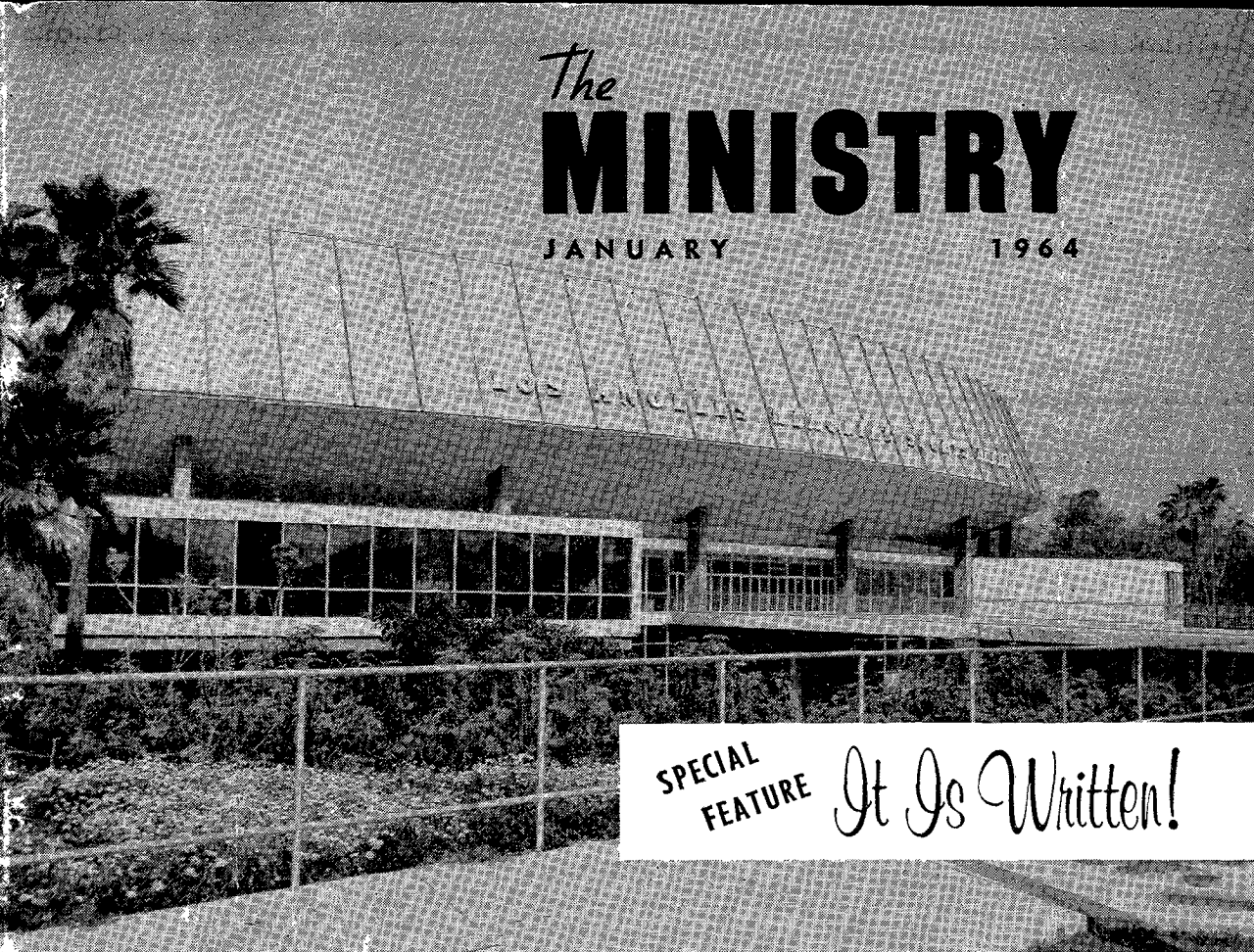


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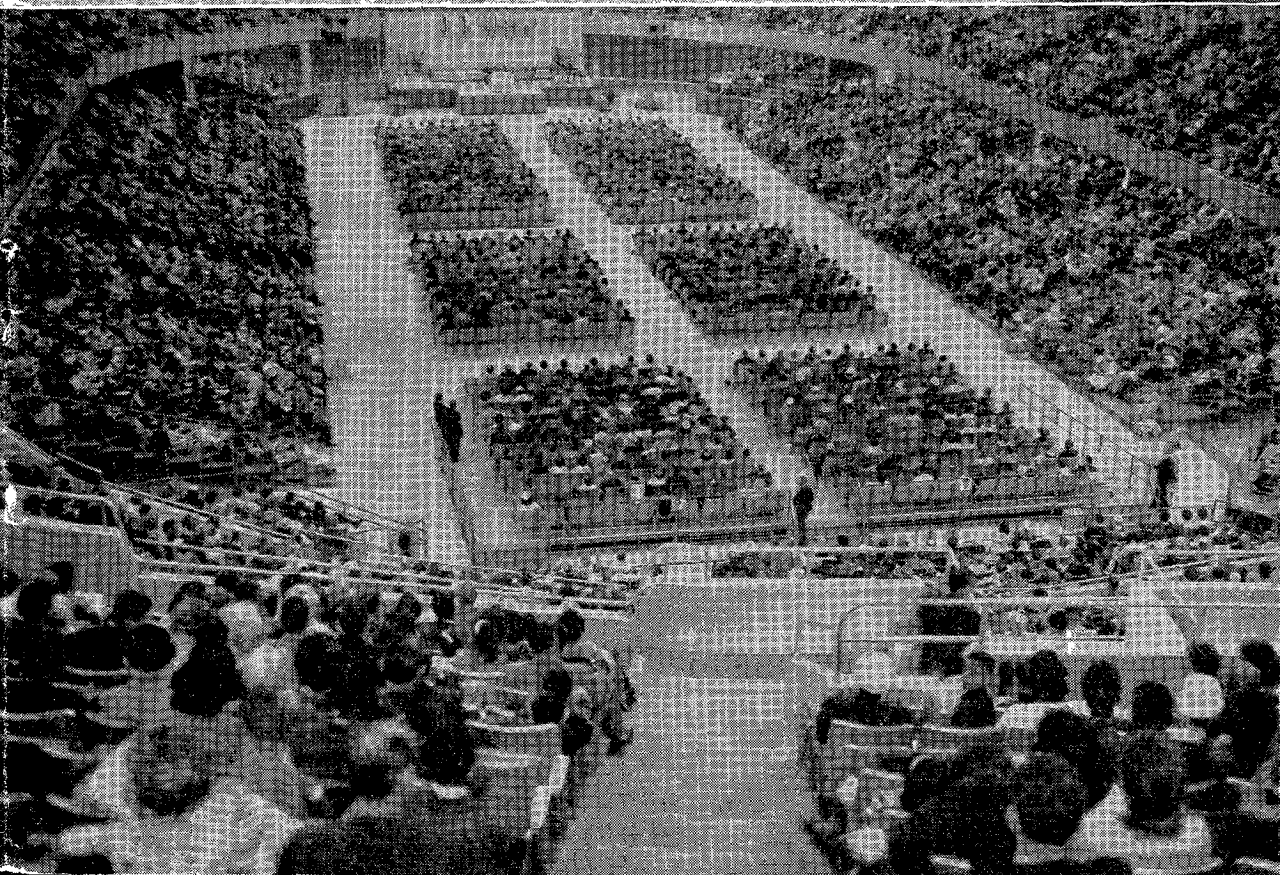
JANUARY

1964



SPECIAL
FEATURE

It Is Written!



A New Experience in ADVENTIST EVANGELISM

J. R. SPANGLER

We need men today who dream of heaven and work feverishly to prepare citizens to inhabit it. We need an evangelistic leadership that will strip itself of less important religious duties in favor of life-giving activity. We need men who will stay clear of the fog of philosophy and heed Paul's admonition to Timothy, "Preach the word." Men who will move and not dawdle. Strong men who will risk all to bring truth to the public. Men who love souls more than self.

This fierce hour of conflict in which we live repudiates the weak, scorns the feeble, mocks at the faint heart. Those who dream of sustentation are disqualified for this type of leadership.

A premium should be placed upon those who exchange the fireside easy chair for the nightly conflict with the enemy of God and man. Only the man who has attempted to wrest souls from Satan's clenched fist through public evangelism knows what this is all about. The man who dares to hire halls, print handbills, and claims to have a message from God must constantly fight against doubts, fear of failure, pride of success, and love of relaxation.

It takes nerve and courage to keep going in spite of numerous empty seats. It requires plenty of endurance constantly to push ahead, attempting by the power of God to reform the deformed. The appeal of a dictating machine and a travel credit card at times becomes overwhelmingly strong. The tragedy is that the type of man who has the qualifications of a public evan-



Associate Secretary
Ministerial Association
General Conference

gelist seemingly has a magnetic attraction for calls into other areas of endeavor. If only a caste system could be inaugurated, making evangelists untouchables, perhaps our church would advance far more rapidly than it has!

This month's special feature is the result of a vision and tenacity that merits our attention. Pastor George Vandeman has by the grace of God advanced steadily into an area of experiment in preaching the gospel. Shore hugging is not one of his qualities, for which we are profoundly thankful. He has been ably assisted in the editing of scripts and films by Marjorie Lewis Lloyd, author of *Take His Word*.

The following pages reveal a combined potential of mass communication, methods of reaping converts, and utilizing the time and talents of our laymen. We have attempted to set forth practical material, which if studied carefully should result in helping our pastor-evangelists in their own evangelistic harness plus catching a vision as to what can be done with an *It Is Written* crusade in their area.

In recent months perhaps the largest and most concentrated public evangelistic program our denomination has ever witnessed took place in the Los Angeles area. The principles and organization of the *It Is Written* program were proved to be effective on a gigantic scale. Only celestial statistical secretaries know the full impact of this campaign on the hearts and minds of thousands. The human evaluation is set

forth in this issue by those who know.

In contrast to the application of an It Is Written program to a giant metropolis, under the direct leadership of Pastor Vandeman, we point out what happened in an area of small towns with populations ranging from 3,000 to 34,000 in southern Iowa. Here, nearly 200 souls were baptized by simply tying in the evangelistic program with the telecast and other features of the It Is Written program.

We trust as the reports of this spiritual enterprise unfold that those who have mentally consigned mass evangelism to the graveyard will experience a new birth of conviction and action. Personally, I am doubly convinced that New Testament

evangelism not only is congenial to the modern world but is also of utmost necessity to the church in general. If no other benefits are derived except the all-important one of quickening the spiritual natures of the Adventist ministry and laity, it is worth it!

"In these perilous times we should leave untried no means of warning the people. We should be deeply interested in everything that will stay the tide of iniquity. Work on. Have faith in God."—*Evangelism*, p. 63.

Let the disease of pessimism find a cure in the optimistic action of fearlessly marching forth to the public with a message of freedom and liberty in the Lord Jesus.



VIEWPOINT

Variety and change produce interest. The editors felt that a new format beginning in 1964 was in order. If you like it, tell others, but if not, tell us!

One of the main objectives of this magazine is to serve you. We want to be a useful tool, not an idle time consumer. The success of this magazine is measured by its serviceability.

It is no small task to weld together material between these covers which will meet the needs of our ministry. It is impossible for every article to find a positive response from all categories of workers. Nevertheless, we shall continue to do our very best to

serve you a well-balanced diet of mental food.

One innovation we hope will capture your attention is **VIEWPOINT**. This is an abbreviated term for "Letters to the Editor." Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. If your comments are negative, we urge you to end up with a positive suggestion as to how the situation under consideration can be improved. It takes only a particle of intelligence to tear down an idea or program, but it requires infinite wisdom to offer practical and workable suggestions.

Whether you live in Maine or Malaysia, we invite your comments on any material presented in **THE MINISTRY**, past or present. Please keep them as short as possible and to the point. Address your letters to "Viewpoint," Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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It is written

Tailoring Truth to the Task

GEORGE E. VANDEMAN

For eight exciting years of experimentation and growth it has been my privilege to lean at one time or another on the help and counsel of our coordinators and pastors in practically every conference across North America. And now an action has been taken providing an associate for me in the work of *It Is Written*. His choice has been no easy matter, for the enthusiastic, loyal dedication of many men flooded my mind and became the object of conversations with the officers of the General Conference.

Nor will his work be easy. For tailoring the proclamation of the third angel to a fast-moving, cosmic age, and reaching the heart of an awakened, troubled, but discriminating public, is a task not only challenging but exhausting.

The basic premise upon which this plan has been built makes its development extremely difficult. For *It Is Written* is in no way to resemble the structure of our established radio and television groups. Rather it is to be a plan of reaping, an evangelistic mission by way of mass communication, to be employed only when a field is able and willing to take full responsibility for its success. We do not administer it from Washington. We only assist and share with the field the best plans that grow out of each area.

This plan of organization is *It Is Written*'s basic secret of success or failure. For



Field Secretary
General Conference

if the plan is assumed as a local responsibility and is worked to the limit, that field will be happy with the results. If, however, a conference sits by waiting for miracles from a few months of unsupported telecasting, there will be genuine disappointment.

It Is Written, most fields have learned, is not simply a set of films to be released. It is rather a total plan of reaping evangelism, a package of vital steps and procedures leading from screen to harvest, carved out of wide experimentation.

In counsel with the General Conference officers and with presidents across the field, it has been agreed that *It Is Written* is not a department. The work of this plan of evangelism involves the activities of several departments. Television—yes. Ministerial—of course. Lay activity through the home missionary department—most certainly. Involvement of youth—a failure without it. And the voting and expenditure of budgets involving the direction of workers—always a matter of administration.

The very structure of the plan demands that the local conference administration assume responsibility and assign a coordinator who will work with the president to encourage cooperation of every department in the local conference. For it has been discovered that the *It Is Written* program has capacities that make it possible unselfishly to unite the distinct interests of our total

denominational activity in a reaping program where each group can be assured of its justifiable credit.

How, then, does an interested field begin? What is expected of the field, and what is expected of our office in order to ensure a reasonable chance of success in relation to the expenditure involved?

Experience has revealed the wisdom of holding an *exploratory* meeting with the president, his committee, and leading pastors before a decision to participate is encouraged. Such a meeting could well consume two hours—explaining the plan, the possibilities, the pitfalls, where it has and where it hasn't succeeded and what we frankly know to be why. Such a candid approach greatly strengthens the committee's hands in launching into so far-reaching an endeavor.

If the committee's decision is favorable, a coordinator is chosen. For it has been found that the plan succeeds best where it is administered from the conference office rather than from some local church or district. Also, since the program is a localized effort of reaping, it has been deemed wise not to extend an administrative office over an entire union. The inspiration of incoming mail should stimulate the local effort. And this vital field contact should then be

passed on directly to the pastor and the layman.

Even prior to the exploratory meeting some contact should be made with the Milton Carlson Company to ascertain release possibilities for the city or cities in question. It is only with such possibilities in mind that it can be determined whether or not the release hour available justifies the expenditure involved in follow-up. It may, in the light of this survey, seem wise to wait for a better release hour to become available. Or it may be that plans should be altered to focus attention on a different city for the present—one where a more productive release time is offered.

No budget or complete activity picture can be formed short of this exploration on the part of the agency. With it, intelligent decisions can be made, and the financial burden weighed in view of the giving potential of our people. It has been found that the challenge of such a program will inspire adequate financial support from our laymen. And this support does not usually adversely affect church building projects and general financial support of the church program.

Few fields have been able to adequately reap even the surface interest in a single year's release. To undergird the pastor's



An It Is Written film in the making.

evangelistic program with a substantial and growing interest, a minimum of two years should be envisioned, with the second proving to be even more productive than the first.

A good time to begin is the early autumn. This permits the telecast to do its work of arousing interest and deepening conviction during the time that the denominational Ingathering program is under way. The field is then ready for intensive spring reaping at a time when the majority of pastors and all evangelists are most free for this emphasis.

Shortly after the exploratory meeting all pastors should be acquainted with the plan and encouraged with the possibilities. The plan, however simple, naturally becomes complicated to a degree when so many pastors and districts and laymen are involved. In other words, the imposing of fine-tooth-comb reaping techniques of the public evangelistic effort over a large area involving multiples of churches and personnel, means that some system has to be explained, understood, and absorbed by the ministry so that they in turn can intelligently and clearly present the plan to the laymen.

