel that the Lord was blessing this method in his ministry in a wonderful way. Whether it could be similarly blessed in the Northwest and in our inexperienced hands was a question we must put to practical test and ask the Lord to show the answer. This year has satisfied us that His stamp of approval is upon it. There are perhaps many reasons for the success of the plan, but may I name some of the most outstanding:

1. The men who have tried it like it. It is a plan that pastors can use in their church programs and really carry through. Some pastors who have never before been satisfied with their public evangelistic endeavors have been thrilled with the success and practical workability of this program. A man can evangelize every town in his district. He can hold summer campaigns. He will probably be able to double or triple his baptisms. Those who have tried it are much happier with the plan. It seems to carry the spirit of the campaign better because of its intensity and brevity. It avoids the drop and drag of enthusiasm that is sometimes noticed in longer efforts. If conference evangelists follow this plan, pastors are glad to have the program of the district discontinued for only three weeks.

2. The laity are much happier with this plan. They support it better, because they are willing to lay aside all else for just three weeks. They like the presentation of the distinctive truths so much sooner, before the friends they are bringing get tired of coming to hear what they have already heard elsewhere. It helps them bind off the interest they have worked up with Bible studies, literature, et cetera. Many laymen have told me that they feel this plan is just what they need to help them do their part. They enjoy arousing, educating, and bringing interested people. They have had discouragement for years without this harvest campaign. Now their efforts are rewarded, and they work harder than ever. When the campaign is over, they are not worn out. They are asking for another one soon. The support of laity in offerings and attendance has far exceeded what we were able to get in the long campaign. The reaction of the laity to three-week evangelism would keep me in it, even if I didn't like it as well as other methods.

3. It is much cheaper per baptism than long campaigns. Only one handbill. Just three newspaper ads. Hall rent usually less per night when it is all in three weeks. (This fact ought to convince every conference committee of its merits!)

4. I really believe that with this plan we have almost as many conversions among those who have never heard the message before as from those with previous contact. In our experience there have been more. It doesn't take more than three weeks to make a Seventh-day Adventist Christian when the transforming hand of God is in it. One hundred and twenty years is not long enough without His power. It is true, some will take longer to decide. But they probably will not lose out just because the campaign comes to a close.

One reason for greater prospects in this field is that the same people hear all the message in the short campaign. Seasonal changes and the regular moving about of people do not rotate the audience. People decide with less opposition and interference than in the long campaign. To put it most briefly, *I am enthusiastic about the three-week plan because it works!*

Arguments against this plan may sound imposing, but we are here to save the lost from a dying world as soon as we can. Whatever proves to work best is the only thing deserving of our energies. I have heard only one argument against the plan that seems factual. That is that it is not convenient and comfortable for the full-time evangelist. He must continually move about, and it poses problems with his children, et cetera. But if heaven can be richer for a little less of this world's transient comforts, it is worth it. May God lay it more upon all of us to hasten His glorious appearing.

ELDEN WALTER

Southwestern Union Conference

[Pastor Walter has recently been transferred to the Texico Conference from the Upper Columbia Conference.]

DEAR EDITOR:

It is a little hard for me to know what to say about these short campaigns. Some people have the idea that all I talk about or am concerned with is the short campaign. In the institutes that I conduct for the visiting ministers in connection with the three-week series (we have had well over two hundred ministers in attendance at these institutes), I spend most of the class time on long campaigns and regular pastor-evangelistic methods in the different phases of church work, and do not spend a

great deal of time on the methods of conducting the short campaign itself. The visiting ministers have an opportunity to see that in action and to decide its value for themselves.

In other words, as far as my teaching periods are concerned, I do not go into the short campaign at all to speak of, yet some seem to have labeled me a short-term evangelist because I am doing that type of work. I still believe that the long campaigns have their place, particularly in two special fields. One is in new territory. In territory where our work is new, or the area very small and our work unknown, I feel that the long campaign builds much more solidly. Then there are the great city campaigns in connection with which we so often say that our aim is to "crack the city wide open." I believe that it takes longer campaigns to do that. It requires a tremendous investment, and there is no use investing a large amount of money if you are going to be there for only three weeks. Surely we will have to continue the long campaigns in some of the great centers. There is no doubt whatever about that.

Now, as to other impressions about the short campaigns, I still feel that there is a field for them. I wish that every conference had one team conducting the short campaigns. What a tremendous ingathering there could be.

Perhaps you would be interested in the results of our recent campaigns. They will give you a little idea of how things are faring. We closed two weeks ago last evening in Oklahoma City. Fifty-six took their stand in that series. The campaign before that was in Enid, Oklahoma, where we have a considerably smaller church—I believe about sixty-five active members. Forty-five took their stand there. Preceding that, our campaign was in Tulsa, Oklahoma, and about sixty-three took their stand. Prior to that we were in Dallas, and 113 took their stand.

Pastor Leighton Holley had organized the church for intensive preparatory work with the slide machines and all manner of Bible studies. It certainly showed up in the harvest. This was our third short series in Dallas. The former one, a year and a half before, had netted sixty, and the one before that, fifty-six. Then I was in the same city many years ago, perhaps ten, and 113 were baptized in a long campaign. Three weeks later we began a second long campaign in another part of the city, in which seventy-eight were baptized. So it is interesting to note that the short campaigns measured up pretty well with the long campaigns. Not a bad comparison, since they were conducted in

the same city and the meetings were held in the same areas.

I believe our second campaign in Houston netted about sixty-five. The one before that was in the Valley, in which seventy-three took their stand. That is about as far back as I remember right now. Remember, the series in Houston and in Dallas were repeat campaigns. Also in the Valley. In fact, it was our third campaign in the Valley. I mention this because some have felt that the three-week campaign burns over the territory. However, we have found that when we can go back where meetings have been held before, we sometimes do better than the first time. I believe there were about twenty who took their stand in our first series in Austin, Texas. When we held the second series a year and a half later, there were fifty. So it does not seem that the territory actually burns out because of the short series.

Now, we also hit hard spots sometimes, where everything seems to fail. Such was the case in Paris, Texas. Our work in that area is new, and there is a great deal of bitterness and opposition. We have about twenty members. The opening night we had a good attendance—140. We were moved out of the college auditorium the second night to a classroom, and the attendance began to go downhill, finally to as low as thirty-five. Ten took their stand from that series. Now that is pretty low for a team that is costing so much in the way of conference funds, and so we felt as though it was almost a failure. However, even that number of souls is not a bad harvest for three weeks' time, is it? I just mention this, for this is the lowest that our campaigns have ever gone. I do not mean that you can measure campaigns solely by the number who take their stand. Nevertheless, it is the most conspicuous evidence of success or failure, we believe.

You will be glad to know that we started off with a good attendance here in Cleburne Sunday night. That is about seven miles from the college. The attendance was 1,050. I was more than pleased; I would have been overjoyed with an attendance of six or seven hundred. It is thrilling to see the large number of Adventists present.

One thing I would like to say about the number of those who have taken their stand. I refer to these numbers merely as evidence of the fact that something is happening in the short series. After all, it is all the work of the Holy Spirit, and we enter very little into the picture.

FORDYCE DETAMORE

Southwestern Union Conference

How 4A Brings New Life to the Church

BRUCE BABIENCO

Pastor, Northern California Conference

IN REDDING, CALIFORNIA, it is 4A. And what is 4A?

Adventists Alert for Advanced Action—4A— is an organization for Adventists who are alert, eager to finish God's work, to do it the *total-evangelism* way. It is the organization in Redding that promotes the giving of Bible studies by the church—as nearly as possible, the whole church. Its goal is that two hundred non-Adventists shall study the Bible each week with the members.

Christ's command—"Go ye"—is wrongly interpreted when it is made to read, "Conference worker, evangelize the world." The denominational worker is too often asked, "What is your report?" when he should be asked, "What is your church membership doing?"

Many pastors fail in not knowing how, or in not trying, to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good. . . . A working church is a growing church.—*Gospel Workers*, p. 198.

The discovery, then, of how a church might be activated resulted in 4A. It came with Pastor Waldo Hesseltine's desire to personalize the command "Go ye" in the experience of his Redding church members. It grew out of his earnest endeavor to overcome all barriers that might hinder the layman's cooperation in bringing men and women to Christ and His church.

Beginning with the basic idea that each new member must receive a series of Bible studies before baptism, the plans of 4A center in asking the church membership to give these studies. They are instructed in methods of presenting our doctrines. They are introduced to persons who desire to study the Bible. And they are encouraged to continue perseveringly in their work. All in all, they are invited to become a living part of 4A—*Adventists Alert for Advanced Action*.

To prepare the church for the 4A organization, it is essential, first of all, that the pastor pursue one ultimate goal—to indoctrinate the entire congregation with the idea that Bible studies are the best means of advancing the

church program. This should be skillfully woven into every sermon, heard in the overtones of the prayer meeting studies, Sabbath school lessons, et cetera—not to the point of monotony, but to the point where Bible studies become the first love! They hold the highest place in the minister's personal ideal for the church. Nothing else is so important as Bible studies! The whole life of the church centers around Bible studies. They are the "one thing I do."

