

# *The* **MINISTRY**

MARCH

1964

**SPECIAL FEATURE:**  
Bible-marking Evangelism



# “Thus Saith the Lord . . .”

J. R. SPANGLER

Lindsay A. Semmens, one of my beloved college professors, developed a rather unusual descriptive sentence when talking about religious philosophies of men. He would hold one hand high in the air and then abruptly drop it nearly to the floor exclaiming, “Why dive through fifty feet of sewage to get one scintilla of truth?” This question has stuck with me during my one score years of preaching the gospel.



Associate Secretary  
Ministerial Association  
General Conference

Where do you stand today in your attitude toward the Word of God? When I refer to the Word of God I refer directly, unequivocally, to the Bible. The gobbledygook of mystic unintelligible theological terms that in any way undermines the Sacred Scriptures has absolutely no place in the Advent Movement. The surety and certainty of the testimony found in the Scriptures themselves is never to be mitigated or diluted with words like *maybe*, *perhaps*, or *possibly*. Our power as a movement and as individuals depends upon our utter faith and dependence on a “Thus saith the Lord.” Some pseudo-intellectualists fog the issue, confuse the minds of listeners by circumventing the Scriptures, only to fall miserably into the slime pits of doubt and faithlessness.

Imagination is not hard to come by. To dream up far-fetched ideas as to what God meant in certain passages or how the prophets felt during certain experiences is either a strong sign of unusual self-esteem or a greedy desire for audience applause. Speculation and fallacious reasoning is no sign of brilliance or intelligence. Striving for unique concepts can lead one into an abnormal state of thinking. Vast amounts of knowledge crammed into the mind make no man an authority over and above the Bible. In no sense do I downgrade thorough study and sound scholarship in an attempt to discern the will of God, but man's reli-

gious supreme court is the Scriptures, not experience or personal knowledge. The use of quotations from uninspired religious thinkers to bolster a belief is weak and insipid at best. The other day I listened to a famous religious leader, whose coast-to-coast radio program is heard by millions, speak on the subject of immortality. His quotations from B.C. philosophers and A.D. theologians, plus a smattering of self-generated

emotion, produced a nauseating, vapid smoke screen of error. Not once did he quote from the Scriptures. His appeal was solely based on the production of man's fallible mind. What a contrast this is to the true minister of God who fearlessly asserts, “Thus saith the Lord . . .”

With prophetic eye Paul got a glimpse of our day when he said, “For the weapons of our warfare are not carnal” (2 Cor. 10:4). Foolish speculations, self-centered philosophies, and godless psychology surely form a part of the arsenal of carnal weapons. Satan's twentieth century offensive against the church has witnessed more souls led into the prison house of sin than in any other period of earth's history. The Christian casualty list is extremely high because Satan's methods are so subtle, refined, and appealing to the natural mind of man. There is only one sure, safe path. There is only one set of effective weapons against sin. “The weapons we wield are not merely human, but divinely potent to demolish strongholds; we demolish sophistries and all that rears its proud head against the knowledge of God; we compel every human thought to surrender in obedience to Christ” (2 Cor. 10:4, 5, N.E.B.).\*

If you are ever tempted to think that the simple, convicting truth of the Bible needs to be dressed in the intriguing clothes of modern religious philosophy, may I suggest that you spend several years of time

bringing the gospel to the souls of those living in the jungles of Borneo or of West New Guinea. Nothing can bring a man so quickly to his knees and set him down solidly at the table of pure unadulterated faith as he seeks to know the plain will of God through His Written Word. Belief in miracles and in God's direct leading is ever so strong under these circumstances.

God in prodigal love for this movement has literally deluged us with the greatest amount of special revelation any group of truth seekers has ever known. The Eternal Word amplified so magnificently by the Spirit of Prophecy is a source of vitamin-packed food for the soul. Studied and followed earnestly, it will keep one on the track of truth.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*The Great Controversy*, p. 593.

The special feature in this issue deals with the wonderful soul-winning success attending the study and marking of the Bible in our churches and evangelistic meetings. Although this evangelistic aid is becoming widely known, the editors feel that both home and abroad we have many pastor-evangelists who have not yet tried this simple but unique plan and may be inspired to do so after reading the articles on this subject in this issue. Many of the advantages of the Bible Marking Plan are set forth. The techniques and ideas of one man may seem to conflict with that of another. But the idea is that each will try the plan that appeals to him. Towering over and above all is the supreme advantage of connecting the mind with the plain, straightforward testimony of God's unchangeable Word.

May this program continue to focus the attention of ministers and laymen alike to what the *Lord says* rather than what men say.

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.



## VIEWPOINT

One of the main objectives of this magazine is to serve you. We want it 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.

# The Bible Marking Plan

FORDYCE DETAMORE

Using the Bible Marking Plan in an evangelistic series is the greatest single new method we have found in more than thirty-five years of preaching. At the General Conference in San Francisco in 1962 Elder G. E. Vandeman explained the plan, but somehow I felt it wasn't for me—it would slow me down too much, I thought (though I admit most people agree that I need to slow down).

Then in January, 1963, J. R. Spangler spoke at the Florida workers' meeting and explained the plan further. Later he said to me, "Now, Fordyce, you simply *must* start using this plan; I don't care what excuses you offer. There's nothing like it. You have to try it!"

A few weeks later I was on the telephone talking to George Vandeman, Bruce Johnston, and Elden Walter, getting additional ideas. H. H. Schmidt and Harold Roll of our Florida Conference said they would back us in trying the plan. So Robert Collar, our campaign manager, ordered the Bibles and Bible bookcases, and we prepared a special check card and then launched the plan in our Tampa series.

We held eight campaigns in 1963 since trying this plan, and I must admit I believe it has increased the baptisms by at least 35 per cent.

In the present series here in Vancouver, Washington, we have used more than one thousand Bibles. It builds a large and constant attendance, which increases the offering as well as the results. One hundred sixty-six have taken their stand for baptism here in the three-week series and 116 have already been baptized.

So let me share with you the plans we follow.



Conference Evangelist  
Florida

On the opening Sunday night just before O. H. Bentzinger's song service, I explain in detail to the audience the Bible Marking Plan—that it is for everyone nine years of age and up (because that is about the low limit for baptism age). We explain that after ten nights of attendance, the Bibles will become theirs to keep. As Pastor Bentzinger begins his song service and Mrs. Collar her black-light drawing on her Col-

orama Electrograph, ushers come in with armloads of Bibles and pass these out to all who desire to follow the Bible Marking Plan.

On the back of each Bible is a piece of adhesive tape and the Bibles are numbered from 100 on up, the number being placed on this tape.

In each Bible is a blue-and-red marking pencil and a perforated check card. Each is asked to put down his name, address, and Bible number on the three sections of the card.

Then all tear off the stub at the bottom (III) and present this each evening thereafter at the proper bookcase to identify the proper Bible matching this numbered stub. (This small bottom stub carries only the name and Bible number.)

After this first meeting, the ladies help Mrs. Detamore and Mrs. Bentzinger go through the Bibles and tear off the second stub (II) and these are given to Pastor Collar. After the local pastors have removed all Adventist names, the remaining cards with names and addresses are stapled on the top of long visitation cards, which are later to be filled out by the ministers helping in the home visitation.

The upper—and larger—part of the

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card (I) is left in the front of the Bible and is punched as individuals go to the bookcases to claim their Bibles on the way in to the service each evening.

Each Bible bookcase holds one hundred Bibles—five shelves, with twenty Bibles on each. At the bottom of the Bible case is cabinet space for keeping supplies. This raises the lower shelves so that the ladies need not stoop so far to reach the Bibles.

At the close of the service the people leave their Bibles on tables provided in the foyer near the bookcases. Then after all have left, the ladies replace the Bibles in order by number in their proper spaces. Each bookcase is labeled 100's, 200's, 300's, et cetera.

We have covers which lock on the front of these cases to protect the Bibles when we are in auditoriums or halls used by other people part of the time. We have initiated a plan that helps wonderfully in building up the attendance night after night.

On the first Monday night we hold up a beautiful cedar chest that Sam Marts supplies us. (Address: Keepsake Bible Inc., P.O. Box 1304, Nashville, Tennessee.) Inside this chest lid is a lovely picture of Jesus. The chest has a lock snap. Also inside is one of the Friendship Edition Bibles. The audience is thrilled with the beauty of this Bible cedar chest.

We explain that anyone enrolling two new friends in the Bible Marking Plan

(which means that the new friends plan to earn their Bibles by attending at least ten nights) will be given this lovely chest. They may bring one new friend one night and another some other night and then be awarded the chest. (As they enroll their new friends, and the new friends receive their Bibles for marking, the Bible numbers of the new friends are marked on the card inside the Bible of the one who brought them, showing that they have received their chest.) Once people begin seeing these chests in the audience, enthusiasm builds up and people go to work to bring out their friends.

After ten nights (it is not required that these be consecutive nights) the Bibles become theirs and if they choose they may take them home with them, though a majority prefer to leave them each evening at the cases.

When the ladies at the Bible cases make the tenth punch in a card, they tell the person that the Bible is now his and question whether or not he wishes to take it home or continue to leave it at the case each evening. If some wish to take theirs with them, the ladies take out the punch card from the Bible and remove the number off the back, sticking it to the card. In this way, should any question arise about the Bible, we can check the cards that have been taken out of the Bibles.

We have never found any plan so effective in building up the attendance. Each



A large group of Bible markers in one of Elder Detamore's meetings.





Some of the cases used for storing the Bibles.

new enrollee becomes a booster for the meetings. This plan has at least doubled the week-night attendance.

As the sermon begins, the opening text is announced by page number. And it is a thrill to hear hundreds of Bibles being opened.

You may ask the audience to mark anywhere from eight to twelve of the most important texts a night. Two or three nights they may mark as many as fifteen texts. You will use other texts, of course, in your evening's discourse, but the audience cannot possibly mark all texts used in most sermons.

You may wish to make special suggestions from time to time such as: "Draw a circle around the word 'Sabbath,' or 'seventh.'" "Put an exclamation mark by this next text," et cetera.

But one of the most helpful marking suggestions we have found is for the Sunday night that I speak on the law and the gospel. Toward the end of the sermon I review the Ten Commandments and after each commandment pause and ask, "How many of you believe Christians should keep that one? Raise your hands." And so on down through all ten of the commandments, missing the fourth—the very one that begins with the word "Remember."

Then we go back and read through the one we missed and ask, "And now how many of you believe that Christians should still be keeping the seventh-day Sabbath holy? [Hands are raised.] All right, how many are willing to make a covenant with

God that you will endeavor to do this? Just now, right there by the fourth commandment, will you make a quiet covenant between yourself and God by writing 'I will' in the margin? Please do that just now."

After the meeting that night, the workers go through the Bibles and on the minister's visitation cards they note all non-Adventists who have written "I will" in their Bibles by Exodus 20:8-11, and also note how many nights thus far the person has been present—you can tell this by the number of holes punched in the Bible attendance card inside the front cover of each Bible. This information is an invaluable help to the personal workers as they go to visit in the homes.

We have found it an invaluable plan to provide a Bible for every member of the family nine years of age and up. In this way we obtain the name of each person in the family who is interested and it greatly increases the number of our baptismal prospects. This plan gives you the very cream interests of those attending your meetings.

To build up enthusiasm for the Bible Marking Plan occasionally ask: "How many are marking your Bibles from night to night? Hold them up. That's wonderful!" And this sight makes a wonderful picture for advertising.

Now to answer some questions that will naturally arise:

a. Are our members provided Bibles? Indeed. Since they are part of the plan, they become enthusiastic about encouraging others to join the Bible-marking class.

b. What do people do when they break their pencils? At each Bible bookcase we keep a good supply of extra, well-sharpened pencils. Here they exchange the broken pencil for a sharpened one.

c. If a person lacks one or two nights of the ten, is there any way by which he may still get his Bible? Yes. Toward the end of the series we explain that as an accommodation, we allow persons to make up for nights they lack of the ten at 50 cents a night. People really appreciate this. (And it helps to pay for the Bibles!)

d. Doesn't the attendance fall off the third week, since many have earned their Bibles? No. On Sunday night of the beginning of the third week we offer a book award to all attending six of the remaining meetings (we hold meetings seven nights a week). This book is usually *Daniel and the Revelation* by Uriah Smith or *Bible Readings for the Home*. The third week generally draws our largest attendance.

e. What do you do with leftover Bibles? After a week or so of the meetings, my wife checks through the Bibles and those that have been used only once or twice are re-issued to newcomers. If a former user should later begin to attend again, he will be issued a new Bible.

At the end of the series the used, but unclaimed, Bibles are packed away in boxes and in the next series are issued with new numbers and are used later in the next series.

#### In Summary

The Bible Marking Plan is the greatest aid we have found in holding the interest of young people and juniors. Instead of whispering and fidgeting they take seriously the matter of marking their Bibles. We are now getting a remarkable number of new interests and decisions from these age groups.

Adults are more deeply impressed with the Advent truths since they look up, read, and mark the most important texts in their own Bibles. The evidence is clear this way—it is not hearsay.

And finally, it gives more power to one's preaching. The force of the points is strengthened manyfold as you read from the Word and as the eyes and hearts of all follow with you in their own Bibles.

I cannot express as fully as I would like my deep personal appreciation for this new and wonderful way of fulfilling Paul's com-

## Perforated Check Card

(Used by F. Detamore)

I. Your Name _____		
Street & Number _____		
City _____		
Your Bible Number →		<input type="text"/>

1	• WE WELCOME YOU to this	12
	World Wide Bible Lecture Series.	
2	Every sermon is from the Bible.	13
	We want you to have this Bible	
3	in your hands so that you can	14
	READ AND MARK the most im-	
4	portant texts used.	15
5	• Your Bible Number is on the	16
	tape on the back of your Bible.	
6	(Do not remove this tape.)	17
7	• Fill in forms I, II & III, then	18
	tear off the bottom slip (III) only	
8	and bring that with you each	19
	evening to help in locating your	
9	Bible more quickly by number.	20
10	• The larger card you will leave	21
	in your Bible so that no one will	
11	get yours by mistake.	22

II. (Do not tear off this slip)

Your Name \_\_\_\_\_

Street & Number \_\_\_\_\_

City \_\_\_\_\_

Your Bible Number →

III. Tear off this slip for identifying your Bible each evening.

Your Name \_\_\_\_\_

Your Bible Number →

mission to the evangelist, "Preach the word!"

(Please address any further questions to Pastor Robert Collar, Box 1313, Orlando, Florida.)

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**FROM BOTTOM TO TOP**—In the kingdom of love and faith, the way to the top is through the bottom. We kneel to rise, bend low in service to stand tall as sons of God.—D. T. Kauffman, in *The Gist of the Lesson* (1963). Fleming H. Revell Company.

# *Bible Marking During Evangelistic Preaching*

C. L. WHITE

The Lord instructed the prophet Habakkuk to "write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie" (Hab. 2:2-3). Surely, if we as a people upon whom God has laid the responsibility of preaching this last call to this dying world are ever to make our message plain, the "appointed time" is now!

I have long been impressed that it is not more gadgets nor larger budgets that we need, but rather some simple method of reaching the hearts of the people with our wonderful message. A way that will leave a tremendous impact upon them. Certainly we cannot detract from the work of the Holy Spirit in conviction and conversion. However, we have been instructed that we are to be faithful in the use of every talent and agency at our command in the proclamation of the everlasting gospel to the whole world.

Having geared my entire ministry toward evangelism, even when still pastoring, I have used various methods of Bible marking. Normally these have been used as a class after an evangelistic crusade. However, in the past two or three years I have worked out a plan that has revolutionized my preaching and my thinking to some extent. I now use the Bible Marking Plan during every evangelistic sermon.