If there is any feature about the plan that inspires me most, and encourages favorable response from the pastors, it is the lay possibilities involved. And it will be discovered that the thoroughness by which plans are relayed to the laymen, and the enthusiasm and earnestness by which they take hold of the idea, are a sure index to their final enthusiasm over the results.

Rallies with our people are planned in order to lead them into a commitment to consecration and service—well-directed service that they can participate in without embarrassment. For doors will be open. And it is this that encourages the heart of the layman.

An office is set up for handling *Take His Word* enrollments. The personalized follow-through of every response is vital. Every name is a sacred trust.

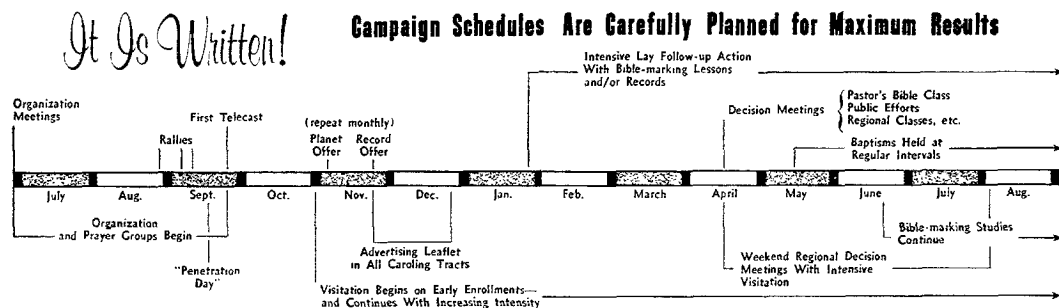
In order to personalize the contact from the very start, we are now including in the triplicate form—identical copies of which are placed in the office, in the pastor's possession, and in the layman's hand—two blocks of information. Clearly and simply imprinted are these words: "This is what we now know" and "this is what you will discover." In the first block the layman will find carefully typed excerpts from an enthusiastic letter requesting *Take His Word*, or an earnest comment made over the telephone when the book or other special offer is requested.

In other words, the layman who makes that first contact carries with him the inspiration that often encourages only the few at the Bible school office. It is not just a cold name and address. It is a living interest to him even before he rings the bell.

Also, simplified and streamlined plans now safeguard that interest for visitation on the part of the same layman. And if that visit is not made, the pastor now knows within forty-eight hours. Earlier participants in the program will scarcely recognize this area of the follow-up because of the tremendous strides of our faithful coordinators, the men who are doing the job. In fact, *It Is Written* today is the result of just this kind of influence. There are many men across the field who know far more about the execution of the program than I do. We are draining the good things they are doing daily for use in the reaping potential of the plan in other areas.

However difficult it is to chart the inception, rise, growth, and reaping of a program like this, we have included here a brief outline in chart form—a suggested

(Continued on page 29)



How We Did It in Southern California

PHILIP FOLLETT



IT IS WRITTEN
Coordinator
Southern California
Conference

Evangelism always has as its objective the capture of a community for Christ. The first requisite in the accomplishment of this goal is to acquaint as many people in the community as possible with the presence of the evangelistic agency, and to expose them to its influence. This massive aim is the ideal of the advertising and promotion of the It Is Written program in southern California.

To accomplish this goal we have depended upon the public media of newspapers, magazines, and bus cards, and upon the personal contacts of every church member. Our philosophy is that the public media provide a broad foundation upon which to build the advertising structure, and that the personal invitations of Adventist neighbors, relatives, friends, professional and business people, become the living bricks and mortar of the total evangelistic advertising edifice.

Pretelecast Preparation

Before the first telecast was released the nearly 23,000 members of the eighty-four churches in the conference at that time were readied to perform their vital part. At a workers' meeting held nine days before the telecast was released the entire program was outlined and supplies were provided to the pastors. Many pastors expanded the suggestions made to them and adapted the materials especially for their own churches.

Four giant rallies were held in various sections of the conference during the ten days preceding the first telecast. At these

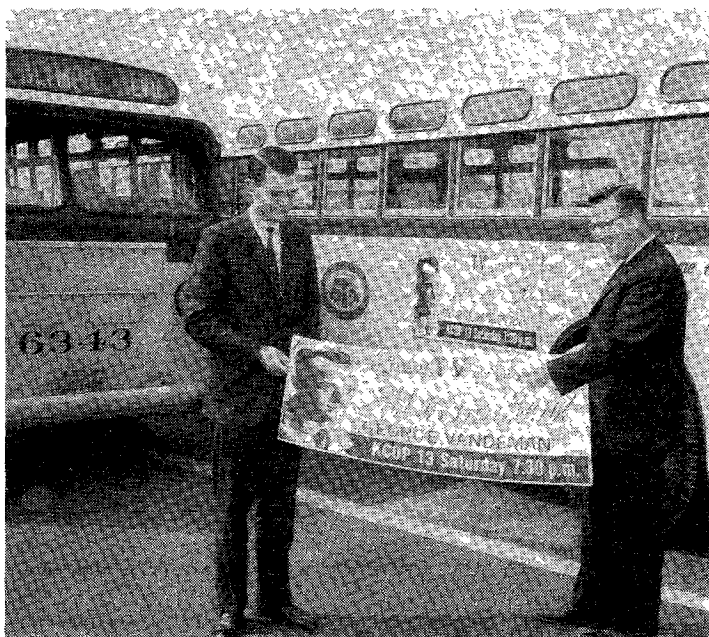
rallies laymen caught a glimpse of how they could join with evangelists and pastors to form a living link between Heaven and humanity.

The youth of the conference were in the forefront of the activity. Each of the five academies conducted an It Is Written rally at chapel time. During the week before the first telecast the students were released from classes one day for a special students'

"Penetration Day" when young people distributed nearly 60,000 invitations. Bible teachers and school administrators warmly cooperated with the program.

On the Sunday night before the telecast was first aired, a meeting of physicians and dentists was held at the Statler-Hilton Hotel in Los Angeles. Those attending the meeting took back to their offices thousands of announcements, printed letters prepared for them to sign and mail, and plastic holders designed to display the It Is Written announcements and *Take His Word* enrollment cards on receptionists' desks. Later, attractive announcements were printed for insertion with monthly statements by professional and business people. The effectiveness of this kind of advertising was witnessed weekly as the testimonies of viewers and students were received.

As an added reminder to all Adventists in the conference about their part in launching It Is Written, Elder Cree Sandefur, conference president, sent to each Adventist home a printed personal letter encouraging church members to a whole-



The TV announcements that were carried on the buses.

hearted participation in a program of prayer and promotion.

First-Telecast Promotion

"Penetration Day 1962" was the focal point of the entire initial advertising campaign. This occurred on Sabbath, September 15, the day the telecast began. It was dedicated to a burst of personal and public announcements about the telecast, and to a spirit of prayer and intercession that God would bless the program.

Before that day closed nearly 300,000 advertising announcements were in the hands of people in eighty-four church communities. A goal was set of 30,000 telephone calls to be made within the hour preceding the telecast time, inviting people to tune in that night. A year later people were being baptized who traced their first contact with Adventists to a voice on the telephone, inviting them to view *It Is Written*.

Undergirding these personal contacts were the public advertising media.

One full-page ad in *TV Guide* announced the opening telecast, and twelve subsequent weekly one-fourth-page ads kept the televiewing public aware of the new series.

The newspaper advertising campaign was spearheaded by a large ad in a special eight-page Adventist supplement in the Sunday Los Angeles *Times* on September

9. This supplement, prepared by Herb Ford, at that time conference public relations director and now public relations secretary of the Pacific Union Conference, entered one and one-quarter million homes with the story of Adventist beliefs, practices, and programs. From September 15 through December 8 additional advertisements were inserted on the TV pages of the metropolitan newspapers.

Spot announcements on KCOP television and nine radio stations were sponsored by the program promotion department of KCOP, which released the telecast during its first year. Additional announcements on television were made on the Adventist Hour, a weekly one-hour telecast of a worship service jointly sponsored by the Southern and the Southeastern California conferences.

To help reach the man on the street, some three hundred bus cards were displayed on metropolitan buses.

Vital to the program of *It Is Written* promotion were the various organizations of the denomination. The Voice of Prophecy sent a warm, appealing letter to each of its listeners. Faith for Today and the *Signs of the Times* urged their viewers and readers to tune in.

Maintaining the Audience

Since the initial promotion thrust, a continued program of maintaining a public awareness of *It Is Written* has been perpetuated.

Several weeks after the telecast was first released, Attorney Warren Johns, conference religious liberty secretary, sent a letter to all *Liberty* subscribers urging them to view telecasts that dealt with the theme of religious liberty.

(Continued on page 14)

You Can't Baptize Them by Mail

DON GRAY



IT IS WRITTEN
Coordinator
Southeastern
California Conference

Let's face the facts. Considering the population explosion and the present rate at which we are spreading our message, there will be more unwarned people living ten years from now than there are at the present time. We are simply not keeping up with the increase in population. We need to adjust to the jet age.

It Is Written offers one answer to the need for speeding this gospel to the teeming millions without Christ. It has been my privilege to work with this program for the past four years. And during this time I have seen thousands of doors opened to our message that have been nailed shut in the past. Never have we had a tool that did so much to prepare the hearts of the people to receive the total message.

The television program alone, however, without a thoroughly organized and carefully executed follow-up program, will accomplish little in the way of tangible results. In the It Is Written plan of evangelism, the personal contact is the nucleus of the entire endeavor. For without the laymen visiting and cultivating the seed of truth sown by the telecast, most of the effectiveness of the entire venture is lost. We have merely favorably impressed thousands with a well-presented television program, helped them to understand their Bible a little better, and created a degree of conviction that, if left to itself, may soon grow cold.

What a thrill it was this last autumn to observe the response of television viewers as they jammed twenty incoming lines at

our Broadway church here in San Diego with their requests for the book *Planet in Rebellion*. The enthusiasm of the women who answered the telephones and enrolled the callers in *Take His Word* was wonderful to behold. Many of those who called in seemed almost ready to become members of the Seventh-day Adventist Church.

Names! A multitude of names! Thousands of enrollments arrived

by mail and by telephone. Thousands were ready to receive a book or a series of Bible study guides.

But it is only where the interest is faithfully cultivated by the personal contact that results have been realized. We now know that you can't baptize them by mail!

It is for this reason that a year ago we began a thorough program of training the laymen to visit the homes of those who would enroll in *Take His Word*. Never have I seen our laymen more eager to visit their neighbors. Pastors in this field conducted four training classes in which the art of effective visiting was explained.

The plan calls for the first six numbers of *Take His Word* to be sent out by mail, two at a time. The next two numbers are delivered personally by a layman, thus establishing an early personal contact. In all, the enrollee receives four calls during the series from this same layman.

The first call is a casual visit, simply delivering the lessons and gaining the confidence of the enrollee. The second call is to become better acquainted and to gather

information as to the depth of the interest. The third is to encourage the interested person and to answer any questions he may have. By the time the fourth call is made the interest should have developed to the place that the enrollee is ready to attend a decision meeting or the church service.

It has been most interesting to watch the progress of our lay visitors. Some who have never given Bible studies before have become most effective in this work.

It is significant that the amount of interest, tact, and perseverance that the visitor brings to his work will soon be evident by a reading of the reports he submits of the visits he has made. On some reports every enrollee visited will be evaluated as having no interest. It is then time to move that visitor into the inactive file, or to give him some help.

On the other hand, one woman who has developed into an effective visitor reports enthusiastically about every one of her interests. She has seen three of her contacts baptized, and two more are planning this step in the near future. This is just one out of hundreds of such experiences that could be cited.

One of the chief objectives of the visitor is to encourage the enrollee to study the lessons and to fill in the work sheets. For with few exceptions those who finish the course find their way into the church through baptism. A number of persons who enrolled this past year later decided to cancel out. But because a faithful visitor persuaded them to continue in their study they are now church members.

The pastor, too, is a vital part of this united effort. There are times when the visitors will need encouragement or help in answering questions. This is when the wise pastor will step in to give the needed assistance. An effective report system has been worked out so that the pastor is alerted immediately to any interest needing his personal attention. One pastor in this field had only two people enrolled in *Take His Word*. Yet as he and the visitors worked together it was possible to baptize both.

When the enrollee has completed the study course, the role of the lay visitor becomes even more important. The friendship gained in the four visits must be built upon to invite the prospect to a decision meeting held by Elder Vandeman, to attend a Pastor's Bible Marking class, or to

listen to the new long-playing records that present Elder Vandeman's decision messages. We have discovered that wherever the visitor has continued to encourage the enrollee, progress has been thrilling. Whenever the visitor has simply completed the four visits and stopped, the interest was soon lost.

Years ago we were told that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352.

The It Is Written program will be no more effective than pastor and laymen are willing to make it. You can't baptize people by mail. But where there is careful cooperation between pastor and laymen in thorough follow-up, results are assured. In fact, so potently rewarding has this plan proved in our own conference that during the first nine months of 1963, to the time of this writing, there have been 1,200 baptisms, largely resulting from the It Is Written plan.

Our laymen have become weary of projects that bring little or no results. But the thrill that comes to them as It Is Written visitors is one that brings a true revival of the missionary spirit in their own hearts and in turn to the church as the inspiration of this unique soul-winning venture is enthusiastically shared.

"When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God."—*Selected Messages*, book 1, p. 118.

"It Is Written" Has It

MARY E. WALSH

The church has long waited for a program that would inspire the members to active visitation. All are aware that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

Our faithful laymen do respond to the various programs that the church promotes. However, we must admit that it is rather difficult to get a large number of the members to engage in visiting systematically the same persons until Bible studies are established. They are at a loss to know the proper approach. "What shall I say?" And then, "How shall I say it?" They are filled with the dread of making a mistake and thereby closing the door for the qualified worker who knows how to come in with the proper approach. Therefore they hold back, and the qualified one is not always available, and neighbors and friends are left unwarned.

God has blessed through the years as we have employed every possible means to instruct and encourage our laymen in soul winning. But at times we have failed to provide the timid layman with the proper instrument by which he can find easy access to homes. Does It Is Written have such a means of approach and admission to homes?

It was my privilege to be connected with the It Is Written campaign in the city of Los Angeles. My special assignment was to accompany laymen to homes where they had made contact with those who had viewed the telecast and had requested *Take His Word*.

I was delighted to find the type of people



Field Representative
Pacific Union
Conference

in our churches who offered their services. Ordinarily in a visitation program the same faithful few respond. But in this campaign it was different. Those of affluence and culture gave their service without reservation.

My next observation concerned the attitude of the layman in approaching the home and when actually in the home of the It Is Written interest. There was no evidence of timidity or fear as to

what to say. There was something to talk about, there were questions to answer, and all in an atmosphere of geniality. What, I asked, has made for such good public relations? Is it the layman? Or could it be the program?

The dignity with which It Is Written is conducted commends it to all types. The messages presented have a definite attraction and appeal to all classes. It is truly a means of opening doors. This is why our laymen enter into the visitation program without fear. Evidently It Is Written has it!

The time has come when the light of truth will flash everywhere:

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—*Evangelism*, p. 694.

We as workers and laymen must follow the beams of light that are flashing by electronic means into homes. For without the personal contact in these homes the full fruit of the message will never be realized.

The Telethon in Michigan

H. L. REINER

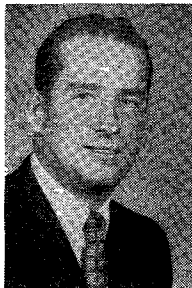
"This is the supervisor from the Vermont exchange. What's going on at the church? The switchboard here at the office is jammed! I've been trying to get through now for half an hour and all I get is a busy signal. And yet I see from our records that you have fifteen telephone lines!"

This conversation took place in Detroit the first night that we tried the telephone plan. Had we been warned what would take place, I still don't think we would have been entirely prepared. It is difficult to describe the excitement the first time through.

Our telethon operators had been properly instructed before the telecast began. At the close of the telecast Elder Vandeman introduced *Planet in Rebellion* to the viewers and invited them to go to their telephones and request a free copy of the book. Within twenty-five seconds after the telephone number was flashed on the screen, all fifteen operators were busy answering requests. Thirty minutes later all fifteen telephones were still busy. That first night we had more than 400 requests for *Planet in Rebellion*, with almost 300 of these enrolling in *Take His Word*. Many of these were long-distance telephone calls.

