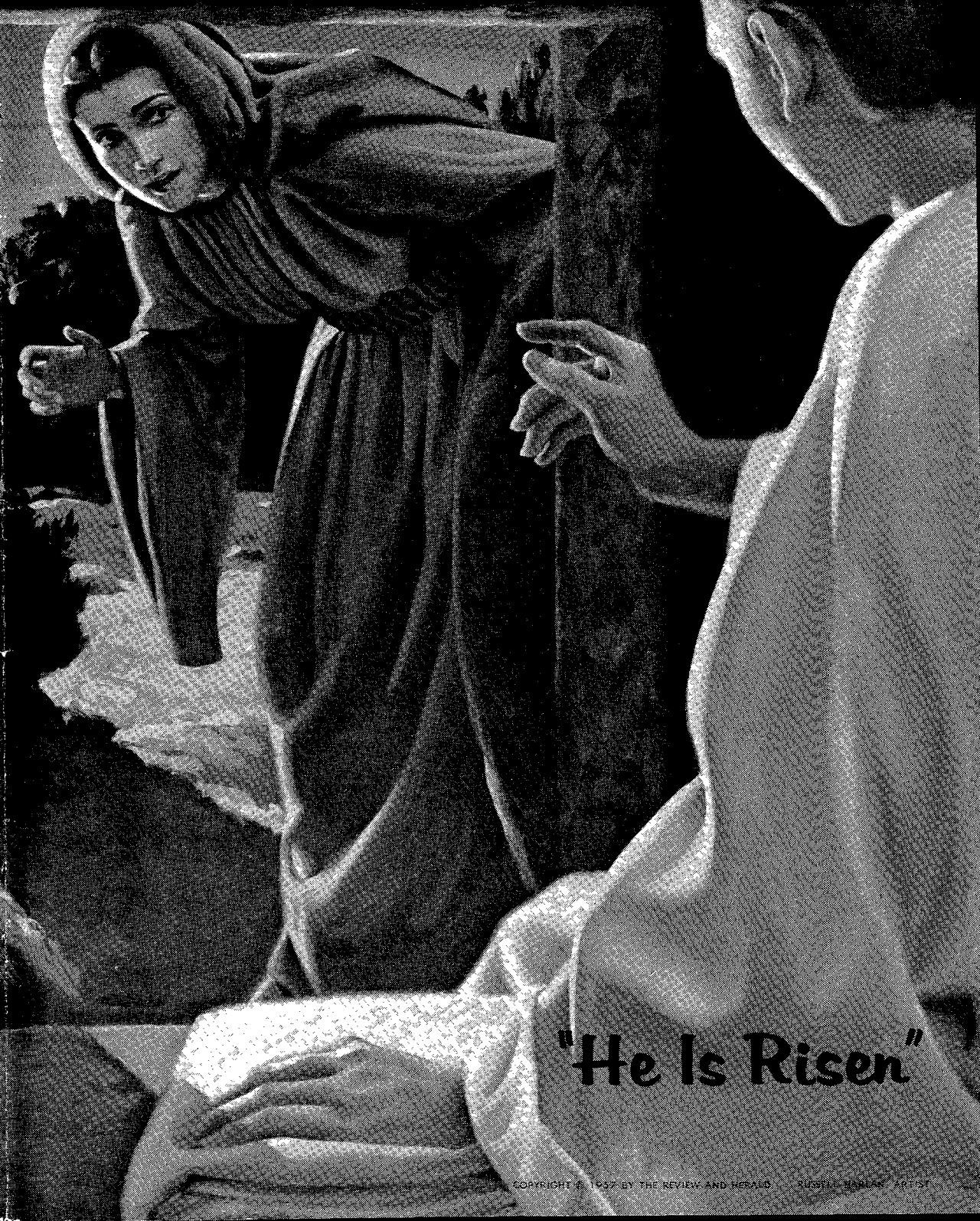


The
MINISTRY
APRIL 1966



"He Is Risen"



EDITORIAL

Pharisees could make that sepulcher "safe." Even though a Roman guard was placed at the entry, that tomb could not be kept closed, nor could the Prisoner be kept dead. It might be safe from all outward appearances, but in just a few hours the stone would rumble from the sepulcher and Jesus would step out alive!

That briefly is the story of the resurrection, and to the Advent ministry the Lord's messenger gave her parting commission: "Of all professing Christians, Seventh-day

"Say to the Cities . . . Behold Your God"

MAKE it as sure as you can," were Pilate's parting words to the Pharisees, who seemed concerned about body snatchers. How this Roman must have congratulated himself when he learned from the centurion that Jesus was now dead. No more would he be troubled with this strange and silent revolutionary. Being a pagan, the Roman governor was sure death was the end, the terminal point of all life's ambitions. Yet, when man has done his worst God can always add a closing chapter.

The scenes that had disgraced the city were now all in the past and Pilate wanted to forget the whole incident, especially the Man he had scourged and sent to Golgotha. But there was something about that Teacher he could not dismiss from his mind. Although His body was outlined against the sky and later laid away in the darkness of a borrowed grave, Pilate could not forget.

A short time earlier the sun had hid its face, causing strange darkness to cover all the land. But that was hours ago and Pilate was determined these events should be forgotten. Had he not washed his hands in innocency? But neither Pilate nor the

Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, p. 188.

There is no more propitious time to tell the story of God's victory than the season known as Easter. What God did at Calvary affects not only Pilate and the crucifiers, but every man and woman who has ever lived.

The Christian religion is not just another human philosophy; it is the story of God's great plan to save sinners. There are many "do-it-yourself" religions. But all these overlook the fact that God has already reconciled the world to Himself. The redemption price was fully paid nineteen centuries ago. All that God asks of us is to tell the world the good news.

One of the strangest paradoxes of all time is the new movement called Christian Atheism—the "God is dead" advocates. And these are not among the ignorant classes, but in some of the universities.

If ever a generation needed to hear the forthright proclamation of the truth as it is in Jesus, it is this generation. Amid the confusion of our time let the people hear and feel the dynamics of the real saving gospel.

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Glorious, more glorious, is the crown
Of Him that brought salvation down,
Thy meekness called thy Son;
Thou that stupendous truth believed,
And now the matchless deed's achieved,
Determined, dead, and done.

Yes, it is done, finished, accomplished.
Our cosmic world stands differently related to God than it was before the cross. It was His by act of creation; it is now doubly His because of His mighty act of redemption.

The most dynamic word ever uttered by human lips pierced the ghostly silence of that dark Friday afternoon. Like a clap of thunder those waiting near the cross heard *Tetelestai*—Finished! Mission accomplished! This was no moan of defeat; it was a shout of triumph! Our Saviour's life was no "Unfinished Symphony." He had not lived in vain. He finished the work He came to do. By His death He reconciled the world to God.

Robert Louis Stevenson wrote his own epitaph, part of which reads:

"Here lies one who meant well,
Tried a little,
Failed much."

And among the last words of Cecil Rhodes were:

"So little done,
So much to do."

But when Jesus gave that shout He knew the battle was won. He sensed that Satan had been defeated, that his kingdom had been overthrown.

Sacrificially Christ's work was finished, but in reality it had only begun. True, the world was reconciled to God, but His great ministry of intercession as High Priest had only commenced when He offered Himself upon the cross. That very cross which men and demons thought would be the end of Him became both an altar and a throne. Until the end of time men and women of all ranks and races would turn their thoughts to that bald hill and claim forgiveness.

Even on that day of seeming defeat the Master began to see the results of the travail of His soul. The thief who railed upon Him later called Him Lord. The persecutors who plotted the deadly deed admitted incidentally that He saved others. Because He could not save Himself and at the same time save others He gave Himself that He might win a world and lead a

lost race back to God. And the centurion who superintended the execution exclaimed: "Truly, this was the Son of God."

When the apostle wrote to Corinth he said: "We preach Christ," but he added one more word, "crucified." That added word makes all the difference. To preach Christ as the apostles preached Him we must know from experience what it is to die with Him and be raised in resurrection power "from dead works to serve the living God."

Hugh Thomson Kerr states the case ably in these words: "We are sent not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the gospel; not civilization but Christ. We are ambassadors not diplomats."—*The Shepherd-Evangelist*, p. 393.

An ambassador is charged with the responsibility of representing his country. He does not speak his own words but makes known the message of his chief. And is that not our task?

In the war museum in London hangs a picture that the Royal Corps of Signalers commissioned to be painted. It depicts heroism seldom matched at any time. One of their company had been assigned to repair a broken cable. The fate of the whole battalion depended upon communication getting through. Crawling out over no man's land this signaler discovered to his dismay that the broken ends would not meet. What could he do? He himself would be the line of communication. Lying there on the snow this brave man grasped a broken end in each bare hand, thus permitting the current to pass through his lifeless form. One word at the bottom of the picture tells the story—"THROUGH." What a picture of Calvary! Hanging on that ugly tree, His arms extended wide, our Lord took the broken ends and linked lost humanity with the God of love.

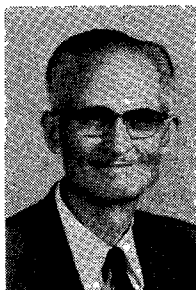
King David's lament over the death of his ungrateful, good-for-nothing son is a poignant revelation of a grief-stricken father: "O my son Absalom, my son, my son Absalom! would God I had died for

(Continued on page 14)

The Time of the Crucifixion and Resurrection of Jesus

J. O. WILSON

Retired Pastor, Pineville, Louisiana



THERE are those who seem to feel very much concerned about the date of the crucifixion of Jesus. The important thing is that He "died for our sins" and that He "rose again," that in Him we may be made alive (1 Cor. 15:3, 4). But since some place such emphasis on this question, let us see what the Bible teaches concerning the time of the crucifixion and the resurrection of Jesus.

Some say the crucifixion had to be on Wednesday, because Jesus said that He would be in the heart of the earth three days and three nights (Matt. 12:40). But many texts tell us that Jesus said He would rise again on the third day (see Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 46; 1 Cor. 15:4). Now, it must be clear that *He couldn't possibly stay in the grave the whole day that third day, and also rise on the same third day.*

Jesus Knew the Day

It is obvious that the various expressions about the time of His resurrection all refer to the same time. For surely Jesus would not say that He was going to stay in the grave three days and rise "after three days," and then on several other occasions say He would rise "on the third day," if these expressions did not refer to the same time for His resurrection. He must have known when He would come forth from the grave. He was not guessing about it. Nor was He making loose and careless statements about it. He was not saying on one occasion that He would rise on the seventh day, and on another occa-

sion that He would come forth on the first day of the week. Obviously, all the statements He made as to the time of His resurrection must have the same meaning.

Even Enemies Understood

Further evidence of this is the fact that those who heard His statements were not in any doubt as to what He meant. When He said He would rise again "the third day," the disciples didn't say, "Now, wait a minute, Jesus; You said the other day that You would rise again 'after three days,' but now You say 'the third day.' Which do You mean?" No, there was no question or confusion in the minds of His hearers as to what He meant.

Even His enemies used the terms interchangeably. They went to Pilate and said, "That deceiver said, . . . After three days I will rise again. Command therefore that the sepulchre be made sure until the third day" (Matt. 27:63, 64).

There are numerous examples in the Bible of the use of this term, the third day, and always it refers to what we would call the "day after tomorrow." The Jews counted time by the inclusive system. The present day was the first day. In Exodus 19:10, 11, we read of the preparation the children of Israel were to make to meet the Lord: "Sanctify them to day and to morrow, . . . and be ready against the third day." Other examples of today and tomorrow and the third day are found in Leviticus 7:16-18; 19:5-7; 1 Samuel 20:12; Luke 13:32, 33, et cetera. In 2 Chronicles 10:5, we read that Rehoboam told the people to come to him again "after three days," and in verse 12 it says they came "on the third day"—and it says further that this is what King Rehoboam had told them to do. So, "after three days" and "on

the third day" meant the same to them.

The record says that Jesus rose on the first day of the week: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark 16:9). The two disciples who were walking out to the village of Emmaus on that same first day of the week (Luke 24:1, 13) said, as they told the story of the crucifixion to the Stranger who came and walked along with them: "Today is the third day since these things were done" (verse 21). *This is a positive statement that that first day of the week was the third day after the crucifixion. And no method of counting could possibly make Wednesday the crucifixion day, with Sunday, the first day of the week, the third day after the crucifixion.* Sunday would be the fifth day after Wednesday, according to the Jewish inclusive method of counting time.