Using the World Bible, friendship edition, with zipper enclosure, we widely advertise this feature as a gift to those attending the crusade. As the people come on the opening night, a hostess greets them inside the auditorium and hands them a Bible. All who are over 11 or in the fifth



Conference Evangelist  
Missouri Conference

grade receive one. Even if the budget is small, this can be done, for this method reduces the need for large, expensive advertising. It also tends to build the attendance from the start, and the offerings will almost always more than compensate for the expense of the Bibles.

The first night we explain to them what we are going to do and urge them to pass the word around to their friends. We explain to them that when they have attended ten nights of the crusade the Bibles will be theirs to keep, but if they attend all or most of the nights of the crusade they will have their Bibles so marked that they will be able to find key texts to any major subject they wish.

We then instruct them to turn to the back of the Bible and to mark one of the white sheets in the back as an index page. We tell them each night we will place the subject and the first text of each subject on this page. Care is used to see that the material presented is summarized by from one to three words that will clearly identify it at all times. Let us take a typical sermon and follow it through with our plan.

We will assume that our title for a particular night is "Christ's Covenant With Christians." However, the actual subject is "Law of God." Thus the audience is instructed to place the words, "Law of God" on the index page, followed by the code letters for that subject which are always the first letters of the key words in the subject; in this case "LG" for "Law of God." Following the subject and the code letters to be used, we then place the location of the first text of the subject, using page number only. This must be identified



as to whether the page is from the Old Testament or the New Testament. The index page then would read as follows: "Law of God—LG-N 20." The individual now knows that the first text in the subject "Law of God" will be found in the New Testament on page 20. We then ask them to turn to page 20 and find the verse or verses we will be using to begin the sermon in just a few minutes. The verses we will use in this case will be found in the second column on page 20 and will begin with verse 16. The audience is asked to place a small LG beside verse 16 so that this text will be identified with this study. Then the number of each verse we will use will be circled. Since our opening text is Matthew 19:16-22, the numbers 16 through 22 are circled. They are then asked to keep their Bible open during the presentation of the special musical number that immediately precedes the sermon. In this way they will be ready to stay with the speaker from the very beginning of his sermon.

I have not found that I need to alter my preaching style, nor do I find the chain reference and the marking a drag on me or the audience. Normally after the opening-night explanations, I find that I need take from three to five minutes of the announcement period each night to get the index page marked and the opening text ready for use. I attempt to keep the number of texts actually marked down to around eight for any subject. I may refer to many more, but experience has proved that normally eight texts can be marked and chain referenced in any one night without difficulty. Even with audiences of several hundred, we have found almost 100 per cent participation with no problem at all. The chain reference has the distinct advantage that the people are hearing the sermon, marking it in their Bible as it is being preached, and they are easily able to follow the texts through logically later on.

In some crusades I used large cards with the various markings printed on the card. These were shown to the audience as they were to be put in the Bible. However, I have completely discarded this method, for I find that verbal instructions are easily followed and the people are not called to look from the stage to the Bible when marking the Bible.

As the speaker begins his sermon, every Bible is open to the opening text. When it is time to move to the second text, the mem-

bers of the audience are instructed to take their pencils and immediately following verse 22 on page 20, they are to put "LG-N 6." This means that the next text in the study "Law of God" will be found in the New Testament on page 6. Turning to page 6, they are asked to mark verses 17 and 18 near the top of the first column on page 6. Thus we move through the sermon logically and smoothly, marking the key texts and leaving the speaker free to refer to other texts not marked as he presents his subject.

My personal experience has led me to find that too much underlining tends to cause an audience to drag along or become lost. Thus we have used the method of drawing a circle around the number of the verses wanted, plus placing the code letter beside the verse. Underlining is used for words or phrases of special emphasis and interest.

Since the last text is the closing text, as well as our appeal text, we instruct them to place "END-LG" at the close of the final text of the evening. In this way the individual will know that he has come to the end of his study as he follows the subject through later on.

Two methods have been used to collect the Bibles at the close of the service. The audience is instructed to make sure that the name card is sticking out of the top of the Bible. The pencil is to be in place and the zipper closed to the card. Bibles are handed to the nearest aisle and picked up by ushers. Even with excellent efficiency, this takes an additional five minutes or so. Thus we have followed the plan in the last two crusades of asking the audience to prepare their Bibles as stated above and then have them place them on the tables at the doors as they leave. If more than one exit is available, we suggest a table and a hostess be placed at each exit. This plan works very well.

We have provided some boxes that serve as files for the Bibles. The box, made of light wood, is 30 inches long, 14 inches wide, and 8 inches deep. The ends, made of heavier wood, are 10 inches deep. This provides a means of picking up the boxes as well as stacking them, if necessary, for moving. The Bibles are stood on end in alphabetical order, with the rows running the width of the box, making it easy for the hostess to find the Bible. Each night as a person comes he steps to the Bible

booth or tables and gives his name. When there are large groups, the boxes are marked with large letters so that the individual can go to the box that contains the letter under which his name is located and pick up his Bible. As new people come each night, they are given a Bible from a separate box and are instructed by the hostess concerning its marking, et cetera. What a thrill to see the boxes fill as the meetings progress and more and more begin to follow the interest of the meetings.

Since we follow the plan of awarding the Bible at the close of ten nights, we watch our attendance record carefully. After a person has attended nine nights, a 4-by-6-inch orange or red card is placed in his Bible in place of the white record card previously used. This also is a record card, but it shows at a glance that this person has earned his Bible by attending the ten nights. Now he is free to take his Bible home and bring it back. However, we encourage them to leave their Bibles if they think they will forget to bring them back each night. With the red card in the Bible it is always easy to know if the person has actually earned his Bible. Our loss of Bibles with this plan has been almost nonexistent.

We follow the plan of beginning to give a few "extras" to be marked in the front flyleaf after the tenth night. Even when hundreds are attending, we do not lose 5 per cent of our attendance after the tenth night. By this time almost all want to get the entire set of messages marked in their Bible and do not want to miss the "extra" Bible helps we insert along the way.

We have also provided our visitors with one of these Bibles, already fully marked as they visit before the crusade opens and during the early days. In this way the prospective interests see the Bible and what they will receive when they come. This has been one of the best methods I have ever found for building and holding a crowd all the way through to the end.

We give out printed sermons at the close of each sermon presented. After a specific number of nights, each one is given a beautiful loose-leaf binder in which to put the sermons. Thus when the crusade is over, those who attend regularly have all the sermons in print. They have the Bible well marked, and then we provide a complete list of all the Bible markings in print that they may place in their Bible those marks they may have missed along the way.

Bibles that were used only one, two, or three times, we use again later on in the series, telling those who started late that these Bibles have some of the markings they have missed. In this way we use up the majority of Bibles in each crusade. Bibles that are left that have from six to eight markings provide an excellent opportunity to have someone call on that home, suggesting a willingness to drop by once a week and help the interested person to finish the markings so that he may keep the Bible. Often laymen are eager to do this, and some good results have been seen from those who otherwise might have been dropped as good interests because they did not attend a sufficient number of meetings.

The Bible Marking Plan meets many specific needs of our day. The people who have listened and marked the messages are left with the impact that these messages are based solely on the Bible. By marking along during the sermon, the mind is kept captive and not allowed to wander as is often the case when all they have to do is listen or even watch some visual aids. (This plan does not eliminate visual aids but is a great aid to them.) The chain reference allows them to follow the study through again and again in its logical sequence. Not only has it been heard, it has been read with their own eyes and it has been marked in such a way that they can read it again. The focal point of the preaching has not been on the personality of the speaker, but on the Bible which they each hold in their hands. It opens the door logically for future Bible studies and follow-up by the pastor. The vision of truth has been made plain, it is written down, and in this great day in which we live, the truth of God will speak and not lie. Yes, the prophecy of Habakkuk is being fulfilled today.

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Any pastor or evangelist may secure a mimeographed list of subjects and chain references used by Elder White by sending 15 cents in coin or stamps to:

Elder C. L. White  
Missouri Conference of Seventh-day Adventists  
P.O. Box 556  
Kansas City 41, Missouri.

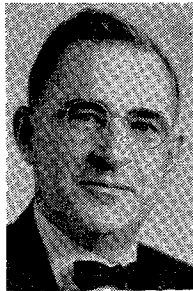
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The morality of an action depends upon the motive from which we act.—*Johnson*.

A veteran evangelist presents cogent and practical arguments favoring the gift-Bible plan as a follow-up to the short evangelistic campaign.

# *Advantages of Gift-Bible Evangelism*

J. L. SHULER



Bible Lecturer  
Yucaipa, California

One of the new methods in evangelism is the offer of a gift Bible in connection with the use of this Bible by the interested ones in a series of Bible lessons in a class, or in a home, or in a series of evangelistic sermons. The better we understand the advantages of this relatively simple plan for ministers and laymen, the more effective it can prove in gathering souls to keep the commandments of God and the faith of Jesus.

There are many factors that lead people to unite with the remnant church. But the basic item in winning a person to God's present truth is the application of the Word of God to his heart by the Holy Spirit. We need to make use of every visual aid for making the truth stand out distinctly. Charts, diagrams, black light, flannel-graphs, chalk talks, screen pictures—all are helpful in illustrating the truth and in arousing and holding interest. But only the Word of God applied by the Holy Spirit can truly win any soul.

The soul-winning value of evangelistic preaching and Bible studies is determined by the extent to which it places the Word of God in the mind and heart of the hearer. It is the Bible that convicts, convicts, and converts the soul. The saving and transforming power needed in evangelism is in the Word of God, applied by the Spirit of God. Peter declares that we are "born again . . . by the word of God" (1 Peter 1:23). James says, "Of his own will begat he us with the word of truth" (James 1:18).

The main advantage of this gift-Bible evangelism, is its sevenfold application of

the Word of God to the student's mind and heart. He hears the Word declared. He sees the truth in his own Bible. He underlines it in his Bible. He reads it aloud. He fills in the truth on the blank lines under "My Bible Says." He reads this declaration of truth aloud with the psychological effect that this is what *my* Bible says. Then he takes the truth home on the lesson sheet. All of this adds up to a sevenfold way for fastening

the truth in his mind.

A good seed contains the germ of life, and when cast into the soil at the proper season, under the influence of sunshine and showers, it germinates and springs up to reproduce its kind. In the same way the words of the Bible, if received into the mind and heart to be believed and obeyed, germinate, and spiritual life is the result, reproducing its kind; and that believing soul is made a partaker of the divine nature.

The power and life of the Almighty lie hidden in the words of the Sacred Record. They are God-breathed; and that power and life will be manifest in the experience of every one who will receive them with meekness to believe them and submit to their requirements. The books men have written cannot do this. But it has been demonstrated a million times that when the Bible is truly received into a prepared heart, that word becomes truly a seed, spiritual and incorruptible in nature, which, when quickened by the Spirit of God, becomes the life germ of a new creature, a son of God.



L. W. Hallstead, southern home missionary leader, teaching lay members the method of Bible marking so that they can teach others.

When by faith we receive the word of God from our Bibles, *we receive the very life and character of God*. When received into the soul by faith, this seed of the word will bring forth in us a life after the similitude of the character and life of God.

One outstanding feature of this gift-Bible plan is that each lesson consists of a series of pertinent questions on the given subject with a direct answer from the Bible. Thus it allows the Bible to speak for itself. We have been instructed from an authoritative source that this is the most effectual way. Notice these statements from Ellen G. White:

"Bring the people to a decision; keep the voice of the Bible ever before them."—*Evangelism*, p. 296.

"A great work can be done by presenting to the people the Bible just as it reads."—*Ibid.*, p. 434.

These Bible lessons, in harmony with this counsel, do keep the voice of the Bible before the people, and place the emphasis on the Bible just as it reads.

In recommending to a certain minister the plan of conducting a Bible class after certain sermons, Ellen G. White said: "You will find great success in coming close to the people in these Bible lessons."—Manuscript 1, 1874.

We are assured of success when we come close to the people in appropriate Bible lessons. "The words of the speaker bringing the form of sound doctrine into actual contact with the hearers will result in the saving of souls."—Letter 4, 1910.

In the work of the third angel's message, it seems that the most effective method for

leading souls into the truth has been the holding of Bible readings with individuals. "The plan of holding Bible-readings was a heaven-born idea."—*Gospel Workers*, p. 192.

These Bible lessons with the gift Bible are a further development of the Bible readings plan with an increased effectiveness, by its sevenfold application of the truth of the Word to the minds and hearts of the people. Its potential results in the Bible class are nearly equal to as many individual Bible studies as there are people in the class. Thus it multiplies manifold the results of the individual Bible readings with an interested student.

The format, as followed in the class, is calculated to produce the reaction that the teaching is exactly what the Bible says. It brings home the thought, "Since this is what my Bible says, I must accept it."

We see this in the case of the Bereans. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

When they searched the Scriptures, they found that Paul was presenting what the Word of God said. What was the result? The next verse tells. "Therefore many of them believed." What else could they as honest people do but take their stand for what Paul presented? This "therefore" underlines the value of these Bible lessons with their sevenfold application of the Word to the people's minds and hearts. See how quickly the Ethiopian treasurer was led to be baptized when Philip pointed

out the truth in the open roll of Scriptures which the man had in his hands.

We know that these Bible lessons do lead a person to convince himself of the truth. This is a necessary part of preparing him to make a decision. In fact, if he is truly honest, he will decide to obey the truth of which he is convinced.

The offer of this gift Bible to those who attend twelve times is one of the best devices for maintaining a regular attendance. It induces the people to make an extra effort to attend the requisite number of times to secure the Bible. When they handle this lovely Bible with their name in it from meeting to meeting, and mark it; it increases their desire, and strengthens their purpose to keep on attending, until they can take it home. Thus it sparks their interest in the class.

This plan is a fine aid in holding a person's attention to the lesson subject. When you preach without this plan, a man's mind can wander to something entirely removed from what you are presenting. But with a Bible in his hand, turning to the respective texts, and reading them aloud with the speaker, and marking certain parts of the texts, and completing and reading the "My Bible Says" proposition, his mind must be focused where you want it—on what the Bible says. This fixed and marked attention begets increasing interest in the subject.

Some evangelists use this open-Bible-in-the-hand method beginning with their first sermon in the campaign. It does have certain advantages. But I believe the advantages of letting the pastor use it as a follow-through after the evangelist's short campaign outweigh these advantages.

We have never had anything that strengthens the short campaign so much as the use of the gift-Bible-class follow-through by the pastor. Let the evangelist preach his powerful Biblical sermons and use them to arouse the hearer's interest in learning more about the Bible. Let the evangelist guide this interest into enrollments for a gift-Bible class, which he and the pastor jointly will inaugurate during the second or third week of the short campaign. Then when the campaign closes, the pastor can continue the class at his own church twice a week until sixteen lessons, which cover all the essentials to make a real Seventh-day Adventist, have been presented. The advantage of a follow-through secures more decisions from the in-

terested, and will help to establish in the faith those who made decisions in the short campaign by the evangelist.

This plan makes for a better transition from evangelist to pastor. A successful evangelist is usually a dynamic speaker. He handles great themes that stir men's souls. In contrast the pastor's preaching may seem tame. But the pastor with a gift-Bible class in operation after the evangelist leaves has a decided advantage in holding and reaping more from the interest. Why should not the evangelist make it as easy as he can for the pastor to take over when he leaves? Why unwittingly pull the rug out from under him by using the Bible gift plan in the short campaign from the first night, thus making it more difficult for the local pastor to follow through? Would it not be better for the evangelist to build his attendance by the offer of worth-while free books each week and leave the gift Bible for the follow-up Bible class?