We go across the State of Michigan to a small community and one telephone, one operator—the minister in this case. The offer is made again. In two hours he receives forty-two requests for *Planet in Rebellion*, again enrolling 75 per cent of the callers in *Take His Word*. One of those who called in was the mayor.

These are the two extremes. In all, we



IT IS WRITTEN
Coordinator
Michigan Conference

used seventy-eight telephones in eighteen cities, covering most of Michigan. In the large cities we discovered that the more telephones we used, the more calls we received. In Detroit, for instance, we added three more telephones after our first offer and received about a hundred more calls the next time.

In order to give you an overall view of the program, here is an outline of the plan:

1. Elder Vandeman invites viewers to request a free copy of *Planet in Rebellion*.
2. Trained operators are waiting at their telephones, ready to receive the calls.
3. On a specially prepared card the operator writes the name and address of each person requesting *Planet in Rebellion*, in addition to any other information learned from the caller.
4. The cards are collected and given to typists who record the names and information in typed form ready to be used by the It Is Written office.
5. The office prepares labels and attaches them to previously packaged books. These are mailed the same day.
6. Those requesting *Take His Word* are enrolled.

It is interesting to note that in Detroit we had the largest number of telephone lines aside from the Credit Bureau. We used what is called a trunk-hunting system. This utilizes separate lines with consecutive numbers. When the first line is busy, the call is automatically channeled to the second line, eventually using all the lines in the installation. Wherever you

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When the Telephone Rang 1,000 Times in Two Hours

DONALD G. REYNOLDS

The telephone plan was like taking the pulse of our It Is Written viewing audience. We found the heartbeat strong when we picked up the receiver and heard a viewer say, "I'm wearing out my finger trying to get that book!" Or, "I'm glad I got through. Tonight I made my decision to be baptized."

In Los Angeles we needed thirty-five telephones to serve the thousands who would call in. To arrange for the telephone company to set up the necessary equipment at our office would have cost thousands of dollars. Therefore to avoid this heavy expense, we turned to some of the largest business firms in the city and shared with their administrators our problem. And when the execu-



Pastor
White Memorial
Church *

tives of one of the largest retail corporations in the world opened the doors of their telephone order department and placed their equipment and personnel at our disposal with only their actual expenses charged to us, we thanked God for opening the way.

Once each month for five months the offer to send a free copy of *Planet in Rebellion* to anyone who telephoned in, was made at the conclusion of the telecast. For two hours our operators remained at the telephones to receive the calls. When the first offer was announced we received

* Elder Reynolds served as home missionary secretary of the Southern California Conference before accepting this new assignment.

more than 1,000 calls within the two-hour limit. As the company executives saw their switchboard light up instantly across the entire board one of them exclaimed, "I've never seen that here before! We receive through these lines more than 17,000 calls each month, but this is the first time we've ever seen all of the lights on the board flash on at once. This is amazing!"

Newspaper writers, ministers, and people from all walks of life called in to request copies of the book. One newspaper columnist said, "Please send me your book and any other information you have so that I can write about this for the fourteen papers that I serve."

Many times different members of the family took turns dialing the telephone number until they could reach an open line. In one home a little girl took her turn after others in the family had kept long vigils. When our *It Is Written* operator answered she heard a childish voice shout excitedly, "Oh no! Mommy, we got 'em!"

In addition to taking requests for *Planet in Rebellion* our operators were trained to inquire tactfully if the callers were receiving *Take His Word*. Those not already enrolled would frequently request the Bible study guides. Thousands of persons began receiving *Take His Word* in this way.

For the first three offers we staffed the telephones with thirty-five women whom we trained. Then the ministers in the conference asked if they might share in the adventure. We organized a "Ministers' Telephone Night." That evening ministers from all parts of the conference answered the hundreds of calls that came in. Someone suggested that we probably didn't handle so many calls as usual that night—the ministers talked too long. But the pastors' response was enthusiastic, and their skillful handling of the calls opened the way for fruitful follow-up.

Before each telephone offer thousands of copies of *Planet in Rebellion* were packaged in jiffy bags and postage affixed to the bags. As soon as the first hundred calls were received the names and addresses were taken to waiting typists who addressed labels. Quickly these were proofread and attached to the packages. Within a few minutes after the telephoning was completed the books were in the post office being prepared for delivery on Monday morning.

A television offer, a telephone call, a book, and *Take His Word*—these became four familiar steps to timely truth for thousands of southern Californians during the winter of 1962-1963.

How We Did It in Southern California

(Continued from page 8)

At 1962 Ingathering time 100,000 advertising pieces promoting *It Is Written* were distributed with Ingathering papers. Four additional announcement folders have been printed and distributed by the many hundreds of thousands to the community.

To maintain the enthusiasm and direct the activity of church members, a second series of rallies was held about three months after the telecast was launched. Biweekly reports of enrollments and excerpts from TV mail kept the churches aware of the progress of the program. Posters were distributed for use on church bulletin boards. Weekly articles appeared in the union conference paper. Most important of all, church members were constantly involved in the activity of the program, and pastors and laymen alike were thrilled to greet new faces at the church door as a result of their work.

In southern California, *It Is Written* is still on the air. As pastors and people press forward they are now encouraged by the flesh-and-blood evidence of the success of the plan. Promotion has ripened into results, and the faithful workers who walked, telephoned, and addressed envelopes are already rubbing elbows with new converts. Thus the edifice of advertising is being transformed into a temple of God.

A more detailed description of the telephone plan, with instructions for telethon operators, may be obtained from the General Conference *It Is Written* office. A filmed commercial offering *Planet in Rebellion*, to be used on television, is also available.

“Bible in the Hand” Goes Hi-fi

MARJORIE LEWIS LLOYD

“Greater than the tread of mighty armies is the force of an idea whose hour is come.” Those are the words of Victor Hugo.

The idea of Bible marking is as old as the message. However, it has tended to bog down because of the awkwardness of finding the scriptures. Also it has often been encumbered with complicated chain-reference plans.

Then came the idea of using Bibles with identical paging so that texts could be easily and quickly located by page number. The idea caught on. And then came the daring question, If the plan works so well in classes, could it be used in the large metropolitan reaping meeting?

Elder Vandeman and conference administrators stepped out by faith and ordered a ton of Bibles for the Vancouver-Victoria meeting. The plan not only worked, but, amazingly enough, it practically doubled the evangelistic audience.

The idea is not exclusive with It Is Written. But whatever its source, it spread. Our men around the world began to realize the vast potential of this simple plan. Here was an idea that could be adapted to any situation in which the Bible is studied—meetings large and small, classes, Bible studies, the pastor’s Bible class, radio and television evangelism.

It is possible that the term “Bible marking” may lead to a wrong emphasis. For the actual marking of the Bible, helpful as it is, is still incidental to the fact that the interested individual participates himself in the learning process. He handles the Word. This is a do-it-yourself age. It is for



IT IS WRITTEN
Research Editor

this reason that It Is Written has named the plan “Bible in the Hand.”

It is because of this emphasis on participation, this spotlighting of the Word itself, that the plan is so admirably suited to accomplish the transfer of allegiance from the television personality to the message itself, making it possible for the local pastor to lead to full decision.

And now Bible in the Hand has taken the next natural step. It has gone hi-fi. We live in an age when almost every home has high-fidelity equipment of some sort, and every teen-ager his record player. Should this vast potential audience be ignored? Why not combine the impact of the giant reaping meeting with the intimacy of the personal Bible study and bring the message into the living room on long-playing records? Why not accompany the records with identically paged Bibles and send the layman, the living contact, along to guide the growing conviction?

Evidently the idea appeals to our laymen. Seven hundred sets of records, seven thousand records in all, were sold at the Michigan camp meeting when the plan was introduced. And now, climaxing the early experimentation, two albums of long-playing records, each containing ten of Elder Vandeman’s decision messages, one on each record, are available to our laymen. These Bible in the Hand recordings are distributed through the courtesy of Chapel Records and may be obtained through your Book and Bible House at the amazingly low cost of \$12.50 for a set of ten, attractively boxed, available in sets only.

A professional survey recently showed that *It Is Written* has four times the viewing audience of any other religious telecast in the Cedar Rapids-Waterloo area. It was found that men comprised the largest segment of *It Is Written* viewers.

This is only \$25.00 for the full series of twenty. And the records are of a quality that usually sell for \$3.95 each. The Bibles may also be obtained at low cost through your Book and Bible House.

The use of these records, as envisioned in connection with the *It Is Written* program, is twofold. The first plan encourages their use by laymen in following up television interests. Here is a method of giving Bible studies that involves no fear, no awkwardness, and requires no special experience.

The second plan is aimed directly at the television viewer. And it works like this. The same procedure used for the offer of the book *Planet in Rebellion* to television viewers is followed, and once each month a free record is offered to those who telephone within a specified time. This first record is an inspiring message with sufficient truth to deepen conviction and encourage further study. With the record is an offer difficult to refuse. The individual is invited to write in for a lovely Bible and four more records—almost a \$25 value—at the low production cost of \$5.00. After he listens to these four records he will be invited to send in for another group of five for \$5.00, and so on, until he has received all twenty. Delivery of the records by a layman will bring the vital living contact.

We believe it will again be demonstrated not only that participation deepens conviction, but that the person who asks for truth, who himself initiates the request for it and even pays something for it, will appreciate it most.

Yes, Bible in the Hand has gone hi-fi. It is one of the most potent developments in the total-package program of *It Is Written*—an idea whose hour has come!

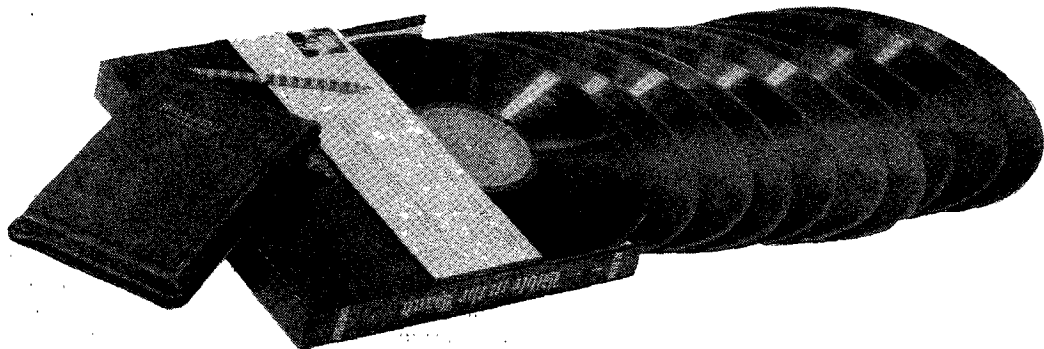
WHAT THEY CALL US

Charles Beeler, coordinator of *It Is Written* in the Florida Conference, was preparing an article for the union paper in which he was emphasizing the fact that the program was evidently appealing to a very fine class of people. He was pointing out the wholesome number of responses coming from cultured, highly educated persons.

Just then the day's television mail was placed on his desk. On the top of the stack was a letter addressed to "It Is Rote"! He picked up his dictaphone and shared his smile with the Washington *It Is Written* office.

We thought you would be interested in some of the unusual and interesting titles given to *It Is Written* and *Take His Word* by individuals who evidently consider contact with truth too urgent to wait for accuracy:

Take It From Me
Take His Hand
It Is Ritten
It Is Rote
Take God's Word
Take Him at His Word
It Is Wreten
Can I Take His Word?
Take My Word
The Written Word
Trust His Word
As He Told It
Easiest Bible Course
I See Written



We Represent You

MILTON CARLSON

The Milton Carlson Company has been privileged to assist some thirty conferences in securing television time and in handling production detail for their *It Is Written* releases over more than 110 television stations since the program's inception in 1956.

Perhaps the most rewarding moments in our service have come when we have received the magic words: "The management of Station XXXX-TV has voted to effect a policy change as regards religious programming in order to accept *It Is Written*." Such a policy reversal is the highest tribute a television station can pay to the quality and family-audience appeal of the *It Is Written* program. To date seventeen television stations have changed their policy in order to accept *It Is Written*.

A factor that greatly helps us in our negotiations for *It Is Written* is the fact that every television station which has carried the series is a booster for the program. Our files are full of letters from station managers, complimenting the program and offering to recommend it to others. For example, here is an excerpt from a Nebraska ABC-TV station manager:

"As you well recall, we were reluctant to schedule this program in a prime time slot; however, after having done so, we can honestly say that we have not regretted it. I realize that other stations may be hesitant in scheduling this program, and should you run into any difficulty in this area, feel free to have me get in touch with the manager."

Another letter, from a CBS-TV station manager in Virginia, says:

"We are proud to have *It Is Written* as part of WRVA-TV's schedule, and we are pleased to recommend it as worthy of exposure on the most discriminating station."

Why are these businessmen so enthusias-



President
Milton Carlson
Company

tic about a religious program? We believe it is because they have found *It Is Written* to be an *audience builder*—a program that delivers them the all-important rating points they need to compete with other stations in their area. Audience surveys by Neilsen, A.R.B., and Pulse bear this out. In short, the series is one they can be proud of and, at the same time, de-

pend on to give them the same or even a bigger share of the audience than they would expect from a regular entertainment-type program.

We are proud to represent *It Is Written*, and grateful for the opportunities afforded us to serve this important phase of the work of the Advent ministry.



Ruth Johnson
Agency
Time Buyer

WHAT THE AGENCY OFFERS

The accompanying article from the Milton Carlson Company gives some indication of the success the agency has had in representing *It Is Written* with television stations across the country. As stated, Mr. Carlson and Miss Johnson, the agency's time buyer, have often been able to effect a change in policy on the part of the station.

Any field contemplating the release of the program should write the Milton Carlson Company, 3540 Wilshire Boulevard, Los Angeles, at once. This early contact will allow time for a good release hour to be negotiated, and involves no obligation to the field.

In fact, at no time does the invaluable

service of the agency cost the conference a penny. They receive their fees direct from the stations. And their service includes a multitude of details that neither the General Conference nor the local conferences are equipped to handle.

Occasionally a field has thought to save funds by bypassing the agency. However, this is seldom possible. The agency is often able to negotiate a lower rate than it is possible to obtain locally.

It is especially important that initial contacts with the stations be made through

the agency. On one occasion Mr. Carlson had been given a commitment for a good release hour, on a good station, in one of our large cities. But this excellent release time had to be sacrificed, and a very poor one accepted, on an inferior station, because of an ill-advised local contact with station management.

The It Is Written office urges, for these reasons, that the fields take full advantage of the service offered by the Milton Carlson Company.

—IT IS WRITTEN STAFF

How Much Does It Cost?

H. E. SCHNEIDER

Is there a minister alive who would not thrill to see baptisms in his church on the increase? If there is such a man, we suspect two things. First, he isn't really alive. Second, he must not live in Southeastern California. Energetic and dedicated ministers in this conference have seen the conference membership rise from a little more than 18,000 to nearly 20,000 in just eighteen months. Remarkably, much of the impetus has come from a single It Is Written program.

What sort of program did it take to make Southeastern California the fastest-growing conference in North America? And how much does it cost?

It Is Written came to California in September of 1962. Televised over three channels and jointly sponsored on a fourth, It Is Written immediately captured the interest of church members and their leaders at every level. As a result of this interest, the churches have given \$81,000—almost 90 per cent of the cost of It Is Written to date.

In order to make the program an un-



Secretary-Treasurer
Southeastern
California Conference

usual success, conference administrators were willing to invest unusual amounts of time and money in advertising, promoting, and following up interests throughout the five-county area. However, they soon discovered that the liberal gifts of telecast viewers who attended reaping meetings held in large metropolitan areas where George Vandeman personally addressed the thousands who came, nearly covered the entire cost of these gigantic series.

What are the results? By September, 1963, more than 1,200 have joined eighty-four Southeastern Adventist churches. This is 50 per cent more than for the same period last year. In addition to the hundreds who have joined or will join the church and play a supporting role in church activities in the years ahead there are thousands who have been favorably exposed to Adventism.

This is why Southeastern considers the It Is Written program an investment rather than an expense. What better way is there to reach so many for so little?