Record Is Clear

The record of the crucifixion and burial of Jesus as given in Luke is so clear that there need be no question as to the day of the crucifixion and the day of the resurrection. The record says plainly that Joseph "went unto Pilate, and begged the body of Jesus" and buried Him (Luke 23:52, 53). "And that day was the preparation, and the sabbath drew on" (verse 54). After they laid His body in the tomb, they returned and "rested the sabbath day according to the commandment" (verses 55, 56). Then follows the story of their coming early in the morning the first day of the week and finding the tomb empty (Luke 24:1-7).

The Sabbath day according to the commandment is the seventh day of the week (Ex. 20:8-11). Therefore the day of the crucifixion was the sixth day of the week, and the day of the resurrection was the first day of the week, the third day after the crucifixion. The angel said it was the third day (Luke 24:7).

Some have said that the Sabbath that followed the crucifixion was the Passover Sabbath, and that it came that year on Thursday. The Passover Sabbath that year must have come on the seventh-day Sabbath, for we

read in John 19:31 that "that sabbath day was an high day." It was called a high day because the Passover Sabbath and the seventh-day Sabbath came on the same day that year.

If the Passover Sabbath came on Thursday that year, and Jesus was crucified on Wednesday, then why did the disciples wait until Sunday morning to come to the tomb to finish the work of embalming the body of Jesus? This they certainly would have done on Friday.

Even Main Prop for Wednesday Crucifixion Fails to Stand

And now let us examine more closely that text which some have felt demands that the crucifixion must have been on Wednesday, regardless of these many texts that say He was to rise on the third day. We refer to Matthew 12:40, and it reads as follows: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Actually this doesn't say anything about the grave. "In the heart of the earth" is obviously figurative language. To take it literally and at the same time apply it to the grave of Jesus would be to say that Jesus' grave was in the "heart" or center of the earth. And of course that is not true. Treating it as figurative language and ap-



plying "earth" to earthly powers, the enemies of Jesus, it makes sense.

Up until this time, Jesus had been protected from His enemies. They had often tried to capture Him, "but he passing through the midst of them went his way" because "his hour was not yet come" (Luke 4:30; John 7:30). But now His time had come and He was no longer protected from arrest, nor did He resist it.

Evidently Judas laid his plans on Thursday for betraying his Master, possibly even earlier. So from Thursday at the latest, Jesus was in the hands of His enemies, at the mercy of earthly powers, "in the heart of the earth." From that time until His triumphant resurrection Satan and wicked men did their worst to destroy the Son of God. He was in their hands three days and three nights. So even the main prop for the Wednesday crucifixion fails to hold.

As to the time of His resurrection, we have already cited nearly a dozen texts that declare it was to be on the third day after His crucifixion. Jesus told the eleven (and perhaps others) in that room where they were "assembled for fear of the Jews" that His resurrection on the third day was in fulfillment of the Scriptures (Luke 24:46). And those two disciples with whom Jesus walked to Emmaus declared that *that day, the first day of the week, was the third day.*

Therefore it is clearly shown from these many scriptures that the first day of



the week was the resurrection day, and that Wednesday could not possibly have been the crucifixion day.

Then let us not allow questions as to the day of His crucifixion or the day of His resurrection to take our attention from the glorious fact that He died for our sins and was raised up again for our justification (1 Cor. 15:3; Rom. 4:25), and that by faith in Him we can have the unspeakable gift of eternal life.

Being Understanding

The class of academy seniors was discussing the qualities of a desirable personality. The boys were asked to name those characteristics that they greatly appreciated in a girl and then the girls were given a similar opportunity regarding boys.

In both lists the quality of "being understanding" was rated very high.

In trying to define what was meant by "being understanding" the class finally agreed that it was the ability to accept the other person just as he is and for what he is, without praise or censure. A true quality of LOVE.

G. T. HEWLETT

Wisconsin Academy, Columbus

Restless Angels

GEORGE E. VANDEMAN

Director, It Is Written



WHEN Ruth Graham read the first chapter of her husband's new book *World Aflame*, with its graphic description of the lawlessness of our cities today, she remarked, "If God does not send judgment to our cities soon, He will have to apologize to Sodom and Gomorrah!"

I suppose that the greatest enigma of Adventist evangelism is the challenge of these seething, rebelling metropolitan areas over the surface of the earth.

We all agree that the countryside is the work of God. But the city is the work of fallen man. It was God who made the first garden. It was a murderer who built the first city. God took the garden to heaven. But the city, with every other city of the old world, was buried in the waters of judgment that covered this planet in the days of Noah.

It was shortly thereafter, you recall, that men set out to build a city and a tower that would reach to heaven. We call it Babel, a fitting name for the forerunner of our modern cities. These restless cities are still reaching their fingers of steel and neon into the sky, still just as defiant of Heaven, still just as corrupt.

Jungles of Terror

Do I need to spell out the horrible tale of the cities? You know what is happening. I don't need to tell you that our city streets are fast becoming jungles of terror, that the flame of lawlessness is burning out of control. It makes one think seriously of the experience soon to come when the Spirit of God will be completely withdrawn from the earth.

The conscience of the city has been para-

lyzed. There are wide, gaping cracks in the moral dam.

But is it any wonder? We have been taught that morals are relative, that they are nothing more than rules of a game, rules that can be changed at will. And now it is suggested, in persuading scientific language, that existence itself is only a chemical accident. No wonder the city's last grip upon morality is slipping.

But our vaunted substitutions have not worked. We are reaping the harvest. And we are reaping it to the full in our cities. But is that all the story? The record of the cities is a record of God's deep concern. It was to Nineveh that He sent His most eloquent preacher. It was to Babylon that He sent a prophet-statesman, to win it if he could. Jesus wept over Jerusalem. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

And God is concerned about the cities of today. For that is where the people are. NASA predicts that in twenty years there will be three super metropolitan areas in the United States—one reaching all the way from San Francisco to Los Angeles, another reaching from Chicago to Buffalo, and one from Boston to Washington. And we can see it happening.

God is concerned about the cities. He has always been concerned.

Restless Angels

I like to picture a day long ago. It was noon. It was summer. It was hot. A man sat in his tent door, looking out over the quiet landscape as he saw three travelers approaching. He urged them to stop for refreshment.

Abraham had seen only three tired

travelers. But now their true character was revealed. They were on their way to the city as ministers of wrath, strangers about to do a strange work. The two angels departed, restless in the knowledge of their mission. And Abraham was alone with the Son of God.

Read the eighteenth chapter of Genesis and watch the picture unfold. See a man pleading with God, a man of faith pleading for the city. Once he had saved it by the sword. Now he endeavored to save it by prayer.

"Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. . . . All around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death? Where are those who with humility and persevering faith are pleading with God for him?"—*Patriarchs and Prophets*, p. 140.

"If There Be Ten"

Pleading—at the risk of offending God! If there be fifty. If there be forty. If there be thirty. If there be twenty. If there be ten. Praying like Moses, "If not, blot me, I pray thee, out of thy book which thou hast written."

But can you imagine Abraham not pleading? Can you imagine Abraham unconcerned? Can you imagine Abraham letting the angels go on, restless in the knowledge of their awful mission, without crying out for souls in the way of judgment?

Are there cities still standing today because of the prayer of some humble shepherd of the city?

God's Last Call

Cities are like people. They live, breathe, and die like human beings. They may be dressed in brick and mortar, stone and steel, but they beat with a heart. And God speaks to the heart.

Tolling like a mighty bell over the cities is the call of God, "Repent!" And the bell tolls loudest just before it is forever silenced!

It is the Jonah of today for the Ninevehs of today. It is the Daniel of today for the Babylons of today. It is the rumbling of Vesuvius for the Pompeiis of today. It is Christ weeping over the Jerusalems of today. The bell still tolls. But it is God's last call.

The city, for a generation and more, has been the greatest enigma of Adventist evangelism. Its jungles of cement and chrome and neon have baffled all our planning. Its walls of sophistication and indifference and preoccupation have seemed impenetrable. The very size of the city has made the task formidable. For how could a lone voice from even the largest auditorium touch the millions of a seething metropolis?

And the great centers are not the only problem. Millions live in sprawling suburbia. Even the vast rural areas are like scattered units of the city, for radio and television have spread our culture evenly over the land. The farmer views the same programs, shares the same hopes and fears, speaks the same language as his city cousins.

And the city is unaware of its danger. But today, just as truly as in the days of Abraham, angels of destruction are on their way to the city. And their mission cannot be postponed much longer.

Calamities Will Come

"I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. . . . Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. . . . Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation, because some souls will yet break away from the delusions of the enemy, and will repent and be converted."—*Evangelism*, p. 27.

And listen to this:

"The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die."—*Ibid.*, p. 34.

May God make us sensitive to the need!

During 1961 a big fire began in the sun-parched Los Angeles hills and spread like a holocaust into exclusive Bel-Air. A reporter asked Zsa Zsa Gabor to comment

(Continued on page 19)

Witnesses to a World at War

HOWARD B. WEEKS

Vice-President, Public Relations and Development, Loma Linda University



LED by General Conference President A. G. Daniells, Adventist evangelists during the early years of World War I stimulated the most rapid rate of membership growth the church has experienced in the twentieth century. Last month's installment told of the initial wartime

breakthrough by the General Conference president himself.

Insistent calls came from Adventist leaders throughout the country to help them in reaching a public anxiously awaiting an authoritative explanation of events in a war-torn world. In Minneapolis, for example, audiences of 2,000 persons assembled to hear A. G. Daniells. In Duluth, an auditorium was crowded with 1,400 persons, and at Columbus, Ohio, he spoke to "a large audience" in the Memorial Auditorium.¹

In the north-central States Daniells gave a total of ten lectures in public halls and auditoriums, speaking to a total of 12,000 persons. His topic at all of these meetings was, "The World's War: Its Cause and Meaning." It was reported—

From prophecy and history and from statements of modern scholars and writers, emphasized by various maps and views thrown upon a large screen by a stereopticon: convincing testimony was given that the present European conflict is a prelude to Armageddon.²

Stimulated by this continuing success, the conviction was expressed that many

men could do a similar work, reaching multitudes of people. Charles Thompson, of the Northern Union Conference, for example, declared:

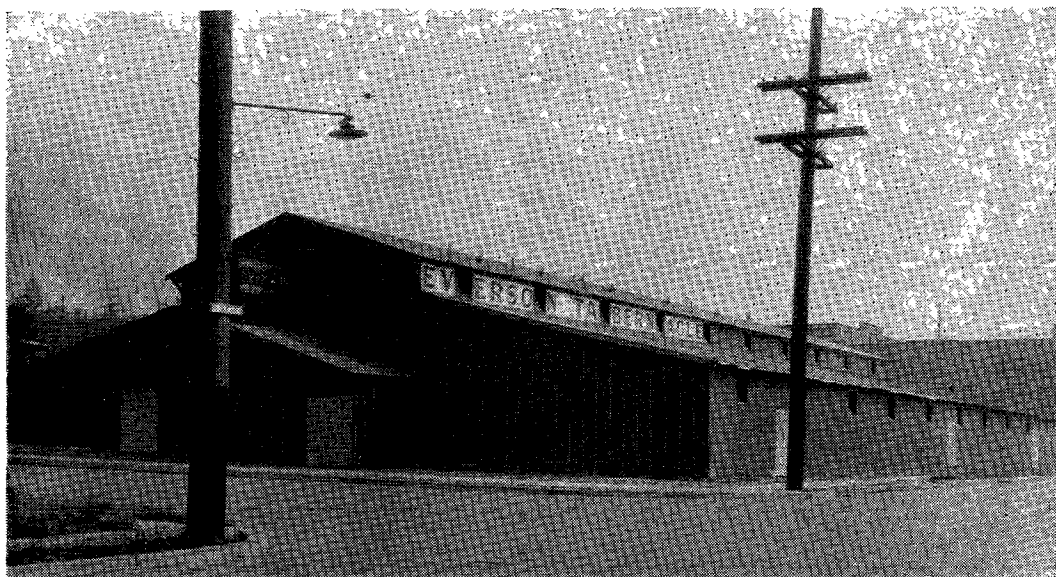
I believe that many of our ministers who are able to present various phases of our message in an interesting manner should develop further the line of work being done by Elder Daniells in this public way, and thus reach not only the "masses" but the "classes" also, . . . thus taxing our church members to the extent of their ability to answer the calls.³

Everson's New York Success

This belief that other men, too, were able to attract large audiences, and also that other aspects of the Adventist message in addition to its topical prophecies would appeal to large audiences was strengthened by the success of Charles T. Everson in New York City.