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**NEXT** SAY, preacher, what happened to "hell"?  
**TIME** There was a time in our history when this subject was more frequently heard among us. There was something to be desired in the fire-and-brimstone pronouncements of the Jonathan Edwards era. And yet this generation seems to be missing something in terms of apocalyptic consciousness. Can it be that by avoiding the "hard" facts of the gospel we are producing "soft" Christians?

There is some merit in the suggestion that ministers should not scare people into the church. The writer is not aware that these prophecies of punishment were ever intended to frighten, but rather to produce in man full awareness of the twofold nature of God. Ultimately, salvation through repentant faith is the goal of gospel persuasion. Preaching—properly centered in the love of God—can be helpful.

A few months ago a leading national magazine sent a questionnaire to twenty-five ministers, asking their concept of hell. The answers were perplexing in their diversity, to say the least. Doctrinal certainty and positive preaching are the crying need of our time. "Hell" is a literal fact. It should be preached as such. The rhythmic chant of the Negro spiritual is true:

"God gave Noah the rainbow sign,  
No more water, but fire *next time*."

E. E. C.

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"The life that Christ lived in this world, men and women can live through His power and under His instruction."—*Testimonies*, vol. 9, p. 22.

# ***Bible Marking in Chinese Evangelism***

MILTON LEE

Evangelist  
Far Eastern Division

We launched the Bible Marking Plan in Chinese evangelism during the fall of 1961. We had negotiated for the Taipei City Hall where an initial series of twenty lectures was to be presented. After that the interest would be transferred to the church where another twenty meetings would conclude the public phase of the effort. Hitherto quite a proportion of the audience had been lost in the move from hall to church. The desire to prevent this loss in attendance led us in search of an "attraction device," which resulted in the conception of the Bible Marking Plan. A few weeks later we were surprised to learn that Elder G. E. Vandeman was using an almost identical plan in the United States.

During the later nights of the City Hall series we began to advertise the free Bibles that would be given to all who attended the first night in the church. It brought deep satisfaction to our hearts to see the church full, not only on the opening night

of the Bible-marking class but every night thereafter. This has been the case not only during the Taipei effort but also during the three efforts that have been conducted by the Far Eastern Division Chinese evangelistic team since that time. Truly there has come to this denomination no more effective way of indoctrination.

To date we have not opened any campaign with the Bible-marking method. We have felt that this would necessitate the purchase of many Bibles that would be used only for a night or two by the curious and then be left for us to dispose of. Moreover, some of the opening subjects for an Oriental audience do not lend themselves to Bible marking. Therefore we prefer to wait until our audience is steady, and each listener has developed a definite interest in Bible study, before beginning the plan.

The method we use for enrollment is very simple. On the night advertised each person is given a Bible together with a flexible six-inch ruler and red pencil. The Bibles are covered with transparent, plastic jackets. Inside the front cover has been placed a numbered enrollment card as well as a punch card containing the subjects to be studied. The enrollee is asked to place his name and address on the enrollment card, leaving it inside the front cover of the Bible. Then he is told to copy his enrollment number on the punch card and bring this with him each night.

At the close of each study the student is asked to leave his Bible where he sat. The Bibles are then gathered up. Before the following night all new names have been written in large Chinese brush characters on stiff cardboard that has been cut to fit the back of the Bibles. Just above the name the enrollment number is given. Then near the bottom of the card the postal zone in which the student resides is also written.

Before each service the Bibles are assembled in numerical order upon tables placed outside the entrance of the meeting hall. The easiest way to find Chinese surnames is to go by number. The names and numbers are plainly visible to all who pass the tables. At first the student may need a bit of assistance in finding his Bible, but repeated attendance acquaints him with the approximate position of his Bible and he will soon pick it right out of the line without hesitation.

At this point it should be mentioned that



here is an excellent time and place for the workers to get acquainted with the people coming from their visitation districts. If these districts are divided according to the postal zones an observant district leader can readily connect the faces with the names of those in his district. Then when the Bible is picked up the district worker can greet the person with a warm, "Good evening, Mr. [Mrs., Miss] So-and-so, we are indeed happy to see you again tonight."

Lately we have been inserting a record sheet on the inside back cover of each Bible. Here the attendance is stamped with a rubber dater. The stamping is done just after the Bible is pulled out of the line. With this information right in the Bible the district leader can at any time check up on the regularity of his interests in attending the meetings. He does not have to wait until the punch cards are turned back in order to get this information. Moreover the stamp and punch methods give a double check on the accuracy of the attendance record.

The method of study is kept as simple as possible, for there are in each audience the uneducated as well as the educated. When a text is announced, the reference, which has been written on a glass slide, is flashed upon the screen. The reference is written in the following order: The Testament with page number, followed by the name of the book together with chapter and verse. The people are told to do no more than mark the texts given. Sometimes an important phrase is called to their attention for emphasis marking. The appeal texts are frequently read in unison. Mimeographed copies of the references are given out to each regular student later on.

At the close of the Bible-marking series a special meeting is held when all who have attended fifteen out of the twenty nights will receive the Bibles they have marked. These Bibles are presented to them formally with the admonition to daily Bible reading and marking.

There is no more authoritative method of expounding the truth than to ask, "What does the Bible say?" and then allowing time for the audience to read the answers for themselves. By the time of baptism, candidates who have gone through a Bible-marking series will be familiar with the order of the books of the Bible. Moreover they will have developed a deep affection for this sacred volume they have consulted

from night to night. Whenever they attend services they will want this Book with them. They will not be satisfied to go to church empty-handed and then reach out for the Bible in the pew whenever the pastor reads a text. Truly these new members become an "example of the believers" in the matter of bringing our own Bibles to all services and turning to every text of the preacher's sermon. It is high time that this spirit of diligent Bible study during divine worship be rekindled in all of our churches.

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## Vision

Samuel Taylor Coleridge in one of his odes describes, as only he could, a sunrise at Chamonix. The poet hears the screaming eagles, the rushing torrent, and sees the forest of pine and the snowy summit, all singing praises to God in one mighty chorus. The poor drunkard in the scene who reels and staggers hears the same rushing stream and screaming eagles, and sees the same tall pines and snowy summit, but never really sees or hears. To the poet it is a symphony of heavenly music; to the drunkard it is an echo of despair. That same attitude causes one man to look upon the Grand Canyon as having a sense of purpose back of it, a divine mind in its plan, and a message from God coming through it. But another looks and says, "Oh, what a gully!"

—DENSON N. FRANKLIN in  
*Which Way Forward?*  
(Fleming H. Revell Company)

"Two men looked out through the same bars;  
One saw the mud and one the stars."

—F. LANGBRIDGE  
(Various credited)

## Discipline

"For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fount of righteousness to those who have been trained by it." Heb. 12:11, R.S.V.

George Macdonald, in one of his books, wrote about a woman who had experienced a sudden tragedy. The heartache was so crushing and her sorrow so bitter that she spoke aloud, "I wish I'd never been made." Her friend, in what appears to be divine wisdom, whispered, "My dear, you are not made yet. You're only being made and this is the Maker's process." We can let God take our troubles and make out of them a garment of Christian fortitude which will not only warm our souls, but will serve to inspire others.

ROBERT V. OZMENT in  
*But God Can*  
(Fleming H. Revell Company)



## GEORGE E. VANDEMAN

The idea of Bible marking is as old as the message. A marked Bible is a prized Bible. Marking seems to send the arrows of the Spirit home to the heart with clearer aim. The message of the Word seems to be made more potent by a mark of red or blue or black. In fact, in all our literature few books have had a wider circulation and more evangelistic appeal than the simple narrative of *The Marked Bible*. For close to half a century it has done its work.

However, up until the last decade, Bible marking has generally been accompanied by certain encumbrances, certain blocks.

First, it was necessarily slow and somewhat awkward because of the unfamiliarity with the Scriptures, which was to be expected in new Bible students. They were understandably embarrassed because they were slow in finding the texts.

And then the plan was often made cumbersome by the attempt to use complex chain-reference systems. These systems had been carefully worked out, but however helpful they may be for the mature Christian or for the layman who wishes such a plan for his own guidance in giving studies to others, yet it was found that in normal procedure the study bogged down.



Field Secretary  
General Conference

The student was so burdened with mechanics that the message was to a degree obscured.

Then, in recent evangelistic history, there came experimentation, first in classes, with the idea of distributing Bibles with identical paging so that texts could be looked up by page number rather than by chapter and verse.

The response was immediate. Now there was no awkwardness or embarrassment. Time was saved.

Attention could be focused on the message itself. And, best of all, interest did not tend to lag as before.

Evangelists and pastors caught up the idea, cautiously at first. If the plan was good in classes, why could it not be used in the large public meetings? Our men stepped out in faith and ordered tons of Bibles for meetings across the country.

It worked. Results were amazing.

It was such a simple idea. But everywhere it brought success. No longer need an evangelist look out over an audience and feel not quite sure that the people were following. Now, as he announced the page number from the desk, he could see every head bowed as those present turned the pages together, read together, and marked together.

No longer was the listener detached. He was a part of things. This is a do-it-yourself age. And now he was participating. The message would stick. It would still be there, marked in his own Bible, long after the evangelist was gone.

The Bible was now "the star of the show." As the visitors left the meeting they were not talking about the speaker or his personality but were tremendously impressed by the message itself and by the fact of their own participation in the learning process.

Best of all, and most amazing, was the fact that here, unexpectedly, seemed to be the answer to dwindling evangelistic audiences. The pattern of evangelistic attendance, which too often had followed a steady line downward from the first night to the last, was now changed. Attendance on the closing night was often as good or better than on opening night. Nor were there the great drops on week nights that we have grown to expect. It was amazing what people would do, how far they would travel, to get that Bible, which was to be theirs after attending ten nights.

The plan seems to have universal appeal. In the past few years it has been used in various parts of the world. And wherever the plan has been carefully carried out, the increase in baptisms has been phenomenal.

But now laymen, eager for a tool of their own, picked up the idea. If it worked in public, why not in the home? They were quick to sense the vast potential of this simple plan.

And again, it worked. The plan is so simple but so fundamentally basic. Attention is riveted in total simplicity upon the naked Word. Just as in the public meeting, worldlings, so easily identified by their dress and demeanor, were held spellbound by the message. Whether in the living room or the great auditorium, it was the same.

Here was a plan of many uses. Not only was it effective in the large evangelistic meeting but also in the smaller meeting, the follow-up class, the personal Bible study where laymen distributed Bibles in the group. It was especially successful in the pastor's Bible class, which, of course, is a funnel for church baptisms.

A simple idea. But evidently a Heaven-born one. Said one evangelist to another, "This idea is neither yours nor mine. It's God's idea."

Elder H. M. S. Richards and his son have recently conducted great radio Bible-marking campaigns in Atlanta and southern Georgia. Each day for a month people telephoned in for Bibles, in response to a radio announcement. These Bibles were delivered by laymen. Seventy-two calls were received during the first ten minutes after the offer was made. Eight telephones were used. Can this mean anything less than a tremendous advance in mass communication evangelism?

After our recent meetings in Southern California the home missionary department of the Pacific Union, under the leadership of Dan Dirksen, endeavored to follow through to meet specific needs. A series of Bible-marking lessons, entitled Your Bible Says, was prepared. J. L. Shuler had done considerable experimentation along this line. This series of lessons was actually authored by R. H. Libby, one of our ablest Bible course authors, with the help of men in Southern California. The first printing of 20,000 sets was snatched away from the printer before the presses had completed the run.

In some areas surveys are being made of people who have completed the Take His Word series, and they are encouraged to participate in Bible-marking groups guided by laymen and using the Your Bible Says series. Such a plan could be used to follow any of our Bible courses, or for interested persons whatever the origin of their contact with truth.

But now to still another adaptation of the plan. It has been noticed, ever since the Bible Marking Plan has been used in the large public meetings, that a great number of laymen were recording the sermons on their personal recorders. These recordings were passed around and played again and again in small groups. Laymen, on their own, ordered Bibles and distributed them so that the texts could be looked up by page number, just as in the large meetings. In fact, one doctor ordered a hundred Bibles for his own use.

It was felt that the time had come to produce some high quality long-play records. Therefore, plans quickly matured, and two albums, each containing ten decision sermons, are now available.

These records, presenting the fundamentals of our message, will find many uses. They will be a particularly effective means of reaching individuals or families already

interested in the message as well as fresh contacts who desire to study the Word of God seriously through this fascinating technique. A little imagination will suggest many ways in which this new medium can bring truth, with actual participation in the study and marking of the Scriptures, into the home. It is also planned that these records be made available to television viewers through a unique plan that has been worked out.

Actually, we have barely touched the full potential of the Bible Marking Plan. The adaptation of any idea, of course, however practical, must be built around each man's own personality and work pattern. I, for one, would be tremendously interested to know of, and to learn from, the creative adaptations of other men.

Following is a list of Elder G. E. Vandeman's "Bible in the Hand" records, with a brief indication of their message content. These records are distributed through the courtesy of Chapel Records, and are available through your Book and Bible House for the extremely low production cost of \$12.50 each album, postpaid. Available only in unbroken albums.

#### *Album I*

1. The Last Countdown (second coming of Christ and signs)
2. Story of My Conversion (how men are saved)
3. Race to the Stars (the other side of death)
4. Marriage Isn't Easy (formula for marriage that lasts)
5. Destination Earth (new earth)
6. Planet in Rebellion (the great controversy)
7. Red Stairs to the Sun (Elijah message—present truth)
8. Soul in Conflict (man's two conflicting natures)
9. Truth Makes a Difference (change of the Sabbath and how it happened)
10. Behold the Man (the appeal of Calvary)

#### *Album II*

11. Midnight Court (judgment-hour message)
12. Psychic Masquerade (psychic phenomena in the light of Scripture)
13. Why So Many Denominations? (how to recognize the true church)

14. Secret of Answered Prayer (how to pray)

15. No Place to Hide (millennium—hell)

16. My Personal Confession of Faith (brief but complete survey of doctrines)

17. The Truth About Divine Healing (healthful living)

18. When No Man Can Buy or Sell (mark of apostasy—appeal for obedience)

19. Modern Prophets and Visions (the gift of prophecy)

20. Conscience (watchdog of the soul—appeal)

### Rules for Bible Study \*

ELLEN G. WHITE

The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word.

In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. . . .

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.

Every part of the Bible is given by inspiration of God and is profitable. The Old Testament no less than the New should receive attention. As we study the Old Testament we shall find living springs bubbling up where the careless reader discerns only a desert. . . . When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's Word.—*Education*, pp. 189-191.

\* The third paragraph in this article suggests thirteen rules for Bible study. Try to find them.—Ed.

# God's Word

## for a New Age

PAUL HOPKINS

Living as we do just across the frontier of a new age, we sometimes need to remind ourselves forcibly that things *are* really different than they were twenty years ago. Human nature being what it is, we all too frequently take for granted that life goes on just as it did in our youth. We read about jet flights across the Atlantic in six hours; we vaguely gather the impression that now there are machines which can "remember" and "think" and do the work of a great number of people; we hear about nuclear tests in terms of megatons, one of which is equal to a million tons of TNT. Since few of us have experienced an explosion of one ton of TNT we have no difficulty in shrugging our shoulders, for the words have little meaning. Even the space exploits of astronauts and cosmonauts have little meaning because, after all, who can comprehend speed that involves a complete trip around the earth in eighty-eight minutes?

Then, one day we leave New York in midmorning and arrive in London in time for dinner and suddenly a little of the feeling of the new age begins to dawn upon us. All of this tends to remind us that we humans are prone to reject from our minds all that we cannot experience. What a tragedy this is for the Christian who is called to witness to his Lord in the age in which he really lives—not the pleasant days of youth that never will return.