Doing It Alone

RALPH C. PUESCHEL

One of the pressing questions in public evangelism today is how to capture the attention of people preoccupied with the problems and pleasures of the twentieth century. The plan that follows is one answer to this question.

It Is Written began an eighteen-month run on KTVO-TV, Ottumwa, Iowa, in January, 1962. This station completely covered the area of our five-church district. Because I had previously learned the importance of a good TV hour, we waited until a good hour was available before we signed the contract. The hour was Sunday, 5:30 P.M.

The promotion of the telecast by the local churches followed the outline provided by It Is Written. Each church supported the program vigorously. As a result of our survey work we found both a large audience and a good interest. It was apparent that the time had come for public evangelism.

Two points were clear. First, more than one meeting was needed to develop and harvest the TV interest. Second, because of a crowded schedule it was impossible for Elder Vandeman to be with us, even for one meeting. We would have to do it alone. And this is how we did it.

The conference evangelistic team, including the writer as singer, came into the area. We felt it was imperative that we identify ourselves in the thinking of the people with It Is Written. And evidently we were right in this, for we later found that 98 per cent of our audience were viewers.

The first thing we needed was a name. We chose to identify our work as "It Is Written Television and Bible Lectures." One of our good members in Des Moines designed a letterhead for us.



Singing Evangelist
Iowa Conference

Besides servicing our mailing list, we used two main methods of advertising—newspaper and television. Across the top of our newspaper ad, measuring six columns by seventeen inches, appeared the words, "Here Now—It Is Written—Prophetic Crusade." Underneath was a picture of the return of Christ and the title of our opening address. The ad also included the hour of the telecast and pictures of the evangelistic team. The same pictures used in the newspaper ad were used in the TV advertising.

The TV advertising helped to reach our telecast friends. A series of spot announcements were used on the opening weekend of our public series. Then the last portion of the *Take His Word* announcement on the telecast was used to reach It Is Written's established TV audience.

We never appeared on the telecast. Not being professionals in this field, we feared that we might hinder rather than help our own cause. Therefore we used slides, and the local announcer read the script. The opening telecast announcement began, "Now It Is Written is coming to Ottumwa." And we became part of It Is Written.

Before I tell of the results of this plan, may I add one other thought. No meeting was held after It Is Written left the air. We wanted not only to be able to use the telecast to invite people to attend our meetings but also to be a part of a live program—not something that had thrilled viewers in the past.

And now, how did it work? What were the results from doing it alone?

Over a period of one year two series of meetings were held in five towns ranging in size from 4,000 to 35,000. The total bap-

(Continued on page 25)

“It Is Written” and the College Campus

BRUCE JOHNSTON

Our contact with It Is Written has proved a real blessing to the campus, bringing with it the strong spiritual impact that is the inevitable result of a successful student soul-winning endeavor.

We first touched It Is Written indirectly when the Missionary Volunteer Home Evangelism Band at Emmanuel Missionary College used the *Take His Word* Bible study guides to follow up a survey in Three Rivers, Michigan. Their

objective was to raise up a church in this small community of seven thousand people about forty-two miles from the campus.

Since the telecast was not received in this area, *Take His Word* itself became the means of getting into the homes of the people to establish friendships. The response was enthusiastic. For five months the students set aside each Sabbath afternoon to make their friendly visits and to deliver the next numbers of *Take His Word*.

In April, Elder Don Jacobsen and I conducted a series of meetings to climax the project. Students brought their new interests, and we witnessed one of the most thrilling series we have yet conducted. The objective was realized. A Seventh-day Adventist church now gives its witness in this formerly dark city.

Then in August we conducted a seminary field school in Regina, Saskatchewan. Here we were able to touch the telecast directly. We followed the television release with a city-wide crusade, identifying with It Is Written and participating in the telecast. The interest was overwhelming. It



Chairman
Department
of Religion
Southern Missionary
College

was a great advantage for our meetings to be identified with It Is Written.

We then launched at Southern Missionary College an aggressive attack on the city of Chattanooga, combining these two points of contact. Hundreds of students, with many faculty members, are using *Take His Word* along the lines of the Three Rivers plan. The initial response has been outstanding. In October the telecast

began. And in April the entire program will be climaxed with a city-wide series in the most popular auditorium in Chattanooga. We expect the results to be excellent, for the Holy Spirit has promised to bless when the efforts of laymen, church officers, and ministers are united in soul winning.

The Telethon in Michigan

(Continued from page 12)

have more than one line, it is necessary to use a trunk-hunting system. *This word of precaution:* Have the telephone company replace the bells with neon lights.

This last year we received more than 6,000 requests for *Planet in Rebellion*. In one city a Catholic nun requested the book and also enrolled in *Take His Word*. She stated that she was a teacher and one of forty sisters in a Catholic school. She said they watched and enjoyed the program each week.

Only eternity can reveal the souls saved through this modern means of evangelism.

Where the Physician Fits In

REUBEN MATIKO, M.D.

After watching an *It Is Written* telecast in our city an impish lad, in response to the request at the close of the program, thought he would play a practical joke. He enrolled the name of one of his buddies in *Take His Word*. The sister of the latter, one who had not taken much notice of the program until then, took up the studies. Today she is attending one of our colleges and this past summer she became the wife of one of our earnest ministerial students.

It was on a fall afternoon in 1959, a Tuesday I will never forget, that an air-mail special delivery letter from my youngest brother, mailed only the day before in Washington, D.C., arrived at my home.

"Incredible," I said. "Such letters usually take three days."

And what was this? An urgent request for funds? No. It was my first introduction to *It Is Written*. It was a plea that I attend an *It Is Written* rally in Seattle the following day. I dismissed the idea as impossible, wishing I had had more notice.

But the following morning while on hospital rounds I received a long-distance call from Brother Don Loveridge, whom I had never met, imploring that I attend. Within three hours, after canceling my commitments for the day, I was off the island and south of the border, meeting with the brethren of the Washington Conference.

My heart was thrilled as the plan unfolded. The rally in the evening had me on the edge of my seat. I was convinced that the arrival of that letter in one day was providential. I was determined that a full effort be made to implement the program in the British Columbia Conference.



Medical Secretary
British Columbia
Conference

Through the medium of a recorded tape and an *It Is Written* film the Seattle rally was relayed to the brethren in my own conference and in turn to some of our churches. Within two years, thanks to the vision of conference administrators, the program was being released on several television stations and satellites, blanketing our large province with the message.

We all understand that *It Is Written* is a plan that combines mass communication, the *Written Word*, the minister, and the layman. But a physician may ask, "Where do I fit into the picture?" May I offer just a few suggestions?

1. A physician should be capable of and willing to do all that most laymen are capable of and willing to do. He is part and parcel of the layman team.

2. There is no reason why a physician should not carry the cost of at least one television program a month. Many could do more.

3. You can mail announcements of the TV program to patients, business friends, service club members, lawyers, judges, and prominent civic officials. Do not hesitate to add a handwritten note with your signature, giving the personal touch.

4. You can mail TV announcements with your monthly statements.

5. Keep announcements on your desk. Give your patients a personal invitation.

6. A professionally done, hand-painted, eye-catching poster, preferably with a large picture of the speaker, is a must for every waiting room in areas where the telecast is carried. A similar poster can be used to announce the reaping meetings.

7. Explore the possibility of billboard advertising in your area. Do not hesitate to share in or take care of the cost.

8. You may own a piece of real estate in the community, perhaps a commercial building. A portion of the wall can be used effectively for advertising. This type of advertising must be dignified.

9. Attendance at meetings is imperative. Do not be conspicuous by your absence.

10. Volunteer to assist at meetings. Do not feel it beneath your dignity to welcome people at the door. Patients and friends you have greeted at the door will feel more at ease and be more receptive to the message.

11. Assist in the presentation of the health message in the follow-up meetings.

12. Assist in the cooking school program.

13. Pray for the success of the entire venture.

If these simple suggestions are followed, you will find the results most gratifying. On the night of the first reaping meeting in our city I was able to shake Elder Vandeman's hand and announce to him that some seventy of our patients were present at the meeting, not to mention the number of friends they brought with them.

And the fruit does not end with the early reaping meetings. Souls keep coming in

months and years later. Just last Sabbath one of the It Is Written contacts of two years ago came forward and requested baptism. I am looking forward to the day when thousands will step out and choose to be numbered with God's remnant people as a result of this magnificent plan.

The church has with open hand and heart,
come forward to the work hitherto, and she
will do it yet, we have confidence in her integrity,
and she will not be the poorer for the
multitude and costliness of her gifts.

The offerings of the church have in many instances
been more numerous than her prayers. . . .

Earnest prayers have not followed the workers,
like sharp sickles, into the harvest field. . . .

This is the ground of our difficulties. . . .

Let every one who gives his means, also send up
his prayers daily that it may bring souls
to the foot of the cross. . . .

Brethren, move high heaven by your prayers
for God to work with the efforts of His
servants.

The Lord has agencies which He will put in
operation in answer to the importunate
prayers of faith.

—Ellen G. White, in *Review and Herald*,
Oct. 12, 1886.



Loma Linda doctors meet to plan an It Is Written program.

When the Matchbook Exploded

ROBERT K. MC REYNOLDS, M.D.

The It Is Written program hit southern California as the "light of the noonday sun" in June, 1962, during the Lynwood camp meeting. At the close of the first meeting all professional men—businessmen, medical doctors, dentists, lawyers, veterinarians, et cetera—were invited for a preview of plans. We became part of the inner circle. Our valuable patient and client lists were to form the nucleus of the great mailing list.

Invitations and announcements were printed on our professional stationery, conveying the personal touch to each of our clientele. Our offices became centers of activity. Television schedules were placed at strategic points in each office, and personal, individualized invitations to view It Is Written were extended to each patient or client. TV announcements accompanied our monthly statements, and telephoning before broadcasts was carried out by many in our group. Some purchased color TV sets, and small groups were invited to view the splendor of this unique attempt to make God's love and plan for salvation more appealing.

Then, after months of sowing the seed, came the reaping meetings. The giant Sports Arena, seating more than 15,000, was selected. The greatest thrill came to me when I was able not only to attend most of the meetings, but to furnish transportation so that our friends might share our hope and faith. On several occasions our Falcon, Corvair, and Volkswagen were all pressed into service. One three-hundred-pound self-styled agnostic burst forth with,



Physician
Burbank, California

"This is fantastic! I never heard anything like it! I could really believe in something like this. And the organization!"

Financial support was given for newspaper and television ads and for billboards. And they were effective.

One Nevada businessman noticed the announcement, invited the wife of a movie producer to join him, and arrived on the night of the sermon "When No

Man Can Buy or Sell." As he left the meeting that night, stunned by what he had heard, he stood for a moment to light a cigarette. Like magic, the first cigarette sailed ten feet away. A second attempt, and the match went out. A third attempt, and the whole matchbook exploded!

"Well, Lord," he said, "You must not want me to smoke." The balance of what would have been his third pack for the day was discarded, and this man has not smoked since. On September 7, 1963, he was baptized.

The It Is Written program is the greatest opportunity for participation in soul-winning endeavor that has come to us as professional men. And I personally thank God for the privilege of having a part in it.

The word of truth, 'It is written,' is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from taking of its fruit. All may eat and live forever.—*Testimonies*, vol. 6, p. 19.

The Story of the Work Sheets

LILA BEATTY

The *Take His Word* work sheets, as they come into our office, are an intriguing story of individuals searching for truth. And every chapter holds our interest as we read it in the day's mail.

This is my second assignment with *It Is Written*. In Seattle we were experimenting with the first set of work sheets prepared to monitor the response of *Take His Word* enrollees. While they were attractive, we found them a little too complicated and the questions slightly too difficult for the person studying his Bible for the first time.

In the Los Angeles area we are working with an entirely new series of work sheets, prepared by the Washington office in counsel with the field. These are very simple, printed on two sides of a single sheet, colorfully designed to captivate the interest of the enrollee and to elicit a response by means of a few very simple questions. These are working beautifully, with a much higher percentage of enrollees sending in the work sheets and completing the course. We feel that this new development is a real asset.

Our most rewarding moments, of course, are when we read words like these: "Thank you for helping me to understand my Bible. I was baptized last Sabbath."

Many among the television contacts reach a decision and are baptized without our ever knowing it. For not all are willing to send in work sheets. However, our records show that baptisms from our *Take His Word* students during the first half of 1963 total well over three hundred.



TAKE HIS WORD
Director
Los Angeles Area

To give you some idea of the response from *Take His Word*, I would call attention to the fact that during the first two weeks that diplomas of graduation were being sent to persons completing the *Take His Word* work sheets, we found that every person who had been faithfully visited had made a decision to keep the Sabbath, and nearly half of these persons were baptized. The only graduates who had not made a decision

were those about whom we had not received a visitor's report.

The work sheets are a diary of a search for truth. And we in the office are happy for the privilege of reading it first.

What the Washington Office Can Do

Since many and varied requests come to the General Conference *It Is Written* office, we thought it might be helpful to pinpoint some of the things that the office *can* and *cannot* do.

While the directing of the total *It Is Written* campaign must be a local responsibility, we are happy to help where we can with counsel, sharing the experience of the various fields. Wherever possible, Elder G. E. Vandeman or his associate will arrange to meet with conference committees, conduct rallies, and help to train workers.

The office can also supply certain materials, especially those that acquaint the local



Michigan
It Is Written
staff pray over
outgoing mail.

fields with the total program and with suggested reaping methods. We invite anyone interested to write for the brochures *Paths to Decision* and *From Screen to Harvest*. Also in some cases, negatives for use in preparing advertising can be purchased or borrowed from this office.

There are some things, however, that we *cannot* do. We cannot direct your program. This must be done locally. We cannot schedule your television releases or supply cue sheets for the stations. Only the Milton Carlson Company is equipped to handle this delicate responsibility. We cannot accept names for *Take His Word* enrollments. These are all cared for through local offices set up in conferences releasing the program.

We cannot lend films. We do not have a rental service. Films are purchased by the fields, and can be lent by us only for station audition or for preview by a field contemplating purchase. Nine new films have recently been added to the series, and another thirteen are anticipated, but we cannot supply these on loan to the conferences. We do have extra prints of three of these films—the Thanksgiving, Christmas, and New Year's subjects. But these prints are available, on a rental basis, only to those fields who have purchased the films but who need extra prints in order to cover all their outlets at the holiday season.

We are always happy when your request is something we *can* do. When it is otherwise, we share your disappointment. Please know that our first objective is to help *you* make It Is Written work.

IT IS WRITTEN STAFF

Doing It Alone

(Continued from page 19)

tisms for this period were 175. Others have followed. Where previously we had a district of two hundred members and no church schools, we now have two districts and three church schools. The teacher of one of these new schools was baptized in March, 1962, with her entire family. The Sabbath attendance in nearly every church has doubled.

We cannot know what may yet materialize from the seed sown in the hearts of 60,000 viewers of It Is Written. But of one thing we are certain—it was It Is Written that first entered the homes of more than 170 new members of the great Advent family.

We didn't choose to do it alone, but we stepped out in faith. And now it is evident that we did not work alone; the Spirit of God was with us all the way!

Observations on Preaching

MERVYN A. WARREN

In no other religion has preaching occupied a more unique position in worship than in Christianity. Neither the Jewish dispensation nor the Greco-Roman world afforded sermon communication the centrality it now holds. Indeed, "as a basic service of the church in its history and significance preaching is a peculiarly Christian institution."¹

The current status of the preaching function incurs to itself the circumstance of being under close observation by those whom the sermon seeks to convict and persuade. Should we not face the challenge to make the sermon as acceptable, attractive, and appealing as possible without compromise of effectiveness and without violation of pulpit ethics?

The query is posed, "Just how may the sermon's effectiveness be determined?" Myriad precepts issue from homiletics to influence our thinking on this vital question. The present article, however, presents suggestions gleaned from auditors, for the author believes firmly that one practical method of gauging sermonic receptivity and effectiveness is that of having an ear poised to the whisperings of laymen, they who must sit on the receiving end of the rostrum's cuisine. The following observations on preaching grew out of comments overheard by or shared with the author.

1. *USE ILLUSTRATIONS*, for they are windows to admit light.² Nevertheless, beware of making a sermon *all* windows. There is something glaringly revealing about glass houses, and as for glass-house sermons, general fragility, weakness, and inadequacy mark their character.