A major difference in Everson's approach was the length of his campaigns; not two or three weeks, or even two or three months, but as long as seven months or more. Consistent with his belief in a longer evangelistic exposure, Everson booked the Fulton Theater for thirty consecutive Sunday nights, a plan that "had never been attempted in other cities."⁴ Concurring with him in this audacious plan were division and local church leaders, including I. H. Evans and R. D. Quinn.

These meetings, scheduled through the winter of 1915 and 1916, attracted constantly growing audiences "until we tested the capacity of the theater," Everson reported. At that time the management wanted the theater for other uses on Sunday evenings and offered Everson the



World War I years saw thousands crowding tabernacles, theaters, halls, and tents to hear Adventist evangelism.

much larger Hudson Theater only three blocks away, for the same fee. There, Everson said, the meetings continued to grow "until we filled . . . up to the top gallery."

Everson did not attract his audiences by "following only popular lines," he emphasized; presenting, rather, "almost every phase of the truth," including the somewhat controversial Adventist doctrines. The doctrine of the judgment, for example, "drew the greatest crowds of the season," Everson reported; "not even the war topics appealing to the people so strongly."

Everson's later-to-become-famous emotional effect on audiences was evidenced in this, his first extended campaign. "An unusual power characterized this service the night the subject of the sin against the Holy Spirit was presented," said Everson. "There was a solemn hush, and when an appeal was made, all over the theater people stood up for Christ."

The evangelist made extensive use of the newspapers in advertising his campaigns, this being his primary means of attracting an audience. He also used tickets for special meetings, window cards, and circulars, and also stimulated direct news coverage on certain of his topics. This extensive promotion helped to make Everson's meetings something of a conversation piece in New York. "One minister . . .," he reported, "re-

marked to a worker of another church, that wherever he visited the people in the neighborhood of [his] church, he heard about our meetings."

Here in Everson's own breakthrough in New York was evidence that through the ministry of other evangelists, even without Daniells' personal kind of "magic," the public was ready to hear the Adventist message.

Official Impetus

As the time approached for the Autumn Council, in October, 1916, many minds were thinking in a similar line. The new "city evangelism" must be given effective form and order so that it might be pursued more consistently and effectively by a variety of men and that it might be followed up with greater results.

Carlyle B. Haynes, who had been called to assist Daniells, K. C. Russell, and others in follow-up work in Maine, set down his thoughts on evangelistic organization for the benefit of I. H. Evans, president of the North American Division.⁵ These suggestions served as a basis for the discussion of evangelism and were, in part, responsible for an Autumn Council resolution encouraging "the formation of strong evangelical teams, either by local or union conferences, or both, as conditions will permit, the same to undertake stronger evangelical efforts in

the larger centers of population than we have hitherto been able to conduct.'"⁶

The resolution also urged that large city campaigns be conducted as training schools for the benefit of younger or less successful workers, and that systematic procedures be adopted by the local and union conferences to be sure that the way was properly prepared for such large campaigns and that plans were laid early in the effort to provide for the follow-up of interests created. It was also urged that the public press be used, harnessing "its power in proclaiming the truth for this time."

Perhaps even more productive of immediate results was a pointed provision that "every laborer under conference pay be earnestly urged to undertake a stronger and more active soul-winning campaign than ever before; and that those who are unable to succeed be advised to take up self-supporting work."

Here in unmistakable terms, every minister was served notice that evangelism had indeed become the order of the day, and that failing his personal results along this line, he might think of looking elsewhere for his salary!

Convinced that their message of an imminent Second Advent was the message of the hour, fortified by unprecedented success in attracting public audiences, and stimulated by church leadership, Adventist ministers made rapid progress. A survey, reported in March, 1918, revealed that during 1917, major evangelistic campaigns had been conducted in more than half of America's 71 cities of 100,000 population or more; and plans were afoot to cover the rest during the next year or so. The denomination thrilled to the prospect of continuing expansion. Said Daniells:

Whose heart has not been cheered by the experiences of our city evangelists the last two or three years? During the past winter the largest buildings our evangelists have been able to pay for in a number of cities have been well filled, and at times thousands of anxious people have been unable to get seats or standing room. The authorities have been compelled to lock the doors to prevent overcrowding. This has been the experience of our evangelists in New York City, Philadelphia, Detroit, Atlanta, Nashville, and other cities. Not only have thousands come to hear, but they have become deeply interested and have continued to come week after week. . . . Hundreds have taken their stand for the truth and are now members of our churches. . . . It looks as if we must secure larger halls, and organize stronger staffs of helpers.⁷

Daniells recalled the seemingly enormous problems the church had faced in 1909 and 1910 when first it tried to respond to Ellen G. White's appeal for more aggressive work in the cities, and declared that the church was well on its way toward solving those problems:

We are all acquainted with the stirring messages that came to us through the Spirit of prophecy a few years ago in behalf of the masses gathered in our large cities. When these messages began coming, we had done but little really successful work in these great, congested centers. We did not know how to make ourselves known or heard. The task seemed insurmountable. These cities seemed like so many mighty Jerichos whose walls we could neither scale nor throw down. But aroused by oft-repeated and most urgent messages, we applied ourselves to the great undertaking. Our efforts have been blessed of God.⁸

Proliferation of Success

Among the evangelists sharing in this blessing were many old hands as well as new men who had but recently risen to prominence. Almost without exception they experienced success unknown to Adventists before the great conflict.

In Chicago major campaigns were conducted in 1917 by M. H. St. John and I. J. Woodman in an attractive hall in the heart of the Chicago Loop. There they spoke to standing-room-only crowds and in addition had their sermons published gratis in the Chicago *Daily News*.

E. L. Cardey conducted several campaigns in Boston. Early in 1917 he delivered a series of Sunday afternoon lectures to overflow crowds in the Tremont Temple in the center of Boston's downtown area. In July he began tent meetings, securing liberal free newspaper space for evangelistic sermons. In the fall of 1917 he moved to the Colonial Theater, one of the best known theaters in the city.⁹ In 1918 Cardey held Sunday evening services in the Park Square Theater during January, February, and March, with capacity crowds, and conducted tent efforts in the summer.

Carlyle B. Haynes, recently returned from his round of meetings with A. G. Daniells in Maine, was invited to conduct a series of meetings in Atlanta. The Grand Theater was leased for five Sunday nights, 2,000 invitations in the form of free tickets were distributed, and announcements were made in the three leading daily newspapers.

The first meeting, on Sunday night, January 27, featured the subject, "The Crash

of Empires.” According to an associate, B. W. Brown:

Long before the hour announced for the opening of the doors, several hundred people were present. Before seven-thirty, the time for the meeting to begin, every seat was filled, and the aisles were packed, with several hundred persons standing. And still the people came, many urging that they be admitted. At least 500 persons were turned away. The seating capacity of the theater is 2,200, and it is safe to say that fully 2,500 persons were present.

This large audience listened, almost spellbound, as Elder Haynes gave the message from the second chapter of Daniel. Hundreds of soldiers and army officers were present and listened attentively, hoping to hear something that would give them light on the present world war. As the speaker presented the events leading up to Christ’s coming, the people assented to the fact that we are living in the last days of earth’s history.¹⁰

In Philadelphia, under the local leadership of H. M. J. Richards, B. G. Wilkinson was booked as the speaker for a series of meetings in the Garrick Theater, “one of the finest in the city,” beginning Sunday, February 25, 1917, and continuing for ten Sunday evenings.¹¹ Weeknight meetings were scheduled for a smaller hall nearby. Again was given a by-now-familiar report:

At seven-thirty the doors were locked, and hundreds were turned away. . . . That large audience listened with rapt attention as he [Wilkinson] explained the meaning of the war from the Biblical standpoint.¹²

Spokesmen reported that the names and

addresses of 2,000 persons interested in obtaining further information on the Adventist message were turned in at the meeting.

In Philadelphia the conference scheduled another series of meetings in the Garrick Theater, beginning on November 25, 1917. The opening night attendance revealed that the interest was even greater than it had been at the previous meetings. It was estimated that as many as 2,000 people were turned away after the doors were locked. One anxious person, having been locked out, succeeded in passing himself off as a fireman, mounting the fire escape for entry into the building. Another secured a policeman’s star, pinned it to his lapel, and endeavored to gain entrance to hear the evangelist.¹³

Everson’s Continued Triumph

In New York, Charles T. Everson, during the summer of 1916, used a tent—“the largest that has ever been used by our people in work in this city,” with the crowds at times overflowing onto a surrounding lot.¹⁴ In the winter of 1917 and 1918, he rented the Casino Theater—“one of the finest and largest theaters on Broadway”—for every Sunday night during a period of seven months, using the long campaign format he had inaugurated the year before. Here, Everson said, “the beacon light of God’s truth” was placed “right on the ‘White



Overflow crowds were not unusual during the years of 1917-1918.

Way.'" Across the stage Everson hung an electric sign proclaiming, "Behold, I Come Quickly," which he felt "wonderfully impressed" the audience.

At a time when pastors of other churches were complaining of difficulty in attracting crowds in New York "where there are so many unfilled churches," Everson reported that he was "holding the largest Sunday night audience to be found in the city." His weeknight meetings in the Bronx and upper Manhattan also attracted large audiences.

Everson continued to make a point of the fact that he did not dwell on the sensationalism of war, but rather was "giving the whole counsel of God in the most straightforward way of which we are capable." Taking a cue from Billy Sunday, whose largest campaign was held in New York in 1917, Everson sought to make a strong appeal to men and to leading lights of the community. Recounting one experience, Everson reported:

One of the leading members of the Republican Club of New York, perhaps the most noted club in America, invited me to speak on "Peace After the War" at the club. I did so, and had the privilege of telling some of the most noted men in New York of the coming of the Prince of Peace as the only solution of the peace problem after the war.¹⁵

In Milwaukee, J. H. N. Tindall lectured in the City Auditorium in the very center of town, attracting overflow crowds. The auditorium's capacity was 1,000 persons. Tindall's sermons were published regularly in the *Milwaukee Journal*, and later published in booklet form with accompanying photographs. Along with his lectures Tindall conducted a series of decision classes for interested persons. These were held in a room "in one of the best down-town buildings." A worker was in charge at the location throughout the day with an assortment of literature for interested persons who might call during the evangelist's absence.¹⁶

James W. McComas conducted a tent series in Toronto with an attendance of less than a thousand, but another tent campaign in a larger pavilion in the spring of 1917 attracted what was described as the largest attendance ever experienced by Adventists in that city. In the winter of 1917 and 1918, McComas, accompanied by Harry P. Gray, rented the Strand Theater for lectures in downtown Toronto. Simultaneously, H. M. J. Richards conducted

meetings in the Regent Theater in Ottawa. In each case the audiences numbered well over 1,000 persons. McComas utilized the stereopticon for illustrated lectures, and displayed life-size images on the stage illustrating the prophecies of Daniel.¹⁷

A. S. Booth continued his work with hall and theater campaigns in Baltimore and Hagerstown, Maryland. In the latter city a 2,000-seat theater was packed, with nearly 300 persons standing throughout the service, and many hundreds turned away.¹⁸

In California, J. W. McCord during 1917 conducted successful campaigns in Pasadena, Long Beach, and Sacramento.¹⁹

Meanwhile, work among Negroes was spearheaded by J. K. Humphrey in New York City, with converts numbering more than 1,000 from 1914 to 1917.²⁰ In Jacksonville, Florida, G. E. Peters conducted a large tent effort in the spring of 1917. In 1918 he conducted similar meetings in Chattanooga, Tennessee, and in Savannah, Georgia.²¹

A Hard-hitting Style

In Detroit, Archer V. Cotton attracted audiences ranging between 1,200 and 3,500 in the Arcadia Auditorium, beginning in October, 1917, and continuing until February, 1918. Working with Cotton were L. C. Metcalfe, directing a chorus of 150 voices, and Walter L. Borgan, director of the General Conference Bureau of Press Relations. The Arcadia Auditorium campaign had been preceded in the summer of 1917 by an outdoor tent meeting conducted by Cotton on the same spot Billy Sunday's tabernacle had occupied in 1916.