Secretary for Africa  
American  
Bible Society

In human terms what do we need to realize about this "new age"? Primarily this age is one of a population explosion. In 1940 we talked of a world population in terms of "something over two billion." Today we talk in terms of a population of three billion; and we are told that by the year 2000 this figure will rise to six billion! When we use figures like this we must take great care not to reject them mentally because

we do not experience the impact of this fantastic increase in the number of people on this earth. These figures mean increased hunger in many areas, for the greatest increases are being experienced in parts of the world where the food supply per person is lowest.

These figures also mean an increasing number of young people in their teens and of older people who may have difficulty supporting themselves—because an important cause of the population explosion is increased medical care, which saves the lives of babies and extends the average age of mankind.

But another important aspect of our new age is the increase of literacy. The selfhood of many new nations cries out for better education for young people and literacy programs for adults so that they may share in the affluence the more-educated Western nations now enjoy; and because literacy in itself is a vacuum, books must be printed in many languages. And these books must be put into the hands of the people who are so hungry for them.

Our new age has also seen a tremendous increase in the influence of non-Christian religions. According to figures presented

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Dr. Paul Hopkins was for years prominently associated with the National Association of Evangelicals and is now with the American Bible Society. His work for the dissemination of the Word of God in Africa is an important contribution to the spread of Christ's gospel, in which our readers are deeply interested.

at the recent All Africa Conference of Churches at Kampala, Islam is not only keeping up with the population growth in Africa—this means 2 million additional followers of the Moslem faith each year—but is moving ahead by an additional million new converts each year. The ancient religions of Asia are also showing new vitality as they now compete vigorously with Christianity for the minds and hearts of men.

As Christians, this brings us face to face with the question of how relative we are in presenting God's Word to this new age. Perhaps it is important to say here that we are *not* discussing the *content* of the gospel, which never changes from age to age. We are discussing the manner of presentation and appearance of the publication that should be relevant to the age we are seeking to reach.

### *Multiplying Annual Bible Distribution*

The United Bible Societies meeting in Japan last May, facing the challenge of this new age, covenanted together that with the help of the churches round the world we would seek to increase the annual circulation of the Scriptures through the Bible Societies from 51 million in 1962 to 150 million in 1966. There is no question of the need. In the 20 years between 1901-1920 there was an increase of world population of 95 million. In the same period the Bible Societies distributed 280 million Scriptures. In a similar 20-year period between 1941-1960 the Bible Societies distributed 455 million Scriptures—a good increase—but the world population increased by 774 million persons! It is obvious that a "business as usual" approach to our work as Christians is simply inadequate for this new age. The King's business demands haste and we had better be up and doing.

But how is the tremendously large distribution of God's Word to be accomplished? Stated simply, by a twofold effort: The Bible Societies will greatly increase the supply of Scriptures available throughout the world. Not only in the present formats and bindings, but in many new and colorful formats and bindings to attract the interest of the men of this age. And the churches, we believe, will want to challenge each one of their members to become a voluntary distributor of the Word of God in order that its message may reach to the hearts of men and women in every land.

This is work for the whole church and for every member of the church who is awake to the realities of this new age.

Before we speak of how the church can participate in this program let us consider some of the fresh and attractive formats in which the Scriptures are now available, or will soon be available, in most of the major languages of the world. First, a number of attractive and colorful Selections are available through the Bible Societies. For several years special printings of the Christmas story from Luke's Gospel and the resurrection account from John's Gospel have been prepared. Now these are available as beautifully designed folders, attractive enough to catch the eye of every man. The Sermon on the Mount has been prepared in the form of an attractive little booklet and is now available in more than 45 languages with more being added to the list each year. The parables of our Lord recounted in the fifteenth chapter of Luke's Gospel—the Lost Coin, the Lost Sheep, and the Lost Son—with three full-color illustrations have been published in another very attractive folder. The latest addition planned for this list of Selections is that of Acts 2, which is to be used in connection with a worldwide reading program in the church to emphasize afresh the presence of the Holy Spirit and His work in the midst of the church.

The Bible Societies speak of "Portions" when referring to a whole book of the Bible, generally a book of the New Testament. The Gospels in the form of Portions have been greatly used for evangelistic purposes throughout the years. Now these are appearing in attractive new formats for our new age. One of the most unusual of these is *One Way for Modern Man*, the Gospel of John in J. B. Phillips' Translation, illustrated with pictures from right off the streets of a modern city. This has been prepared especially for senior high- and college-age young people but will undoubtedly prove to be of interest to men and women of all ages. Here the gospel is truly presented in an up-to-date format that should prove to be most attractive to men and women who have made no commitment to Jesus Christ as Lord and Saviour. Of special interest in areas where Spanish is spoken and for use with Roman Catholic friends is a recently issued Portion entitled *St. Peter Says*. This is the First Epistle of Peter, most attractively illustrated and



printed in a stark black-and-white treatment which will catch the attention and, we believe, hold the interest of almost any Roman Catholic who speaks Spanish. New Portions are being issued in what has been termed "spoken French" and "spoken English" for areas of the world where these languages are widely spoken as second languages, such as in Africa. Here the attempt has been made to faithfully reproduce the meaning of the original Greek (which after all was written in the "spoken Greek") in a simple and straightforward manner as a person speaks—not in the usually more complex written form.

### *The Mission of the Bible Societies*

These and many more new and attractive formats are now ready or will soon be available through Bible Society offices the world around. In addition, of course, the Bible Societies continue to publish both the New Testament and the whole Bible in well-produced, yet inexpensive, editions, which are priced not on the basis of cost to produce as a commercial book publisher prices his product, but rather on the basis of a man's ability to pay based on the economy in the country where he lives. The mission of the Bible Societies is to make the Scriptures available. And to do this, they must be economically available as well as physically available. This can be done because Christian people all over the world recognize the importance of the mission of the Bible Society and give to make it possible.

But the very finest of formats and productions are only paper and printing until they reach people. To put these publications into the hands of people is essentially the work of the churches. Here two separate emphases need to be set down. Every Christian who is literate should have a copy of the *whole* Bible for his own devotional life and study. Yet it has been recently pointed out that only half of the new Christians won to Christ each year in Africa ever obtain a copy of the Bible. Illiteracy undoubtedly plays a part in this startling failure, yet it is not the whole answer and it is increasingly becoming a less important factor. *Indifference* is probably a much larger factor. Indifference to the Word of God in which alone each individual Christian can find guidance for his spiritual life and development. It is at this

(Continued on page 36)

# “What Seekest Thou . . . ?”

WESLEY AMUNDSEN

Secretary, Hebrew Scripture Association

“And the man asked him, saying, What seekest thou? And he said, I seek my brethren” (Gen. 37:15, 16).

Rabbi William B. Silverman, in the preface to his interesting book *Rabbinic Stories for Christian Ministers and Teachers*, relates the following story from Jewish tradition in an attempt to help Christians to better understand the human relationship of Christianity and Judaism.

A man was lost in a jungle. “He tried desperately to find his way out, but to no avail. Suddenly, fear clutched at his throat as he beheld coming toward him from a distance what seemed to be a wild and ferocious beast. He wanted to run, but terror held him rooted to the spot. As the beast came closer, he noticed with considerable relief that it looked like a tame and domesticated animal. As the beast came still closer, he could discern the figure of a man. Summoning all of his courage, he advanced to meet the man. When he extended his hand in fellowship and looked into the man's eyes with understanding, he made an amazing discovery. It was not a wild and ferocious beast. It was not a domesticated animal. It was not even an ordinary human being. It was his own brother.”

Rabbi Silverman adds to this story the following thought:

“If we will only stop talking about our religious faith, and begin to *live* by our faith—by taking a few steps in the direction of our fellow man, by looking into his eyes with understanding, by extending our hands and our hearts in fellowship—we, too, may find that he is our own brother.”—*Ibid.*

Of the 12 million Jews in the world, approximately 5 million live in North America. Regarding these, we are concerned with the challenge proposed by

Rabbi Silverman, that we extend "our hands and our hearts in fellowship," to those whom God would have us seek for as our "brethren."

In our seeking for souls, the Jews are not to be passed by. God loves these people just as He loves all other people in the world. The third angel's message is also to be presented to them in its fullness. We understand that there is to be a great ingathering of Jews into the fold of God before the work closes.

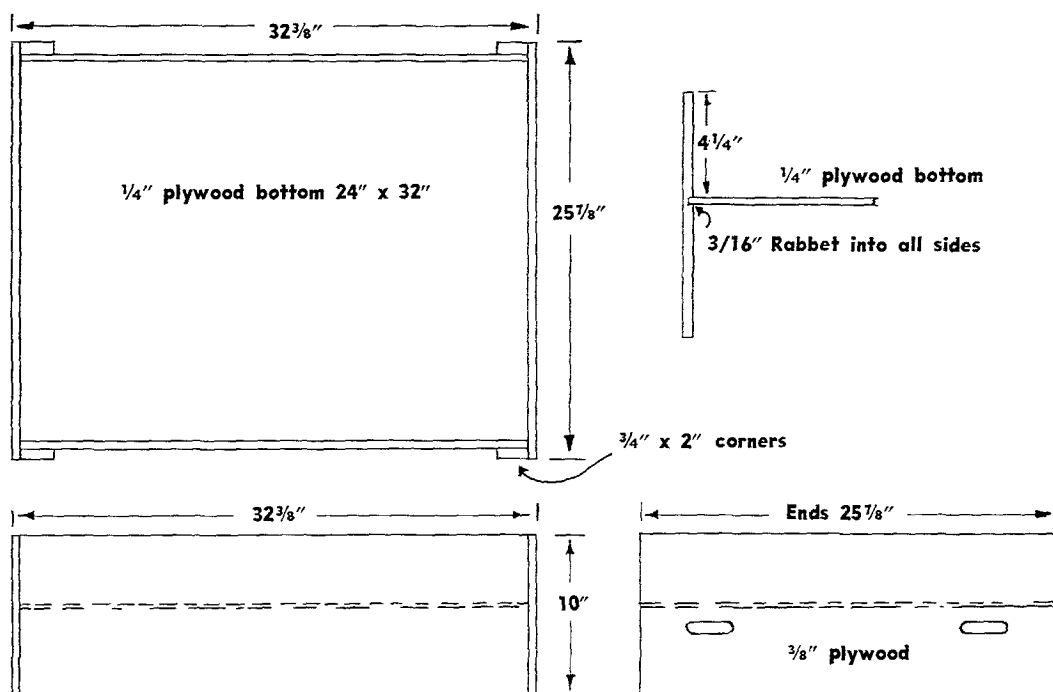
One of the avenues by which we may reach these sons and daughters of Abra-

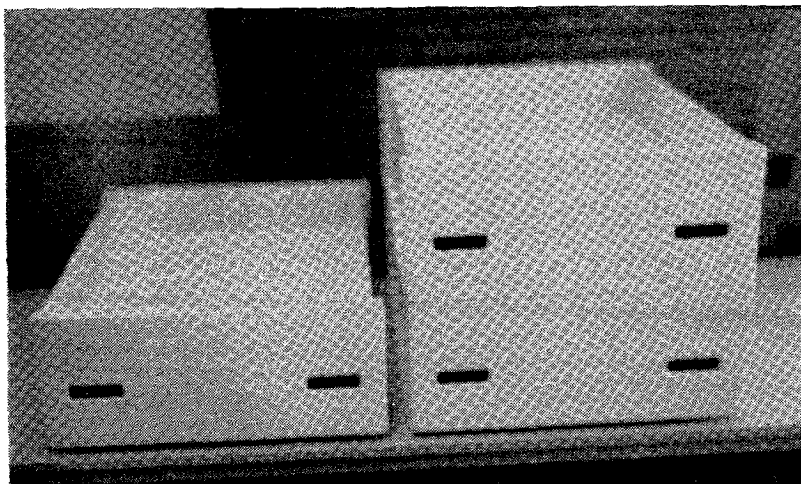
ham, Isaac, and Jacob, is that of the magazine *Israelite*. On March 21 special opportunity is to be given to all church members in North America to send this important denominational quarterly journal to Jewish people in their community or to provide money for subscriptions for a list of names furnished by others. An encouraging word from our ministers will be helpful in meeting the challenge of Rabbi Silverman. (See March *GO* magazine for more information.) *Rabbinic Stories for Christian Ministers and Teachers* is published by the Abingdon Press, New York.

### Suggested Measurements for Bible Cases

In planning for a series of Bible-marking meetings it will be necessary to arrange for a practical and inexpensive means to display the Bibles. The Bibles will have to be put away after each meeting, and if you are using several hundred Bibles this can become a real burden. So to make the Bible distribution attractive and conven-

ient we devised the Bible tray. A local carpenter built our boxes for us from the following plans. The cost including material and labor came to \$7.00 per box. These are built so that they can easily be carried by two men. They can be stacked without damaging the Bibles and they each hold one hundred. **H. L. REINER**





The trays  
completed.



An illustration of the Bible trays in use.

**WATCH A MAN AT HIS DAILY WORK**—How can we glorify the Father? By the fervent singing of hymns on Sunday? By teaching a Sunday class? By making our contributions when the collection plate is passed? Yes, of course; but also, and especially, as Christians by dedicating our jobs to Christ, and by performing our work—every detail of it—honestly, faithfully, unselfishly, enthusiastically, in a manner that will please Him. It should be possible to identify a Christian merely by watching him at his daily task.—John E. Mitchell, Jr., in *The Christian in Business* (Fleming H. Revell Company).

# Radio Bible Marking in Georgia

H. M. S. RICHARDS, JR.

On October 21, 1963, the Voice of Prophecy radio group was on its way to Georgia, to follow up the soul-winning thrust made by the Voice of Prophecy daily broadcast.

For the past year and a half the daily broadcast has been aired over seven local stations in the areas of Atlanta and Baxley, Georgia. Inserted in the second six-month series was an eight-week Bible-marking program, which had been prepared especially for this campaign by my father. Bibles were made available for the radio listener who wanted to participate in this intriguing radio Bible-marking program.

A telephone-answering service was organized and manned by conference office workers and ministers' wives. The response was surprising. Many were participating in this marking program and were asking for the Bibles. As various Bible subjects were discussed and studied from day to day, the Bible references were referred to by page number as well as by Scripture text. Those receiving a Friendship Bible were also sent the outlines of the various Bible topics from week to week.

At first, members of the churches in Atlanta delivered these Friendship Bibles in person, but the demand soon became so great that Bibles had to be sent by mail.

A free picture of Christ was offered to each person who had marked at least twenty of the subjects that had been covered on the daily Voice of Prophecy Bible-marking program. In the Atlanta and Baxley areas alone, more than 3,000 took part.