The following might illustrate the point. When a group of teachers and students from a certain United States theological seminary visited Germany one summer,



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naturally churches there requested that these visitors occupy the pulpits during worship services. Interestingly enough, the requests were accompanied by the sincere entreaty: "Please do differently from others of your country who have spoken to us in times past. They related a string of *stories*. Will you please preach to us sermons?"

2. *ESTABLISH RAPPORT*

with auditors through familiar expressions, yet exercise meticulous judgment here, for danger lurks. Too frequent occurrence of common sayings relegates the language near the zone of the hackneyed and the trite.³ For instance, into bold prominence as Siamese twins have come the words *trials* and *tribulations*—we rarely hear one without the other. Must they be inseparable? Are there not sufficient synonyms to admit a varied interchange of words conveying the same idea with equal efficiency? A not infrequent description of *crying* is "The tears streamed down her cheeks." A listener begins to wonder whether flowing tears cannot be used with any other verb than "streamed." Furthermore, are not tears ever related to any other part of the face than "cheeks"? Only two examples, but they represent a lexicon of familiar expressions that a preacher might avoid. Overused statements affect adversely the appealing freshness in sermon communication and, among other considerations, unduly tempt a hearer to indulge a guessing game of figuring out "When will he say it again?"

3. *A VERBAL RESPONSE* invited occasionally to relax and warm a stilted and cold audience is within the canon of legitimacy. Sometimes a sincere Amen constitutes the desired effect. Deuteronomy 27: 15-26, and Psalm 106:48 have been used by some ministers as a basis for such a re-

sponse. But again sanctified care and reason must reign, preventing an overabundance of such requests during any one sermon. The unsolicited response seems more ideal. Understandably, recurring requests for verbal responses are sometimes interpreted to be an attempt to compensate for that which the sermon lacks per se. In the final analysis the sermon must stand on its own merits; and if it is well prepared and preached with power and an immense sense of claim, the preacher may be favored by Moses' experience of having to "restrain" the people.⁴

4. "QUENCH NOT THE SPIRIT." Give full utterance to the message God gives you. Nevertheless, do not be oblivious to the clock, for time is also an essential element in worship.

Ellen G. White affirms: "Lengthy discourses are a taxation to the speaker and a taxation to the hearers who have to sit so long. *One half* the matter presented would be of more benefit to the hearer than the large mass poured forth by the speaker."⁵

It has been suggested that perhaps an inclination toward long sermons is motivated partly by one's feeling that when *he* speaks, *his* sermon outweighs in importance that of his fellow ministers. Is this ethical?

Scarcely did Christ expect His commission "Go ye into all the world, and preach the gospel to every creature"⁶ to be accomplished by any one presentation. Nor could Paul have meant that obeying his injunction "redeeming the time"⁷ was the job of a *single* discourse. The Holy Spirit, who may prompt the messenger to make impromptu augments while in the act of delivering his message, is the same faithful guide who (during sermon preparation) will direct the *plan* for delivery. In other words, the Holy Spirit is available for preparation as well as presentation in preaching.

It would surely be unrealistic to campaign the impossible task of having every word and phrase actually ready and under complete control at the moment of sermon delivery. W. Edwin Sangster, for twenty years the pastor of London's Westminster Central Hall, once remarked that we all know by "long and ineffable experience that there is a 'plus of the Spirit' which no human skill can command—something God adds in the hour itself, which is born

of His blessing on the prayers of the people and preacher alike."⁸ This, obviously, should not encourage negligence in giving attention to the time element in preaching, for such an attitude clashes with our concept of orderliness and arrangement in all things representing God.

Regarding the wise utilization and priceless value of time, television offers a fine example for preciseness without abruptness, pointedness without jerk. Technical attention steeped in prayer contributes to the answer of the preacher's time problem. That which cannot be reasonably included in *one* sermon should be reserved for a future message. If the material claims genuine importance, it may serve as adequate advertisement for a subsequent service. Again Ellen G. White says: "Speak short, and you will create an interest to hear again and again."⁹

5. *IN CONCLUSION* means "in conclusion." Manifold are the defenses raised by speakers who continue long at much speaking after having promised their audience a cessation. Because of either innate unspirituality or a cultivated tendency, people inevitably welcome the sermon conclusion. Hence, when the preacher says, "in conclusion," listeners usually expect it. Of a surety, some speakers possess the enviable gift of so enthralling and captivating the attention of their hearers that the audience is reluctant to have him conclude. Instead of droning on, however, these preachers seize the opportunity to sign off while the interest is high. Incidentally, this probably contributes to their success.

Listeners are customers. Preachers are salesmen. The gospel is the product. Though the *product* itself may need no change, the salesmen should give necessary attention to their *method* of canvassing, particularly if the customers prefer it, and apparently many do.

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- ³ Richard C. Borden, *Public Speaking as Listeners Like It*, pp. 76-78.
- ⁴ Exodus 36:6.
- ⁵ Ellen G. White, *Testimonies to Ministers*, p. 256. Italics supplied.
- ⁶ Mark 16:15.
- ⁷ Colossians 4:5.
- ⁸ W. Edwin Sangster, *Can I Know God?* p. 9.
- ⁹ White, *op. cit.*, p. 258.

Whenever you find that you are on the side of the majority, it is time to reform.—Mark Twain.

How often the young preacher asks, "Where can I find it?" Even older men need to know where to go for new material. Dr. Weniger's welcome return to our pages after a long illness provides a helpful answer to a great part of this problem.

A Note on the Oral Reading of Scripture

CHARLES E. WENIGER

When Paul counseled Timothy to "give attendance to reading" (1 Tim. 4:13), he did not mean the kind of reading matter that the young preacher should pay attention to, as many have misinterpreted the text. Rather, he meant the selection of the Scripture reading and its oral interpretation as a part of public worship. The word translated "reading" means primarily to read aloud.

Paul knew how much depended upon the oral communication of the Scripture in the public service of the church, and he wanted his young preacher-in-training to pay attention to his method of reading the Word of God as a part of that worship.

Perhaps he was thinking of the care with which Nehemiah and his co-workers communicated the Word to the Hebrews at the time of the rebuilding of Jerusalem in the reign of Artaxerxes. It is written: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

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

"Drink ye all of it." Jesus was setting the



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example for the communion service. Did He mean that we should drink all the wine, or that all of us should partake? The K.J.V. translation is ambiguous. The Greek shows that the word "all" qualifies "ye," not "of it." The translators might better have rendered the text: "All of you, drink it." How can you convey the idea of the K.J.V. orally? Try speaking the words "ye all" together, closely knit on a uniform pitch level, and

then pause slightly before adding the phrase "of it." How clear and meaningful the invitation becomes: "Drink ye *all*—of it."

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." The sentence is found in Luke's account of the Nativity (Luke 2:16). I have heard the text read so as to convey the idea that the mother and father and infant were lying together in the manger. What a world of difference a pause may make! Try ignoring the comma after "Mary" (there is no comma in the original language), read the words "Mary and Joseph" as a unit, and then speak as one phrase the last part of the verse, without pausing after "babe." Make it sound like this: "and found Mary and Joseph [pause], and the babe lying in a manger." How clear! And how great is the emphasis

thus given to the sublime fact of God incarnate cradled in a lowly stable!

"He giveth his beloved sleep" (Ps. 127: 2). Does God, in the text, give "beloved sleep" to us, or does He give to us, His beloved, the gift of sleep? Is "beloved" an adjective modifying "sleep" or an adjectival noun used in the objective case after the word "to" understood—"to His beloved"? The original Hebrew reveals the latter, and one should therefore read the K.J.V. text: "He giveth his beloved [slight pause] sleep."

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

The Scripture reading (or Scripture lesson) should be a high point in the public worship service. It is God's Word speaking directly to the minds and hearts of men, and it is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12).

"We are never to forget that Christ teaches through His servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the 'foolishness of preaching.'"—*Testimonies*, vol. 5, p. 300.

Tailoring Truth to the Task

(Continued from page 6)

but flexible timing of activities, a grouping of responsibilities that make up a total picture of a year's venture.

Periodic workers' meetings are essential. We have prepared manuals. Almost every idea that has been developed in recent years has been explained in print. Samples, advertising, et cetera, are all available. And where possible, workers from other fields who have gained valuable experience, or myself or my associate, can be called in to further explain the potential and the working of the plan.

When pastors gain a vision of the possibilities of an effective reaping program, and when the burden is rolled upon the laymen, unwise pressures are lifted from their already burdened shoulders as they discover anew the tremendous potential for service that their congregation provides for them.

Brethren, the amount of the counsel in the gift of prophecy writings relating to lay cooperation is simply overwhelming. Which one of us needs to be without assistance when flesh and blood sits before us every Sabbath? These, I sincerely believe, will be the instruments of power when rightly encouraged, trained, and guided to lift the burden that you faithfully carry.

I earnestly believe that the day of the fantastic reach of evangelism involving every church activity lies within our grasp rather than being a thing of the past. This new day, with its new challenges, can, under the blessing of our God, reveal qualities and forces latent within the breast of every eager pastor and evangelist. Such a program as we have here presented should under no circumstances override or eclipse the work of our all-too-few specialists in the field of evangelism. It should simply encourage a larger harvest. For who of us really is concerned about the credit? I sometimes wonder whether I personally will have any. For practically every interest we face has come about through the action of many factors through the years.

My brethren, we are all committed to the same task. Heaven will bless as we meet its claims together. If you feel that *It Is Written* may be an effective tool for your field, please know that we stand ready to pray and share and lift to the limit.



MUSIC

Beauty in Music for Worship

H. B. HANNUM

"Give unto the Lord the glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29).

A careful study of the directions for the building of the sanctuary and the Temple of Solomon will show that the element of beauty was found in the worship of God. Some Christians place great emphasis upon truth, the correctness of the doctrines, and goodness—the righteousness that comes from living according to the moral law. But very little is sometimes said about beauty, the pleasant appeal to the senses that comes through the arts of music, poetry, painting, and architecture as well as through nature.

Because great importance is placed on the life of the spirit, and rightly so, some Christians come to suspect anything that has to do with the life of the flesh. The apostle Paul warns decidedly against the temptations of the flesh, the lusts of the flesh, and the evils of the carnal mind. In the history of the church this has meant to some the ruling out of the arts from the service of God, especially the arts of music and architecture. While music and poetry have been associated with religious worship through the years, the type of musical expression has sometimes been of a low quality, and the church still has much doggerel in verse in the hymnal.

Confused thinking and prejudice can account for this attitude. Some think that goodness is equivalent to beauty, or that beauty, truth, and goodness are always synonymous. In the regenerated new earth



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such a condition might prevail, but the presence of evil in this world causes no end of perplexity. There is confusion in all three areas of beauty, truth, and goodness, so that it takes careful and critical thinking to arrive at right conclusions. A pagan ritual may be beautiful but not good. A book may have a good moral lesson but at the same time not be beautifully written. Again a painting may be a beautiful work of art

and not be true to historical fact.

This need not perplex us if we remember that Lucifer is described as "perfect in beauty," and yet he can by no means be considered as perfect in either goodness or truth. In fact, he is called the father of lies.

Some Christians who have not made a careful study of the arts are in danger of setting up their own tastes or likes as the standard as to what is beautiful in music or painting or any of the other arts. Here again, one must recognize his limitations. A deep spiritual experience does not qualify one to design a church building in the best of taste. Spirituality does not give one equal skill in matters of beauty in architecture. The same might be said for music. A pious Christian does not have some unique power to determine beauty in music unless he makes a careful study in the area of music. He may know what pleases him and what he likes, but this is not equivalent to valid criticism as to musical values. So also the person skilled in logic and reasoning so that he can detect truth in science is not qualified by this fact to know musical values.

The ministry receives considerable training in the Bible and kindred subjects so that they are able to speak authoritatively on matters of Christian living and the doctrines of the church. Their field is religious truth and goodness. Often they neglect to make a study of the field of the arts, so that their choice of literature and music is sometimes not too reliable. It reflects their personal taste and not a critical judgment.

This may explain why the church does not use more effectively the fine arts in the act of worship. The music of the church in particular could be effectively improved if the ministry and the laity were more sensitive to the values of beauty in music. Much of the instrumental and vocal music used in our churches and much of the congregational music represents too low a level. The sentiment expressed in the words may be true, and the congregation may enjoy it and say it pleases them. But these are not criteria for the judgment of artistic worth in sacred music.

In addition to being true and pleasing, great religious music has artistic qualities of unity and variety, balance and proportion, harmony and rhythm, restraint and a sense of the inevitable, that sets it high above the commonplace. Too much of this great music is being neglected by our churches in favor of trivial and sentimental music of little enduring value.

Much of the music of Bach, for example, should be used by our churches because it is so much more meaningful, profound, dignified, and filled with religious emotion than less worthy music. The use of good religious music is justified because this music really is better and means more than inferior music. A congregation that honestly puts forth the effort to get accustomed to this music will always prefer it to any other.

This is true also of hymns. Hymns such as "Before Jehovah's Awful Throne," "Now Thank We All Our God," and "O God, Our Help in Ages Past," all have such tremendous meaning and perfection in both words and music that these hymns come to mean much to the worshiper. The average gospel song cannot compare in value with these great hymns.

We do not arrive at truth or goodness without considerable effort and a long period of training. It takes effort to rise above the level of the average. It also takes effort and time to climb the heights where beauty

is found. We are not born with a taste for the best in music. This must be cultivated by hard work. But it is worth the effort. The church should seek to raise its level of appreciation of the beautiful as it has done in matters of truth and goodness.

Congregational Singing

Back in 1957 our Methodist friends were planning for the observance of the 250th anniversary of the birth of Charles Wesley, the author of some 6,500 hymns, many of which have weathered the tests of time and are sung all over the Protestant world today. Among the many trenchant statements made at that time were a few made by Dr. James Houghton, professor of church music at Boston University. He asserted that the Methodist Church was losing "the fine art of congregational singing," and that "the most important musical feature of a worship service should be the congregational singing."—*Christian Herald*, June, 1957.

We have heard of people going to a church service because some special singing was featured. But have you ever heard of a church that attracted new worshipers because of its inspiring congregational singing? If so, we would like to hear from you about it.

Dr. Houghton further stated that "a church that sings is on fire spiritually. A church that doesn't is dead or dying." Do we believe that? What are we doing about it?

Sensational song leading is not what the doctor means, but warm, meaningful singing as the expression of a deep and living experience. I have a few ideas as to how this might be accomplished, but we will give yours the space priority if you will send them in.

H. W. Lowe

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The Evidence of the Centuries on the Immortal-Soul Theory

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And now this sweeping portrayal of the centuries is before us—the age-old conflict over man's origin, nature, and destiny, the unceasing battle of conflicting schools of thought across the years. With rapid summarizing strokes let us epitomize this vast pageant that has been spread before us in documented detail in these two volumes.

Let us spotlight the leading witnesses to conditionalism, epoch upon epoch, so as to get the panoramic picture compactly before us. In this way we may fairly and faithfully evaluate the evidence and arrive at a verdict that will be sound and true. And this must be reached upon the basis of revealed Bible truth—the only dependable norm for evaluating the evidence, the lie detector for all testimony, the basis for all right conclusions, the authority for any sound verdict. We will thus find our own individual relation to it all.

While we are but distant spectators of the past, we are close-up observers of the present. Yes, we are more than observers—we are incapable participants in the final clash between truth and error. The continuing conflict of the centuries is to reach its consummation in our day. We are to witness the climax of the struggle. And, on the basis of the Word the outcome is assured. Nor is this some vain speculation or empty, groundless hope. It is founded upon the covenanted Word of the living God who formed man, has guided his destiny across the ages, and according to the inviolable pledge of His promise, is soon to overthrow all error and establish truth forever.

He will end the controversy. He will overthrow Satan, the father of the twin lies spawned

in Eden. He will expose those deceptions that have marred and scarred the centuries. He will crush this masterpiece of deception that has brought the conflict of the ages to the peak of the life and death struggle between God's truth and the devil's lie. The conflict will end at the personal return in the clouds of glory of Him who is the Truth and the Life, the Creator and Redeemer, the Resurrection and the Restorer. Let us go back, then, and first seek the main import

of volume 5.