The newspaper was the primary means of promoting Cotton's campaign, although other means were also employed, such as posters on streetcars, and leaflets distributed door to door. Cotton's advertising suggests the tone of his campaign, typical of many others of the period. For example, in the second week a 12-column-inch display advertisement was placed in the newspapers declaring:

Turkey Will Be Driven From Europe, Followed by the Battle of Armageddon. Momentous Things Are About to Happen. The Bible Tells All About Them. Hundreds Are Being Benefited.²²

Cotton's most unusual advertisements consisted of a series of hard-hitting panel "comic strip" features. They were doubtless an unusual kind of advertising for churches at the time or perhaps at any time,

although the art work was reminiscent of O. O. Bernstein's cartoon illustrations used as early as 1910.

Cotton's list of topics as advertised in Detroit newspapers reveals clearly the provocative nature of his evangelistic approach. He appeared as a prophetic figure with a certain voice at an apocalyptic moment in the nation's history. He issued striking predictions as to the outcome of present events. He challenged long-held religious views. He freely reproached the established clergy who led the people in these views. At length he presented his own church as the true church, giving the last warning message to the world. Headlines such as these would surely appear very rarely in evangelistic advertising today:

Coming of Christ Forecasted in Present War.

Clergy Blind Who Follow Evolution.

False Doctrines Are Doing More to Spread Infidelity Than . . .

Bible Authority Is Lacking for Sunday Observance.

Apostle Peter, if Living, Would Be an Adventist.

Man-Made Sabbath a Forgery to Heaven. Those Who Uphold Sacredness of First Day Guilty Before Heaven.

However, because of the mood of the times, this "hard" evangelistic approach probably struck less fire in clerical circles than might be imagined. It is important to remember that the established denominations during this period were experiencing tension from internal sources, probably as acute as anything that might have been created from the outside. As mentioned previously, it was a time of struggle for denominational control between fundamentalists and the new generation of liberals or modernists. In a setting of denominational agitation with theological stalwarts within the established churches crying charges of betrayal against the newly dominant liberals, the Adventist evangelist's advertising and preaching do not seem so singularly harsh.

Whatever may be said of the "crisis" approach of Adventist evangelists during the early war years, at least it succeeded in attracting a flood of new converts. The annual membership increase reached a peak in 1917 of nearly 10 per cent over the preceding year. Thus, the Adventist denomination, momentarily at least, reaped

abundantly the benefits of commitment, organizational strength, and preparedness, together with what was firmly believed to be the apocalyptic message of the hour.

NEXT MONTH: The "roaring twenties" and an evangelistic "depression."

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- ⁷ *Ibid.*, April 4, 1918, p. 6.
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- ¹⁰ *Ibid.*, Feb. 28, 1918, p. 18.
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- ¹² *Ibid.*, April 26, 1917, p. 24.
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- ¹⁹ *Ibid.*, March 28, 1918, pp. 17, 18.
- ²⁰ *Ibid.*, Nov. 1, 1917, p. 14.
- ²¹ *Ibid.*, Jan. 30, 1919, p. 21.
- ²² Advertisement in the *Detroit Free Press*, Nov. 10, 1917, p. 5.

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"Say to the Cities . . . Behold Your God"

(Continued from page 3)

thee." He would have gladly given his life for his son but no gift of human life is great enough to save a soul. For "none . . . can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49: 7). Only God who has life in Himself could die to save mankind. And that is what happened at Calvary. The atonement is the story of a King who took the place of a slave, of a Judge who became His own prisoner. On that dark day when Christ felt forsaken of His Father He was paying the redemption price of a rebellious world. "Would God I had died for thee," He cried. And so He did.

Fellow preachers, we must proclaim salvation in the light of the empty tomb. That which gave point and power to the apostolic message was not only the death of Christ, but the resurrection. Had He not been raised we would still be in our sins. He rose for our justification and now ministers at God's right hand for us. Soon He will return as King of kings and Lord of lords. "Of all professing Christians" let us be "foremost in uplifting Christ before the world."

R. A. A.

Why

the Seventh-day Adventists

*Are Succeeding**

WILLIAM J. WHALEN

ONE hundred years ago all the Seventh-day Adventists in the world could have held a meeting in a medium-sized auditorium. The 4,000 Adventists in 1865 lived in the United States and Canada.

Since then the Adventists have quietly extended their network of churches, schools, missions, and publishing houses throughout a world that they confidently believe to be entering its final days. Today this American-born church operates in 189 countries and reports 1,428,000 adult members.

Unlike most Christian denominations, the Seventh-day Adventist Church has barely been touched by the current ecumenical movement. Mainline Protestant churches have no more contacts with the Adventists than does Catholicism. Some theologians lump the Adventists with the Mormons, Christian Scientists, and Jehovah's Witnesses as cultists while some influential fundamentalists have recently urged their fellow Protestants to take a second look at Adventism and perhaps reverse this harsh judgment.

Roman Catholicism fares rather poorly in Adventist preaching and literature. Some Adventist authors carry on an old-fashioned vendetta against the Church of Rome, whose popes were responsible for changing the observance of the Sabbath from Saturday to Sunday and thereby heading Christendom down the road to apostasy.

With this in mind we may wonder if

Catholics can learn anything from their Adventist neighbors. Can a denomination so far removed from the Catholic heritage have anything to offer us? I think the answer is Yes.

Like Catholics, the Seventh-day Adventists are deeply involved in parochial education. In fact, the Adventists maintain the largest worldwide private school system next to that maintained by the Roman Catholic Church. Their educational system includes 5,074 schools with 342,472 pupils from kindergarten to graduate and medical schools.

An Adventist congregation will try to open a grade school if as few as 20 pupils

This article by Dr. William J. Whalen is something all will read with interest. It appeared in the magazine *U.S. Catholic*, published by the Claretian Fathers, Chicago. The author is professor of history at the University of Purdue.

In preparation for this presentation the author must, of necessity, have done much research into the history and present standing of Adventism. It is an excellent example of good public relations revealing a kind and appreciative approach to those holding very different views from one's own on theology. Even when touching upon the question of the Sabbath and the Antichrist, this author shows no unkind bias and closes with the urge that his fellow Roman Catholics "abandon the defenses of the Counter Reformation," and "have the intelligence to distinguish between unacceptable theological positions and those practices and customs which might be put to the service of the church." All who are called upon to comment on the beliefs of others have in this article a commendable illustration of Christian courtesy.

EDITOR

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are ready to enroll. In the United States only the Catholic Church and the Lutheran Church-Missouri Synod conduct more parochial schools. Yet the Adventists no doubt enroll a higher percentage of their young people in church schools than any other church. Right now the Adventists educate six out of ten of their school-age members in their own institutions from first grade through college. We Catholics do not come close to this percentage on the high school and college level.

This relatively small church, which reports 346,000 adult members in the United States, supports two universities, ten liberal arts colleges, and two junior colleges. Its highly regarded medical center at Loma Linda University in California trains physicians, dentists, and medical technologists. The Adventist Church runs more colleges and universities than the Protestant Episcopal Church which is ten times its size or the Christian Churches (Disciples of Christ) which is seven times as large. A recent survey indicates that there are three times as many Adventists who are college graduates than you would find in the general American population.

What we Catholics should bear in mind is that this extensive educational system is financed without the donated services of religious sisters, brothers, and priests. Adventist salaries would not make a teacher rich but they are higher than what most Catholic schools pay teaching sisters. The need for far more lay teachers in parochial schools has thrown some Catholics into a panic; they assure us that the Catholic community cannot afford such increased expenditures. The lesson might be that our Adventist and Lutheran friends have been staffing their parochial schools for decades with lay teachers on salaries.

True enough, the Adventist educational network does not run on pennies. The Adventists consistently rank near the top of all church members according to per capita contributions to their church. Most Adventists fall into the middle and lower middle classes; they are rarely found in the upper echelons of corporations or on Wall Street. But in 1962 the Adventists contributed an average of \$213.97 to their church and another \$38.46 to the missions. Remember that this figure is per member not per family; we might multiply these figures by a factor of three to obtain the average family contribution: about \$750.

How many middle-class Catholic families who groan about the rising costs of parochial education try to meet their church obligation by tossing a dollar or two into the collection basket on Sunday? Naturally, religious oriented education will cost money but the evidence indicates that the affluent Catholics of this country have not begun to sacrifice to the extent that some of their Protestant neighbors have sacrificed for their churches, schools, and missions.

A Seventh-day Adventist is expected to contribute ten per cent of his gross income before taxes. Besides this basic tithe many Adventists contribute another 10 per cent to support their church's missionary, welfare, educational, medical, and publishing programs.

We might expect that any church which expected the world to end at any minute would concentrate on purely religious concerns. This is what Jehovah's Witnesses do; they have no hospitals, homes for the aged, orphanages, colleges, clinics. Their only interest seems to be to warn mankind of the impending battle of Armageddon.

Not the Adventists. Their urgent belief in the Second Coming has not dampened their commitment to education or medical care or service to others. No church can boast a more impressive record of medical service than the Seventh-day Adventist, considering the total number of Adventists.

Last year more than 3,850,000 patients were treated in the 124 Adventist hospitals and 146 clinics and treatment rooms. Around the globe the Adventists employ 488 M.D.s, mostly Loma Linda graduates, and 15,642 other medical personnel. Included in the total of hospitals are 37 in the United States and Canada.

From their earliest days the Adventists have promoted health reform, the prevention as well as the cure of disease. An Adventist layman, Dr. J. H. Kellogg, invented corn flakes and changed the menus at millions of American breakfast tables. Adventists started the pioneer Battle Creek sanitarium for treatment of nervous disorders and introduced the techniques of hydrotherapy and physical therapy.

Respect for the human body has led Adventists to insist on total abstinence from liquor, tobacco, and narcotics. For similar health reasons, which may be debated, the

“Thanks Be to God”

We breathe God's air and marvel not at its chemistry.

We eat His food and worship not its source.

We walk God's earth insensible of the miracle that

It is a sphere suspended in space.

We pluck the rose as though it were our own creation,

Revel in its rich perfume—until it fades—

Then pluck another.

We hurl satellites skyward on giant rockets—

And for a time they talk to us from outer space

And then they die.

Silently they orbit the earth and mock us;

Our ears have become accustomed to the whine of

Jet engines and deaf to the song of the mockingbird.

Our eyes—conditioned by concrete, metal, bricks, and mortar—

No longer discern the pattern in the tender leaf or

The beauty of yonder setting sun.

And for this, perhaps, above all else—

Our sun is setting—

That human lips so seldom say—

“Thanks be to God.”

E. E. CLEVELAND

majority of Adventists have adopted vegetarianism. If not vegetarians, all Adventists observe the Old Testament prohibitions against the eating of pork, ham, and shell fish.

Comparative studies indicate that these health regulations make Adventists less susceptible to heart disease, lung cancer, and other killers. We Catholics sometimes rest content with defending the use of liquor and tobacco by Christians and objecting to prohibition without providing our young people with a statement of the positive health values of temperance and even abstinence.

Most Protestants as well as Catholics reject the Adventist interpretation of the Sabbath commandment as demanding the observance of Saturday. Nevertheless we might profit from an examination of how the Adventists try to keep their Sabbath holy. For the devout Adventist the Sabbath begins at sundown Friday as it does for orthodox Jews. Meals are prepared on Friday so that food preparation need not take the wife's time on the Sabbath. Saturday morning is spent in church and Sabbath school. The rest of the day is devoted to Bible reading and study, simple family

recreations such as nature walks, prayer, and discussing Bible topics with friends. The radio and TV are silent until the end of the Sabbath at sundown on Saturday.