As a result of hearing the Voice of Prophecy every day for more than a year, and



Voice of Prophecy  
Glendale

the added boost of the radio Bible Marking Plan, we found a completely different atmosphere than we had expected and have met in times past. There are areas in the United States where the name Seventh-day Adventist is either totally strange to people or is very unpopular, and when evangelistic teams enter these areas they are immediately up against walls of prejudice. We

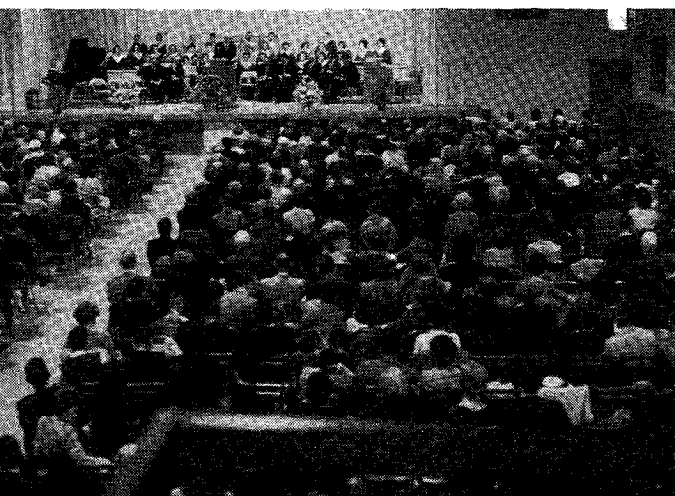
have found that as a result of the impact of the daily Voice of Prophecy broadcast series the attitudes of communities are surprisingly different. Even though people know that the Seventh-day Adventist Church is sponsoring the Voice of Prophecy, the broadcast itself becomes a buffer to soften the blow with many of these people.

The Bible Marking Plan uplifts the Holy Scriptures and sustains the interest of the listener in a unique and intriguing way, and prepares the recipient for further Bible study and enrollment in one of the correspondence courses.

Both Voice of Prophecy groups that were participating in this experiment had visitation schedules during the three-week crusade in Atlanta and Baxley. We found in these personal contacts people with a great yearning to know what the Bible actually says and also possessing an awareness of the religious and political changes coming in the world. We feel that this means of reaching people by way of the daily radio broadcast with the use of the Bible Marking Plan is God ordained.

He reached the hearts of the people by going among them as one who desired their good. He





*Above:* (left) Elder H. M. S. Richards speaking in the VOP Radio Crusade in Atlanta, Georgia. *Above:* (right) Preparing Bibles for the mail. This work had to be done in the driveway —no space in the office. *Left:* Elder C. Wolff, Farrell O'Quinn (owner of several radio stations), Del Delker, H. M. S. Richards, Jr., and Brad Braley.

sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence.—*The Desire of Ages*, p. 151.

The Voice of Prophecy daily broadcast does just this. It reaches the people where they are. There are many areas that have no television, and radio is the daily channel of communication from the outside world. In areas such as this, the people in

nearly all homes listen to their own local station on their radios. When the Voice of Prophecy daily broadcast continues daily for months, people begin to talk to their friends and neighbors about the broadcast and the good things that they are learning, and we have found that after the Voice of Prophecy daily broadcast has become established in a town or area, many families come to feel that this program fills a daily need. We found many people in these towns and communities who were hearing the Voice of Prophecy broadcast each day,

and were using the sermons in their Bible study groups and in their churches. Many pastors had enrolled their church members in the Bible course, and many were participating in the radio Bible-marking class. As a result it was not so difficult for these people to attend meetings and have Bible studies in their homes as it would have been if we or some other evangelistic team had gone into these areas with no previous preparation.

Elder A. C. McKee, formerly president of the Georgia-Cumberland Conference, said this about the impact of the daily Voice of Prophecy series in his field:

The Voice of Prophecy program has brought great blessing as a soul-winning agency in Georgia-Cumberland. We feel the effectiveness of the program has been greatly increased with the introduction of the daily broadcast and the Bible Marking Plan.

We were fortunate in having the Voice of Prophecy groups personally conduct a three-week decision series of meetings in two areas of our conference recently.

Under the sponsorship of the Adventist churches of greater Atlanta, Elder H. M. S. Richards, Sr., and the King's Heralds quartet conducted a city-wide crusade October 26 to November 17. During this same period, Elder Harold Richards, Del Deller, and Brad Braley, conducted a crusade in the very heart of the dark-county area of south Georgia—in that section where it has seemed our message has made little impression in past years.

We were greatly cheered by the outstanding reception given the groups in both areas. The many requests for personal appearances placed the Voice of Prophecy in the "limelight," and the attendance was excellent for both meetings. How thrilling it was to see the large Atlanta auditorium packed to capacity, even on the closing night of the series, and a large number indicate their decision for Christ and His message of truth.

It would be difficult to express the joy that was felt in seeing a new church organized at the close of the meetings in south Georgia. As the personnel of radio stations carrying the broadcast were visited and businessmen of influence were interviewed, we could detect a very warm, spiritual response and a kindly attitude toward the Adventist Church, which had not been previously felt in this area.

The baptisms to date are but the beginning of the decisions that will ultimately result from these meetings. People of this section of the country are known to be more reluctant in making decisions. Therefore, the three-week series could not fully reap the harvest.

A careful follow-up program is being conducted in both areas. Many of the finest class of people are deeply impressed with the message, and we confidently expect a large number of these will yet become members of the remnant church.

We are deeply grateful to Elders Richards, and

those associated with them in these meetings, and for the mighty influence of the Voice of Prophecy broadcasts in the Georgia-Cumberland Conference.

These daily broadcasts not only reach the nonchurch person and the person who is not satisfied with his Christian experience but also the backsliders.

I was in my motel room one night, preparing for the evening meeting, when I heard a knock at my door. I opened it and found a man standing in the doorway whom I had never met before. I asked him if I could be of help to him and he said, "Yes, Pastor Richards, I want to be baptized."

I invited him into my room and he poured out his heart, telling me that as a boy he had been a Seventh-day Adventist church member, but for thirty-five years had been away from God and out of the church, but lately had been hearing the daily broadcasts. He lived in a town fifty miles from where we were holding the meetings. There were no Seventh-day Adventist church members there. I had a wonderful visit with him, and we prayed together. He gave his heart completely to the Lord Jesus and was baptized later on. He is the only church member that we have in that town now, but his wife is having Bible studies and will be joining him. This will be the beginning of the work in his town there in Georgia.

Radio plays a completely different role from what it used to play when the Voice of Prophecy first went coast to coast. Since the advent of television, almost all major programing is planned on a daily basis. Much of today's radio is geared to people who are present at a time and place where television is not available, such as during work hours in the shop and in the home, or while traveling to and from work in a car. So the sermon topics of the Voice of Prophecy daily broadcasts are presented in a logical order, much like an evangelistic series. By holding the people's attention day after day, they make an indelible impact on the mind and hearts of the listeners, sowing the seed, and preparing the minds for the harvest work of an evangelist.

The opportunities in using this type of evangelistic tool are limitless. Already the daily broadcasts have been released in Arkansas, California, Georgia, Illinois, Maine, Missouri, Tennessee, Washington, and Wyoming.



Now the procedure for arranging for the daily series on a local station is as follows:

### *Station Contacts*

1. If you are acquainted with your local radio station and have had previous contact with the management you could then discuss with him the daily broadcast series plan and schedule and learn what special rate he could give you for releasing the series. This is especially true if the locality is in a captive market area.

2. If the daily series is to be run in a metropolitan community, our Voice of Prophecy agency stands ready to ascertain what price and arrangements can be made.

3. The station contacts should be made only when there is quite a definite assurance that you are going to go forward with the release of the series, unless your contact is to get general information on cost, et cetera, of daily time.

### *Cost*

For your information, in communities of 10,000 to 20,000 population, stations have been obtained from \$150 to \$300 per month for one-half hour time, seven days a week.

The payments for charges for station time are the responsibility of the church or local conference and are to be paid direct to the station. If a metropolitan area is involved and arrangements are made through the Voice of Prophecy agency, statements will be sent to and paid by the local conference.

In some instances local business will want to sponsor the daily broadcast series and have an opening and closing spot announcement on each program to advertise their organization. This plan makes it possible for the business to charge off the station time costs as an advertising expense.

### *Tapes*

Tapes for the daily broadcast are available from the Voice of Prophecy at no charge to conferences or churches planning to run the series.

### *Coverage and Time*

The decision must be made whether the series is to be a local or an area-wide campaign that would involve other nearby churches.

Study should be given to the best hour for coverage, taking into consideration the

occupations of your audience, and their radio-listening habits.

### *Advertising*

Advertisements in local newspapers, by radio, and handbills, placed at the beginning of the series and periodically during the twenty-six-week run should be planned for. The Voice of Prophecy will supply special daily broadcast mats upon request.

Individual announcements of the daily series soon to be run should be taken to the homes of the people on the weekend of the opening of the series on radio as well as periodically throughout the campaign.

### *Best Time for Follow-up*

Early arrangements should be made with the conference office for an evangelistic team to conduct public meetings prior to the close of the series.

- a. Make up visiting information sheets, listing names of friends.
  1. Enlist members in a prayer band before midweek prayer meetings to present names before the Lord.
  2. Encourage members to pray each day at a fixed time for the Holy Spirit to work on the hearts of those whose names are on the prayer lists.
- b. Using the radio survey blank, visit all homes in the community, inviting people to listen to the broadcast and to take a Bible course.
- c. Set up friendship teams, who will develop friendship with listeners, and be prepared to bring them to services when evangelistic meetings are started.
- d. Organize and train Bible study groups, able to give Bible studies, to visit Bible course applicants, and to make sure that lessons have arrived. Ask if help with lessons is desired. Offer to give personal Bible studies if interest is shown.
- e. Develop study groups—Use Faith lessons available on film and tape.

The Voice of Prophecy will provide double post cards, imprinted with local station coverage, to leave at each home as a reminder to listen and to send in applications for the Bible course.

Sermon tracts will be available for the free offers made in Series Two. Church members may order these at cost from: The Voice of Prophecy, Box 1511, Glendale 5, California.

*(Continued on page 36)*

# Why a Seventh-day Adventist Medical Work?

(Concluded)

DUNBAR W. SMITH, M.D.

Our medical program came to us by divine revelation. As you will recall, the General Conference was organized more than one hundred years ago on May 21, 1863. Sixteen days later (24 days before the battle of Gettysburg) a message was given to Ellen G. White in the farm home of Adam Hilliard at Otsego, Michigan, June 6, 1863, that the principles of healthful living are a religious obligation. And it was on December 25, 1865, at Rochester, New York, that an additional message came, stating that Seventh-day Adventists were to have a medical institution of their own. Nine months later, on September 5, 1866, the doors of the Western Health Reform Institute of Battle Creek, Michigan, were opened. This institution became the world-renowned and very successful Battle Creek Sanitarium.

Some are confused as to the type of institution Seventh-day Adventists should have. Some consider a sanitarium as being altogether different from a hospital. Some people contrast sanitarium care with hospital care. The word *sanitarium* is thought to have been coined by Dr. John Harvey Kellogg and used in naming our first institution. Incidentally, the Clifton Springs Sanitarium, Clifton Springs, New York, founded in the 1850's, claims to have used the term *sanitarium* some years before it was used at Battle Creek. At that time people were becoming interested in sanitation. Public health regulations were being enacted as Louis Pasteur was doing his monumental and revolutionary work in France. Up until that time garbage and refuse was thrown out of the windows of the houses into the streets and a person had to be careful lest it fall on him as he walked



Medical Secretary  
Greater New York  
Conference

on the sidewalks below. I do not believe that there is anything sacred about the word *sanitarium*. The Western Health Reform Institute (original name of our first medical institution) was renamed in 1876, "The Medical and Surgical Sanitarium of Battle Creek." Surgery was considered an integral and important part of the work of a sanitarium. To have surgery one must have hospital facilities. The type of work we should be doing in our institutions is summarized in *Medical Ministry*, page 26: "Sanitariums are needed, in which successful medical and surgical work can be done."

The type of institution that Seventh-day Adventists ought to be operating would have everything medically scientific that a hospital contains, plus. The Battle Creek Sanitarium was such a place. It was larger eventually (had more beds), than all of our institutions in California put together! It became a fashionable place for leaders of the world. Presidents, governors, Senators, foreign princes, financial, industrial, and social leaders came there and followed the Battle Creek plan. Its patient list read like the social registry. The Rockefellers, Fords, Mellons, and other great names were frequently on the roster.

As the medical missionary work of the denomination expanded and developed it was organized into what later became known as the "International Medical Missionary and Benevolent Association." This organization not only controlled the Battle Creek Sanitarium but also our original health journal first known as the *Health Reformer* (later as *Good Health*); our medical publications, health food manufacturing, and medical education. It con-

trolled our first medical college known as the American Medical Missionary College and the Battle Creek Sanitarium School of Nursing, which was one of the first in this country and the first in the West. (That school which had a five-year course many years ago had trained more nurses by the time it closed than any other school of nursing in this country.) At Battle Creek also was probably the world's finest school of dietetics and there were schools for chefs, cooks, medical technicians, physical educators, et cetera. This organization controlled sister medical institutions in this country, city missions, welfare and temperance work, and also our foreign medical mission program. To illustrate: In 1895, or thereabouts, our first missionaries were sent to India by the Seventh-day Adventist Mission Board with headquarters in New York City. This missionary board was separate from the General Conference and more or less autonomous, although it had many of the same members on its governing committee. About this same time the American Medical Missionary and Benevolent Association sent a physician and several nurses to India. These got together there and carried on their work, although sent out by two separate organizations.

By 1901 the medical work had become so large that it overshadowed the denomination. In the minutes of the 1901 General Conference is the following:

W. W. Prescott: "I find from the statistics given in the General Conference BULLETIN, on page 163, that the entire General Conference employs . . . [1500 workers]. I was not quite sure, Mr. Chairman, of the statistics; but the best I can get, from the report, is that this association employs 74 physicians, 448 nurses, and about 1,200 other helpers. Am I correct?"

The Secretary: "I think that is about right."

W. W. Prescott: "Then, if this is correct, there are more persons in the employ of this association in its various departments of work, than in the employ of the whole General Conference. Is that correct?"

J. H. Kellogg: "The number is nearly 2,000 now."

W. W. Prescott: "There are 1,500 in the employ of the General Conference. Now it has seemed to me these figures were very striking, and are worth noticing; and so many were nodding assent while it was going on that I fear they did not notice these figures, and do not realize the size of the work that is being brought before us to-day."—*General Conference Bulletin*, April 10, 1901, p. 178.

Some felt that the medical work was overbalancing the rest of the work of the

church. Ellen G. White made the remark that we were not to cut the medical work down but we were to bring the other lines of work up to the level of the medical work.

This great medical missionary program was not all, however, according to God's plan. The servant of the Lord made this comment in *Testimonies for the Church*, Series B, No. 7, page 56:

The vast fabric that has been woven by our medical missionary leaders into the web of God's cause for these last days, bears not in many respects the decided marks of God's direction.

In turn, Dr. John Harvey Kellogg, the leader of the medical work and the head of the American Medical Missionary and Benevolent Association, was at this time very critical of the ordained ministry and of the leadership of the church. It must be said in his defense that this was not without provocation. Some of the leading brethren did not accept health reform and were critical of the medical work, which they did not understand. The doctor was uncooperative in the general program and did not take kindly to the suggestions made by Ellen G. White and others. Previous to 1901 Mrs. White was in Australia. She repeatedly wrote to Dr. Kellogg, asking that the Battle Creek Sanitarium devote some of its resources to establishing a medical institution there. This the doctor refused to do, but he and his brother each sent sizable contributions. These were returned with the comment that the prosperous sanitarium, established by the sacrifice of the believers in the early days, should help in establishing new institutions. The doctor countered by changing the articles of the charter to stipulate that the earnings of the institution could not be used outside of the State of Michigan. He boasted of having done this to prevent the church from dipping into the "till."

The doctor wanted to break down denominational barriers and to make the institution interdenominational. He also taught pantheism, a serious doctrinal heresy concerning the nature of God, which would eventually have led to spiritism. In time he succeeded in removing the control of the Battle Creek Sanitarium from the denomination. As I understand it, the denomination could have claimed the property but would have had to go to court, and it was recognized that without the genius and the name of the doctor the institution, which had grown so large,

would have been difficult if not impossible to manage. In 1907 the doctor was disfel-lowshipped.