I. Build-up and Penetration of Immortal-Soul Concept

Volume 5 presented the Biblical norm by which we are to test all testimony and to weigh all evidence. We examined the multiple declarations of the Old Testament, the Hebrew Scriptures—the Law, the Prophets, and the Writings. We compassed the amplified evidence presented in the New Testament—the explicit declarations of Christ and the apostles which started the newborn Christian church on its fateful way, outlined its course and its conflicts together with the triumph of truth restored ere the second advent of our Lord. That is the inspired basis of the Christian faith, the source of all truth concerning the origin, nature, and destiny of man.

A. *Triple Origin of Immortal-Soul Innovation.*—We then traced the alien origin of the postulate of universal innate immortality. Springing out of Orientalism—with its pantheism, pre-existence, emanations, transmigration, and reabsorption concepts—it was joined by the Egyptian version of immortal soulism and by the gross perversion of Persian dualism.

This is a part of the epilogue to the forthcoming two volumes by L. E. Froom entitled *The Conditionalist Faith of Our Fathers*. It summarizes the content of these unusual volumes, which will undoubtedly be the most exhaustive treatment yet produced of the doctrine of conditional immortality.

These elements began, around 900 B.C., to penetrate the thinking of the pagan Greek poets, cults, and mysteries. Thus Hesiod came to hold the separate survival of the soul, the Dionysiac cults to transmigration, and the Orphic Mysteries to their pantheism and reincarnation, and the Eleusinian Mysteries to their reincarnationism and the concept of the body as the prison house of the soul, longing to be freed.

From thence, around 640 B.C., this composite notion was espoused by the Greek speculative schools of philosophy—the Ionic, Pythagorean, Eleatic, Atomist, and the Compromisers. Despite their divergent views on emanated sparks, pre-existence, pantheism, reincarnation, transmigration, and dualism, they had one common denominator—the *innate immortality of the soul*. But the intense reaction of the Sophists checked this speculative phase. Meantime, the Old Testament canon had closed, about 425 B.C., and we entered the shadowy twilight zone of the intertestament period.

B. Becomes Potent Philosophy Under Plato.—In the fourth century before Christ, under Socrates and Plato we entered the era of systematic philosophy, likewise with its pre-existence of the soul, its successive incarnations, with the soul acclaimed immortal and indestructible. And, significantly enough, Greek philosophy's four problems were (1) the origin of the world, (2) the nature of the soul, (3) the existence of God, and (4) the criteria of truth. Immortal soulism thus lay at the heart of its speculation.

But Aristotle abandoned the idea of personal immortality, and denied Plato's pre-existence and reincarnation postulate. The reactions of the Stoics set in, with their materialistic philosophy, along with the licentious Epicurean notions of unbridled indulgence, followed by permanent oblivion, the Sceptics with their quibbles, followed by the Roman writers that carried on.

C. Jewry Split Into Two Schools on Immortality.—That was the situation when something happened among the Jewish intertestamental writers of apocryphal and pseudepigraphical fame. First came the maintainers of conditionalism, holding to the Old Testament teachings. These included Tobit, Serach, the Sibyllines

(with man mortal and the wicked turning to ashes), the Syriac Baruch (with the righteous sleeping in death and punishment terminating), and the Essene Dead Sea scrolls (with the righteous living forever, but the wicked ceasing to exist, and with wrong disappearing forever), and the Second Esdras (with the sleepers called forth, and the wicked extinguished). These represented one school, beginning about 200 B.C.

Then, beginning about 150 B.C., a second school appeared, adopting and adapting the Platonic philosophy—Second Maccabees (proclaiming innate immortality and introducing prayers for the dead); the Jubilees (with the soul surviving, and the resurrection abandoned), Wisdom and its contradictions, followed by the famous Philo, who allegorized the Old Testament, taught emanationism, pre-existence, incarnations, embodied souls, and eternal punishing. And Philo's career largely paralleled the life of Christ. Jewry had been split into two irreconcilable schools through the inroads of Platonism. This created a grave and continuing dilemma in Jewry.

D. Motley Situation When Christ Appeared.—Meantime, among the Roman writers pantheistic despair became preponderant. Manilius with his pantheism, Cicero holding to pre-existence, and Virgil with his "world soul" were the discordant picture painted by these writers. Horace held to eternal sleep, Ovid to the divine spark, Cato with death as the utter end. Seneca the Stoic with his pantheism, Epictetus with refusal, Plutarch with his Platonism, Juvenal and his everlasting sleep, and Aurelius with his reabsorption present a motley Roman picture.

Such was the situation among the Jews and the Romans, with their recovering and regrouping eclecticism, when Christ appeared on the scene and reaffirmed the conditionalism taught in the Old Testament, and expanded the truth to sublime proportions. Without pausing to rehearse the clear conditionalism taught by Christ and the apostles, we note that in the pagan Neoplatonic school, the last stand of pagan philosophy was taking place. Lucius Apuleius held to the world soul, Numenius to his incarnations and punishments, Plotinus to emanation, dualism, and reabsorption, and Porphyry to the universal-soul notion. And finally Proclus, in the fifth century A.D., likewise taught emanation, reabsorption, and mysticism, tintured with Orientalism. Such was the situation when such pagan teachings were forbidden by Justinian in 529.

E. Apostolic and Ante-Nicene Conditional-

"Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. . . . Thus should it be in every holy enterprise. . . . If they move reluctantly, others will not move at all. . . . When their light burns brightly, a thousand torches will be kindled at the flame."—*Christian Service*, p. 175.

ists.—That forms the setting for the spreading Christian church. The first group of writers, the apostolic fathers, were largely conditionalists—Clement with immortality as a gift, Ignatius with death as a sleep, Barnabas with ultimate death eternal, Hermes with the wicked consumed, Polycarp with the resurrection as the supreme question, and Diognetus with the wicked terminated.

That brought us to the Ante-Nicene Fathers and Justin Martyr, with man a candidate for immortality and *utter destruction* for the wicked. Next came Irenaeus with eternal life bestowed and eternal loss for the wicked, who cease to exist. Then came Novatian, Arnobius, and Lactantius with immortality as a reward, and presenting a true eschatology.

But under the pressures that followed, the conditionalist voices waned, and only an occasional testimony was heard from this first school in a developing trilemma. Three competing schools of eschatology existed from now on. These were: (1) Conditionalism, (2) Eternal Tormentism, and (3) Universal Restorationism—the latter two with their false eschatologies. Such was the trilemma that was to confuse and plague the Christian church until the end of the age.

F. *Eternal Tormentism Established by Tertullian*.—Now recall the second school. After a fatal time gap, Athenagoras (first Christian Father to use the term "immortal soul"), about A.D. 188 contended that the soul is immortal and imperishable. Tertullian then developed this into a system. His argument was: Since all souls are immortal, the punishment of the wicked must be eternal. He stressed a sacred fire that never consumes but renews as it burns, eternally killing but never terminating. Following Chrysostom and Jerome, Augustine finally added his great prestige to the postulate of inherent immortality for all men, and conscious torment for the wicked forever. This soon became the predominant faith of the dominant church, continuing largely unchallenged through the medieval centuries. Meanwhile,

Gnosticism and Manichaeism (with its dualism and fantastic postulates) plagued the church and complicated the situation.

G. *Universal Restorationism Projected by Origen*.—But the great name of the third school was Origen of Alexandria, home of Philo the Jew. Adopting the view of indefeasible immortality for all, he rejected the contention of eternal torment for the wicked, holding the fires to be purgative and restorative. His was a determined revolt against the eternal-torment thesis. He contended for pre-existence, transmigration, a spiritual resurrection, and the ultimate restoration of all the wicked—though it involved a forced salvation. His principle of allegorization, with a spiritual resurrection, a figurative advent, and a false eschatology, was maintained by many in the developing Catholic church. But his restorationism was condemned by the Second Council of Constantinople in 544, and went into oblivion.

So with conditionalism largely strangled and universal restorationism suppressed, Augustinianism with its universal innate immortality and its endless torment of the wicked becomes the dominant faith of the controlling church for a thousand years. The radical departures from the apostolic platform were crystallized and established. That was the essence of the story unfolded in volume 5.

II. Reformation Sparks Resurgence of Conditionalism

A. *Bleak and Largely Silent Centuries*.—The sweep of volume 6 covers the conflict over this theological trilemma from the sixth century on to 1963. Restorationism is banned and quiescent all through the Middle Ages. Not until after the Protestant Reformation was under way did it, under the name and concept of universalism, become active again, first in Europe and then appearing in Colonial America. But its real resurgence was reserved for modern times.

The dogma that all men are innately immortal, along with paralleling insistence on the eternal torment of the wicked, was the position relentlessly imposed by the dominant papal church for a thousand years. To this had now been added the innovating concept of purgatory, based upon the Apocrypha, to mitigate the horrors of hell. Classically portrayed by Dante, it prevailed until the time of the Renaissance.

Meanwhile, conditionalism—the original Christian school of conviction in the age-old conflict over man's nature and destiny—had passed through its bleak and largely silent centuries. Only voices such as seventh-century So-

phronius, patriarch of Jerusalem, twelfth-century Greek Bishop Nicholas, and certain Parisian professors gave voice to conditionalist sentiments, followed by Wyclif in Britain. But these made scarcely a ripple in the vast ocean of immortal soulism.

B. Waldensian Adherents and Rabbinical Revolters.—There were, however, certain medieval exceptions—definite connecting links traceable back to early church times and its conditionalism. The Waldenses of the Piedmontese Alps, in Northern Italy, left record of holding to the mortality of man, which view they had preserved from early times, along with rejection of the consciousness of souls in purgatory. Averroës, noted twelfth-century Arabic philosopher, had openly denied the innate immortality of the soul, and all who similarly denied the papal dogma were castigated as Averroists.

The most notable medieval break with eternal tormentism was among the most celebrated of the medieval rabbis, beginning with Maimonides, then Machmanides, and Abravanel, who took their stand on the complete, ultimate "excision" of the wicked. Theirs was a repudiation of the divergent Jewish tenet introduced by Philo. And this dissent continued on up to Protestant Reformation times, when the burden was taken up by Christian leaders.

C. Ethiopian and Malabar Rejectors of Immortal Soulism.—Meanwhile, down in Ethiopian Africa and over on the Malabar coast among the St. Thomas Christians of Southern India, both had perpetrated the positions of their founding fathers, pioneering missionaries from Europe. Like the Waldenses, they had never accepted the papal innovations, but held that man sleeps in the interval between death and the resurrection.

D. Pomponatius Forces Declaration of Catholic Dogma.—But in Italy celebrated philosopher-teacher Pietro Pomponatius revived and pressed the dormant concept that man does not possess an undefeasibly immortal soul. This thought spread among scholars of different lands and forced Pope Leo X to declare in his famous bull of 1513 the Catholic position on the natural immortal soulism and eternal tor-

mentism—and this just before Luther's break with Rome. That meant war upon all challengers.

E. Conditionalism Sparks Split in Protestant Ranks.—Then, beginning with Luther in Germany and Tyndale in England, certain conspicuous Protestant leaders advanced the position that in death man sleeps until the awakening call of Christ the Life-giver on the resurrection morn at His second advent. Likewise, among the Anabaptists of Poland, England, and the Continent, and the Socinians of Poland, there was further challenge of immortal soulism. A number were burned at the stake for holding the conditionalist position, along with other views anathema to Rome. There were other Protestants, however, who insistently retained the dominant Roman Catholic position—such as Calvin with his violent attacks against the "sleep of souls."

Thus a split developed among Protestant bodies, though most Protestant creeds incorporated innatism and eternal torment. The Anglican Articles, however, reduced from forty-two to thirty-nine, left the issue of the nature and destiny of man to the conviction of the individual clergyman. Then the conflict intensified as ministers and teachers, physicians and poets, philosophers and scientists, statesmen and publishers, and barristers of prominence in steadily increasing numbers in the seventeenth and eighteenth centuries took their stand for conditionalism and left their ringing testimony on record.

F. Notable Recruits to Conditionalist Cause.—Richard Overton went to prison for his conditionalist faith. Man, he held, is wholly mortal, with immortality bestowed as a gift at the Second Advent. The celebrated seventeenth-century poet-statesman John Milton so held. And Dr. Peter Chamberlen, physician to James I, Charles I, and Charles II, likewise maintained the conditionalist view. A whole succession of witnesses in England and on the Continent so professed. High clerics, like Archbishop Tillotson, took their stand on the conditionalist platform. The battle raged, with steadily increasing recruits to the conditionalist cause, with its threefold position of immortality only

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.

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in Christ, sleep in the grave during death, and ultimate and utter destruction of the wicked.

In the eighteenth century, scholars like William Whiston, poets like Isaac Watts, physicians like Dr. Scott, clerics like bishops Warburton and Law, scientists like Priestly, educators like Dr. Peter Pecard, swelled the growing chorus. Conditionalist Archdeacon Blackburne produced his priceless history of the witnesses, extending from the Council of Florence to his own day in the mid-eighteenth century.

G. New-World Voices Add Their Testimony.—Meantime in the New World, along with the conflict over revived universalism and such avid champions of eternal torment as Jonathan Edwards and Samuel Hopkins, there developed a revulsion against Calvinism. In 1795 the first North American treatise appeared, maintaining that after the sleep of death man's immortality is conferred at the resurrection.

And as the nineteenth century dawned the chorus of conditionalists grew stronger, and the parts were augmented by noted scholars. The caliber of the proponents creates respect. Bishops such as Porteus and Hampden, and Free Churchmen like Watson and Hall lend the luster of their names. And Archbishop Whatley became a standard-bearer. A conditionalist congregation—the Crescent Meeting House—is the first of its kind. (Prior to this, conditionalism was confined to individual adherents.) And there was wide denominational spread.

H. Fresh Revolts Add New Impetus.—Meantime, in North America, Bishop William White, who arranged for the New Episcopal daughter church of Anglicanism, so held. Elias Smith, founder of the Christian Connection, gave impetus to conditionalism. Man after man joined the ranks in the New World.

Shortly after, in the Old World, beginning about 1877 there was a fresh revolt against eternal tormentism that forced the issues to the fore and now spread to overseas continents. Various conditionalist journals were launched, and both a scholarly and popular literature developed—along with a wave of reprisals. Laymen were ostracised and clergymen were severed from their denominations for espousing conditionalism.

I. Notable Champions Arise in Britain and

on the Continent.—In England, Congregationalist Dr. Edward White became a shining figure with his emphasis on life only in Christ. Canon Constable produced classic books in the field. And noted Congregationalist Dr. R. W. Dale declared his conditionalist faith. Dean F. W. Farrar startled the religious world in 1877 by his famous sermons in Westminster Abbey denouncing eternal tormentism. Scores, yes, hundreds of clergymen took up their positions, pro or con. An intradenominational conditionalist association was formed in Britain, with members comprised of clergymen of all faiths.

Symposiums appeared in periodicals and books. Numerous journals, such as *The Rainbow*, *The Messenger*, *The Bible Echo*, and *The Standard* championed the conditionalist cause. A whole library of conditionalist works was produced. Outstanding scholars stood up and were counted. Germany, Switzerland, France, Belgium, Holland, and Italy contributed their witnesses. Missionary leaders in Australia, Africa, India, China, and Japan added their voices and sometimes were sent home as a consequence.

Statesmen like Prime Minister Gladstone wrote with singular soundness, and scholars like Dr. R. F. Weymouth and Bishop Perowne lent their support. Famous preachers like London's Joseph Parker voiced their convictions. Great conditionalist classics, like Dr. Emmanuel Petavel's French work, soon translated into English, stand on record for all time, as do the writings of Dr. E. W. Bullinger. Well-known missionaries like Hay Aitken gave strong impetus. So closed the nineteenth century in the Old World. But because these men championed an unpopular cause their witness is not well known. It has been given voice in this volume.

J. America Keeps Pace With Old World.—We must also bear in mind the paralleling American testimony. In the mid-nineteenth century Deacon Henry Grew inspired George Storrs, who with his *Bible Examiner* gave great impetus to this then-unpopular testimony. The widespread revival of the study of Bible prophecy and eschatology in the early decades of the nineteenth century had laid the foundation for the awakening interest. Professor Hudson produced several American classics on conditionalism. Physician Dr. Charles Ives of Yale Medical School made a notable contribution. Pettingell produced important books, and clergymen like Bishop Mann, and Denniston in Jamaica, Dr. C. D. Boardman of Philadelphia, Moncrief in Canada, Dr. A. J. Gordon, and many others, added their influential voices in emphasizing various aspects of the conditional-

(Continued on page 38)



SHEPHERDESS

The principles enunciated in this article, originally prepared for the women workers in our General Conference office, apply to our representative Adventist women the world over. We think it will have point for our shepherdesses and other women workers as they seek rightly to represent the Advent message before the world.