At this point it is discovered that the church members are eager to work for Christ. Deep in the heart of each member is the urge to be doing something for Jesus. But many have an incorrect idea that only the conference worker can successfully win others to Christ. It is the minister's duty, and not theirs, they feel. Perhaps one member has failed to find an interested person to study with. Another may have found a good contact and started studies, only to give up in discouragement. Others hold back because of ignorance as to what should be done and how to do it. Many times it is because they are afraid to begin.

The 4A program is the answer to all these fears and wrong concepts about Bible studies. It answers four basic problems of the individual member: (1) "I will give studies, but with whom?" (2) "I have no training. How do I begin?" (3) "If I start, I know I will become discouraged." (4) "If my study is a failure, what then?"

How to Organize 4A

With these thoughts in mind, it is time to select a 4A committee to act as a governing board. This committee arranges for the weekly services, appoints special leaders, and purchases necessary Bible study equipment. It is best if the pastor-directed committee is composed of laymen who are giving Bible studies or those who are interested in starting them. Its responsibility is to organize and plan each phase of the 4A program.

In preparation for the opening service, three responsibilities should be assumed by committee members: (1) Someone should be

(Continued on page 45)

CENTER EVANGELISM: A New

By JOSEPH N. BARNES

Director, New York Center



Seven floors of evangelistic activity make the New York Center an outstanding attraction.

A NEW approach to evangelizing the multitudes of New York City has been launched with the opening of the New York Center at Times Square. Behind this undertaking lie several years of intensive study of the peculiar needs of the city and of the habits, backgrounds, and thinking of the people.

Even more important, there has been earnest and continuing prayer and careful study of the Spirit of prophecy instruction regarding city evangelism. In undertaking this new venture for God, we have turned with special gratitude to the instruction given specifically for New York City.

Remembering that all God's biddings are enablings, we have turned again and again to the words written by Ellen G. White:

Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. *Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world.*—Testimonies, vol. 7, p. 37. (Italics supplied.)



From all of our study has emerged a concept of center evangelism to meet the needs of the whole man—body, mind, and spirit. And in a city where the religious, economic, and cultural backgrounds of the people vary so widely, the program of the center must have great flexibility and variety.

Out of this concept has grown a program in which evangelistic preaching plays an important but not exclusive role. Because of the limitations of subject and presentation imposed by the constantly changing audience in an area where thirteen million visitors come each year, those who show more than passing interest will be drawn into smaller groups for more intensive Bible study.

We are indebted in many ways to the pioneering experience of the New Gallery Center in London. Specifically, our weekly schedule of religious film showings and the midday concerts of high-fidelity stereophonic recordings are similar to what has been done successfully in London. The sound equipment was provided without charge by the manufacturers. The New York Center, like the New Gallery, has a reading room well stocked with denominational books and periodicals, and a meditation room.

Remembering the instruction that "in the work of the gospel, teaching and healing are never to be separated" (*The Ministry of Healing*, p. 141), and repeated counsels regarding the importance of medical missionary work in reaching all classes in the cities, our planning group, headed by

ew Emphasis

E. L. Branson, president of the Greater New York Conference, has given much study to the health phase of the program.

It has seemed wise to begin in a small way with emphasis on health education. Dorothea Van Gundy was sent to New York for two and a half months by the International Nutrition Research Foundation, to get the instruction in nutrition and cooking under way. Miss Van Gundy not only gave valuable help in the churches of the area and held classes at the Center after it opened, but negotiated with the manufacturers for the gift of equipment for the model kitchen set up on the platform of the lower auditorium.

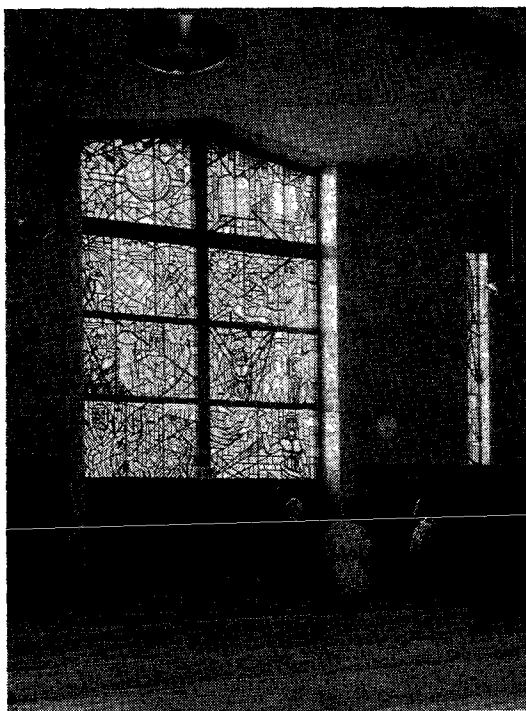
A health information service is available in the reading room, offering a wide selection of our own health literature and pamphlets provided by the national health agencies. Although our health education work is only beginning, it has already won the enthusiastic interest of executives in these agencies, as they have been contacted by Joyce Wilson and members of our own Health Education Committee.

Health lectures, first-aid and home-nursing classes, and a junior health club are included in the first stage of the health education program. Plans for larger undertakings are still incomplete.

Craft classes, hobby clubs, story hours, and a youth night make provision for children and young people of all ages.

Atlantic Union College is conducting an extension school at the Center, offering college credit in several courses taught by faculty members and Center personnel.

In all this varied Center program there is rich opportunity for the talents of laymen. Without their generous gifts of time and talent the full program undertaken at the Center would be impossible with our small staff. Already our laymen have given



Olivet Chapel dedicated to prayer—one of the features of the new White Memorial Center.



Opening off Oxford Street in London is the New Gallery, with its 1,400 seats and other chapels.

Weekly Program at the New York Center

November—December

Daily Activities

10:00 A.M.— 8:30 P.M.
2:00 P.M.— 6:00 P.M.
12:25 P.M.—12:50 P.M.
1:25 P.M.— 1:50 P.M.

Monday—Friday } *Reading room, prayer room, and displays*
Saturday, Sunday }
Monday—Friday Stereophonic concerts

SUNDAY

12:30 P.M.— 4:30 P.M.
* (3:30 P.M.— 5:00 P.M.)
6:00 P.M.— 7:00 P.M.
8:00 P.M.— 9:00 P.M.

College extension courses
Evangelistic service if necessary; also time saved for cultural series, beginning in January)
Two identical evangelistic programs
NOTE.—The 6:00 P.M. program is the Family Hour. During this program there are special features for the children: Nursery, 1-3 years; Tiny Tots Time, 3-6; Adventure Club, 6-12.

MONDAY

9:00 A.M.—10:00 A.M.
7:30 P.M.— 9:30 P.M.

Center staff workers' meeting
Adult education classes
NOTE.—AUC extension courses, Red Cross classes, etc., are scheduled here.

TUESDAY

* (3:00 P.M.— 5:00 P.M.)
7:30 P.M.— 9:00 P.M.

Cooking school if necessary)
Creative Living Series
NOTE.—Panel discussions of personal problems. Panel includes minister, doctor, psychiatrist, social worker, etc., as appropriate.
NOTE.—Afternoon and evening counseling by appointment.

WEDNESDAY

* (7:30 P.M.— 8:15 P.M.)
* (8:30 P.M.— 9:00 P.M.)

Time for future midweek spiritual message series as part of public evangelism)
Time for future prayer fellowship group of 8-12 members each)

THURSDAY

3:00 P.M.— 5:00 P.M.
7:30 P.M.— 9:00 P.M.

Cooking school
Home and Health Series
NOTE.—Afternoon and evening counseling by appointment.

FRIDAY

* (7:30 P.M.— 9:00 P.M.)

Youth Evangelism)

SATURDAY

4:00 P.M.—5:00 P.M.
5:30 P.M.— 7:00 P.M.

Guest Series (visiting Adventist speakers)
Peace at Twilight and religious film service
NOTE.—First 20-30 minutes devoted to live music and words of inspiration as prelude to film.
* (7:30 P.M.—10:00 P.M.) Space left open for recreation, secular films, concerts, and rentals of facilities)

*Projected programs.

many hours to redecorating the upper floors of the building. Volunteers are helping to staff the reading room, acting as ushers, singing in the choir, and doing many behind-the-scenes jobs so necessary to a smooth-running program. Our doctors and nurses are showing an active interest in planning and conducting health education in the center.

Through all the activity of launching a complex Center program, it is the daily prayer of the whole staff—paid and volun-

teer—that the Center shall provide, above all, that highest form of Christian service—the witness of lives transformed by divine love. It is still too early to give a progress report. Experience will no doubt dictate many adjustments of the original program. Many plans still wait for time, personnel, and means for their realization. But we look to the future with strong faith that God will make the New York Center a light at the crossroads for the sin-sick multitudes who throng this great city.

The New White Memorial Church

NORMAN SPUEHLER

Director of News Bureau, College of Medical Evangelists

FOR the 1,325 members of the White Memorial church, the dedication of their new church on Sabbath, September 29, was a real milestone. Thus was finally brought to fruition the long-recognized need of the College of Medical Evangelists of the Los Angeles campus for suitable facilities for public health evangelism and formal religious instruction. For the past thirteen years the needs of this rapidly expanding church had been inadequately served by Paulson Hall plus various decentralized quarters.

On October 27 the new \$65,000 Schubert Memorial Great Estey organ in the sanctuary was formally dedicated with an evening concert by a celebrated European musician, Karl Richter. With the aid of a public-address system this concert was carried to Olivet Chapel and the educational unit.