Could we contrast this observance of the Sabbath with that which characterizes the conduct of millions of Christians? In too many homes Sunday may be a day free from regular employment but it is really just another day of the week. If we take a stroll through many neighborhoods we will see Christians painting their homes, washing the car, hanging storm windows or screens, carrying on various do-it-yourself projects. We know that shopping centers and stores could not make a profit on Sunday if millions of Christians did not choose that day of the week to buy furniture, automobiles, appliances, groceries, and clothing. We profess to be shocked that the Soviets deliberately erased the religious significance of Sunday in order to undermine the role of religion in the lives of the Russian people. Have we not done much the same thing in the United States and often in defiance of the laws designed to preserve the values of a day of rest?

Our Adventist friends remind us that the Sabbath was not given only to a band

of desert people centuries ago but to each generation of men. God asks that all men set apart one day out of seven to His service as well as to the re-creation of the human body and spirit. The author of man's nature knew that such a day was essential to man's spiritual, emotional, and physical well being. We not only disobey His commandment but we flirt with personal disaster when we ignore the significance of the Sabbath. As Catholics we have often aimed at a minimal observance of the Lord's Day; we attend Mass and avoid servile work, broadly defined. Perhaps the Adventists can remind us that the creative and holy observance of the day demands more than this bare minimum.

Another area of high priority for our Adventist friends is that of the missions. This church sent its first foreign missionary to his assignment in 1874. He planted the faith in Switzerland and now four out of five Adventists live outside the United States. The Adventist takes seriously his personal duty to preach the gospel to all men and to aid those who are called to be full time missionaries.

Only a few countries, among them Afghanistan and Vatican City, lack a contingent of Adventist missionaries. Even tiny Pitcairn Island, settled by the Mutiny on the Bounty seamen, has been visited by the indefatigable missionaries and today all the descendants of the mutineers are faithful Seventh-day Adventists.

With funds received from the regular tithes of members the Adventist Church employs 57,000 men and women as missionaries, teachers, printers, and medical personnel. This means that one Adventist out of every 31 is a full-time salaried employee of the church. The president of the church receives about \$100 a week and all other church workers, even physicians and college presidents, receive somewhat less.

Nor do the Adventists limit their evangelization to foreign countries. They offer free Bible correspondence courses which have already enrolled more than 3,500,000 students. Some Adventists follow the example of the Witnesses and Mormons and go door-to-door to interest householders in their doctrines.

Every media of communication has been employed to present the Adventist message. This church runs 43 publishing houses which print books, magazines, and tracts in 228 languages. The Voice of

Prophecy program is carried in English and Spanish on 922 radio stations while Faith for Today is shown on 222 TV stations.

Generally Adventists rear small families of two or three children so that relatively little increase in church membership comes from the birth rate (unlike Mormons). Nevertheless the church reports six times as many members today as were reported in the 1906 Federal census. Their evangelistic methods do win converts and their educational system cements the loyalty of Adventists to their church and minimizes leakage.

While the Mormons administer a huge welfare program they limit their assistance to fellow Mormons in good standing. The Adventists extend their help to people of any or no religious faith. They are usually on the spot whenever a disaster occurs—tornado, earthquake, flood, or explosion. The church owns mobile disaster units which can be dispatched to the scene. Within the community the Adventists often sponsor free first-aid classes. From two large warehouses on each coast the Adventist Church ships relief materials to help stricken areas overseas.

Each Adventist congregation organizes a Dorcas or welfare society whose members engage in activities somewhat like those undertaken by the St. Vincent de Paul Society and the Salvation Army. The Dorcas members meet regularly to repair clothing, collect food, and make bandages.

Adventists do not believe in killing even in war but they do not seek classification as conscientious objectors. Instead the church trains its young men at its own expense to serve in the army medical services as noncombatants. One such Adventist soldier won the Congressional Medal of Honor for bravery on Okinawa during the second world war.

We can see that the decision to become an Adventist would not be made lightly. The convert would be expected to tithe his income, attend Sabbath services every week, abstain from all unnecessary work on the Sabbath, forgo liquor and tobacco, educate his children in parochial schools, avoid dancing, card playing, and movies, give up cosmetics and jewelry, sever any connection with a secret society. Yet the Adventists seem to be purposeful, contented people who derive a deep satisfaction from their religion.

The Adventist Church traces its history to the excitement over the Second Coming generated by the preaching of William Miller in the early nineteenth century. Miller, a War of 1812 veteran, searched his Bible, especially the Books of Daniel and Revelation, and announced that the end of the world would come in 1843. Later he set the date on October 22, 1844. When that day passed without incident most of his following melted away.

One group of adventists in Washington, New Hampshire, continued to have faith in Miller's prediction. Eventually this group accepted the interpretation that the event on October 22, 1844, was not supposed to be the end of the visible world but the cleansing of the heavenly sanctuary by Jesus Christ. Never again would the Adventists set a specific date for the Second Coming but they remained convinced that history was drawing to a rapid close and that Christ would appear in the very near future.

To this basic doctrine of Adventism the tiny New England congregation added the belief that Christians should observe the Old Testament Sabbath rather than Sunday which had been designated by an early pope. The role of the pope in changing the observance has given the movement an anti-Catholic orientation. Many Adventists seem to consider the pope to be the Antichrist.

The movement grew and the Adventists were able to establish a national headquarters in Battle Creek, Michigan. This headquarters was moved to Takoma Park, a suburb of Washington, D.C., in 1903.

Pre-eminent in the SDA movement for nearly 70 years was Mrs. Ellen G. White, who is considered a prophetess by the Adventists. She wrote 53 books and more than 4,500 articles, many of which were based on visions. The role of Mrs. White as a prophetess has disturbed Protestant fundamentalists who would otherwise agree with many Adventist positions, such as their literal interpretation of the Bible and sturdy opposition to the theory of evolution.

Many aspects of Adventism repel the Catholic or Protestant but we have seen that in certain areas—parochial education, church support, Sabbath observance, missionary commitment, health reform, welfare activities—we may discover some things in Adventism which in an adapted

form might enrich our lives as Catholics.

As we enter even more fully into the ecumenical age and abandon the defenses of the Counter Reformation we may find whole treasuries of examples in the lives and practices of our separated brethren. We should have the intelligence to distinguish between unacceptable theological positions and those practices and customs which might be put to the service of the Church.

Restless Angels

(Continued from page 8)

on the total incineration of her rather expensive place, and her reply deserves to be framed if it were not so tragic. She said, "I had no idea a thing like that could happen in such an elegant neighborhood."

Why Did You Not Tell Us?

What does that make you think of?

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us?'"—*Ibid.*, p. 43.

God is about to reckon with the cities. God will touch the cities. And the finest, most fireproof buildings will crumble like the ashes on the end of a cigarette. Buildings perfectly safe, by modern standards, will be consumed like pitch. Fire departments will be helpless when God allows the fires of judgment to be lighted.

That is what makes me restless. That is what makes the angels restless. There is so little time—and so much at stake!

God is about to deal with the cities. He is a God of love. But I promise you, He will not have to apologize to Sodom and Gomorrah. Angels of destruction are on their way. And where are the Abrahams who will plead for the city?

I ask you, Could Abraham ever have faced God if he had not pleaded? Can we face God if we don't?

FRIEND?—There is a difference of only one letter between the words "friend" and "fiend."
LOUIS H. EVANS in *Youth Seeks a Master*.

Fantastic Finds in Adelaide

HUGH J. BOLST

Evangelist, Adelaide, Australia

"Fantastic Finds in Ancient Lands" was the subject that drew a crowd of more than 3,200 people to the four identical sessions at the opening of the evangelistic campaign in Adelaide, South Australia, on May 9, 1965. Adelaide, a lovely city of over 600,000 souls is quite conservative; a city of churches and a self-styled place of culture and morality. However, now fantastic finds of another kind are being revealed as we find men and women from all walks of life on whose hearts the Spirit of God is working, drawing them to Himself.

The 1965 Adelaide campaign opened in Her Majesty's Theater, which is a new, air-conditioned and very comfortable theater ideally suited to evangelistic preaching. However, owing to labor-union regulations we were unable to exploit the theater's advantages to the full. There was no musical instrument in the place, and we

were very restricted as to the area of stage we could use. In spite of having to adapt ourselves to these handicaps we were delighted with our stay there.

Apart from the opening night, two identical programs have been conducted every Sunday. Two identical midweek meetings have also been held each Wednesday. Very early in the series the Wednesday meetings were formed into Bible marking classes, when Bibles, which had been donated by our church members, were given to all who enrolled to read and mark for themselves at the meetings. It was a great thrill to see almost the entire audience turn to a text and then to hear them read in unison. It was even more satisfying to see men and women who had never handled the Book before gradually become adept in turning the sacred pages and finding the texts without assistance from us.



Capacity audience jams Adelaide's Her Majesty's Theater.

At the time of writing we have conducted one small baptism, and another large group of people will be in the next baptism in a month's time. Other baptisms are planned at regular intervals till the end of the year. We are now in the middle of presenting our distinctive truths, and can see men and women preparing to come out and enter the fold of the Good Shepherd.

Public evangelism is without doubt one of the most exacting and constant areas of work in the church, but how rewarding it proves to be. "As we work with all the strength that God grants us, and in humility of heart, putting our entire trust in Him, our labors will not be without fruit. Our determined efforts to bring souls to a knowledge of the truth for this time will be seconded by holy angels, and many souls will be saved."—*Evangelism*, p. 38. Thank God for this promise.

Department Secretary—Why Not Also an Evangelist?

M. G. TOWNEND

Departmental Secretary
Trans-Tasman Union Conference

How come that you, a union conference departmental secretary, conduct a public evangelistic campaign each year?" This is a question that I am often asked, and the following are the reasons I give for my annual sorties into the field of public evangelism:

1. I have a conviction that by virtue of ordination to the gospel ministry I must preach the gospel to a perishing world.

2. I feel that strength is added to my promotion of coordinated evangelism if I am personally involved in this type of program.

3. I like to keep my evangelistic sword sharpened against the day when I may again have the privilege of serving as a full-time public evangelist.

4. A man engaged in administrative or departmental work finds it difficult to carry on a continuous successful program of personal evangelism because he must

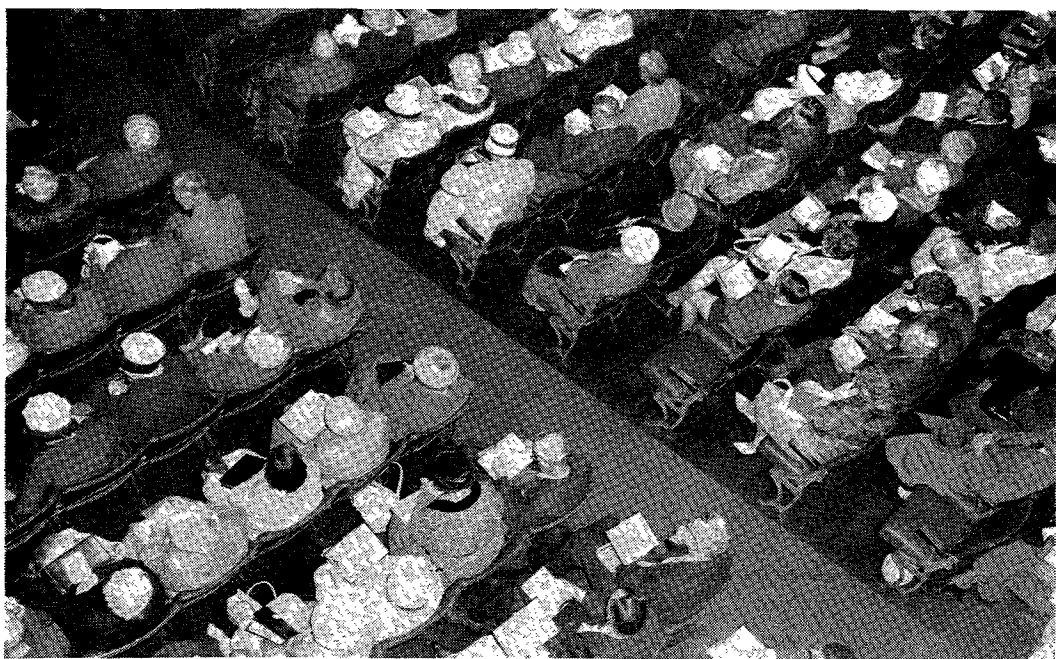
travel. A short intensive series of meetings at least once each year enables the one engaged in promotional or administrative work to keep in touch with evangelism and evangelistic methods.