God's Well-groomed Ambassadors

BERTHA W. FEARING

The matter of personal appearance is of paramount importance to the private secretary. Peekaboo blouses, skintight sweaters, or fluffy afternoon gowns do not befit her position. She should dress with her boss's position in mind. After all, clients see her as his representative. A frivolous-looking secretary . . . can do her boss more harm than she realizes. Every effort should be made to dress in a smart, well-groomed manner. Let simplicity be the keynote. Guard against overdoing the make-up or hairdo."

Since reading these words as printed in Carolyn Hagner Shaw's newspaper column recently, I haven't been able to forget them—"dress with her boss's position in mind. . . . Clients see her as his representative."

And when our boss is a Christian minister and we are employed by a Christian organization known for its high standards, then what of the secretary's position? What a responsibility! Yes, and what a privilege!

Have I ever been guilty of doing harm—to my boss, to my church, to God's cause, because of my appearance? Perhaps I have.

If there is proper office dress for the world, it follows that standards for proper office dress for a Christian organization would be yet a little higher, especially when that organization has different dress standards for other occasions. And then to think a little further along that line—when that office is the denomination's world headquarters and people look to us as the example! Yes, with position goes responsibility.

An ambassador represents his country. A Christian represents his God. An ambassador



Minister's Wife
Washington, D.C.

must always be perfectly dressed in public in appropriate clothing for the occasion, nothing offensive, wearing neither too much nor too little. So with the Christian—too much would be adornment; too little would be immodest.

John Robert Powers, in his book *Secrets of Charm*, says, "Simply cut and simply adorned clothes are smart and appropriate the world over."

Ellen G. White writes of "the grace, the beauty, the appropriateness of natural simplicity." And, "A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."

Again she counsels, "It is always right to be neat and to be clad appropriately, in a manner becoming to your age and station in life."

Appropriateness—for the *Christian* office secretary. Evidently it would encompass even more than that mentioned by Mrs. Shaw. Alice Haas, wife of Dr. George Haas of Los Angeles, an authority on fashion, good grooming, and personality improvement, counsels that we "make sure all office dresses have sleeves. Bare arms and low necklines do not go to the office. They are just as out of place there as shorts or a bathing suit would be."

Veronica Dengel, author of *Personality Unlimited*, published by John C. Winston Company, says, "Good taste in clothes starts with simplicity, proceeds to becomingness, and culminates in appropriateness for the occasion. No matter how beautiful any article of clothing may be, unless it suits the wearer, unless it is functional and right for the specific purpose and time it is worn, it is not in good taste." And with regard to the business girl she writes,

"Although you may have to wear severely simple things for the office, you can indulge your love of gay colors or soft fabrics in your 'at-home' clothes."

Appropriateness! May we all strive to cultivate that special sense of what it means. May our bosses never be embarrassed because we have missed knowing, and may God's work never be hindered because we fail.

This week I read for the first time what the Seventh-day Adventist Information File, published by our Bureau of Public Relations, tells the newspaper and business world about the personal appearance of Seventh-day Adventists. They are told that "Seventh-day Adventists believe that they should use every natural means to present as pleasant an appearance as possible. The principles of good grooming are advocated." Then it goes on to say, "Women do not resort to the overuse of cosmetics. Any use of cosmetics that becomes apparent is considered an overuse. The ideal is the naturally healthy glow."

I like that. I hope that naturally healthy glow is always in evidence when visitors call here. And may it be a Christian glow flowing naturally from our kindness, courtesy, and desire to be of any service possible.

1 Peter 3:3, 4 as translated by J. B. Phillips says, "Your beauty should not be dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God." *

—From "The Keynote," 1963.
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* From *The New Testament in Modern English*, © by J. B. Phillips 1958. Used by permission of The Macmillan Company.

The Evidence of the Centuries on the Immortal-Soul Theory

(Continued from page 36)

ist truth and exposing the errors of the traditional position. The stage is now set for greater advances in the twentieth century.

III. Brilliant Array of Witnesses Mark Twentieth Century

As the nineteenth century saw certain entire denominations adopt conditionalism so in the twentieth century the past three decades have



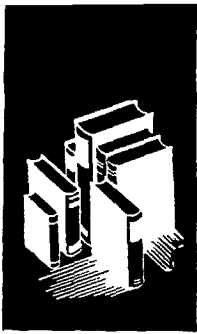
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witnessed augmenting radio and television mass communication coverages present the conditionalist faith on occasion. At the same time, an increasing number of outstanding scholars in Britain and on the Continent as well as in the United States and Canada have been champions of conditionalism. Anglican and Free Church leaders have adapted the conditionalist faith, endorsing it in whole or in part.

Ground Swell of Revolt Against Traditional Positions.—A group of some six Swedish and Norwegian bishops repudiated the dogma of eternal torment amid heated debate. In truth, a wide-ranging ground swell of revolt against the traditional positions has swept over large sections of Christendom. The issues are being more sharply defined, and the battle lines drawn between the three great schools concerning this age-old theological trilemma—eternal tormentism, universalism, and conditionalism. Men are choosing sides and changing sides in harmony with what they discern to be truth.

The spread is impressive. In this twentieth century scholarly Swedish, Danish, Norwegian, Dutch, German, French, British, American, Canadian, and Japanese voices have broken forth. University professors, college presidents, archbishops, bishops, deans and canons of cathedrals have spoken—such as Canterbury, St. Paul's, and Birmingham. Bible translators, commentators, editors, rectors, and pastors have borne witness. And these voices have appeared in Anglican, Episcopalian, Baptist, Presbyterian, Lutheran, Reformed, Congregational, Methodist, and various other communions.

Many hold high posts in famous universities—such as Oxford, Cambridge, Edinburgh, Aberdeen, London, Bristol, Manchester, Birmingham, Erlangen, Zurich, Harvard, Yale, Princeton, McGill, Toronto. And they are found, for example, in such theological seminaries as Union, General, Augsburg, Drew, Hamma, and Butler. Books and periodicals have been augmented by the use of radio and television channels. Conditionalism is growing, spreading through largely unpublicized contemporary development.



BOOKS

***Judaism*, by Isidore Epstein, Penguin Books Inc., 3300 Clipper Mill Road, Baltimore 11, Maryland, 350 pages, 95 cents.**

Dr. Isidore Epstein has presented in the twenty-two chapters of *Judaism*, with ample index and bibliography, an excellent history of the Jews. This is a book that every Christian minister should have, not only for its historical study but in order to gain an understanding of modern Judaism, its various denominations, and its teachings and observances. We know of no modern Jewish scholar better qualified to present such a study as objectively as Dr. Epstein has done. He is the editor of *The Babylonian Talmud in English*, a monumental work of thirty-six volumes, issued in recent years by the Soncino Press, London.

Your New Testament will be a more interesting study after you have read this little book *Judaism*.
R. L. ODOM

***Sermons on Marriage and Family Life*, edited by John C. Wynn, Abingdon Press, Nashville, Tennessee, paperback, 173 pages, 95 cents.**

These are sixteen excellent sermons selected from nearly four hundred submitted to the joint department of family life of the National Council of Churches. This is not a collection of essays or treatises, but Christian sermons that were preached by sixteen of the most outstanding Protestant clergymen, dealing with varied aspects of the home life (family worship, marriage, child training, family crisis, sex standards, et cetera). This work would not only be helpful to ministers but would be of value to all people who are trying and praying for a happy Christian home.

ANDREW FEARING

***Pastoring the Smaller Church*, John C. Thiessen, Zondervan Publishing House, Grand Rapids, Michigan, 1962, 168 pages, \$2.95.**

The majority of ministers serve medium or small churches. So many of the books giving counsel on personal relations, theology, and church administration have to do with the large city churches. There is little to help the beginner or the man in charge of a small place in a small town. Dr. Thiessen prepared this present book, based on personal experiences and observations gained through twenty-six years of pastoral work. He says, "If I had known these things when I became a pastor, the first few years of my ministry would have been much easier. It is my hope that this book

will be of help to beginners in pastoral work and that possibly other pastors of churches will get help from its pages." Indeed, this book will help a man escape some of the mistakes and pitfalls into which a Christian minister may fall. He deals with the pastor's qualifications, ordination, spiritual life, intellectual life, social life, his outside relations, and his relations to his brother minister.

The last half of the book deals with the pastor and his Sunday school, church music, missions, his work as a counselor, with his young people, conducting the ordinances, funerals, weddings, relating himself to new members, the organization of churches, the building of a new church, and church discipline. I too wish I had had this book many years ago. It contains much-needed information. It is readable, understandable, and is rich in advice, wisdom, and spirituality.

ANDREW FEARING

***Geographical Companion to the Bible*, Denis Baly, McGraw-Hill Book Co., Inc., New York, 1963, 196 pages, \$5.95.**

Prof. Denis Baly is associate professor of religion at Kenyon College, and he was trained as a geographer at Liverpool University, England. For fifteen years he taught in the well-known St. George's School in Jerusalem, during which time he traveled extensively and did intensive study of the terrain in Palestine and nearby countries.

The initial material out of which this book has grown to larger proportions appeared first as a series of Winslow Lectures delivered at the General Theological Seminary, New York, in 1961.

This book is divided into four sections, a glance at which will reveal to the reader the nature of its contents: (1) The land of the Bible; (2) cartography and the Bible; (3) the camera and the Bible; (4) place names in the Bible. There are thirty-one maps or diagrams, sixteen pages of four-color maps especially drawn by the author, which appear to be quite different from the maps in the usual Bible atlas.

The book also contains twenty-eight photographic plates, and the Gazetteer of place names handles every place name mentioned in the Bible.

For the careful student there is a mine of information in this somewhat unusual book. Incidentally, the tourist who has been to the Holy Land and had the Hill of Zion pointed out by the guide will be a little disillusioned, and certain other geographical locations that have been pointed out with the typical guide's exactitude to awe-struck tourists are either more correctly located or shrouded in interrogation in this fascinating book.

H. W. LOWE

***How to Organize Your Church Office*, Clara Anniss McCartt, Fleming H. Revell Company, New York, 1962, 63 pages, \$1.00.**

This is a practical booklet of real value. The author is an instructor in church office procedures

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in the School of Religious Education at Southern Baptist Theological Seminary. She writes from a wealth of experience, having been a pastor's secretary in churches both large and small. At the present time she is a member of the seminary's administrative staff and lectures extensively on the church office's potential service in the complex congregational life of today.

ANDREW FEARING

Look to the Rock, political science in the light of prophecy, P. K. Saunders, The Brython Press, Inc., Ridgefield, Connecticut, 1947, 186 pages, \$1.50.

From time to time readers ask us to recommend informative books on the Anglo-Israel question. Here is such a book in relatively short compass. I have studied at least a dozen books on this theme and have acquired quite a number of them, and I think this volume is one of the most representative. For the one volume on this subject, this would be as good as any I know.

The Anglo-American-Israel writers all adopt the plan of fitting historic events into their pattern of Bible prophecy, and Mr. Saunders has proceeded along this line with considerable ingenuity. The accepted basic thesis is "that the Anglo-Saxon family is the Biblical ten-tribed Israel through which, at the end of the age, mankind could hope for redemption" (page 9). Every incident of history and every coincident Bible prophecy that can be bent to this theme is used as incontrovertible proof of its truth.

Charts, maps, genealogical trees, are displayed to prove the dominance of the Anglo-American races, called here "Anglodom." Some of his pictorial illustrations are new. Some are novel; as for example, his use of Ezekiel's "two wings were joined one to another and two covered their bodies" to the biplane, the pilot being "the likeness of a man" "upon the [sapphire-colored] throne," "the wheel in the middle of a wheel," the ring markings of the British army biplane all fitting into the prophetic phraseology. All of which aptly illustrates the unique Anglo-Israel use of prophecy and current events.

The Abramic *berith* (covenant) is divided into 25 classes and these are applied in test fashion to ten of the chief ethnic groups. Needless to say, no group scores more than 30 per cent fulfillment except the Anglo-Saxons, who score 97 per cent. The 3 per cent shortage is explained by more clues to come as the time scale extends.

Our readers will be interested to note the author's treatment of the 70 weeks of Daniel, the 1260 years, the seven times of both Moses and Joseph, and other time prophecies of the Bible, including Daniel's image. Too many prophetic details are mentioned for treatment here. He seems to avoid the older Anglo-Israelites' unimpressive use of the heathen Great Pyramid to prove Christian prophecy.

The crux of the whole matter as we face further historic upheavals is, in the author's words: "We can dance, as David did, before the Ark of the Covenant, or we can be dragged in chains behind it," which presumably refers to accepting or rejecting the theories under consideration. The author thinks that the restored, dominant Israel state fulfilling Isaiah 2:2-4 will come "within 20 or 30 years at the most."

H. W. LOWE

A Man Spoke, A World Listened, Paul L. Maier, McGraw-Hill Book Co., Inc., New York, 1963, 481 pages, \$4.95.

I have just finished reading one of the most delightful, fascinating, informative, moving, and heart-warming biographies ever to come into my hand—the tremendous life story of Walter A. Maier, professor of Old Testament Interpretation and History at Concordia Seminary, St. Louis; editor, prolific author, and 26 years a radio exponent of vigorous Christianity. Dr. Maier was founder and speaker of the International Lutheran Hour. At the time of his death in 1950 he was regularly addressing a weekly radio audience of more than 20 million on 1,236 stations in 55 countries, in some 36 languages.

My wife and I read most of this book aloud to each other. We laughed, we wept, we reminisced, but above all we were inspired to be better workers for God. She admonished me to recommend this book to the minister's wife as well as to the minister himself. Much of this life story fits the experiences of many in the ministry today.

The author, Dr. Maier's son, portrays with graphic human interest the sorrows, joys, and successes of this unusual life. He tells of Dr. Maier's early education; the entrance into youth ministry; the lifelong romance with Hulda, his beloved wife; the role of husband and father; the mental discipline and enormous application to master the demands for a Doctor of Philosophy degree in the field of Semitics at Harvard University; his professorship at Concordia; his work as editor and author of 31 books; the early struggles in radio and the developing of his program into a world ministry.

How did Walter Maier achieve such success and tremendous popularity? The chapter "Why Suc-

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cess?" will suggest many aids and hints for a more successful ministry. One reads with interest about his filing system, using 25-drawer steel cabinets filled with thousands of entries. The reader will profit in learning how he prepared and dictated his radio messages—for example, the way he planned his sermon introductions to grasp audience attention. His sermons embraced the use of concreteness, irritation, contrast and comparison, alliteration and imagery, variety and illustration, and compelling authority—*A Man Spoke, A World Listened*.

Please read it—both of you!

ANDREW FEARING

***Faith and Order Findings*, the report to the Fourth World Conference on Faith and Order, edited by Paul S. Minear, Augsburg Publishing House, Minneapolis, Minnesota, 203 pages, \$4.50.**

This book contains the reports of four theological commissions (set up some ten years ago by the Faith and Order Department of the World Council of Churches) presented to the Fourth World Conference on Faith and Order, Montreal, July, 1963. Here is the material discussed at Montreal.

The *Report on Christ and the Church* occupies 62 pages. The *Report on Tradition and Traditions* has 51 pages, of which 21 form the North American section and 30 the European. The *Report on Worship* has 59 pages, of which 45 form the East Asian section, and 14 the North American. The *Report on Institutionalism* takes up 31 pages.

These reports represent the efforts of capable and earnest men to reach a common Christian affirmation that would bridge the barriers formed by both the old confessions and the later denominational and sectarian subdivisions. These pages, therefore, present the modern argumentation for a reunion of Christendom. There are admissions of weakness and failure as well as reports of success in church mergers and a less frigid interdenominational atmosphere.

There is a candid confrontation of past accomplishment with present colossal problems. The age-old conservatisms, the religious prejudices of many generations, the claims of apostolic succession, of Christian ordination, the mysteries of the Lord's Supper or the Eucharist, the conflict between Scripture and tradition—these and a hundred other questions involved in the ecumenical movement are

all here for those who wish to be informed. It may, in places, require an effort for the nontheological mind and the dyed-in-the-wool sectarian devotee to cover every inch of the ground here traversed, but it will be rewarding to those who can stay the course.