Long before the architect began his work, Pastor Arthur Bietz and his associates began planning how this new building might serve the church's threefold program of worship, evangelism, and education. Accordingly the total church facility is made up of three major sections, namely, the sanctuary seating 2,250, Olivet Chapel with seats for 260, and the educational unit with a total seating capacity of 990. This latter unit includes the children's divisions of the Sabbath school, committee rooms, et cetera.

To give a glimpse of how these dedicated facilities are currently being used, here is an outline of scheduled activities for a given week:

Sunday—Ministerial staff meeting in the morning; adult educational classes at 6:00 P.M. (these are a part of the evangelistic program

and constitute a number of Bible study groups that meet prior to the evening meeting); Religion in Life at 8:00 P.M., the regular weekly evangelistic meeting.

Tuesday—Classes in evangelism for the conference ministry and staff, taught at present by Pastor Walter Schubert of the General Conference Ministerial Association in connection with his evangelistic program in the Los Angeles area.

Wednesday—Various standing committees of the church at 6:00 P.M.; the weekly worship and study hour at 7:30; prayer bands following.

Thursday—Classes in evangelism by Pastor Schubert.

Friday—Truth by Youth, a weekly evening series of meetings geared for young people, conducted by CME students.

Sabbath—Regular Sabbath school and worship services in the morning.

In addition to these regularly scheduled activities, the Dorcas Circle meets weekly in its own rooms, women's clubs meet monthly, and special arrangements are provided for weddings. During the Sabbath morning services parents who wish to do so may leave their infants in the nursery under the supervision of a registered nurse.

Special built-in features in the church include a spacious rostrum and choir area in the sanctuary, which will permit panoramic television coverage. The baptistry is immediately above the choir area and is curtained from view when not in use. Behind large glass panels at the rear is a mothers' room on one side and a room with multiple outlets for tape recording on the other. A choir room, a ministers' study, and a

baptismal room are adjacent to the front of the sanctuary. Offices for the pastor, his secretary, the treasurer, and the home missionary secretary are off the foyer on the second floor.

A staff of ten is assigned to the church, including a Bible instructor and two young ministers in training. To effect the administrative and staff responsibilities and to implement the program in evangelism, church management and colony teams were formed. The management teams are each composed of not more than three members, and cover such areas as home missionary, counseling, public relations, finance, and others. Each colony team is responsible for a given area or territory of the city to which it is to devote its time in door-to-door literature evangelism and other means of

personal missionary work from week to week.

Statistically speaking, the new White Memorial church was built and furnished at a total cost of \$862,000, of which the church membership gave \$382,000, this while still maintaining their usual mission and church expense offerings during the more than two years in which the church was being built. It is constructed of steel-reinforced concrete, and has a total floor area of 49,000 square feet. Rising 70 feet above the floor of the sanctuary is a concrete dome measuring 107 feet in diameter. Outside and in front of the sanctuary, the carillon tower soars a number of feet above the dome. Each of the ten classrooms in the educational unit is furnished with a new Shoninger piano. A Conn electric organ serves Olivet Chapel.

London Evangelism

TO SEE a crowd of people queued up for a block and a half, waiting for the doors to open for a program at the New Gallery, London, is an experience one cannot soon forget. The program that evening was "The Best Saturday Night in Town," and by the time it began there was standing room only. It is an inspirational and educational program geared to modern youth.

Russell Kranz, associate evangelist and music director for the New Gallery, is in charge of the youth activities at the Center, and when this project for young people was started, it was held in the youth auditorium downstairs. But that place became so crowded that on the second night six people fainted. So the following month it was moved to the main auditorium. Since then it has grown in popularity and is contributing much to the over-all evangelistic program.

Evangelist E. J. Folkenberg, in charge of the New Gallery, is alert to every opportunity that will contribute to the success of the Center. His testimony, like that of every other experienced large-city evangelist, is that in such a center the approaches must be varied. Of course, there must always be strong preaching; but preaching alone will not suffice. We were gripped, however, by the powerful presentation of the message at the Sunday night meetings. The Lord is surely blessing these workers. The health programs on Thursday nights are also an impressive feature at the New Gallery, and one is led to feel that about the only thing lacking in London is finance. Set right in the midst of ten million people, this throbbing cen-

ter is surrounded by many counter attractions. But it is a real beacon light for God.

Another special feature is the music. This magnificent auditorium has been equipped to produce the finest music of the day. Stereophonic recordings speak their soothing messages to hundreds every noon hour. And in the evangelistic team we have some of the finest musical talent in London. As we have often said, "When the Lord gave us the New Gallery, He gave us for good measure Louis Ravel, one of London's finest concert pianists." This devoted worker, like every other member of the staff, has many talents, and when not actually at the keyboard he is busy making slides and films to illustrate the messages of the preachers. Modern equipment, together with the know-how, makes it possible to take a picture of some important event and have it on the screen two hours later.

For two months the Film Worship Service was built around the excellent production *Martin Luther* with gratifying results. This Martin Luther service, like those preceding, opened with appropriate music. Then, the auditorium darkened, a spotlight was thrown on a large open Bible while a voice over the stereophonic system spoke forth the words of Scripture, closing with "The just shall live by faith." We have witnessed wonderful conversions through these services. Many have been baptized whose interest was first awakened by the Film Worship Service. A series of Christmas films was also used during the holiday season.

This fine evangelistic center is a combination of efficiency, comfort, and spiritual power. R.A.A.

The Religious Interest Survey

ELLIS W. STORING

Minister, Pacific Union Conference

THE Opportunity: "There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

The Challenge: "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition."—*Testimonies*, vol. 6, p. 296.

The Question most often asked by our laymen: "How can I find these who are looking 'wistfully' to heaven? I'm willing to give Bible studies, but how do I find interests? How do you go about it?"

The Problem: To find methods—

1. That are simple and easy to follow by any layman.
2. That will have such an appeal to the layman that he will want to continue.
3. That will open up to the untrained layman the spiritual condition of each home.
4. That will open the way for Bible studies.

We believe that the Religious Interest Survey here outlined is one method that will help greatly to meet these problems. This survey consists of four sections with four or five questions in each, most of which can be answered by checking "Yes," "No," or "?." These four sections come under the headings of final events, church attendance, Holy Scriptures, and prophecy. Sections one, two, and four open with a general statement of fact such as that of section one: "At the last World Council of Churches, these three topics were under discussion: the union of churches, the return of Christ, and the end of the world."

Purpose of the Survey

The purpose of the survey, stated simply, is to get a picture of the religious life and interests of the individual. This is accomplished by the layman's asking his opinion on the various questions. His answers generally reflect the

[In an accompanying letter the writer gives this testimony concerning the success of the survey plan: "Nothing we have ever done has opened homes to us as has this survey."]

extent of his own knowledge of the Bible, his religious experience, and his prejudice.

If the answers indicate a probable interest in the study of the Bible, the layman endeavors to enroll the individual in the Home Bible Study Course. Even should the course be refused, the layman has in the survey the answer as to why he is not interested. This record can then be filed and used with a different type of approach that might be more successful.

Let me illustrate the possible picture-giving answers to only four of these questions. Answers are recorded as given. A failure to understand the question indicates a lack of knowledge along that particular line.

In section two of the survey we want to find out if the person attends church, how he feels about his church, if he is satisfied or dissatisfied. If these questions were asked directly, the answers probably would be colored by one's environment. This question, "Recent surveys indicate that over 70 per cent of Americans absent themselves from church each week. How do you account for this?" brings out an array of answers, usually resulting in the person's telling his own experience. Answer 1: "We own a restaurant. That tells you why we don't go." Answer 2: "I work every day of the week and Sunday is the only day I have to do my housework." Answer 3: "I don't know. I go to church every Sunday." Answer 4: "I guess people are not spiritual-minded."

In section three of the survey we want to find out the person's knowledge of the Bible generally and his attitude toward it. Thus, the answers to the question "Which is your favorite translation of the Bible?" tell us many things, and indicate definite trends in the life of the individual. Note a few typical answers. Answer 1: "St. James Version." Answer 2: "Douay Version." Answer 3: "The Scofield Bible." Answer 4: "The book of Sams [Psalms]." Answer 5: "Well, we have the Revised Standard Version, the Revised Version as well as the King James Version." These are all actual answers given by different individuals. In fact, one lady replied, "De book of Genesis."

Section four is designed to stir an interest in Bible study. Using Daniel and Revelation as an opener we probe the person's knowledge of, and interest in, prophecy. This section brings

out prejudices, if any, toward the prophetic books, and also indicates in a marked way the interest in present-day events. A few actual answers brought out by the question "Are you familiar with the prophecies of these books?" are: Answer 1: "We are studying them in church now." Answer 2: "I don't study anything but the Bible." (They didn't know that these are two books of the Bible.) Answer 3: "I don't know too much about them." Answer 4: "Yes, God wouldn't have put them there if He didn't intend that we should study them." Answer 5: "They can't be understood."

The last question, "Are you interested in studying the Bible?" is a straightforward one bringing out the desires of the individual. Answer 1: "Yes, I am," is the most general answer. Answer 2: "No, I can't understand it. The Bible contradicts itself." Answer 3: "I don't know too much about it." Answer 4: "I wish I had

someone to explain things to me." Answer 5: "I'm too busy. Don't have time to study." Answer 6: "My pastor tells us all we need to know."