As a result of all this a reaction set in against the medical missionary program. "The baby was thrown out with the bath water," as someone remarked. The medical work received a deadly wound, which has never been fully healed. The right arm, which is the medical missionary work, and which is to break down prejudice, protect the church, and open new doors, was fractured and has remained in that state pretty much to the present.

What is the blueprint for our medical institutional work?

Small sanitariums are to be established in many places.—*Medical Ministry*, p. 327 (1905).

Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction.—*Medical Ministry*, p. 323.

Medical missionary work should have its representative in every place in connection with the establishment of our churches.—*Ibid.*, p. 322 (1902).

There should be sanitariums near all our large cities. Advantage should be taken of the opportunities to purchase buildings in favorable locations, that the standard of truth may be planted in many places.—*Ibid.*, p. 324.

We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become.—*Ibid.*, p. 308.

Plants should be established in various places all over the world. First one, and then another part of the vineyard is to be entered, until all has been cultivated.—*Counsels on Health*, p. 214.

Let forces be set at work to clear new ground, to establish new, living interests wherever an opening can be found. . . . It is a positive duty to go into regions beyond.—*Ibid.*, p. 510.

How are we to relate ourselves as a denomination to this instruction? In 1910, when we had a world membership of 104,526, we had 22 sanitariums in the United States, while in 1950, forty years later, with a world membership of 1 million we had eighteen! But in the past decade the number has more than doubled numbering more than forty at present! To my mind this increase in the past few years is one of the great signs that God is leading His people and that the church is "tooling up" for the finishing of the work. The medical work is to play an increasingly important part in preparing the people for a reception of the three angels' messages.

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work.—*Ibid.*, p. 533.

It is possible for us to advance in medical institutional work, for we have the potential. We have a university training hundreds of physicians, dietitians, nurses, dentists, and paramedical personnel. We have more than 3,000 physician alumni, including many specialists, and we have strong base institutions. Will our doctors and other medical workers, our hospital administrators, sanitarium boards, conference committees and other church authorities, and our constituencies plan for a great advance along these lines?

I am instructed to tell our people that it will be necessary for them to give all that they can spare of their means for the establishment of sanitariums that will do the work which the Lord says must be done.—*Medical Ministry*, p. 328.

If the workers will humble their hearts before God, the blessing will come. They will all the while be receiving fresh, new ideas, and there will be a wonderful revival of gospel medical missionary work.—*Ibid.*, p. 257.

We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea.—*Ibid.*, p. 317.

May God bless the men who are leaders in the medical ministry in these closing days.

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## The "Right Arm" in Action

(Continued from page 31)

group. The training you Adventists give your medical personnel seems to make them different from others. I cannot speak too highly of the institution and what it is doing."

Unsolicited compliments such as this we have heard many times and in many places around the world. The greatest evidence of the worth of an institution is its product. That is what makes Loma Linda so important to our world program. Our medical work is God's gift not only to one country; it is God's gift through the Advent Movement to the whole world.

Our annual opportunity for helping the medical work should be presented with strong appeal to our entire membership on Medical Day, July 4. What we give on this occasion is actually a gilt-edged investment in souls for God's kingdom.

# The "Right Arm" in Action

R. A. ANDERSON

To see the "right arm" of the Advent Movement in true perspective one must visit some of our wonderful medical centers in our far-flung mission fields. The selfless, tireless work of our noble doctors and nurses serving in these institutions is a marvelous example of true dedication. Whether it be in the sweltering islands of the West Indies or the colorful Highlands of New Guinea, whether amid the endless bustle of Metropolitan New York or in the primitive bushlands of Africa, the story is all the same. Medical work opens doors and opens hearts to the gospel, and no branch of our great organization is more deserving of our wholehearted support than the university where so many of these efficient men and women are trained.

A few weeks ago I visited our Sopas Hospital of 40 beds in the Highlands of New Guinea. What a remarkable institution this is. Dr. and Mrs. R. O. Yeatts are known all through this area for their untiring Christian service. I also went to the Hatzfeldhaven Hansenide Colony, or Leprosarium, on the east coast of Papua. We had observed the excellent work being done for these unfortunate sufferers. Then an announcement was made over the loud-speaker telling of a meeting about to begin in the new and attractive little Adventist church recently erected on this government-supported colony. Soon the staff and patients began to make their way across the beautifully kept campus until the church was crowded, and many were outside. And what an inspiration it was to talk to them about the Great Physician and His love for the lost. Many were lepers, but to



Secretary, Ministerial Association General Conference

watch them drink in the message like thirsty persons eager for water was a joy. Medical work surely paves the way for the gospel.

We were traveling by plane in the Far East recently when a gentleman sitting immediately behind us tapped me on the shoulder, saying:

"Excuse me, sir, but would you folks by any chance be Seventh-day Adventists?"

"Yes," I said, "we are Adventists, and it is a pleasure to meet you."

He then said: "I suppose it is hardly likely that you would know your Adventist doctor in your fine Adventist medical center in the city of ———?"

"Yes," I said, "I know him well. In fact, I knew him years before he took the medical course, when he was a young man in high school. I am hoping he will meet us."

Then followed a long conversation. We discovered that our new-found friend was an official in that city, a prominent member of the chamber of commerce. It was he who had personally organized the fund-raising program for the purchase of the fine ambulance we later saw at our hospital. This was a donation from the city to our medical center.

"I don't belong to your church," he said, "but the businessmen of our city look upon your hospital as a gift of God to this land. What your doctor does is little short of miraculous. And the wonderful part of it all is his dedication and humility. He loves people and the people love him. It makes no difference who they are. He is ready to come to their aid. And that is the spirit of the whole staff. They are a wonderful

*(Continued on page 30)*

# Daniel 8-12, and

## “The Time of the End”

(Concluded)

DESMOND FORD

As Seventh-day Adventists we are not only interested in the fact that Daniel's final prophecy revolves round the sanctuary as surely as does chapter 8 but, as has been suggested already, we also are desirous of ascertaining whether a close consideration of the parallel nature of these prophecies will cast further light on the latter-day application of the 2300 days. Almost all other groups of Bible scholars limit this time period to the Old Testament Age, and trace its fulfillment in the events that succeeded the desolations of Antiochus Epiphanes. The Feast of Dedication commemorates the cleansing of the sanctuary foretold in Daniel 8 and fulfilled by the Macabees, we are told. Does our present study cast further light on this problem?

First, let us review certain conclusions of conservative scholars over the years regarding the chain prophecies of Daniel. L. E. Froom's *Prophetic Faith of Our Fathers* gives ample evidence that these conclusions are both sound and fundamental.

1. *It is characteristic of these chain prophecies to climax in a presentation of the latter days and the establishment of the kingdom of God.* See Daniel 2:28, 44, 45; 7:25-27; 8:25; 12:1-4.

2. *These prophecies are given according to the principle of repetition and enlargement.* Daniel 7 deals with the same powers as Daniel 2, but enlarges the outline. Daniel 8 also deals with these empires, those still future from the standpoint of the vision. There are evident parallels between the enlarged description of the persecuting little horn in Daniel 8 and the briefer picture in Daniel 7. For example, in the latter chapter we learn that the little horn will speak boastfully and persecute the



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saints until the kingdom of God is set up. Chapter 8 also brings to view a power that would “magnify himself in his heart” and “destroy wonderfully” until its destruction, which is described as being accomplished “without hand,” an evident allusion to Daniel 2:44, 45. The following chain prophecy in chapters 10, 11, and 12, begins where chapter 8 began—with a prophecy concerning Medo-Persia. It enlarges the de-

scription given in chapter 8 and then dilates on the future history of Greece, once more with greater detail than found in any of the preceding chapters. Here again, when it concentrates upon the power entitled “the abomination of desolation” (Dan. 11:31), we find obvious parallels to the anti-God power of chapters 7 and 8. Note the similarities between the following from the three successive prophecies:

Daniel 7:25: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.”

Daniel 8:23-25: “A king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, . . . and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. . . . And he shall magnify himself in his heart.”

Daniel 11:36: “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.”

While Daniel 7 gives five verses to the description of the antichrist, Daniel 8 gives eight verses and Daniel 11 more than

twenty verses. This demonstrates the principle of repetition and enlargement.

3. The preceding point gives emphasis to this one, namely that *the chain prophecies of Daniel give far more specific and exhaustive treatment to the Christian Era than the Old Testament Age*. Even in Daniel 2 this is the case. Even more is it true in Daniel 7 where the prophet quickly passes over the powers symbolized by the lion, the bear, and the leopard, and then dwells upon Rome, pagan and papal which would span the Christian Era. Daniel 11 introduces the Christian Era by its mention of the breaking of the prince of the covenant in verse 22; and from this verse forward till the end of chapter 12, the events of the Christian Age are dwelt upon.

Surely *these principles*, so evidently demonstrated throughout the prophecy of Daniel, *provide safe guides for interpreting Daniel 8:13, 14. If the book is consistent with itself, Daniel 8 could not possibly climax in events that belonged to the Old Testament Age only.*

A similar point to the last is the fact that with increasing specificity and exhaustiveness *there appears toward the end of Daniel a lessening of symbolism and an emphasis upon literal interpretation*. Daniel 8 presents mainly symbolism, while the following chain prophecy of chapters 10-12 uses no symbols but gives literal explanation instead. The earlier prophecies of chapters 2 and 7 contain first a symbolic presentation and then an interpretative explanation. For this reason many scholars have asked, Is the prophecy of chapters 10-12 the complete literal explanation of the symbolism of chapter 8? Daniel 2 ends its symbolic presentation by the view of the stone cut out without hands smiting the image and then filling the whole earth. This is interpreted as representing the coming of the kingdom of God. Daniel 7 ends its sequence of imagery by the vision of the Son of man coming to the Ancient of days to receive an everlasting dominion and kingdom. In Daniel 8 the symbolism closes with verse 14: "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Does this follow the pattern of the preceding chapters and signify events connected with the setting up of Christ's kingdom at the end of the age? Consistency argues that it is so.

As with Daniel 2 and 7, we would expect this chapter (chapter 8) also to present in

literal terms an explanation of the preceding symbols. Four major symbols had been presented—the ram, the he-goat, the little horn, and the cryptic expression regarding the sanctuary and the 2300 days. The angel explains the first three, and *comments upon the fourth as being true, but does not interpret it.*

Now, it is a commonplace with Seventh-day Adventists that Daniel 9 interprets the first section of the 2300 days, but it is not so widely recognized among us, as I believe it should be, that *the following chapters continue the literal explanation begun in Daniel 9:24-27*, and do so by stressing events that approach their climax about the time of the completion of the 2300-year time period—that is, the time of the end. We have long pointed out that the explanations given by the angel in Daniel 8 did not completely fulfill the commission to make the prophet understand. *But neither did the continued explanation of Daniel 9 do so.* Thus in the next chapter Gabriel, now on his third visit, declares again that he has come to give the prophet further understanding. "Fear not, Daniel," he says: "for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, *thy words were heard, and I am come for thy words.*" In other words, the prophet's prayer for understanding is now to find its complete answer. Notice also Daniel 10:14: "*Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.*"

W. J. Fitzgerald has written the following on this point:

If chapter 10 were introducing a new vision there is one word in v. 14 that could not be there. It is the word "yet." That word "yet" signifies that the vision of days under consideration had already been partially explained; that some of the days of the vision had already been dealt with and that the vision of days, some of whose days had already been explained, still extended into the future many days. . . . It would not have been proper for Gabriel to have stated it thus to Daniel if a new vision were being introduced, but having already explained a portion—490 years of the vision of days in question, it was proper for him to say, "Yet the vision is for many days."<sup>1</sup>

Note again the connection between these visions inferred in the wording of Daniel 10:1: "The thing was true, but the time appointed was long."

Daniel 8:26: "And the vision . . . is true: . . . it shall be for many days."



Daniel 10:1: "And he understood the thing, and had *understanding of the vision.*"

Daniel 8:16: "Make this man to *understand the vision.*"

Daniel 8:17: "*Understand . . .* for at the time of the end shall be *the vision.*"

Daniel 9:22: "I am now come forth to give thee . . . *understanding.*"

Daniel 9:23: "*Understand* the matter, and consider *the vision.*"

While the term "the vision" is used in Daniel 10:7 for the appearance of Gabriel, it is doubtful that the expression is so applied in verse 1. Verse 14 obviously does not refer to the same as verse 7, as it could hardly be said that the appearance of the heavenly messenger would endure for many days. It is more likely that verse 1 and verse 14 both refer to the vision of Daniel 8. In chapters 8 and 9 there are seven references to the prophecy of Daniel 8 as "the vision," and probably chapter 11:14 is another such reference.

Similarly the words "understood" and "understanding" in Daniel 10:1 refer back to Daniel 8:16, 17, 19, 27; 9:22, 23, where these words or their equivalents appear.

Several translations suggest an interesting variant for a portion of Daniel 10:1 which, if correct, also would evidently connect this prophecy with the preceding.

Revised Standard Version: "And the word was true, and it was a great conflict."

Moffatt: "... a true revelation of a great conflict."

Knox: "Here is truth indubitable, and a great host."

Concerning this alternative rendering, in Cook's Commentary we read as follows:

An excessively difficult clause, owing to the abruptness of the present Hebrew text. . . . Literally and in their order the words of the sentence are "and truth (is) the word and a great host." Comparing this with viii:12 the sense would seem to be: —the word of God now revealed to Daniel was about the subjects alluded to in the previous vision, ch. viii, "the truth" cast down and the "host" given to the little horn. The clause may therefore be taken as a kind of title or designation of the section. . . . Chapter x:1 & c is the amplification of this revelation.<sup>2</sup>

Considering these points, it seems evident that Daniel 10:1, 14 indicate that the purpose of this final prophecy is to delineate the events of the 2300 days not explained previously. Thus it would apply chiefly to the remaining 1810 years of this great time period. The first 490 years had

to do with literal Israel, but the larger portion concerns spiritual Israel. Further evidence of this is found by comparing the terminal points of the prophecies in chapters 8 and 10-12.

Daniel 8:17: "*At the time of the end shall be the vision.*"

Daniel 11:35, 40; 12:4, 9, 13: "And some of them of understanding shall fall, . . . *even to the time of the end.* . . . And at the time of the end shall the king of the south push at him. . . . But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end.* . . . The words are closed up and sealed till the time of the end. . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

*These verses demonstrate that the 2300 days reach to the same point described at the close of the prophecy of chapters 10-12. Be it noted that according to Daniel 12: 1-3 this time of the end ushers in the kingdom of Christ and the resurrection of the dead.*

There are other parallels between the final remarks of each of these visions. Compare also Daniel 8:19; 11:36, 45; 12:6, 7.

Daniel 8:19: "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."

Daniel 11:36, 45; 12:6, 7: "And the king . . . shall prosper till the indignation be accomplished: for that that is determined shall be done. . . . He shall come to his end, and none shall help him. . . . How long shall it be to the end of these wonders? . . . It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The thought of termination, of destruction of the wicked, is prominent in each of these prophecies and identical terms are employed.

It is clearly stated that during that period of time before the setting up of the kingdom, the period called "the time of the end," the book of Daniel would be unsealed and knowledge concerning its prophecies would be greatly increased. This must mean particularly the time prophecy of chapter 8, as most of the other predictions were never sealed. The preview of the work of Medo-Persia, Greece, and pagan Rome never had a seal attached to it. But

(Continued on page 37)

# A Bibliography for Ministers

(Part 2)

CHARLES E. WENIGER

Seventh-day Adventist  
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Last month's article began selections from "Bibliography of Communications Dissertations in American Schools of Theology," by Franklin K. Knower (*Speech Monographs*, June, 1963), under the heading "Expository Preaching." Here is a list of studies in the field of persuasive preaching. (Really, can preaching *be* preaching if it does not persuade?)