Usually my evangelistic efforts are of not more than three weeks' duration and are always associated with a school of lay evangelism for the training of ministers and lay people.

For the first few series of such meetings I discovered that the end result of the series of public meetings in actual souls won was somewhat disappointing in spite of the fact that all meetings would be well attended. The local pastor would have difficulty in holding "my" audience. I gave careful study to this carry-over problem and now work to a somewhat set formula which, with the blessing of God, is producing results. At least six months before the public meetings begin I spend a weekend with the church or churches that are to be associated with the effort. During this weekend ministers and members are made aware of their total involvement in the proposed evangelistic effort from field preparation to baptisms. From this time until the public meetings begin, a weekly class in lay evangelism is conducted by the local pastors, and the churches engage upon an intensive program of visitation among non-Adventist neighbors and friends.

Phase two of the plan begins with public meetings being held almost each night for short lightning efforts. During this time some six hours of instruction in lay evangelism are given each weekend.

From the beginning of the first public meeting we are preparing the audience for the change of speakers that will occur when I must leave the district and the local pastor will lead out in the weekly Bible-marking class. I am introduced to the audience immediately following a brief welcome. I then outline the program that will be followed for the next two or three weeks, and state the purpose of the meetings, suggesting that some questions may arise in the minds of the listeners and that we have made provision for the answering of questions at each meeting. The usual question-box plan is then explained. It is here that I first introduce the local man who will be continuing the series after my departure. I usually say something like this: "We have right here in ——— [name of town], a mighty man in understanding and explaining



Open Bibles—identification mark of Perth evangelistic meetings.

ing the Scriptures. I am happy to introduce to you Pastor ———, who will be answering our questions each night.”

The reason for this approach is no doubt obvious. The local pastor in the estimation of the audience is well established as an authority on the Word, in preparation for his take over of the evangelistic effort.

To further assure the local man of a good attendance at his weekly public meeting, we leave the introduction of the Bible Marking Plan and its free Bible or book offer until the night of my final lecture.

It is interesting, if a little disappointing, to note that regardless of the fact that my public meetings are only a part of a larger training program, the results of which should continue to be reaped until the task is finished, nevertheless some seem to be more interested in knowing *how many* souls we baptize each year from such efforts. At the time of rendering this report it is too early to assess the results for the current year, but Rex Robinson, the district pastor for MacKay, North Queensland, where we conducted this program in 1964, reports that baptisms in his district (population 20,000) for 1964 were 63 souls, some 40 more than for any previous year.

Open Bible Program

RAYMOND STANLEY

Evangelist, Perth, Western Australia

AFTER much preparation by local church members the evangelistic program began on May 16, 1965. An effort was made to appeal to the religious-minded people of the city and the opening subject was “Should the Churches Unite?” About 1,700 people were in attendance on the opening night. On the closing night of the mission, September 26, approximately 800 people were in attendance.

The Bible marking was a drawing factor of the campaign. During the twenty-week program, meetings were conducted only on Sunday nights and special emphasis was placed upon the prophecies of Daniel and Revelation. Special follow-up meetings are planned to begin in another hall in the city. So far many people are taking steps toward membership with the church of God but it is believed that many more will be found during the follow-up program.

Abstracts From Andrews

University Seminary

Studies—2

AUSS, Vol. 1 (July, 1963)

Editors: Earle Hilgert, Siegfried H. Horn, and Daniel Walther.

Royal Sage, "Does Seventh-day Adventist Theology Owe a Debt to Theodore of Mopsuestia?" (pp. 81-90), answers the question contained in its title with a Yes. Theodore (A.D. 392-428) championed a literal exegesis of Scripture against the allegorical method of Origen and the school of Alexandria. The writer sees Adventist hermeneutics, with its concern for the literal meaning of Scripture, as rooted in the tradition of which Theodore was a chief proponent.—E.H.

A. P. Salom, "The New English Bible Translation of I Thessalonians" (pp. 91-104). This article surveys some basic principles of translation followed by the scholars who prepared the *New English Bible*. He then criticizes their translation on the basis of a number of passages in 1 Thessalonians where he feels that they have weakened the force of the Greek, introduced impersonalizations, paraphrased unjustifiedly, and retained archaisms and colloquialisms at least insofar as the non-British English-speaking world is concerned. At the same time, he notes a number of improved translations in this new version.—E.H.

S. J. Schwantes, "A Note on Micah 5:1 (Hebrews 4:14)" (pp. 105-107). It is explained that the verbal form *tgddy* belongs to a root which is derived from the word *gdwd*, "troops." *Sm* is to be changed to *smw* as has often been suggested, while *spt* corresponds to *spty*. The text then reads in English translation: "Now you band yourself together, O daughter of troop(s); siege is laid against us; with the rod they strike upon the cheek the rulers of Israel."—S.H.H.

Kenneth A. Strand, "Luther's Condemnation of the Rostock New Testament" (pp. 108-120). This essay deals with a translation of the Bible into vernacular German. While Luther successfully championed the cause of his Bible translation in the vernacular, he did not welcome similar efforts by others. The Brethren of the Common Life in Rostock, Germany, prepared a translation of the New Testament. Why did Luther oppose the German Bible of the Brethren, since Luther had expressed his esteem for them? Luther, writing to his Prince, mentioned having heard a report that

the Rostock version was to be based on Jerome Emser's version of the New Testament, to which he objected. This incident indicates that Luther was not the only one to translate the Bible in his time. Shortly after Luther had translated the New Testament there appeared a New Testament in German by Jerome Emser, who favored a closer following of the Vulgate in certain passages. Luther's objection to the Rostock translation had its effect. The version of the Brethren was called "objectionable." An edition was nevertheless printed in 1532, for which the leader of the Brethren was arrested. Four copies are still extant.—D.W.

Edwin R. Thiele, "The Synchronisms of the Hebrew Kings—A re-Evaluation: I" (pp. 121-138). The author defends his views on the chronology of Israel and Judah, as presented in his book *The Mysterious Numbers of the Hebrew Kings* (2d ed.; Chicago, 1955), as well as in several articles that have appeared in periodicals, against the objections of W. F. Albright. He strengthens and clarifies certain points of his reasoning by means of charts and tables. The discussion deals principally with the kings of Israel from Jeroboam I to the accession of Jehu and with the kings of Judah from Rehoboam to the accession of Athaliah.—S.H.H.

Alfred-Félix Vaucher, "Daniel 8:14 in the West Until Cardinal of Cusa" (in French; pp. 139-151). This essay on Daniel 8:13, 14, examines first what "evening and morning" meant. Are these full days, or merely 1150 half days? One difficulty arose from a literal interpretation of the 2300 days which had no historical meaning, and it was believed that this chronological problem could be solved by cutting the time in half. The only way to solve the problem was to give this number a symbolic application. Then the opinions of Western medieval theologians on the 2300 days are presented. Some fifteen Jewish commentators are listed who endorsed the symbolic view. One Catalan physician, in particular, is discussed: Arnau de Vilanova (died in 1311), who authored an important work, *De Semine Scripturarum* (On the Seed of the Scriptures), falsely attributed to Joachim of Flora. This work, *De Semine*, was used by several theologians. For example, Olivi made use of it in his comments on the book of Revelation. *De Semine* was also used by a chancellor of the University of Oxford. A tract, erroneously attributed to Wyclif, *The Last Age of the Church*, also uses this work and so does Cardinal Nicholas (Krebs) of Cusa who, by it, was led to accept the year-day principle.—D.W.

S. Douglas Waterhouse, "A Land Flowing With Milk and Honey" (pp. 152-166). It is pointed out that ancient Palestine, according to archeological and literary evidence was a comparatively rich country with a subtropical flora and fauna which has now in part disappeared. The present conditions are not the results of a change in climate, but rather the results of misuse, erosion of the soil, and the frequent destruction which the country experienced through wars.—S.H.H.

(To be continued)



"THE only green spot in all New South Wales." these words, used in legislative assemblies and newspapers, described a 1,500 acre tract of land during the dreadful drought that caused hardship and famine shortly after Ellen G. White's departure from Australia in September,

1900. This remarkable "green spot" was none other than the Avondale College grounds and farmland (see *Selected Messages*, book 1, p. 102). The story of God's direct leading in the establishment of this institution inspires even a skeptic. Faith of no ordinary character was constantly exhibited.

"Wild Out-of-the-Way Place"

In this "wild, out-of-the-way place" according to nineteenth century critics (see *Life Sketches*, p. 359) an Andrews University Extension School was conducted. Today's Avondale, named this because of numerous creeks and abundance of flowing water, has graduated in part from antiquated faith-built wooden structures to modern glass, brick, and steel edifices. Obsolete architecture has yielded to current design.

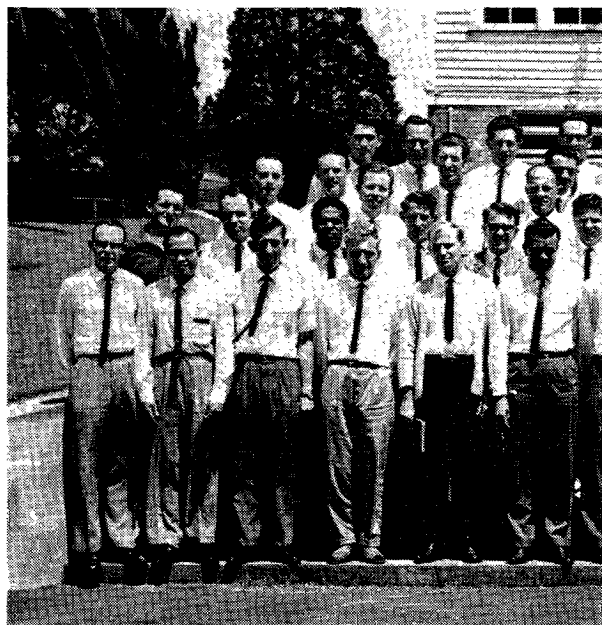
From December 6 through January 27, eighty-five Bible-minded men met in the modern administration building's main multitiered lecture theater. Watson Hall, the new men's dormitory, accommodated the visiting teachers and the majority of students. There is a stunning contrast between present facilities and the old rented hotel in Cooranbong plus a few tents, which housed twenty young men on Avondale's original registration day, March 6, 1895.

S. H. Horn, professor of Old Testament history, director of the Extension School was ably assisted by E. E. White, Australasian educational secretary, and E. G. McDowell, president of Avondale College. Instructors were S. H. Horn; Desmond Ford, Avondale bible department head; and the writer. Courses offered were Archeology and the Bible, New Testament Backgrounds, Eschatology, and Evangelistic Leadership. In addition to regular class-work, morning and evening worship, daily chapel talks, question-and-answer periods, and special evangelistic forums enriched

Andrews Extension Sch

J. R. SP

Associate Secretary, Ministerial



"... eighty-five Bible-minded

the entire program. Chapel speakers included division leaders, college professors, and the Extension School staff.