Let me describe three composite pictures from this week's survey program.

Case 1: A young married woman, about twenty-three, with a ten-month-old baby. Father a drunkard. Went to Sunday school a couple of years when she was in the seventh grade. Wanted her child to be brought up in the church. Wished they could move to a small community where everyone went to church. Was anxious and willing to take the Bible course. Note how many items are brought out that are not direct answers to the survey.

Case 2: A retired oil man of sixty. Has trailer court. Was reared a Catholic. Is reading a King James Version of the Bible. Has difficulty understanding what he reads. Has traveled the world. Was anxious to take the course.

Case 3: Middle-aged woman. Didn't think it mattered whether churches united or not. Was not a member of a church. Had no preference. Had a Bible, but was too busy to read it. Didn't know what version it was. Didn't know what Daniel and the Revelation were. Was not interested in studying the Bible. Refused the Bible course.

The study of these surveys indicates a very definite pattern in human behavior. In spite of differences in communities, after eighteen months of survey work in a few of the churches in the Pacific Union, the following is a definite pattern:

Out of every one hundred homes contacted we found that—

1. There will be no one at home in 37-40 houses.
2. Of those contacted, 10-19 will refuse to answer the survey questions.
3. Approximately 45-48 will answer the questions.
4. About 27-31 will agree to take the Bible course lessons.
5. Approximately 3 will send in the lessons without further follow-up.

There are several methods of follow-up. To this point, we have only found interests. Results will depend upon the amount of personal contact, Bible study, and prayer. There is no short cut in soul winning. It always means hard work. But the apostolic method of evangelism cannot be improved. The apostles went from house to house. God commissions us to give the gospel to our neighbors, friends, and enemies. They *can* learn of the love of God through us if we are willing to carry it to them.

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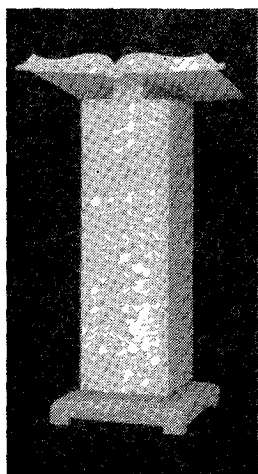
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R. M. CHRISTIAN

Field Representative, Audio-Visual Aids

FOR generations little attention was given to the "seeing eye." The "hearing ear" has always had its appeal. But now, through audio-visual aids, we have, in beautiful combination, the approach to the eye gate as well as the ear gate. The impact of this double approach cannot be ignored. Happy is the evangelist who early discovers that a combination of the two brings the more lasting results.

Some time ago the Review and Herald was asked by the General Conference officers to take over Audio-Visual Aids for the denomination. Immediately we set about to bring in the most modern and effective devices possible for the giving of the everlasting gospel. Our evangelists like to be kept informed concerning what is available. And so at the risk of sounding a bit promotional, we submit these items of interest.

Major revisions have been made recently, and these enable us to give valuable aid to our workers. For example, black light in an interesting array of designs—a colorama of modern evangelism—is becoming increasingly popular. We are happy to say that complete sets are now available. Then, too, we have just completed the resetting and the retaking of more than 1,800 doctrinal texts in beautiful double-frame filmstrips—filmstrips that can be made into individual slides by an evangelist in his own home.

Another special feature is Your Radio Doctor. Dr. Clifford R. Anderson has produced these splendid health talks on forty medical tapes. These cover a wide assortment of very interesting medical discussions to use in public evangelism, especially in the early part of the campaign. They are fifteen minutes in length and are being illustrated by beautiful, natural-color filmstrips. Even without the filmstrips, these audio tapes, beautifully done, have a very strong appeal in and of themselves. The right arm of the message is having a great appeal through these talks.

Then too, the book *Steps to Christ* has been illustrated in ten filmstrips under the caption "20th Century Bible Course A." These cover the ten chapters of the book and are beautifully illustrated—a wonderful undergirding for soul-winning evangelism. The Voice of Prophecy has made the narrations to go with these filmstrips.

Many of our evangelists are giving large place to junior evangelism in connection with their evangelistic programs. The book *When Jesus Was Here*, by Ella M. Robinson, has been illustrated in twenty-six filmstrips, with special emphasis being given to the approach so needed in reaching junior youth. The pre-baptism "20th Century Course No. 2" can now be obtained in ten beautiful natural-color filmstrips centering the entire course on the text "The Son of man is come to seek and to save that which was lost."

Films and black-light material are available to aid in holding the attention of the youth. For example, there are the four quarters of child evangelism films. Also we have added twenty-five large sermon outlines to our black-light equipment. These are really fine graphic displays 4 by 8 feet, and are equally suitable for audiences of 2,000 or audiences of less than 100.

Surely in this day the use of audio-visual aids is reaching new prominence, and the church ought to be not one whit behind the world in the methods used as we present our message in a modern setting. From every section of the field we are receiving reports of marvelous experiences resulting from the use of this material. Laymen, evangelists, pastors, Bible teachers, indicate that through this new approach to the eye and ear new interests are being aroused. For all this we thank our heavenly Father. And we count it a real privilege to uphold your hands while seeking to provide this material for the strengthening of our united program for the winning of the lost.

News and Announcements

Medical-Evangelism Special

MANY requests come into the editorial office for back copies of THE MINISTRY. Sometimes we are unable to meet these requests simply because we have exhausted our supply. The issue of October, 1955, was especially dedicated to the College of Medical Evangelists. Our readers will recall the cover picture showing Ellen G. White addressing the audience at the opening of Loma Linda. Some have expressed their desire to have additional copies of this issue. Quite a large number of copies are still available, and your editors have felt that these might be helpful if passed on to some of the medical college alumni and their friends.

The regular price for back issues is twenty-five cents per copy. But these, if ordered in quantities of two to five, may be secured for fifteen cents per copy, or ten copies for one dollar, while they last.

PASTOR -- Shepherding the Flock



Methods of Adult Education in the Church

CHARLES M. MELLOR

Pastor, Northern California Conference

ACCORDING to the inspired blueprint, Seventh-day Adventist churches are not only to function as places of worship and sermonizing but they are to be instruction centers where the membership can learn to be practical and efficient workers for Christ. Much counsel is given to us by the Lord's messenger as to the desire of the Lord for His church. Adult education is becoming more and more popular, and if we are alert we will stress this important phase of true church development.

The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died? Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work?—*Testimonies*, vol. 6, p. 431.

Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a *training school* for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors.—*The Ministry of Healing*, p. 149. (Italics supplied.)

Organizing a Study Institute

Realizing the importance of giving more adequate instruction to our faithful lay members, it was decided to promote a study institute that was to function for a period of eighteen weeks. It was planned to offer six courses of study that would be practical and helpful to the program of heralding the gospel to our community. Also, the spiritual edification of our members was considered. Thus some classes

were planned that would tend to build faith in God and His church.

Of course, the first problem to be met in such a venture is to find qualified persons to serve as instructors. In the larger churches this is not so difficult as it might be in some places where our constituency is limited. However, excellent instructors should be available from the following professional groups: ministers, Bible instructors, academy and church school teachers, doctors and dentists, nurses, and laymen of exceptional talent who could serve well as teachers.

From our experience, we found that those who were asked to help in this educational project for the church cooperated enthusiastically. All the instructors labored diligently and efficiently to make the study institute a success. Of course, such a project needs to be planned well in advance to give the instructors ample time to plan and prepare for the courses they are to teach.

The Schedule of a Study Institute

The time and day that would be best for a study institute may vary with each church. We scheduled ours for Wednesday evening, the time of our regular midweek service. Thus, we did not have an additional meeting, and it was of interest that our weekly attendance was tripled.

The evening was divided into two 45-minute periods, with a 20-minute devotional time between the two class periods. The first class period was from 7:30 to 8:15 P.M. Then followed the devotional period from 8:20 to 8:40, and the second class period met from 8:45 to 9:30. It is imperative that all classes begin and close according to schedule.

The church members were invited to select two courses of study—one for the first period and one for the second period. We offered six courses, which gave most persons a choice in the area of their interests. Many who had not been out to the midweek service for years came faithfully to the classes.

Courses of Study Offered

The courses of study offered in our institute were varied so that the appeal to the entire church would be enlarged. They are listed in order as given, the first three being taught in the first period, while the last three were offered in the second period.

"Denominational History and the Gift of Prophecy." This class was taught by our academy Bible teacher and covered the early history of our denomination and the place of the prophetic gift in our movement. The textbook used was *Lessons in Denominational History*, published by the Department of Education of the General Conference. This proved to be a most popular class.

"How to Give Bible Studies" was taught by our Bible instructor. *Training Light Bearers*, which is published by the Review and Herald Publishing Association, was used as a textbook. One chapter was covered each evening, and each one in the class gave a Bible study before the group.

"The Soul-winning Sabbath School" was taught by our conference Sabbath school secretary, and was especially directed to those who

work with youth. There was no textbook, but a series of ten films was shown to the class. There were some excellent discussions in this class, in which the whole group participated.