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## God's Word for a New Age

(Continued from page 21)

point that the church must rediscover its emphasis and dependence on the Bible, not human teachers, for spiritual instruction. The Bible must be delivered to the whole church as the message of God to each individual Christian.

But another way in which the church can participate in this historic program of advance in distribution of the Scriptures is in evangelism. The colorful and attractive Selections and Portions referred to above have been produced at prices that are within the financial capacity of any church the world around to obtain. With these "tools" the local church can prayerfully plan to put at least a Selection or Portion of the Scriptures into the hands of every member of its immediate community. If this program is begun and carried on in prayer, and if the distribution plans are thoughtfully conceived, this means that a vast multitude of men and women all over the world will be introduced to the Holy Scriptures, which have power to make men wise and lead them to salvation through faith in Jesus Christ. If this is done by someone who cares enough to do it at a personal sacrifice of time and energy, there is no telling how the Holy Spirit of God will move in saving power as more and more churches avail themselves of this God-given opportunity.

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## Radio Bible Marking in Georgia

(Continued from page 27)

All names sent in for the lessons will be returned, if desired, for use in checking on visitation lists.

The meetings in Atlanta and Baxley are now over, but the work in Georgia will never be the same. One Seventh-day Adventist church has been organized as a direct result of the daily broadcast, and others are being formed. The impact really is only beginning to be felt.

Even though the Voice of Prophecy is unable to finance the daily broadcast, because of its limited budget, we believe that there are local conferences, church groups, or individuals, who will want to sponsor the daily broadcast, using the Bible Marking Plan, for we believe that this new daily program is one of the greatest potential soul-winning devices we have. Its saturating effect encourages Bible study, breaks down prejudice, and actually prepares people for baptism.

We left Georgia greatly encouraged and more determined than ever that by God's grace His gospel will be preached coast to coast every day of the week.

## Daniel 8-12, and "The Time of the End"

(Continued from page 34)

the prophetic period of 2300 years was not to be understood until the dawning of its fulfillment.

A still further demonstration of the affinity between these prophecies is found by comparing Daniel 8:12-14 with Daniel 12:7, where the same personalities, place, and question are described. *Thus it is apparent that the "time, times, and an half" of Daniel 12:7 (and 7:25) fall within the greater period of 2300 days.* Inasmuch as the former belongs to a power that was to succeed the tenfold division of the Roman Empire, it is obvious that the 2300 days must extend well down toward the end of the Christian dispensation. New Testament confirmation of this fact is found in Revelation 10:6, 7; 11:2, where Daniel 12:7 is quoted and it is declared that "there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be *finished*, as he hath declared to his servants the prophets." In this setting we find a little book open, and a time proclamation concerning the finishing, or the end of the work of God in the earth. Vitally associated with this picture is the command to measure the sanctuary after it had been trodden down for forty and two months, that is, the time, times, and a half of Daniel 12:7.

Chapter 12 of Daniel, by more than seven allusions to the language of Daniel 8, demonstrates its kinship of meaning with the earlier prophecy. Review the references to the shutting up or sealing of the prophecy, the time of the end, the increase of knowledge or understanding, the figures of Gabriel and Christ by the river, the question, "How long?" the scat-

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### The Foolishness of Preaching

*"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.

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tering of the holy people, the daily sacrifice being taken away, the end of the days, et cetera. *These terms are common to both chapters 8 and 12 and cannot be without significance.* One more example should suffice:

Daniel 8:19: "At the time appointed the end shall be."

Daniel 12:13: "But go thou thy way *till the end be*: for thou shalt rest, and stand in thy lot *at the end of the days*."

The cumulative evidence is conclusive that the 2300 days extend to the final work of the church, a work that will run parallel with the taking away of the dominion of the little-horn power as many begin to walk in the light of Daniel's unsealed prophecies. At the same time, the persecuted and despised saints of God, among them Daniel the prophet, shall stand in their lot, to be vindicated before heaven and earth and to "shine as the brightness of the firmament; . . . for ever and ever." After the 2300 days comes the time of the end, the finishing of the mystery of God, and then the awakening of multitudes from the dust of the earth.

Such an interpretation is worthy of the character of the Author of the prophecy, and consistent with the grandeur of the other chain prophecies, which point to the close of the great controversy. The Seventh-day Adventist interpretation of Daniel 8:14 in an eschatological setting is therefore neither special pleading, nor a face-saving device, but rather it is an interpretation demanded by the larger context of this controversial verse—even the context of all the following chapters.

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**SHEPHERDESS**

# *What Makes a Pastor's Wife a Success?*

ETHEL HUDAK RIMA

Missionary Wife, Aruba, N.W.I.

Many shepherdesses wonder—How can I do better than I am doing? What should I be doing that I am not doing now? How can I really help my husband and the Lord's work? There are many points to be considered when one thinks of how a pastor's wife can be successful. Let us name a few of the qualities evidently considered essential.

1. She should be a good housekeeper.
2. She should be a good hostess, able to prepare a meal at short notice.
3. She must be an early riser—and go-to-bed later.
4. She should attend all church functions, always being on time.
5. She should dress well, but not too stylishly.
6. She should live within her budget.
7. She must be able to keep secrets.
8. Her children should always do and say the right things.
9. She should be able to give health and diet lectures.

We could go on and on, naming many other qualities that many feel are important in making a perfect minister's wife. But are these things really the most important?

Oh, yes, some of the qualities mentioned are very important. But stop for a minute and think. Who is the most outstanding shepherdess you know? Why did you think of her? Was it because of the way she sets

her table? Was it because she is so successful in Ingathering or because she plays the piano well, or her faithfulness in attending all the meetings on time? Really, is that why you think of her as successful? Of course not. What are all these talents and abilities if she has not love?

The successful shepherdess is one who can transmit to others her particular emotional atmosphere, who shows you how to love, to suffer, to be happy, to laugh at the humorous, but most of all, how to pray and how to live close to the true Shepherd.

The successful shepherdess *cares*. Your joys are her joys, your tears, hers. She is an important part of all activity, yet not the center. She is in the middle of things, but they do not all have to revolve around her. Her spirit is felt and needed and wanted in all that is done. She gives herself to what she is doing.

The shepherdess who keeps pushing herself and her work isn't really a shepherdess at all. The real shepherdess doesn't try to prove anything. She doesn't try to make you notice her. You feel her presence even when she isn't present.

Her table may be the most simple; her bookcase may show some dust; she may play the piano with two fingers; and the handling of her children may not seem eminently successful. But the shepherdess will be successful because she is good.

The successful shepherdess will make

people feel bigger than she, and will bring happiness and spirit to others in their trying moments.

The more a shepherdess lives naturally, staying close to the true Shepherd and forgetting self, the more she will be needed, the more she will be loved. And the more she gives of herself, the greater chance there will be for her to become a successful minister's wife.

## Anglican Archdeacon's "Guide" Assails Indulgent Parents

An Anglican archdeacon in Chesterfield, England, has prepared a "guide" which, in its satire, provides a devastating criticism of indulgent parents.

The Ven. Talbot Dilworth-Harrison, Archdeacon of Chesterfield, provided these twelve rules on "how to raise a crook" in his parish magazine:

1. Begin from infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. It will encourage him to pick up "cuter phrases" that will blow the top of your head off later.
3. Never give him any spiritual training. Wait until he is 21, and then let him decide for himself.
4. Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around—books, shoes and clothes. Do everything for him so he will be experienced in throwing the responsibility onto others.
6. Let him read any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized, but let his mind feed on garbage.
7. Quarrel frequently in the presence of the children. Then they won't be too shocked when the home is broken up.
8. Give the child all the spending money he

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wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink and comfort. See that every desire is gratified. Denial may lead to harmful frustrations.

10. Take his part against the neighbors, teachers and policemen. They are all prejudiced against the child.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief—"You will have it."

—Religious News Service

## Beatitudes for a Minister's Wife

*Blessed are they that are humble: for they shall teach humility by example rather than by word.*

*Blessed are they who desire the perfection of Christ: for this similitude is vastly better than the beauty the world acclaims.*

*Blessed are the gracious: for there is no one too poor to be a child of God.*

*Blessed are the unselfish: for their character can be judged by what they give to others.*

*Blessed are the poor in the things of the world: for their treasure is found in the kingdom of heaven.*

*Blessed are they who cannot have "close friends": for they shall find comfort in the world's Best Friend.*

*Blessed are they who have children: for through these come a greater understanding of the problems of others.*

*Blessed are they who are so much alone: for their companions—with almost unending duties—are representatives of the Lord.*

*Blessed are they who make no comparisons: for nothing is gained by the comment "When we were in our last church, we did this every year."*

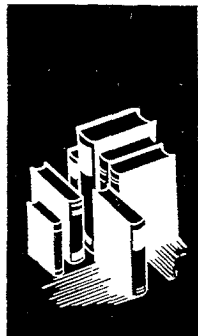
*Be thankful and be glad: for your reward in heaven will be in accordance to your faithful service to the King.*

MRS. W. J. WILSON

Intern's Wife, West Virginia

## Correction

We regret that a typographical error appeared in the L. R. Van Dolson article on the 1335 days. On page 32, column 2, end of paragraph 2, the dates "1843-1844" should read "1834-1844."—Ens.



## BOOKS

*Preaching to the Contemporary Mind*, Merrill R. Abbey, Abingdon Press, New York, 1963, 192 pages, \$4.00.

In the attempt to reach the modern mind, some preachers fall into sensationalism or trivialities. To be modern often means to be witty or crude. Scripture is used either flippantly or is displaced by the newspaper or a psychology textbook as a source of sermon texts. Dr. Abbey proposes first to examine current attitudes and then apply the gospel to them. He finds five underlying moods typical of this period: salvation by survey, retreat from idealism, "the end justifies the means," "fear," and the "painful sense of having lost our identity." He finds the gospel ample to meet all these needs. There are Biblical answers for the challenge of the secular mind and the crisis in character. While recognizing the work of grace in salvation, he declares that "from the perspective of Biblical theology the Christian message is always incomplete unless the law's demand comes boldly into view."

A particularly useful part of this book is the author's discussion of the "axioms of modern man." He gives three separate lists of axioms, one by the World Council of Churches, one by classes in Garrett Theological Seminary, and one by Emil Brunner. They coincide surprisingly, and will repay careful study.

In this book, one misses, of course, any reference to the Second Coming as motivation and means of reaching the contemporary mind. Perhaps it remains for a Seventh-day Adventist to present the doctrine of the Second Advent in relation to the moods and axioms referred to above. At the end of each chapter are helpful suggestions for further study. This book can be recommended to those who are anxious to preach on human needs from a Biblical viewpoint. It can help those who are sensitive to current trends, but who feel that their pulpits must be Bible and Christ centered.

G. H. MINCHIN

*A Happy Married Life and How to Live It*, William F. Deal, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 117 pages, \$1.95.

A minister-friend of mine, a pastor of a large church, recently told me that about 85 per cent of all his counseling problems had to do with marital

difficulties. I suppose this is largely true of all pastors. If one does not have happiness in the home he does not have it anywhere. I have just finished reading an unusually practical, nontechnical, realistic book concerning the basic difficulties likely to arise in married life. The author does not leave us in this trouble but presents intelligent solutions to these problems, and suggests a fuller, richer, sweeter, and more meaningful life in marriage. *A Happy Married Life and How to Live It* is not only for beginners in marriage but for those who have long been married and desire more happiness than they are now experiencing in their married lives. Even those who are happily married may find some surprises in this book. The chapters follow the author's ten commandments for married happiness: "Try to Understand Your Mate," "Be Reasonable in Your Expectations of Each Other," "Don't Criticize Each Other Publicly," "Be Comrades in a Common Cause," "Talk It Over," "Keep Up the Love Game," "Treat Your Partner With Courtesy," "Be Loyal to Each Other," "Practice the Golden Rule of Wedded Love," "Take Christ Into the Home."

ANDREW FEARING

*Salute to a Sufferer*, Leslie D. Weatherhead, Abingdon Press, New York, Nashville, 1962, 95 pages, \$2.00.

This work by Dr. Leslie D. Weatherhead is a lecture presented as one of the Peale Memorial Lectures. The author, for many years pastor of the London Temple, describes himself not as much a great scholar as an interpreter of truth. This he demonstrates in simple layman's language.

Dr. Weatherhead, in 95 brief pages, has endeavored to shed light on the mystery that has always perplexed man—What is the meaning of suffering? Graphically he endeavors to answer such questions as, Does God want me to be ill? Why should this happen to me? What sense is there in all this suffering? together with seven other questions in the form of chapter titles—ten in all.

The author stresses in his chapter, "But Surely It Is God Who Allows My Suffering," the fact that God would not allow a situation to befall us which would defeat His ultimate purpose. The subject of predestination and divine foreknowledge, which is an integral part of the problem, is masterfully handled. The reaction to pain, he explains, is more significant than suffering itself.

The writer's belief of Creation, though not fundamental, is incidental to the skill, simplicity, and soundness with which he answers many of the questions asked today.

J. O. IVERSEN

*The Waiting Father*, Helmut Thielicke, Harper and Row, Publishers, New York, 1959, 192 pages, \$3.75.

When one reads this collection of sermons on the parables of Jesus, he knows why Helmut Thielicke preaches to the largest congregation in West Germany. A prominent theologian, he is also a devoted pastor, a man of the people. His sound scholarship is not worn on his sleeve.



This is great preaching, for while it is Biblical in the best sense, it is contemporary in tone and content. Not all great sermons are highly readable, but these are. There are vivid characterizations and insights, there is little that is trite and platitudinous, and the evangelistic urge is always present. In discussing the parable of the Pharisee and the Publican, for instance, he remarks that "beginners and casual Christians usually confine themselves to petitions, especially when they are in trouble. But in the very next moment they have forgotten God; it was only a passing panic that exploded into prayer."

At nearly every page, one pulls up with a start and says to himself, "Well, why didn't I think of that?" That makes for great reading. This book would be found useful in any preacher's workshop.

C. H. MINCHIN

***The Renewal of the Ministry*, Thomas J. Mullen, Abingdon Press, Nashville, Tennessee, 1963, 143 pages, \$3.00.**

This book is a challenge to both the ministry and the church. With forthright honesty that is refreshing, the author places a magnifying glass upon the clergy, and those over which he has influence. What he sees is weakness and sickness, both with the ministry and the church. Unfortunately, his realism is true in too many cases. However, he goes beyond a diagnosis and prescribes good medicine that if sincerely accepted and acted upon will go a long way in developing a new type of pastor-evangelist in a new type of church—a church fully involved in real redemptive ministry.

The laity are not likely to make an effective witness unless they are guided, instructed, and inspired by men engaged in a vital crusade. This is an excellent book—rich with good practical ideas, and should be read not only by ministers but also by laymen and women who are searching for the right pattern of successful service in the cause of God.

ANDREW FEARING

***Twelve Hundred Notes, Quotes, and Antidotes*, Archibald Naismith, Moody Press, Chicago, 1962, 237 pages, \$3.95.**

True, there are many books of illustrations on the market, and it would seem that we had enough. However, there may be room for one more. For forty-five years this Scottish minister and missionary has been gathering poems, notes, stories, and illustrative material to be windows of light and gems of truth in his own sermons. Much of this collection is new. Illustrations are of value if they truly illustrate a text of Scripture, or give permanence to an important point of truth. In this respect, this work is different from most books of illustrations. The author has placed after most of the quotations and illustrations, several scriptural references that have some bearing upon the truth just pointed out in the story or quotation. There are nine pages of general index and twelve pages of

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textual index. This book would be a good addition to any Christian worker's library.