Fellowship—King of the Mountain

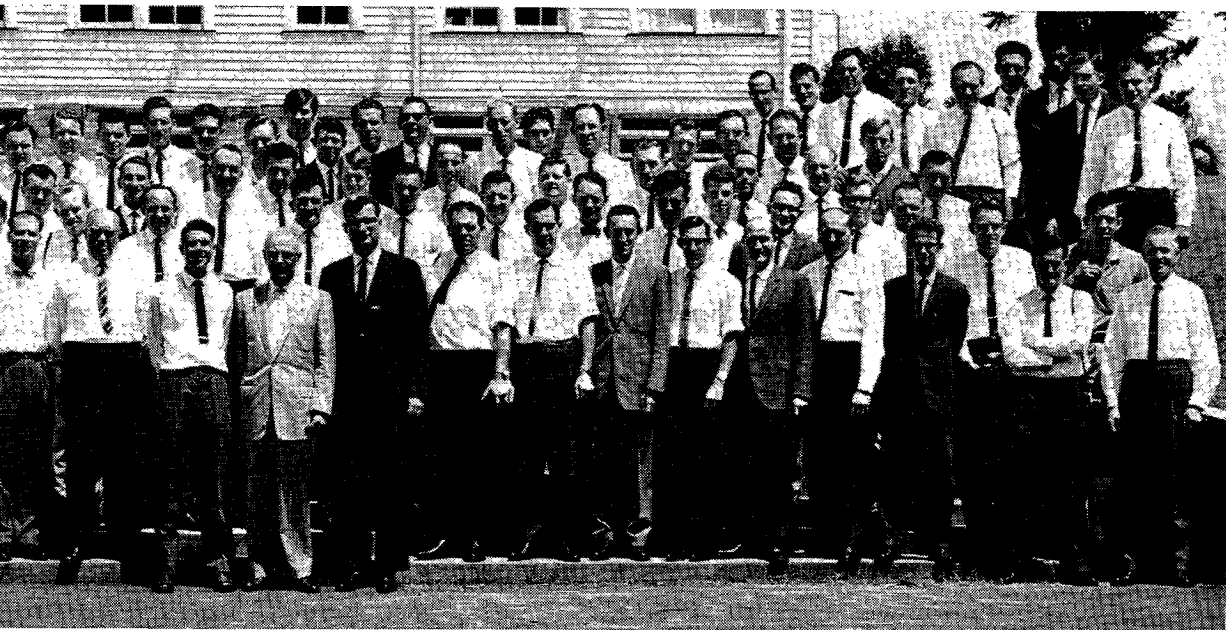
It would take a book-sized treatise to fully record my impressions of the Extension School and the Australasian field. To condense two months of heartwarming memories into a short article is frustrating. Numerous recollections vie for first place, but one surmounts them all. Fellowship! Christian fellowship! Adventist Christian fellowship! Nothing can excel the latter experience. To share, counsel, play, weep, laugh, and work with those who have the same aims, beliefs, and motives is not only memorable but an absolute necessity in the

University Pool—Australia

ANGLER

Association, General Conference

nith during the communion service conducted just prior to the graduation exercise. We put into practice a beautiful custom introduced to us by our Japanese brethren a few years ago. During the preparatory foot-washing experience, each kneeling participant offered an invocation just before he bathed his brother's feet. An act of this nature brings in a spirit of thankful reverence for the privilege of following in the Master's footsteps and might well be practiced as a part of this impressive service not only in the Australasian Division but in



led men met in the modern administration building's main multitiered lecture theater."

lives of those who would understand and know by experience the truth of John's words "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

Competition Replaced by Cooperation

As days merged into weeks hearts were softened toward one another. All tendency to jealousy subsided while desire to regard the others as better than and superior to himself was strengthened. Feelings of understanding and kindness replaced all critical attitudes. Any fractionizing tendencies tottered and collapsed. Neutral hearts were molded into a living, unified throbbing declaration that God is love.

This synthesizing process reached its ze-

the entire world field. This monumental experience will remain on our hearts and minds with particular vividness.

Greedy for Souls

The second most important impression on my mind was the demonstration of a fervent spirit for *public* evangelism. Of the eighty-five men in attendance forty-three counted themselves as evangelists. Twenty-one laid claim to the title of pastor-evangelist, one mission president, one hospital chaplain, five departmental men, and ten upper-division college students. Regardless of position, the deep concern for soul winning was constantly obvious. The Australasian Division has the highest percentage of Adventists compared to the total popula-

tion. This achievement is not difficult to understand. Whether it was archeology, eschatology, or evangelistic leadership, the supreme question was "How can this help me in my soul-winning program?" I have never seen a group more eager for public evangelism. It almost bordered on greed! We thank God for this emphasis and pray that this same intensity and desire for souls will be felt by every minister in the world field.

Three-Million-Square-Mile New York City

The most amazing feature of this unexcelled desire to win souls is the fact that this division has a limited population. Take about 12 million people, approximate size of metropolitan New York City, and sprinkle half of them over a three-million-square-mile continent and group the other half into large cities, such as Brisbane, Melbourne, and Sydney—this is Australia! I have unlimited admiration for men who are willing to conduct public meetings not only in extremely small towns and villages but to hold forth in places where evangelistic campaigns have constantly been conducted for half a century. Young interns and even college ministerial students eagerly anticipate the day when the conference committee votes for them to launch out in their own public meetings.

My heart yearned to take many of these men and lend them to scores, yea, hundreds, of towns in other parts of God's vineyard that have rarely or never heard the gospel to say nothing of these special truths God has committed to this movement to promulgate throughout the entire world.

Summer in Winter

Australia's seasons are the reverse of those in the Northern Hemisphere. The Extension School was conducted in the midst of the summer—camp meeting season. The division committee kindly arranged a schedule for Dr. Horn and myself, permitting us to visit camp meetings in various parts of the field. Not only were we privileged to meet with thousands of our believers but this gave us the opportunity of catching a glimpse of the natural beauty contained in landscape, flora, and fauna, much of which



Left to Right: J. R. Spangler, S. H. Horn, and Desmond Ford
—Extension School instructors.

is unique to this area. The strangely violent mud pools and boiling sulphurous waters, steaming cascades, beds of golden sulphur crystals of New Zealand's Rotorua thermo area, are examples. We carved out an hour of time from a star-studded night and visited Windy Point, overlooking the magnificently laid-out city of Adelaide and saw one of the world's outstanding scenic attractions. To behold a vast panorama of twinkling colorful lights as bewitching as scintillating gems unfolding their beauty is a breathtaking experience. As I stood there with Pastor Ormond K. Anderson, brother of our beloved chief, I couldn't but think of what is in store for us when we reach the New Jerusalem.

Towering in importance above public gardens, bridges, glorious scenery, waterfalls, and all places where nature has been lavish with her gifts stands the blessed privilege of meeting with our members during the camp meeting sessions. The kindness, the appreciative spirit of our people, brought real blessing to my heart. The quality of leadership in the various conferences was of great encouragement. Nothing was spared to make my visit comfortable and pleasant.

Money in a Sheet

Of special interest was the missions appeal program conducted at each camp-meeting on Sabbath afternoon. Usually a representative from the division or union took charge of this important meeting. Even

though a program of this nature lasted several hours, the people eagerly remained to hear the stories of the progress of the overseas mission program conducted by the Australasian Division.

One story in particular touched the hearts of everyone. Australasia recently lost its first missionary by martyrdom in their own mission field, which includes the numerous islands and territories of the South Pacific. Brian Dunn, a new missionary with his wife, were sent to the island of Malaita in the Solomon group. On the doorstep of Christmas, Brian was brutally speared in the back. The story of his bravery and awful ordeal riding in a boat, car, and plane with a spear sticking through his chest will go down in Adventist church history as a monument and testimony to the total dedication of our missionaries.

During the final Sabbath afternoon mission program, a large container or perhaps a sheet is held by the deacons while children bring forward their offerings. Thousands of dollars are raised each year for the mission field by the children. It is a touching sight to see these little ones bring jars of metal money plus the folding kind and drop them in the container. Sometimes the boys and girls continue going around the tent collecting offerings from the adults and then bring them forward. This meeting is really one of the high lights of the entire camp meeting.

Sunnyside

Much more could be said about the progress and quality of the work in Australasia. The giant health food factories under the leadership of spiritual men pour literally hundreds of thousands of dollars into the division budget yearly. The sanitariums, hospitals, and clinics scattered throughout the field are another witness to men following the leading of the Lord. Sydney Sanitarium and Hospital, a training center for missionary-minded medical personnel has cast its influence from mainland to widely scattered island fields. The publishing work and growing educational program are another testimony of obedience to God's will.

In a definite sense we can trace the broad river of Adventist missionary activities back to a small spot known as Sunnyside. Located on Avondale Road at the college, Ellen G. White lived here with her staff and office assistants from the years 1895 to

1900. This "little old lady," as she was affectionately known by Adventists and non-Adventists alike, found time to take a personal interest in the sick, orphans, and depressed people in this area. It was here that God inspired her to write the *The Desire of Ages*, the most touching and appealing book ever written on the life of Christ. It was from here that letters of guidance and counsel were sent to the leaders of Australasia. Today our ministerial force strongly believe in the counsel and advice given through the pages of the Spirit of Prophecy. Perhaps no other ministerial group in the world more firmly accept the truth contained in the statement, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

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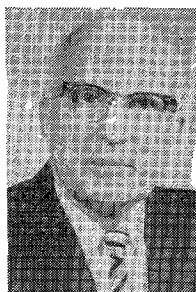
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A Revival and Consummation of the Forsaken Truths First of Early Church and Then of Arrested Protestant Reformation Exposition

LE ROY EDWIN FROMM

Professor Emeritus of Historical Theology, Andrews University

Early Churchmen Discerning Students of Bible Prophecy



I WOULD like to present the faith of Seventh-day Adventists in comparison with, and contrast to, that of the other denominational groups comprising Protestantism. At the same time I will endeavor to present Protestant Adventist faith in comparison with, and in contrast

to, the Roman Catholic faith, as revealed through the perspective of history.

This, I believe, can best be done through recourse to their respective relationships to Bible prophecy—once sedulously studied by most leaders in the early centuries of the Christian church, and similarly molding the thinking and actions of the founding fathers of Protestantism.

Each Followed by a Falling Away From Early Positions

The names of conspicuous early churchmen, well known to all of us, were the earliest Christian expounders of prophecy—men such as Justin Martyr, Irenaeus, Tertullian, Hippolytus, Lactantius, Chrysostom, and Jerome. Some were remarkably clear and sound. Jerome's expositions, for example, were considered the "ultimate." And not until several centuries had passed did the early interest and proclivity in prophecy wane and distorted departures

A summary of the approach of the message (followed by a question period) that L. E. Fromm made before a group of Catholic student-priests.

from that early faith come to prevail. That was indeed a tragic and perilous hour for the expanding church.

But why, it may be asked, do you deal primarily with prophecy rather than the usual churchly doctrines, and place so much stress upon it? Because prophecy was given as an inspired guide to the church that she might order her ways in relationship thereto, and to give her understanding of the times, assurance as to their destined outcome, and her responsibility in and through it all. In fact, such a tracement of prophecy, and its developing exposition, really involves and embraces all the basic doctrines of the Christian faith leading up inevitably to the eschatological climax of the age.

Master Key Unlocking Mysteries of Future

Prophecy is the inspired revelation of things to come, the only true explanation of things past and present. Prophecy is God's great index finger, as it were, pointing the way through for a world increasingly engulfed in confusion, disillusionment, and despair. It is Heaven's infallible answer to man's questions on the how and why of all things. As such it is a priceless boon, to be cherished by all.

Prophecy is the master key that unlocks

the baffling mysteries of the past. It likewise draws aside the veil that hides the destined outcome of the future, and brings into focus the supreme event toward which all creation moves. Only inspired prophecy solves the riddle of human destiny, and its tragic deviations and recoveries. Hence its supreme practical importance to us.

Moreover, prophecy is God's inspired *timetable* of the divine plan and specifications for the salvation of lost men. It discloses the pre-determined schedule of the all-encompassing redemptive plan of the ages. It foretells the sequence of empires and the devious course of the church in relation to the destined establishment of the kingdom of God at the climax of history, which is the goal of the ages.

Provides Only True Philosophy of History

Prophecy thus reveals the molding hand of God over human history, and discloses the pattern embraced within the otherwise hopelessly tangled skein of human affairs. It reveals God's undeviating and transcendent purpose in relation to human destiny. Moreover, it provides the only true philosophy of history. Otherwise all is in hopeless conflict and confusion, without adequate cause or effect or outcome.

Prophecy embraces the sweep of the ages in its scope—but *as viewed through the eyes of God*. It furnishes the reason and the occasion for the turning points of history. Otherwise the future is simply a vast, impenetrable unknown, a trackless desert, an uncharted sea. Only through the disclosures of prophecy does the darksome journey of life become the lighted way, as God desires and designed it to be. That is the boon of prophecy.

The Twin Focal Points of Redemption

There are two distinct categories of Bible prophecy—first, the overall *outline prophecies*, marking out the sequence of major events and epochs, spanning the ages, on to the grand climax. Second, there are the superimposed *time prophecies*—constituting God's inspired measuring rod for identifying certain allocated epochs and events. These comprise His timetable of the centuries that we might know where we are in God's revealed plan of the ages. And these were recognized in Jewish, Catholic, and Protestant circles.

In this over-all plan and provision there are two determining centers to redemptive

prophecy and divine activity—the *first* and *second* advents of Jesus Christ to this earth. These are the twin focal points of redemption that compass time and eternity. These two contrasting advents constitute the indispensable key to the divine movements of the ages. Everything leads up to, and in turn radiates from, these two transcendent events.