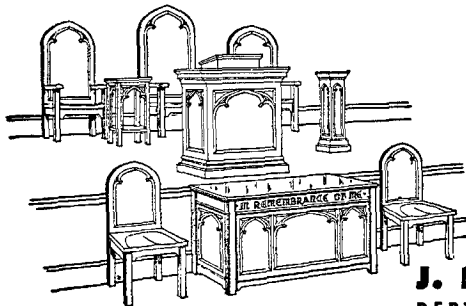
"Objections to Bible Doctrines" was a class taught by the minister of the church. This was a lecture-type course where the doctrines of Seventh-day Adventists were discussed in the light of objections that non-Adventists raise. Those who looked forward to giving Bible studies were especially interested in this class.

"Red Cross First Aid" was directed by a graduate nurse, who is a member of the church. She used as her textbook the regular material that is furnished by the American Red Cross. This was also a popular course.

"Vacation Bible School and Crafts" was taught by a lay member who was especially efficient in working with boys and girls. Each year our church sponsors a large Vacation Bible School, and in promoting this class we were training adults to help in this type of missionary work. A variety of crafts such as basketry, figurine painting, tri-chem textile painting, and crepe-paper work were offered. This class had no textbook, but was conducted more on the plan of a workshop.

Many people expressed their appreciation for the instruction received. It was a most worthwhile church project. Such an institute might well be an annual occasion for our larger churches in order to train Seventh-day Adventists to be more efficient in living and witnessing for Christ.

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God's Blueprint for City Evangelism

WARN THE CITIES NOW.—There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed. . . . As a people we are not half awake to a sense of our necessities and to the times in which we live. Wake up the watchmen. Our first work should be to search our hearts, and to become reconverted. We have no time to lose upon unimportant issues.—*Medical Ministry*, p. 304.

The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. . . . God is now calling upon His messengers in no uncertain terms to warn the cities while mercy still lingers.—*Evangelism*, pp. 25, 26.

TOTAL EVANGELISM REQUIRED.—The conversion of souls is now to be our one object. Every facility for the advancement of God's cause is to be put into use.—*Medical Ministry*, p. 328.

Some will be attracted by one phase of the gospel, and some by another. We are instructed by our Lord to work in such a way that all classes will be reached.—*Ibid.*, p. 327.

We do not realize the extent to which satanic agencies are at work in these large cities. The work of bringing the message of present truth before the people is becoming more and more difficult. It is essential that new and varied talents unite in intelligent labor for the people.—*Evangelism*, p. 31.

JESUS THE EVANGELIST.—Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God's kindling. The Lord is not glorified by this manner

of working. Not by startling notices and expensive display is His work to be carried to completion, but by following Christlike methods. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts' [Zech. 4:6].—*Gospel Workers*, p. 383.

Christ's method alone will give true success in reaching the people. . . . There is need of coming close to the people by personal effort. If less time were given to sermonizing and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.—*Ibid.*, p. 363.

OUR APPOINTED METHOD.—The medical missionary work is a door through which the truth is to find entrance to many homes in the cities.—*Evangelism*, p. 533.

The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.—*Counsels on Health*, p. 514.

DOWNTOWN CENTERS.—Centers of influence may be established in many places by the opening up of health food stores, hygienic restaurants, and treatment rooms.—*Testimonies*, vol. 7, p. 234.

In every important place there should be a depository for publications. And someone who really appreciates the truth should manifest an interest to get these books into the hands of all who will read.—*Christian Service*, p. 154.

In connection with our city missions, there should be suitable rooms where those in whom

an interest has been awakened can be gathered for instruction. This necessary work is not to be carried on in such a meager way that an unfavorable impression will be made on the minds of the people. All that is done . . . should properly represent the sacredness and importance of the truths of the third angel's message.—*Gospel Workers*, pp. 347, 348.

HOUSE TO HOUSE.—Of equal importance with public effort is house-to-house work in the homes of the people.—*Ibid.*, p. 364.

For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success.—*Evangelism*, p. 433.

In almost every community there are large numbers who do not attend any religious service. If they are reached by the gospel it must be carried to their homes.—*Medical Ministry*, p. 246.

FOOD, HEALTH, TEMPERANCE.—Wherever the truth is carried, instruction should be given in regard to the preparation of wholesome foods. God desires that in every place the people shall be taught by skilful teachers how to utilize wisely the products that they can raise or readily obtain in their section of the country. Thus the poor, as well as those in better circumstances, can be taught to live healthfully.—*Gospel Workers*, p. 233.

The people need to see the bearing of health principles upon their well-being, both for this life and the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their Creator as His dwelling place, and over which He desires them to be faithful stewards.—*Evangelism*, p. 525.

When temperance is presented as a part of the gospel, many will see their need of reform. . . . As this instruction is given, the people will become interested in other lines of Bible study. As we near the close of time, we must rise higher and still higher on the question of health reform and Christian temperance, presenting it in a more positive and decided manner.—*Call to Medical Evangelism*, pp. 41, 42.

WELFARE WORK.—*The Poor and Outcasts.*—Poverty and distress in families will come to our knowledge, and afflicted and suffering ones will have to be relieved. We know very little of the human suffering that exists everywhere about us, but as we have opportunity we should be ready to render immediate assistance to those who are under a severe pressure.—*Welfare Ministry*, p. 137.

Christ preached the gospel to the poor, but He did not confine His labors to this class. . . .

We are not to strain every spiritual sinew and nerve to work for the lowest classes, and make that work the all in all. . . . The work of seeking the outcasts is important, but it is not to become the great burden of our mission.—*Medical Ministry*, p. 312.

THE INFLUENTIAL AND SOCIAL GROUPS.—Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them.—*Evangelism*, p. 557.

Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard.—*Ibid.*, p. 555.

Many in high social positions are heartsore, and sick of vanity. They are longing for a peace which they have not. In the very highest ranks of society are those who are hungering and thirsting for salvation. Many would receive help if the Lord's workers would approach them personally, with a kind manner, a heart made tender by the love of Christ.—*Christ's Object Lessons*, p. 231.

PUBLIC EVANGELISM.—In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of multitudes. . . . They must bear messages of a character *so out of the usual order* that the people will be aroused and warned. . . . Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest the hearers and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism. In this age of extravagance and outward show . . . God's chosen messengers are to show the fallacy of spending means needlessly for effect.—*Testimonies*, vol. 9, pp. 109, 110. (Italics supplied.)

It requires money to carry the message of warning to the cities. It is sometimes necessary to hire at large expense the most popular halls, in order that we may call the people out. Then we can give them Bible evidence of the truth.—*Evangelism*, p. 75.

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VARIED TALENTS NEEDED.—God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the Word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved.—*Ibid.*, p. 533.

FINANCIAL RESOURCES.—The means in our possession may not seem to be sufficient for the work, but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. . . . If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life.—*Welfare Ministry*, pp. 265, 266.

God's people are not to go forward blindly in the investment of means that they have not and know not where to obtain. . . . Before they begin to carry out their plans, they must advise with wise counselors.—*Evangelism*, p. 85.

SANITARIUMS NEAR THE CITIES.—There should be sanitariums near all our large cities.—*Medical Ministry*, p. 324.

In every city there are men and women who would go to a sanitarium were it near at hand, who would not be able to go to one a long way off.—*Ibid.*, p. 325.

DUTIES OF OUR LAYMEN.—Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. . . . In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors.—*Gospel Workers*, pp. 351, 352.

The Atonement—Atoning Sacrifice and Priestly Application

PART II

I. Justice and Mercy Blend at Cross

1. **JUSTICE PERFECTLY SATISFIED AT CROSS.**—Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. *Justice* moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction *Justice* bowed in reverence at the cross, saying, *It is enough.*—*General Conference Bulletin*, Fourth Quarter, 1899, vol. 3, p. 102.

2. **SATAN'S CHARGE OF CONFLICTING ATTRIBUTES FOREVER SETTLED.**—*Christ's death proved God's administration and government to be without a flaw.* Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and exalted attributes of

God. It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race.—*Manuscript* 128, 1897.

3. **CROSS RECONCILES JUSTICE AND MERCY.**—*His [Christ's] object was to reconcile the prerogatives of justice and mercy, and let each stand separate in its dignity, yet united.* His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. *Through Christ Justice is enabled to forgive without sacrificing one jot of its exalted holiness.*—*General Conference Bulletin*, Fourth Quarter, 1899, vol. 3, p. 102.

4. **EXHAUSTED PENALTY; PROVIDED PARDON.**—Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only begotten Son, met both these requirements. By dying in man's stead, *Christ exhausted the penalty and provided a pardon.*—*Manuscript* 50, 1900.

5. **CROSS ASSURES SECOND TRIAL FOR MAN.**—*God bowed His head satisfied.* Now justice and mercy could blend. Now He could be just, and yet the Justifier of all who should believe on

Christ. *He [God] looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial."* The redemption price was paid, and Satan fell like lightning from heaven.—*Youth's Instructor*, June 21, 1900.

6. CROSS DRAWS GOD AND MAN TOGETHER.—The only-begotten Son of God took upon Him the nature of man, and established His cross between earth and heaven. *Through the cross, man was drawn to God, and God to man.* Justice moved from its high and awful position, and the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied. Through the cross the sinner was drawn from the stronghold of sin, from the confederacy of evil, and at every approach to the cross his heart relents and in penitence he cries, "It was my sins that crucified the Son of God." At the cross he leaves his sins, and through the grace of Christ his character is transformed. *The Redeemer raises the sinner from the dust, and places him under the guidance of the Holy Spirit.*—*The Signs of the Times*, June 5, 1893.