ANDREW FEARING

***Winning Jews to Christ*, Jacob Gartenhaun, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 182 pages, \$3.50.**

This is an outstanding book in the field of Jewish evangelism, written by a man who was born in an Austrian Jewish Orthodox home and was educated in the strictest of Hebrew schools with the hope that he would one day be a rabbi. He became a Christian in the United States, and later graduated from the Moody Bible Institute and Southern Baptist Theological Seminary. For the past twenty-eight years he has been with the Southern Baptist Convention carrying on an indefatigable ministry among Jewish people. This book presents in a clear and interesting way, the customs, psychology, literature, conviction, hopes, prayer life, feasts, fasts, laws, and many other pertinent truths concerning Jewish people.

The author gives valuable suggestions on how to approach various types of Hebrews, how best to commune with them, and how to arouse their interest in Jesus Christ as the Messiah. Among the many valuable chapters there is one that deals with the objections, questions, contentions, and arguments a Christian may encounter in his ministry for the Jew. The answers suggested are excellent. The purpose of the book is "to assist every Christian in finding a way to the Jewish heart." It does just that, and ought to be carefully studied by all ministers of the love and grace of our Lord Jesus Christ.

ANDREW FEARING

***Best-loved Hymn Stories*, Robert Harvey, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 160 pages, \$2.50.**

Hymns of worship, consecration, praise, and supplication inspire the hearts of all of us. Particularly is this true if we are conscious of the full message contained in them, some facts about the author, and something of the situation that produced the words and melody. Dr. Harvey has selected forty-nine such hymns for his fresh background and human-interest stories. From two to two and one-half pages are given to each hymn. Singing evangelists, ministers, and laymen alike will appreciate this volume.

ANDREW FEARING

# 1963 Ordinations for North America

## *Arizona Conference*

W. D. SAVAGE, publishing secretary, 406 W. 6th Street, Scottsdale, Arizona.

## *Central California Conference*

JORGE O. BASAEZ, pastor, 243 N. White Road, San Jose, California.

A. R. MORRIS, pastor, P.O. Box 808, Kerman, California.  
HECTOR PEREYRA-SUAREZ, editor, Mountain View, California.

## *Colorado Conference*

B. Z. GEORGE, pastor, 435 South 12th Street, Montrose, Colorado.

E. R. TAYLOR, pastor, Box 332, Limon, Colorado.

## *Pennsylvania Conference*

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BRUCE J. FOX, pastor, R.D. 5, Tanite Road, Stroudsburg, Pennsylvania.

HERBERT REHN, pastor, 7135 Lawndale Avenue, Philadelphia, Pennsylvania.

G. B. TARR, pastor, Route 1, Box 276, Schwenksville, Pennsylvania.

## *Florida Conference*

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BURTON L. WRIGHT, Bible teacher.

## *Georgia-Cumberland Conference*

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HAROLD MARTIN KEEHNEL, singing evangelist, Box 4929, Atlanta 2, Georgia.

AUBREY BOB THROWER, pastor, P.O. Box 755, Hartman, Tennessee.

## *Greater New York Conference*

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STANLEY E. SCHLEENBAKER, Faith for Today Quartet, 14 Reed Drive, Roslyn, New York.

ERNEST N. WENDTH, director Station Relations, Faith for Today, 45 Camden Place, New Hyde Park, Long Island, New York.

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J. SHERWOOD JONES, pastor, 1309 W. 12th Street, Coffeyville, Kansas.

C. JAMES OWENS, pastor, 609 North Ohio, Iola, Kansas.

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THOMAS K. WILLIAMS, chaplain, Battle Creek Health Center, Battle Creek, Michigan.

## *Montana Conference*

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W. HAROLD KIBBLE, pastor, 722 Janos Lane, West Hempstead, New York.

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FRED STAUFFER, pastor, Wooster, Ohio.

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CLARENCE SOUTHARD, pastor, Bartlesville, Oklahoma.

## *Ontario-Quebec Conference*

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## *Potomac Conference*

HARLEY BRESEE, pastor, Box 26, Strasburg, Virginia.

GEORGE E. DIGEL, pastor, Box 431, Wytheville, Virginia.

NICHOLAS KLIM, pastor, 321 College Street, Marion, Virginia.

## *Southeastern California Conference*

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## *South Dakota Conference*

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## *Southern New England Conference*

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A. E. HARMS, secretary-treasurer of conference.

D. D. LAKE, educational and MV secretary of conference.

R. L. REYNOLDS, president of Atlantic Union College, South Lancaster, Massachusetts.

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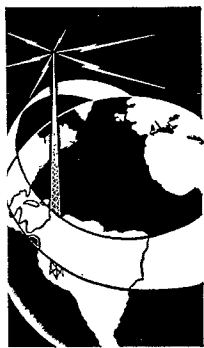
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## NEWS BRIEFS

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

### Prayerless Schools Threat to Nation

Vision, Inc., an evangelical group in Spokane, Washington, issued a statement claiming that public schools without prayer or Bible reading may be spawning another assassin "who, one of these days, will deem it his role in history to send a bullet crashing into the noble head" of a President. Noting that Lee Harvey Oswald, accused slayer of President Kennedy, said he became interested in Marxism when a copy of the "Manifesto" fell into his hands in a public school, the statement asked: "Will this nation . . . continue to put into the hands of school children the anti-God writings of that trinity of tyrants, Marxism-Engels-Lenin, while denying these very youngsters even the least bit of instruction from that character-building, life-transforming, patriotism-arousing Book of all books?" Oswald, the statement continued, was "the product of our collective making, and to some degree, the ideological progeny of the official and semiofficial effort and trend by some to de-God our beloved land." It warned that if this country does not re-examine "some of the anti-prayer, anti-Christ, anti-Bible dictums handed down in recent years," then the "national disgrace and disaster through which we have recently passed may be the harbinger of worse things to come."

### Catholic Edition of Protestant R.S.V. Bible to Be Published in Great Britain

A Roman Catholic edition of the Protestant Revised Standard Version of the Bible will be published in Great Britain during 1964. Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, who headed the 22-year project of translating and publishing the R.S.V. made the announcement. He said the special edition, to be published by Thomas Nelson and Sons, Edinburgh, Scotland, "is sponsored by the Catholic Biblical Association of Great Britain and will bear the imprimatur of approval by Catholic authority." The Catholic adaptation of the R.S.V., first approved Catholic Bible in English translated from original Hebrew and Greek texts, has been in preparation for several years by an editing committee of the British Catholic Biblical

Association, Dr. Weigle said. "The Bible is coming to be, as it should be, a bond of Christian unity rather than an instrument of division."

### Model in Church Illustrates Use of Sex in Advertising

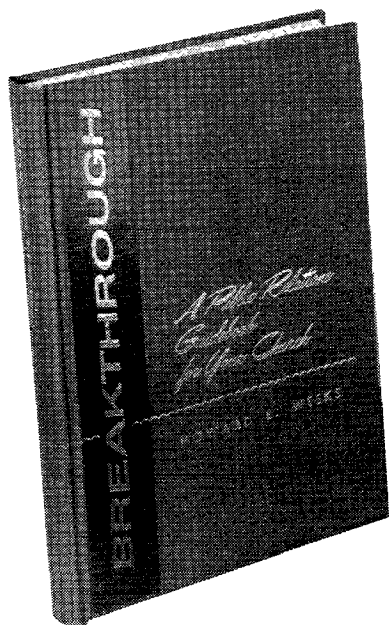
An Anglican minister in Norbury, England, startled his congregation by having a model parade in long black stockings, tights, and sweater in church to illustrate a sermon condemning exploitation of sex in advertising. The Reverend Vernon Mitchell, vicar of St. Philips Anglican church and former advertising executive, told his 450-member congregation that his unusual illustration was "not a gimmick. Our Lord, Himself, used illustration in parables and other ways," he said. While the model posed, three young men sang advertising jingles. Addressing a few words to the congregation the model said: "I sin in selling the beauty God gave me. Not in some sleazy flat [apartment], . . . that would be too horrible. I sell before the cameras of commerce." During the sermon, a congregation member jumped up, shouting: "You are profaning the house of God." He was led out of the church still protesting.

### Hinduism Compatible With Christianity, Says Jesuit

A Jesuit from Bombay asserted that Hinduism, except for a few of its orthodox tenets such as reincarnation, is compatible with Christianity. Father Anthony de Mello, S.J., an Indian who is working on his Master's degree at Loyola University, cited Hindu advancement in a lecture at the Jesuit institution. His subject was "Modern Trends in Hinduism." Hinduism has changed considerably in the last generation, he declared. The caste system is rapidly disintegrating, he declared, and for the first time in history Hinduism is seeking converts. Hindu missionaries are already at work in France, Germany, and the United States, he added. He estimated that 100,000 Americans regularly receive Hindu literature from India.

### Cooperative Religious Education Units Urged Near High Schools

A plan to give daily religious education to public high school students in a special building adjacent to each large school drew initial favorable response from Minnesota Protestant church executives. The plan was outlined by John Metcalf, superintendent of schools of the suburban Burnsville-Savage school district, at a retreat for church leaders. He revealed that he had already discussed his plans with clergymen of his district and suggested that it be tried out there as a pilot project. The plan calls for erection of a building of six classrooms on land adjacent to, but not on, public school property. It would be owned by a nonprofit corporation with each religious body in the district represented on the board of directors. Churches would rent rooms for reli-



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gious instruction by instructors whose salaries they would pay. Mr. Metcalf recommended that all the instructors be laymen and that their qualifications be equal to those of public school teachers. The pupils would go daily to the rooms rented by their churches. Class periods would be only 36 minutes long, allowing a 20-minute preparation. State law, according to Mr. Metcalf, permits release of a pupil for religious education three hours a week. He said a better method of religious education is needed. "Religious instruction, more important than any other one subject taught, is vital while young boys and girls are changing to young men and women and developing a philosophy that will carry them throughout life."

## Bible Translators Plan World's Fair Exhibit

Wycliffe Bible Translators, Inc., announced at its headquarters in California, that it will erect a structure to be called the "WBT 2,000 Tribes" Building at the New York World's Fair. Six other religious pavilions at the fair previously have been announced: the Protestant and Orthodox Center, the Vatican Pavilion, the Mormon Pavilion, the Christian Science Pavilion, the Billy Graham Pavilion, and the Sermons from Science Pavilion. The 1939-1940 New York World's Fair had only a single Temple of Religion, a nondenominational structure for meditation. The Wycliffe Bible Translators Building—in the shape of a tribal hut—will house a museum and a 100-seat auditorium where a mural 10 feet high and 100 feet long will be displayed. Taking its name from the approximately 2,000 world languages yet to be reduced to writing, the building's museum will display tribal artifacts and provide information on methods used to create new written languages and translate the Bible into local idioms. The large mural, called "From Savage to Citizen" will depict linguistic work among tribes in the Amazon jungle.

## Churches Protest Ending Radio English Religious Broadcasts

Canada's thorny problem of English-French bilingualism and biculturalism took on a religious twist in this predominantly English-speaking Ontario capital. A proposal to switch Toronto radio station CJBC from English to French-language broadcasting has been opposed by several denominations whose churches regularly broadcast their Sunday services over the station. Recently the executive of the Anglican Diocese of Toronto passed a resolution strongly protesting any language change. The government-owned Canadian Broadcasting Corporation had said all English religious services would be canceled with the change.

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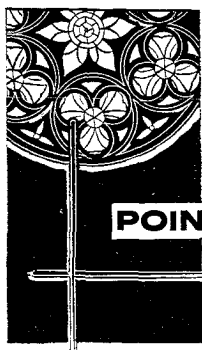
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## POINTERS

### FOCUS THE disciples had their dark moments.

One was a thief and betrayed his Lord. Another denied his Master with cursing. They all forsook Him in a moment of crisis. Then there was that famous argument about who would be the greatest. Tragedy was narrowly averted when children were unceremoniously ushered from the Lord's presence. (The MV department's closest call!) "Suffer little children to come" restored the *status quo*. And there were darker moments. Three apostles slept during Christ's night of agony. They doubted when they should have believed and failed when they might have succeeded. To question the authenticity of the movement on the basis of the imperfect performances of some of its adherents is to deny the divinity of its Founder and the perfection of His message. Said one saint to another, "I am not a member because *everything here is right* but because *everything right is here*." E. E. C.

### FAT BONES FEW people receive anything without working for it. To be sure, results are not always commensurate with energy expended.

There are factors involved that often elude the most practiced eye. Measurement of a man's effectiveness is therefore difficult if not impossible. This holds true when a successor "succeeds" where his predecessor "fails." How much of Apollos' reaping is due to Paul's sowing must await the eternal revelation. Herein lies the Achilles need of most "reporting." An attendant evil is achievement based on competition, which is a carnal motivation at best. We are learning fast that attainment based on any less motivation than love for God and our fellow man, is time and effort vainly expended.

Then, cease reporting? Perish the thought. "*A good report makes the bones fat*." Glad tidings are an encouragement to the saints—who cannot be aware of all things in all places at all times. Reporting that spotlights the blessings of God rather than individual achievement, is after the divine order. Such reporting cannot ignore individual participation, for in the divine operation, the human is used by the Divine. To salute a district leader for a particular attainment is above criticism, if God is given full praise. Reporting the blessings of God by word or pen is after the gospel order. "And when

they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

Reporting per se, is not prideful. Fellow ministers and laity should be made aware of the blessings of God wherever they occur. But the safeguards must be personal. The minister's zeal must be heaven bestowed, and not eternally stimulated. We press toward the mark, not because others do, but because we *must* whether or not they do. And the pace should be dictated, not by the speed of others, but by the urgent necessity of our mission of love. To be sure, no man is immune to inspiration or depression inspired by environmental forces. However, one may be daily insulated against depression, jealousy, and desperation through constant communion with the Creator. Be it remembered however, that holy joy is a Christian virtue and to inspire men to aspire is not sin. But artificial respiration is no substitute for natural breathing.

E. E. C.

### THE GOLDEN CALF

CYNICISM continually fed will never die. Unwittingly we contribute to it with improper emphasis in promotion. For instance: relating a member's Christian experience to the raising of goals, or measuring his love for God thereby, is a clear case of unjustified "stress." The spirit of sacrifice may be appealed to without bringing the brother's total Christian experience into question. Financial promotion at best is a highly sensitive operation. Carelessly entered into, it can devitalize a congregation with the effectiveness of anesthesia.

The pastor must avoid creating the image of a church more interested in *places* and *things* than in *persons*. Once the membership gets this impression, cynicism poisons the blood stream of the church body. This writer does not question the place of programs or promotion in the over-all church operation. Rather, should not each minister so guard his emphasis as to reserve the true image of church mission in the minds of the adherents? Christ's first concern was for the individual. With tenderness He ministered to their need. There was no doubting His motive on the part of those He helped. *Though He required their lives*, they were convinced that even this was for their good. The walls of Zion must never echo to the cynicism of the skeptical nor this hypocrite's wail, "They're only interested in what they can take from you." The Christ-emphasis must be so strong—even during financial drives—that the poor will not be ill at ease, nor the heavy giver unduly exalted. In short, the church must reject "dollar rule" fully and finally, and treat financial promotion as a means to an end, never an end. The mission of the church is spiritual, first, last, and always. Let this lofty note flavor all church activity and there will be healthy advance all along the line, and the spiritual will not be tarnished by the carnal. In short, gentlemen, where it has not been done, let us melt the *golden calf*.

E. E. C.

THE MINISTRY