H. W. LOWE

Actor Denounces Film Industry

More than 4,000 teen-age boys attending the third national Royal Ambassador Congress, sponsored by the Southern Baptist Convention in Washington, heard a motion picture and television actor, Gregory Walcott, often seen in the role of a rugged detective, denounce the film industry for glorifying loose living. He said the greatest threat to America today is not Communism, but its own moral decay—exemplified by alcoholism, sexual immorality, and pleasure seeking.

"Woe unto you fathers," Mr. Walcott said in his talk before the boys and leaders. "You have neglected your responsibility of being the spiritual head of the home. There is no family altar—God's word is not taught. Instead of taking your children to God's house to worship, you take them to resorts, fishing or water skiing—or you ignore them entirely."

Denouncing the movie producers, Mr. Walcott said: "You have made free love, drinking, divorce, seem perfectly natural. In the movie houses of the world, you have presented a poor picture of America—cut-throat businessmen, west side slums, crooked politicians. You have made the Christian religion, the faith of our fathers, seem a narrow, bigoted, ignorant way, not to be desired. You have constantly given the Protestant minister the image of being a weak simpleton," the actor charged. "He has been made a Milquetoast, a caricature, or a lecherous Elmer Gantry."

Mr. Walcott also denounced the publishing industry for spreading cheap, sex-filled magazines over the nation's newsstands. "You tear loose every spiritual inspiration a boy may possess and fill his mind with impurity, arousing a sordid appetite within him." He charged that the liquor industry, "with cunning advertising, makes it appear to young people that it is clever, chic to be a social drinker." In reference to distillers and brewers, he asked; "What does your conscience say to you when you realize that as a result of your product there are 7 million alcoholics in America—with thousands of homes and families broken?" Mr. Walcott told the boys that "some of you will someday stand in the halls of Congress" and he urged them to "stand firm, uncompromisingly on your Christian convictions."

R. N. S.

Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with.—Mark Twain.

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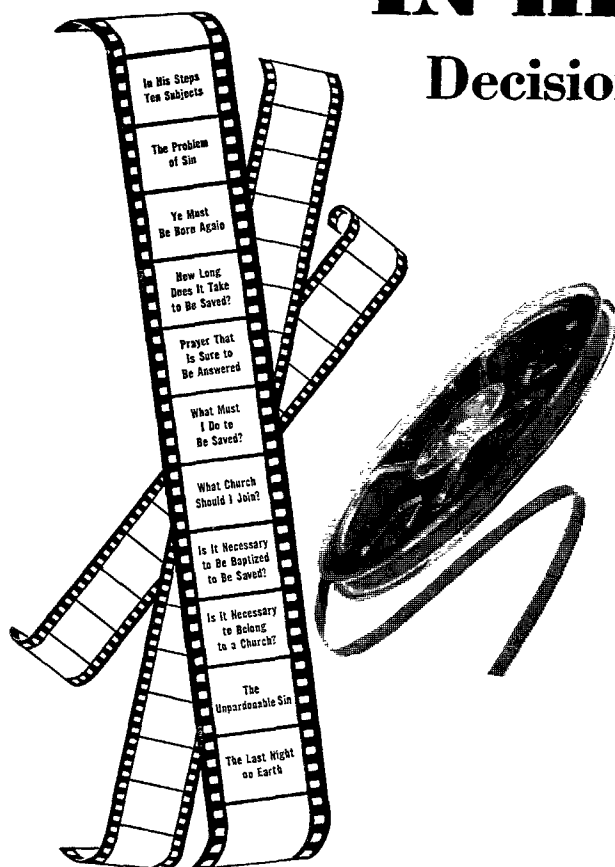
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NEWS BRIEFS

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

Nepal Law Bars Proselytizing Missionaries

Foreign missionaries are forbidden to proselytize under a sweeping legal code promulgated by King Mahendra of Nepal, a remote kingdom in the Himalayas, where Hinduism is the state religion. The law does not legally recognize religious conversions. Missionaries seeking to make converts face a three-year prison term and banishment from the kingdom. Until about ten years ago missionaries were not permitted in Nepal, but they have been allowed to enter since then if they promise not to attempt to convert nationals.

"Daring" Laymen Needed

A seminary professor, addressing the United Church of Christ's Council for Lay Life and Work, asserted that "daring and imaginative experimentation" by lay men and women is needed today to put new life in the church. Dr. Frank H. Littell of Chicago Theological Seminary stressed that the lay movement in the church must be moved "to serve the world in the spirit of stewardship and sacrifice. . . . We need in America," he told the council's annual meeting, "to recapture the joyful recklessness of an evangelism which is prepared to use any 'new methods' available to reach as many people as possible on their own wave lengths. Not all the church conventions and assemblies in the world can recover a standard of Christian thought and action when it has been lost. Recovery can come only through rededication of lay groups who have come through a primary religious experience and are determined to maintain a covenant of Christian thought and witness which honors the Name."

Religious Freedom in Argentina

Complete religious freedom for all believers in this predominantly Roman Catholic country was pledged by Argentina's Minister of Foreign Affairs, Dr. Miguel A. Zavala Ortiz as he formally installed a new undersecretary of cults. Noting that the Argentine constitution "obliges us to defend the freedom of worship for all cults," Dr. Zavala Ortiz declared: "Therefore nobody is going to be molested because of his religious convictions or if he is an unbeliever. We assure cults of every guarantee, and we will dedicate ourselves to eliminating from society every vestige of religious or anti-religious strife." The minister's statement was endorsed by

Undersecretary of Cults Dr. Jose Noguerol Armengol, who said that while the "federal government supports the Roman Catholic Church, this does not impede or place obstacles in the way of other confessions."

Fixed Date for Easter

A declaration favoring a fixed date for Easter was approved by the Second Vatican Council at its 56th general congregation by a vote of 2,058 to 9. It came in the form of an appendix to the fifth chapter of the schema on the liturgy. The declaration said the council was not opposed to a fixed date for Easter Sunday, "provided this is agreeable to all others who are concerned with the problem, especially to other Christians." The document also said the council was not opposed to various initiatives for establishing a perpetual civil calendar, "provided the week of seven days, with its Sunday, is safeguarded."

"De-Protestantizing America"

The National Sunday School Association in Buffalo, New York, warned against "de-Protestantizing" America in a resolution unanimously adopted at its eighteenth annual convention. It listed five "trends" which "give evidence toward a rush to secularism in national life." They were listed as: (1) The gradual "de-Protestantizing" of the nation "through efforts of the ecumenical movement and the current Vatican Council." (2) The U.S. Supreme Court decisions banning Bible reading and prayer in the public schools. (3) Moral laxity, "preoccupation with sex, crime, teen-age restlessness, boredom, and delinquency." (4) The "increasing crescendo of tension in race relations." (5) Lack of positive, aggressive Christian witness as reflected in apathy and frustration. Nearly 3,000 delegates endorsed the resolution, which warned against "sham and hypocrisy" in the Christian life of America.

Jewish Psychiatric Training Program

The National Institute of Mental Health has awarded a grant of \$98,334 to the Jewish Theological Seminary of America to develop a special psychiatric training program for rabbis. To be known as "Pastoral Counseling Preparation for Rabbinical Students," the three-year project will be conducted by the department of pastoral psychiatry at the Conservative Jewish Seminary. According to Arthur Katz, executive vice-president of the seminary, the purpose of the program is to equip Conservative rabbis to function more effectively in their role as counselors. He pointed out that rabbis, as well as the clergymen of other denominations, were experiencing more contact with persons suffering from mental disturbances. Yet, he said, seminary training programs usually provide little helpful preparation in this area for students.

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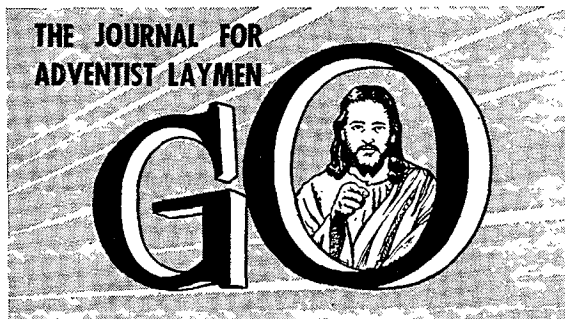
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Catholic TV Station

Boston's newest television station, Channel 38, to be operated by the Roman Catholic Archdiocese of Boston, will broadcast from the top of the Prudential Tower, a 52-story building now under construction here—largest office building in the world outside New York City. The new station, authorized by the FCC, will be known as WIHS-TV, Channel 38. The first diocesan-operated television station in the world, it will have an effective radiating power of 1,000,000 watts. WIHS, which will feature educational and religious programs, has a commercial license. It will not feature Catholic programs exclusively and conferences are now under way with officials of Massachusetts Council of Churches to plan religious programs serving the entire community.

Massachusetts Town Orders Prayer and Bible in Schools

The town of North Brookfield, with a population of 3,400 persons, is the only one of Massachusetts' 351 communities that has directed its public schools to open each day with prayer and passages from the Bible. In defying the U.S. Supreme Court decision and State education officials, the town's school committee believes that it is teaching "democracy" to its students. Its chairman, Aime Morin, said the committee's decision to continue devotional practices "is good for the students. We are teaching them democracy . . . showing that we have rights under the law."

Has the Wedding March "Had It"?

TORONTO, ONT.—The hesitant step of the bride toward the altar and the wedding march have "had it" so far as the United Church of Canada is concerned, the United Church *Observer* said here. "Here Comes the Bride" is being sent back to Hollywood and the Hymnary is being used more and more, wrote the Reverend A. C. Forrest, editor. For weddings that are civil or secular, Dr. Forrest said he thought Lohengrin, "pagan love song though it be," a most suitable piece. "We believe, too," he said in an editorial, "that the hesitating, pausing-between-steps wedding march—as though the girl were reluctant to meet her man—is out of style. It was popularized in the gay nineties, had its vogue, and now should be abandoned, we are told, for the sake of a slow, dignified, unhesitating march toward the expectant bridegroom."

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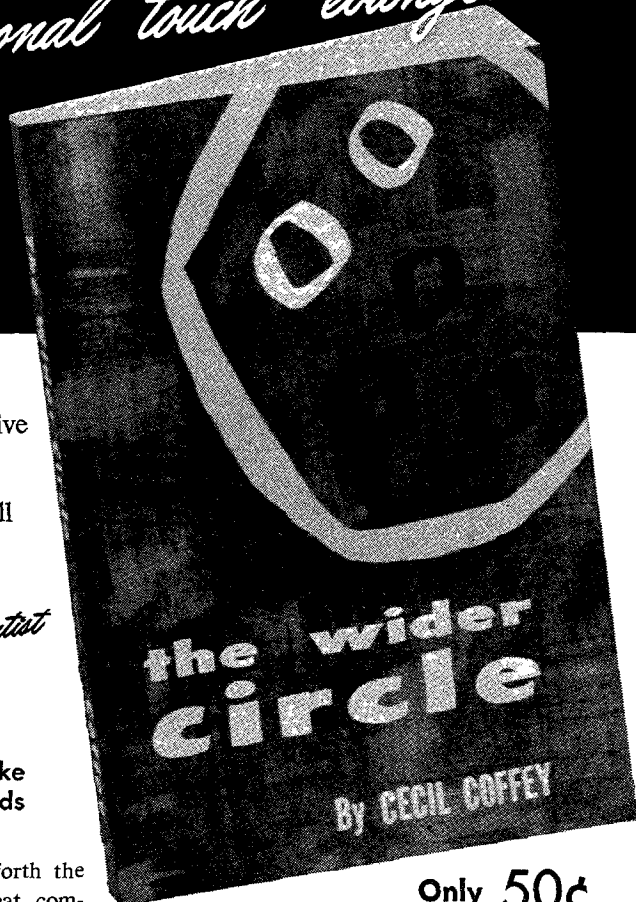
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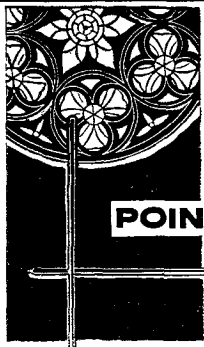
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PRIESTLY PERIL

"EVERY life is a profession of faith and exercises an inevitable and silent propaganda. Every man is a center of perpetual radiation like a luminous body; he is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port. Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others—but there are priests of Baal, of Moloch, and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all. An evil example is a spiritual poison, it is the proclamation of a sacrilegious faith, of an impure god. Sin would be an evil only for him who commits it, were it not a crime towards the weak brethren, whom it corrupts. Therefore it has been said: 'It were better for a man not to have been born than to offend one of these little ones.'"—HENRY-FREDERIC AMIEL, *Watchman Examiner*, March 21, 1963.

Brethren, is this not our peril? Small wonder men hesitate to accept the sacred mantle of the gospel ministry, or tremble on their knees before confronting their fellow man with eternal issues. Such men are not proud men, preening their intellectual feathers, delighting men with hollow oratory containing little of the bread of life. And what of the priestly influence? Are we sober yet friendly, interested but with spiritual reserve, constructive when critical, fearless when wielding the two-edged sword, yet quick to apply the healing balm of grace? To be respected, yet loved, trusted, and feared, a man whose ministry inspires tears of repentance and yet paints smiles of joy on children's faces—this is attaining to the highest ideal; this is submission to the purest impulse.

E. E. C.

OVERWORKED BUT UNEMPLOYED

PUTTING first things first has become a difficult art for the minister of the gospel. He is under the King's mandate to "preach the gospel to every creature," and he is under the church's appointment as a minister for God and shepherd of the flock. He is the employee of the conference and as such he is rightly expected to do this and that in the appointed way. He is on the receiving end of every promotional drive from the various departments of church life. He is in charge of already existing buildings, and he must often lead out in raising funds to erect new ones. He is at the beck and call of all and sundry, inside and outside the church. He is . . . he must . . . he will . . . and soon!

Yet he is primarily a preacher of the gospel. As such he must visit in order to know his people, to encourage and save. He must advertise, organize, and study.

A teacher friend of mine spent a short vacation with her sister who is married to a minister. "I don't want to marry a minister," she said on her return. "The life they live is crazy!" She went on to explain that the minister and his wife worked like slaves, ate at any time or not at all, never had time for relaxation, et cetera. This may all be due to lack of organization, or inability to exclude rigidly unimportant things that are easier to do than some more important ones.

But no one can deny that all too often a minister can be overworked, yet, as far as real study and real preaching go, he may be practically unemployed!

Let's put preaching and all of its components—the prayer, the reading, the study—back in their proper place. These things require time. They demand the mind and soul of a man. Then let us *preach*—with an open Bible—about the Lord's Christ and the doctrinal context in which the Book presents Him. Doctrinal preaching, prophetic exposition, the gospel of the kingdom, are not dead today—unless the preacher is. In that case we need a new preacher!

H. W. L.

GET IT

Is THERE such a thing as human capacity? There are those who doubt that this is so. Man has in many instances shown himself capable of unlimited achievement in many fields. Indeed, when the mind of man takes up the scent, though the elusive thought takes the evasive action of a rabbit in flight, its chance of escape is poor indeed. But who can measure human capacity? "And now nothing will be restrained from them, which they have imagined to do" (Gen. 11:6). This appraisal of man's possibilities is that of his Creator. It literally takes the lid off! What right have we to decide what we can and cannot do? Said Socrates, "Know thyself." Who does? Socrates didn't.

If this be true, then there are thousands wading in the shallows who should be probing the depths. Yes, the lure of the sun-kissed beaches holds in its teasing grip men born to scale the heights where lonely eagles make their nests. Now, you, preacher, have you already labeled yourself? So you know already what you can and cannot do. Say, what about the added factor—"with God's help"! Shoulder up your sights a bit. Oh, someone else has labeled you? That should be fun—making a lie of the label, that is. And what are some of the labels? "He just can't handle money," "He'll never make an evangelist," "He just can't seem to get on with people," "He'll never be a good pastor," "He just doesn't have it." My brother, whatever *it* is, there is plenty available, and it is ours for the asking.

E. E. C.

P.S. There are needy souls asking and receiving every day.