II. Atonement Vindicates God's Changeless Law

1. CROSS UNANSWERABLE ARGUMENT FOR CHANGELESS LAW.—*The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of His great love wherewith He has loved us. It testifies to the world, to angels, and to men, the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah.*—*The Review and Herald*, May 23, 1899.

2. LAW NOT CHANGED TO ACCOMMODATE SINNER.—*The cross of Christ testifies to the sinner that the law is not changed to meet the sinner in his sins, but that Christ has made an offering of Himself that the transgressors of the law might have an opportunity to repent. As Christ bore the sins of every transgressor so the sinner who will not believe in Christ as his personal Saviour, who rejects the light that comes to him, and refuses to respect and obey the commandments of God, will bear the penalty of his transgression.*—Manuscript 133, 1897.

3. CROSS DEMONSTRATES INEXORABLE PUNISHMENT FOR SIN.—*The death of Christ was to be the convincing, everlasting argument that the law of God is as unchangeable as His throne. The agonies of the garden of Gethsemane, the insult, the mockery, the abuse heaped upon*

God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that *God's justice, when it punishes, does the work thoroughly.* The fact that *His own Son, the Surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that He will not excuse the transgressor of His law.*—Manuscript 58, 1897.

4. DIVINE LAW MAINTAINED BY ATONEMENT.—Satan is continuing the work on earth that he commenced in heaven. He leads men to transgress the commandments of God. The plain "Thus saith the Lord" is put aside for the "thus saith" of men. The whole world needs to be instructed in the oracles of God, to understand the object of the atonement, the atonement, with God. *The object of this atonement was that the divine law and government might be maintained.* The sinner is pardoned through repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet *the law of God stands immutable, eternal as His throne.* There is no such thing as weakening or strengthening the law of Jehovah. *As it has always been, so it is. It cannot be repealed or changed in one principle. It is eternal, immutable as God Himself.*—Manuscript 163, 1897.

5. CROSS THE CONDEMNATION OF TRANSGRESSION.—Satan endeavored to keep hidden from the world the great atoning sacrifice which reveals the law in all its sacred dignity, and impresses hearts with the force of its binding claims. He was warring against the work of Christ, and united all his evil angels with human instrumentalities in opposition to that work. But while he was carrying on this work, heavenly intelligences were combining with human instrumentalities in the work of restoration. *The cross stands as the great center of the world, bearing a certain testimony that the cross of Christ will be the condemnation of every transgressor of the law of God.* Here are the two great powers, the power of truth and righteousness and the working of Satan to make of none effect the law of God.—Manuscript 61, 1899.

6. CROSS NULLIFIES SATAN'S ARGUMENTS AGAINST LAW.—*The death of Christ removes every argument that Satan could bring against the precepts of Jehovah.* Satan has declared that men could not enter the kingdom of heaven unless the law was abolished, and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be

changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner.—*The Signs of the Times*, May 21, 1912.

III. Atonement Result of Divine Love

1. MANIFESTATION OF ALREADY-EXISTING LOVE.—*The atonement of Christ* was not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a *manifestation of the love that was already in God's heart*, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. . . . We are not to entertain the idea that God loves us because Christ has died for us, but that *He so loved us that He gave His only-begotten Son to die for us*.—*The Signs of the Times*, May 30, 1893.

2. ATONEMENT INEVITABLE RESULT OF DIVINE LOVE.—As the Saviour is lifted up before the people, they will see His humiliation, His self-denial, His self-sacrifice, His goodness, His tender compassion, His sufferings to save fallen man, and will realize that *the atonement of Christ was not the cause of God's love, but the result of that love*. Jesus died because God loved the world.—*The Review and Herald*, Sept. 2, 1890.

3. PROVIDED PROPITIATION BECAUSE HE LOVED US.—The Father loves us, not because of the great propitiation, but *He provided the propitiation because He loves us*. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself." God suffered with His Son, in the agony of Gethsemane, the death of Calvary; the heart of Infinite Love paid the price of our redemption.—*The Home Missionary*, April, 1893.

IV. Atoning Provision Greater Than Man's Need

1. ATONING PROVISION GREATER THAN OUR SIN.—*Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God*. He needed no atonement. His suffering was not for any sin He had committed; it was for man—all for man; and His free pardon is accessible to all. *The suffering of Christ was in correspondence with His spotless purity*; His depth of agony, proportionate to the dignity and grandeur of His character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is

the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon.—*The Review and Herald*, Sept. 21, 1886.

2. CHRIST'S LIFE SUFFICIENT TO REDEEM.—*The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law*. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before Him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. *His life was of sufficient value to rescue man from his fallen condition*.—*The Review and Herald*, Dec. 17, 1872.

3. RESTORES DISOBEDIENT; SAFEGUARDS INNOCENT.—The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in His own divine person, is a subject that may well employ our thoughts for a lifetime. *This work of Christ was to confirm the beings of other worlds in their innocence and loyalty, as well as to save the lost and perishing of this world*. He opened a way for the disobedient to return to their allegiance to God, while by the same act He placed a safeguard around those who were already pure, that they might not become polluted.—*The Review and Herald*, Jan. 11, 1881.



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V. Typical Sacrifices Prefigure Lamb of God

1. PREFIGURED DEATH AND MEDIATION OF CHRIST.—*The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul.*

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in Him.—The Review and Herald, Dec. 17, 1872.

2. PUNISHMENT TRANSFERRED TO SUBSTITUTIONARY VICTIM.—Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God.

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world.—The Signs of the Times, March 14, 1878.

3. EVERY BLEEDING SACRIFICE TYPIFIED LAMB OF GOD.—The great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." *In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world."* Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that *through Christ alone there is forgiveness of sin, was lost to them.* The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin.—*The Signs of the Times, Jan. 2, 1893.*

4. FORGIVENESS SOLELY THROUGH BLOOD OF

CHRIST.—*The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself was that through the blood of Christ alone is forgiveness of sins; yet how many carry the galling yoke and how few feel the force of this truth and act upon it, personally, and derive the blessings they might through a perfect faith in the blood of the Lamb of God, realizing that through Him only is forgiveness of sins, believing that when repented of He forgives them, whether great or small. O! What a blessed Saviour!—Letter 12, 1892.*

5. ABEL FORESAW ATONEMENT ON CALVARY.—By faith Abel offered unto God a more excellent sacrifice than Cain. . . . *Through the shed blood he looked forward to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had witness that he was righteous, and his offering accepted.—Patriarchs and Prophets, p. 72.*

VI. Atonement Gave Death-Stroke to Satan

1. CROSS GIVES DEATH-STROKE TO SATAN.—*He [Christ] died on the cross to give the death-stroke to Satan, and to take away the sin of every believing soul.—Manuscript 61, 1903.*

2. GAINED RIGHT TO FREE SATAN'S CAPTIVES.—What right had Christ to take the captives out of the enemy's hands? The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. *On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who, by a lie, framed against the government of God, caused the fall of man, and thus forfeited all claim to be called a loyal subject of God's glorious everlasting kingdom.—The Signs of the Times, Sept. 30, 1903.*

3. BROKE SATAN'S ACCUSING POWER FOREVER.—*Christ on the cross, not only draws men to repentance toward God for the transgression of His law—for whom God pardons He first makes penitent—but Christ has satisfied justice; He has proffered Himself as an atonement. His gushing blood, His broken body satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever*

the accusing power of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family.—Manuscript 50, 1900.

4. SATAN CAST OUT BY VICTORY ON CROSS.—He [Christ] planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. *He gave His life for the life of sinners, and Satan, the prince of the world, was cast out.*—Manuscript 44, 1901.

5. CHRIST'S CROSS SUPPLANTS SATAN'S THRONE.—Soon was to be offered the great Sacrifice to which all the Jewish offerings pointed. *When with the cross before Him, the Saviour uttered the sublime prediction, "Now shall the prince of this world be cast out. And I, if I be lifted up, shall draw all men unto me,"* He saw that the great apostate, who had been expelled from heaven, was the central power in the earth. *Looking for Satan's throne, He found it set up where God's should have been.* He saw all men worshiping the Apostate, who inspired them with rebellion. The inhabitants of this world had prostrated themselves at Satan's feet. Christ declared, *Where stands Satan's throne, there shall stand my cross, the instrument of humiliation and suffering.*—Manuscript 165, 1899.

6. GLORIOUS WORK OF RESTORATION COMPLETED.—*Christ was crucified, but in wondrous power and glory He rose from the tomb. He took in His grasp the world over which Satan claimed to preside, and restored the human race to favor with God. And at this glorious completion of His work, songs of triumph echoed and re-echoed through the unfallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory.—The Youth's Instructor, April 16, 1903.*

VII. Atonement Never to Be Repeated

ATONEMENT NEVER NEED TO BE REPEATED.—The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; *the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God.* That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. *Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ?*—*The Signs of the Times*, Dec. 30, 1889.

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How 4A Brings New Life to the Church

(Continued from page 25)

responsible to prepare posters to be placed on standards. These posters bear the title *Adventists Alert for Advanced Action*, and are placed in an appropriate place at each weekly service.

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The committee members and the pastor have prayed together and individually in private devotions for the success of the 4A organization. The opening night has been well planned. The guest speaker, the music, the entire program, now move the audience toward a common goal—to inspire and convict everyone present that God needs him in 4A. Tonight decisions must be made. At the conclusion of the guest speaker's sermon, the pledges are distributed and the pastor appeals for each individual to make a personal dedication to service.

It is recognized that not every member can join the group actively giving Bible studies. But there is need also of those who make contacts and turn the names over to the ones who

can give the studies. And there is a definite need for those who will baby-sit—of course, free of charge—while young parents give studies.

It is thrilling to behold, in the days to follow, how this special weekly 4A program stirs the church into new life. It is almost like some winter creature awakening from hibernation. It is wise to select carefully the proper time for the service, for as many of the congregation as possible should be present. This weekly 4A meeting is the hub of the entire program, and is a must!

The theme of the weekly meeting is missionary activity. However, to entice church members who are not giving studies to attend the services, the meetings include such features as quizzes, musical programs, Faith for Today films, guest speakers, chalk drawings, panel discussions, book reports, and nature studies. It is thereby possible to inspire the hesitating members to join 4A as they continually hear the inspiring testimonies of what others are accomplishing.

Because each week it stresses the need of giving studies, 4A will reach out to include more and more hesitating members. It does this through the short and stimulating period in each week's program called the response, in which selected 4A members report on the progress of their studies. Here those present learn how successful Sister Smith or Brother Jones is, and determine that they too shall be participants in the 4A program. This time thus serves as a training period and an avenue of continual encouragement. It must be varied and practical to maintain interest.

New Members Give Studies

One secret of the success of the program is that new members are encouraged to give Bible studies. Such work is presented to them before baptism as a natural part of their new life. One new member had an appointment to begin giving Bible studies less than a week after she was baptized. And one fine young couple were giving three studies a week, before their baptism. Enthusiasm like that on the part of new converts makes it difficult for any member to say less than "I'll try."

With such a beginning, 4A now finds it necessary to discover additional Bible study interests. The best medium of obtaining contacts is the consecrated literature evangelist. He will inform 4A of those keenly interested in understanding the Bible. Yet, if it is impossible to use this avenue of obtaining interests, there are many others, such as the branch Sabbath school, medical interests, *These Times* and *Signs* fol-

low-up, Bible correspondence interests gained by radio and TV, or solicitation of the city by 4A members. Add to these the natural result of the 4A meeting—the stimulation of the entire congregation to search for interests among their daily associates.

Every possible interest received is given to and recorded by a special 4A leader called the expeditor. This leader keeps a record of 4A members that are ready to give studies and of those who could add another study to their program. He is asked to arrange for the 4A member to meet the interested party and plan for a definite Bible study time. Thus the 4A expeditor utilizes the full strength of the membership.

Christ's parables captured His listeners' attention by connecting eternal truths with nearby scenes, and the 4A program stresses the benefits of visual aids. Whether the instructor prefers the open-Bible method with pictorial aid, the filmstrip alone, or the filmstrip with tape-recorded messages, every instructor is encouraged to combine sight with sound in his teaching. Visual aids have been proved to double the comprehension of the student, and furthermore they allow a larger percentage of the membership—even the least experienced—to give studies immediately.

Another 4A member is asked to be in charge of the Bible study equipment. His home is designated Master Supply. Here the instructor



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The 4A Baptism

This personal evangelism has its climax in the baptismal program. Baptism for a 4A church is not just another service in connection with the eleven o'clock Sabbath service. Rather, baptism is a special occasion, which attracts the entire congregation for a Sabbath afternoon service. A sermonette is given, and each candidate's tie with his 4A instructor is explained. At times there is an outstanding story to tell that reveals the special leading of God. Connected with the service is a short challenge to the candidates to become 4A members. Each is supplied with a set of Bible study outlines and the new *Memento of Your Baptism*. The entire service is beautiful, and planned to be a warm memory for the baptismal candidate.

Even with the best instructors, there are some Bible students who may never mature to become Seventh-day Adventists. However, we try to win these through one more avenue—public evangelism. After the 4A program has been operating for a period of time, public meetings are planned, and the conference evangelist is invited to hold a spearhead campaign. Members of 4A cooperate in this also. They either bring interested persons to the evangelistic meeting, or provide baby-sitting service while the parents attend the lectures.

Thus 4A brings baptism and new life into the church! That such a program brings results was proved before its initiation in Redding. In Ukiah, California, where a similar program of every-member evangelism was carried out, an almost unbelievable number were baptized.

And Pastor Hesseltine confides that the plan offers a perfect solution for internal church problems. Individuals who spend their time trying to win others to Christ have little time—and no inclination—for trouble among themselves.

Today the world is waiting for a personal visit. Multitudes of souls—individual souls—hunger for the hope of something better. Christ alone is the answer. The need can be met only by Spirit-filled Christians—your church members and mine. We dare not try to do the work alone. But with a church membership on fire for God, with each doing his part, man's empty void can be filled with Christ, the living Bread.

Red Sea Obedience

(Continued from page 12)

Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls to Christ.—*Testimonies*, vol. 6, p. 67.

The apostle Paul's counsel to Timothy was to "preach the word."

One sentence of Scripture is of more value than ten thousand of man's ideas or arguments.—*Ibid.*, vol. 7, p. 71.

The word of truth, "It is written," is the gospel we are to preach.—*Ibid.*, vol. 6, p. 19.

Jude declares that we should earnestly contend for the faith once delivered unto the saints. That faith includes the law of God.

The power and glory with which the law was given reveal its importance. It is the faith once delivered to the saints by Christ our Redeemer speaking from Sinai.—*Ibid.*, vol. 8, p. 198.

John the revelator recorded the last warning message for the whole world, found in Revelation 14:6-12.

The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea.—*Evangelism*, p. 707.

Let us go forward—not in our might or our power. We have so many advantages, so many tools for the task, so many treasures, tongues, and talents, but we must beware lest we place our confidence in these. God declares our success will be by His Spirit (Zech. 4:6).

Depending on men has been the great weakness of the church.—*Testimonies*, vol. 6, p. 249.

The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.—*Evangelism*, p. 701.

It need not be long, for it is within our power to hasten the coming of Jesus by giving the gospel to the world. We may pray ever so fervently and frequently, "Even so, come, Lord Jesus," but He will not come until the church has done its appointed work.

What ought modern Israel to do now? The answer is, "Go forward," living and giving all the message, via every means possible, to all the world, in the power of the Holy Spirit. This is total evangelism. This is imperative. It is our command!



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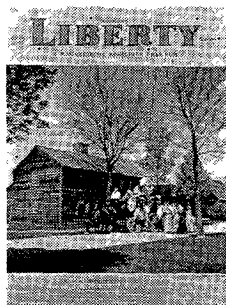
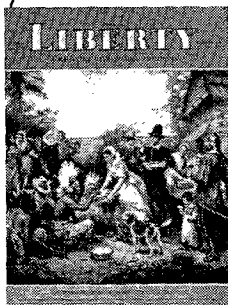
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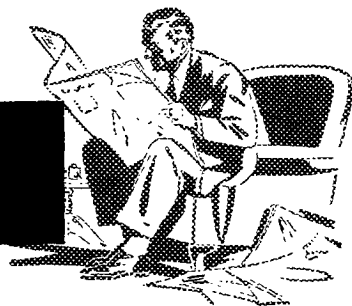
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NEWS - From Current Journals



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

¶ A credit course in the origins and interpretation of the Bible was scheduled to be taught this fall on WUNC-TV, the educational television station of the University of North Carolina. The University's Department of Religion will offer undergraduate credit in 36 lectures delivered by Dr. Bernard Boyd, professor of Biblical literature. The classes were to begin September 23 and the lectures telecast each Tuesday and Thursday from 7:45 to 8:00 p.m.

The course is an elemental one and presupposes no previous Bible study. It is designed, however, for students ready for serious study of the Bible, and includes origins and significance of the Bible, with emphasis on principles of interpretation.

¶ Church membership in the United States reached a record 100,162,529 in 1955, a gain of 2,679,918 over the previous year. This marks the first time in the nation's history that church members number more than 100,000,000. A total of 60.9 per cent of Americans now belong to religious bodies. By comparison it was 36 per cent in 1900, 49 per cent in 1940, and 57 per cent in 1950. Of the grand total with religious affiliation, 58,448,567 are Protestants; 33,396,647, Roman Catholics; 5,500,000, Jewish; 2,386,945, Eastern Orthodox; 367,370, Old Catholics and Polish National Catholics; and 63,000, Buddhists.

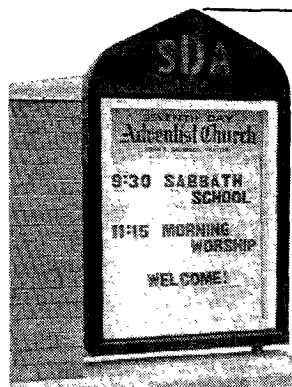
Dr. Benson Y. Landis, editor of the *Yearbook of American Churches* for 1957, said the figures show fresh statistical evidence of increased interest in

religion in America. "But figures alone cannot tell how deep this interest goes or whether the nation is actually undergoing a spiritual re-awakening," he said. "More members, new churches, gains in contributions—these are all good signs. But they are not conclusive."

¶ Seven American archeologists, headed by a divinity school professor, found the site of the Old Testament city of Gibeon this summer and excavated its water system and parts of its fortifications. The discovery was announced in Philadelphia by the Museum of the University of Pennsylvania, which sponsored a 12-week expedition with the Church Divinity School of the Pacific (Episcopal), Berkeley, California. Dr. James B. Pritchard, of the school faculty, led the expedition.

The "royal city" was uncovered at el-Jib, an Arab village of about 900 inhabitants, eight miles north of Jerusalem. University officials said identification was made positive by inscriptions found on three storage-jar handles. There the owner had scratched his address, Gibeon, in ancient Hebrew script. "This is the first time in the 66 years of Palestinian archeology that this kind of definite identification has appeared," the university declared.

The most spectacular find made by the archeologists, the university said, was a circular pool measuring 36 feet in diameter and deep enough "to contain a three-story house." "The pool was cut from the solid rock," the announcement said. "It is believed this is the pool mentioned in chapter 2 of



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the second book of Samuel as the scene of the famous match between the men of Abner, Saul's captain, and Joab, the captain of David's forces."

¶ Some portion of the Scriptures now exists in the tongues used by 98 per cent of India's population—from Abor Miri to Zangskari—according to the annual report of the Bible Society of India, Pakistan, and Ceylon. However, it pointed out that the remaining 2 per cent constitute seven million people, "approximately the population of Australia or half that of Canada."

¶ A 15-year-old schoolboy known to the inhabitants of the picturesque hamlet of Boscotrecase, Italy, as "The Little Saint of Boscotrecase" has become the "father" of 13 destitute families. Vittorio Francescone begins his day by walking 15 miles through neighboring villages that nestle at the foot of Mount Vesuvius, begging food, clothing, and money, which he turns over to his indigent charges.

"My big hope is to be able to build a large apartment house where my families can live like decent human beings," Vittorio says. To help make his dream come true "The Little Saint of Boscotrecase" took typing lessons in addition to his regular school work. Recently he opened a small typing school, which has four pupils. Every lira he earns from typing tuition is put aside for the projected apartment house. Nobody in this village doubts for a moment that it will be built. "With a faith like his that boy can do anything he wants," they say.

¶ Rock-and-roll music was denounced by a Seventh-day Adventist youth leader as "an immoral pagan influence" that "creates confusion and breaks down respect for civil as well as parental authority." Addressing the denomination's annual camp meeting at Soquel, California, Paul M. DeBooy, youth activities director of the Seventh-day Adventist Central California Conference, called upon parent, civic, and religious groups to join in an all-out drive to ban rock-and-roll music.

¶ One of the best ways to avoid heart disease is to lead a religious life, a Mexican specialist advised. Dr. Teofilo Ortiz Ramirez said "the heart patient—or the person who does not want ever to suffer from heart disease—should live day by day and hand in hand with God. There is no medicine like Christian confidence."

¶ Eighty per cent of the young people in the nation's reformatories and juvenile detention homes are there needlessly, Chaplain Howard Blandeau of Iowa State Training School for Boys, Eldora, Iowa, said. "The Christian home is the only means to effectively reduce delinquency in this country to the near-vanishing point," Chaplain Blandeau said. "In my work I have dealt with murderers as young as 14 and with youths hardly out of the grades who had committed major crimes—kids so hard-boiled they had no scruples at all about robbery, no remorse about beating and maiming their victims. But

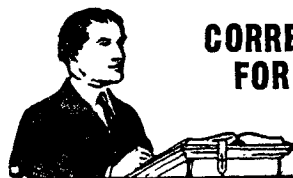
out of the 1,500 of these delinquents I have dealt with, not more than 15 came from thoroughly Christian homes where the parents were truly devoted to God and their families, and where both the father and the mother were active in church."

¶ A specialist in the treatment of alcoholics said that Alcoholics Anonymous has done more to combat alcoholism than religious groups. Dr. George Harding, head of the Harding Sanitarium, Worthington, Ohio, said that Alcoholics Anonymous has had tremendous success in substituting pleasant experiences of a harmless nature for drinking.

"Like a Mighty Army"

(Continued from page 7)

But if we can have a church that is *inspired*—inspired by the greatest Preacher, the greatest Teacher, the greatest Leader, who ever lived; if we can get the church *organized* "like a mighty army"; if we can get every soldier *instructed* in his Christian responsibilities, with every church a training school for Christian workers; if all of us go into *action*, moving "like a mighty army"; and finally, if we will really *co-operate*, God can and will do a mighty work for us in a short time.



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Total Evangelism

(Continued from page 3)

utilization of all available manpower and every possible resource.

Time was, when evangelism was done by a few trained workers.

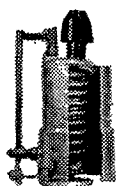
It is reported that a pastor once asked an officer in his church to have a part with him. The request was that he offer prayer. "Do it yourself," was the reply. "That's what we hired you for."

Such an attitude is a long way from the apostolic pattern, and is a carry-over from medieval apostasy, when laity and clergy were looked upon as segregated groups.

Times have changed, and for the better. This is an hour of crisis—an hour for *total evangelism*. Total evangelism means—it *must* mean—the utilization of *every* member and *every* resource—simultaneously. It is either *total evangelism* or *total failure*.



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It is far too late an hour for evangelism to be the task of just a few. It is far too late for wishing that the world would come to Christ. We must *take Christ to the world*.

And it will be done:

"Servants of God, with their faces lighted up and shining with holy consecration, 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. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

Someday this is going to happen. But why push it into a far-off someday? It can happen now and here. It can happen in your conference, in your church, in your home. Let us make it happen.

Let the gospel message ring through our churches, summoning them to universal action.—*Testimonies*, vol. 7, p. 14.

The main business of the pastor is not the preparation and delivery of sermons and addresses so much as the development, whether by sermon or by any other method, of every member in his church into a soul winner.—J. E. Conant.

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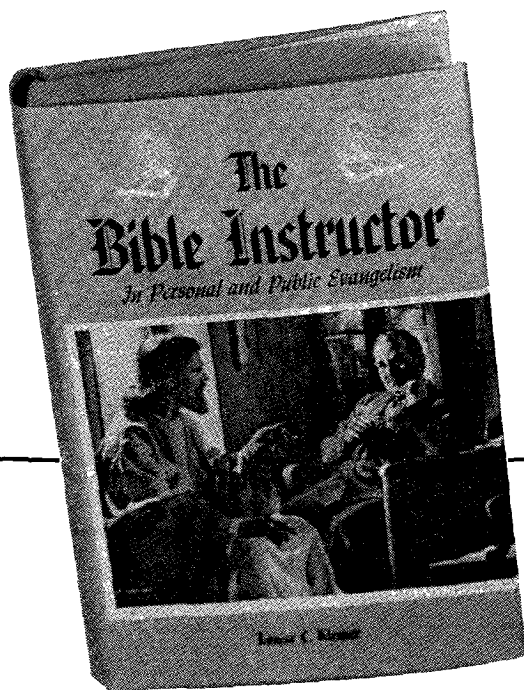
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Call to Evangelism

WHAT crowded days these have been as the Autumn Council has moved on to its climax! These annual convocations are always important occasions, but the 1956 council has marked a new high, not only in the financial provision for the prosecution of the work in all the world (the budget being \$22,823,758), but also because of the far-reaching actions taken—actions that will affect the Advent cause everywhere.

One feature of particular interest concerns the training of our future ministry. All theology students from our colleges in North America will proceed directly to the Seminary for a fifth year of study and preparation, which will lead to the M.A. degree, before being eligible for service in the field. Details of this plan, as well as the overall extension of our educational work, will appear in our March issue. The whole delegation was aware that as a denomination we are moving into a new day.

Near the close of the council a solemn appeal to the church in all the world was read by the General Conference secretary. This solemn appeal for faithfulness and courage was a fitting introduction, if we may say so, to the following resolution on evangelism. The General Conference president urged that the leadership of the church take very seriously this call and begin to lay plans immediately for the carrying out of its high purpose. Evangelism must be more than a slogan; it must be an experience. "No more important resolution has come before this council," he said. And his words found a hearty response of "Amen." Here is the resolution:

"WHEREAS, The hour is rapidly approaching when the third angel's message will swell into the loud cry; and

WHEREAS, Movements are already at

work in the world which indicate that God is providentially bringing our message to the attention of millions; and

WHEREAS, Frequent articles in the secular and religious press give evidence of a more favorable attitude on the part of many non-Adventist leaders,

We recommend, 1. That our ministerial workers, pastors, evangelists, and departmental secretaries throughout the world be urged to prepare the members of our churches to act their part in a program of total evangelism by the whole church.

2. That our conference leaders with their committees study carefully their respective territories and make plans to enter every unworked area as rapidly as possible.

3. That our members be instructed in the art of conversational evangelism as an effective method of witnessing to their friends, neighbors, labor and business associates, thus following the example of our Lord and the apostolic church.

4. That ministerial institutes be held wherever possible to deepen the spiritual life of our workers and prepare them for the part they must act in this great hour of advance; that at such institutes special study be given to the great fundamentals of the gospel of Christ, and thus help our ministers present in a stronger and more effective way the fullness of Christ and His saving grace, in the setting of present truth.

5. That a call be made to the entire church through our administrative leaders, pastors, evangelists, and elders, summoning our whole membership to full consecration of life and urging that we enter into a fellowship of prayer, knowing that the high objectives of our God for His people can be brought about only by the outpouring of His mighty Spirit of power."

R. A. A.