And *time*, it might be added, is that period marked off from eternity for the redemption of the lost human race. It is wedged in between the eternity of the past and the eternity of the future. It is the period of the tragic experiment of sin, met and overcome by the redemptive provisions of God. Such is God's master plan for man.

Sequence of Nations, Ecclesiastic Innovations, and End of Events

The basic outline prophecy of Daniel 2—the ABC of all Bible prophecy, and undergirding all others—discloses the predicted sequence of empire in the ebb and flow of nations, leading inexorably on to the climax of human destiny and the final establishment of the coming kingdom of God through divine interposition at Christ's second coming.

Next, in the elaborated prophecy of Daniel 7 the grand outline is repeated, but into it is introduced the deeper ecclesiastical conflict of interests involved, and the commingling of church and state staged across the ensuing centuries. But all is set in the framework of the same four world powers of history, and the Roman Empire's fateful division of its aftermath. These four world powers of prophecy—Babylon, Medo-Persia, Grecia, and Rome—can be identified as clearly as the famous four figures carved out of Mount Rushmore. And the basic exploits of the ecclesiastico-political power that succeeded Rome's breakup are spelled out explicitly.

The prophesied kingdom of God ends the sequence, following that final period of human history specifically called the "last days," the "latter times," the "time of the end," and God's great "judgment hour," climaxing with the Second Advent in power and glory. Those "latter times" are the momentous days in which we now live.

Final Accounting for All in the Great Assize

Then Daniel 8 follows, presenting the final accounting to God of all human con-

duct in the world and the church, aggregate and individual, in the great assize. That is the confrontation of today. Such is the majestic over-all picture of prophecy set forth in the book of Daniel. Then the paralleling, augmenting prophecies of the Apocalypse amplify and enforce Daniel's grand outline, and elaborate on the momentous final issues and tests, and present the sure outcome. There is nothing like it in all inspired or secular writings. It is the climax of prophecy.

Missing the Chief Point of History

History is really *His*-story—the story of God's dealings with mankind, the nations, and the church. None are without accountability and control. And unless we see back of and through the play and counterplay of human events, the overruling outworking of the divine plan of the ages, we have missed the chief point and fundamental lesson of history—its real, inner, illuminated meaning. And such loss is tragic. That was the reason for the intensive study of divine prophecy by the Church of the early centuries, then by the founders of the Protestant Reformation, and now by Seventh-day Adventists.

There are immutable laws that govern the rise, continuance, and fall of nations—the divine law of cause and effect, and amenability to moral principle. The moral law and government of God operate in and behind the outward scenes of the world's affairs. And the gospel of His grace is the sole saving provision.

These are the determining principles and provisions that run all through the course of history, foretold in prophecy. We must never miss them. To be blind to them is to fail to grasp the divine scheme of the ages.

Each Major Development Recognized as Fulfilled

Furthermore, as fast and as far as history has fulfilled each major event and epoch of prophecy, discerning men at the time of fulfillment have recognized each one as it came to pass, and awaited the next great predicted development. That is the law of prophecy: "These things have I spoken unto you that when it is come to pass ye may know." There have always been those who discerned the times and have brought their lives into harmony with divine expectation. That was the supreme purpose of

prophecy and the privilege of the church.

Catholicism and Protestantism Both Abandoned Original Positions

Never is it to be forgotten that there is nothing in this old world more powerful than a prophetic truth and provision whose time has come. Nothing can stay the purpose of God. And added to this is the fact that the Protestant Reformation founders simply recovered and carried forward the next major recognition in the exposition of the prophecies that the leading early churchmen had begun to glimpse with remarkable unanimity, but which had been abandoned by their successors.

In time Protestantism likewise abandoned its interest in, and sound exposition of, prophecy, a large proportion adopting the avowed Roman Catholic futurist interpretation projected by Francisco Ribera in the Counter Reformation—thrusting the great "falling away" and the predicted "antichrist" into the far future, and adopting the revolutionary gap theory. Thus the witness to prophetic truth was again due for revival in these latter times of human history. That is where Seventh-day Adventists enter the picture.

Adventists but Restorers and Consummators of Past Prophetic Position

Seventh-day Adventists have simply restored and carried forward to the next and final step the exposition first nobly begun by the early Christian church, and then of the advanced positions of Protestantism which the Catholic Church had abandoned. Both groups, alas, forsook those basic positions.

We are not innovators, but rather are actually the continuators and consummators of the sound prophetic exposition built up through centuries of fulfillment, carried on to its ultimate application for these latter days in the time of the end. We are not discoverers of what is new, but recoverers of what is old and true. Ours is therefore not an invention, but a retention of what others have let slip.

First, we believe ourselves to be the torchbearers of the light of prophecy now due the world and which is being proclaimed at this very hour. That is our relationship to Roman Catholic positions on prophecy, when she had forsaken the teachings of her early church forefathers.

(Continued on page 36)



**THE
MEDICAL
MINISTRY**

A Look at Life and Death With a Surgeon

WALDO W. STILES

Clinica Americana, Quito, Ecuador



A NUMBER of years ago I was conversing with a Roman Catholic friend who said, "Doctor, I've been wanting to ask you a question. I understand that now after a man dies, at times it is possible to institute resuscitation procedures and bring him back to life again."

"Yes, that is so, in certain cases, where the resuscitation takes place before four minutes have passed," I admitted.

"Now I want to ask you, have any such persons afterward reported any of their experiences beyond death, such as visits to heaven or hell?"

I had to admit that I had never heard of any such reports.

"Then," he said, "there must not be anything to the theory that the soul exists after death."

More recently I was talking with an intelligent Greek Orthodox friend, telling him something about what I had observed recently in the advances of surgery by the use of the heart-lung machine. After listening for some time, his first question was, "Then what becomes of the patient's soul? Where does it go?"

Come with me and observe some of these procedures and you will understand better why persons who have believed in the traditional views concerning the soul are concerned about this. We are entering the operating room where a man with a badly scarred aortic valve will have that replaced with a plastic valve, thus giving him a better life expectancy. Without this he might soon die from heart failure.

In the operating room many pieces of highly specialized equipment are being used. There is a constant electrocardiographic tracing visible on a special television screen, showing the course of the heart's own electric currents as they pass over the cardiac muscle. Other machines give constant readings of the patient's blood pressure, venous pressure, and temperature recordings.

Most intriguing of all is the heart-lung machine, which takes blood from the patient, pumps it through an oxygenation process serving in place of the lungs, then back again into the patient, thus maintaining his blood pressure and temporarily taking the place of his own heart.

Highly trained specialists are also present, for the patient's very life depends on their combined skills. The anesthesiologist must keep the patient at the right degree of anesthesia. The cardiologist keeps constant watch over the patient's cardiac status, while the surgeons are opening the chest, repairing the heart, and completing the delicate operation. Highly trained cardiac status nurses and technicians also play very important roles in surgery such as this.

Soon after the patient is anesthetized, one team of surgeons exposes the femoral artery to receive a tube from the heart-lung machine, while another team of surgeons exposes the heart, placing tubes in the superior and inferior vena cavae to carry blood from the patient to the heart-lung machine.

When all these important connections have been made, the machine begins to pump the blood through a specially cooled chamber, thus temporarily placing the patient in a state of hibernation so that he will require little or no anesthesia.

In order for the surgeon to work on the aortic valve, the heart itself will have to be stopped. A clamp is placed across the aorta and the vital functions of the patient are maintained by the machine, which is now pumping his blood and breathing for him. His own heart is not beating. He might almost be considered as technically "dead," for the vital functions of his body have been taken over by the heart-lung machine. Does his soul then reside in the machine? This is an interesting question which Adventists have no difficulty in understanding.

After a time the operation on the heart is completed, the new plastic valve having been properly sewn in place. The clamp is taken off the aorta and the patient is warmed up. Now it is time for his heart to begin beating again. A special defibrillator machine is used to send an electric shock through the heart. A mild shock is given, but if there is no proper response, the voltage is increased. Still the heart may fail to respond properly. Certain medicines are admitted and another shock wave is passed through the heart, but without proper response. Again the voltage is increased. This time the heart beats for a short time, then stops.

Once more they try, and this time the heart takes over and begins to beat normally. The lungs are now insufflated by the anesthesiologist and regular breathing is begun through the breathing bag.

At this point we must admit that the patient is alive. All his vital functions are returning, and soon he will begin to breathe for himself. However, had the surgeons failed to revive the heart, the patient would never wake up, for it would be impossible to keep him connected to the heart-lung machine for very much longer. This raises the question of when such a person actually dies. So let us consider another interesting situation.

Because of serious infections, certain patients may lose the function of their kidneys permanently. This is a very sad situation, for life will not continue long when the kidneys are unable to carry on their normal functions. Considerable research is being done with a view to helping such unfortunate persons. A special dialyzing machine, about the size of an average washing machine, is used through which the patient's blood is passed two or three times a week, each treatment lasting about six

hours. The cost to one wealthy man who had followed this treatment for some time was around \$15,000 a year. This is far beyond the ability of most patients with serious kidney disease to consider.

If the patient happens to have an identical twin, a kidney can sometimes be successfully borrowed from his twin and grafted in. But things are more complicated for those who do not have an identical twin, for the body tends to reject a kidney grafted in even from a close relative. In this case, the grafted kidney dies and may become worse than useless.

Today various medicines and methods are being devised to make the body accept the borrowed kidney. But where can we obtain healthy kidneys to help these unfortunate people? It may be risky for a relative to give one of his own kidneys. Grafting healthy kidneys from a person who has recently died has been tried, but this is less successful, for the graft must be done immediately or it will not take, for the grafted kidney may be without circulation for too long a time.

However, in the large cities there are always some young healthy people who are involved in serious accidents. Some of these victims may actually live for a few days in some hospital without actually regaining consciousness. At the same time another patient may be waiting for a kidney graft. If the surgical team is ready, both patient and accident victim can be transferred to the operating room and preparations made to graft the good kidney to the sick person as soon as the accident victim dies.

To make sure that the kidney remains in good shape, a heart-lung machine can be connected to the accident victim prior to his decease. As soon as this occurs, the heart-lung machine is started, thus maintaining circulation while his kidney is removed. This man actually died before the machine was started. When the heart-lung machine is removed, he will remain dead. Did his soul momentarily leave the body and then come back again while the heart-lung machine was running? This hardly seems feasible to rational minds.

No! Such theories will not stand modern, careful scientific scrutiny. Some who have believed in the present immortality of the soul realize this and are trying to find new explanations for their rigidly held beliefs. Much depends on our interpretation of

(Continued on page 35)

Distance and Enchantment or Human Buffer Zones

RALPH F. WADDELL

Medical Secretary, Far Eastern Division



THE inspired writer of a thousand proverbs once said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). "To know oneself is great knowledge. True self-knowledge leads to a humility that will open the way

for the Lord to develop the mind, and mold and discipline the character."¹ An understanding of one's nature and an appreciation of the drives and inhibitions of mankind give strength to courage and meaning to reserve.

As a youngster I admired the driving ability of a young man in our neighborhood who had an eye like an eagle. There was a tall woven-wire fence around our property. It had a metal gate that was barely six feet wide. The young man I admired drove a Ford car and he drove it with vengeance. He would come down the road in that Ford forty miles an hour, and shoot through the gate with hardly an inch to spare on either side. We boys would gasp in amazement. Bill knew where his fenders were and never so much as gave them a scratch.

I've thought of that experience many times and have thought of the practical implications of Bill's dexterity—even though the way he used it was unwise. The distance between us and those about us may be spoken of as a human buffer zone. Particularly those with whom we interact, we need buffer zones as much as Fords need fenders.

As a part of an experiment Horowitz²

describes a group of servicemen who submitted to some testing. Each man was asked to step across the room and approach a hatrack. The distance from the point at which each stopped to the hatrack was noted. They were then asked to approach a man who was standing about the same distance away. There was observed to be a narrower buffer zone between them and the inanimate object they approached than between them and the man, an animate object.

Similar experiments were performed repeatedly using other objects, animate and inanimate, including a young lady. Men of varying personalities, mental attitudes, and age were tested. It was found that individuals tend to keep a characteristic distance between themselves and other people. It was also found that the distance is shorter with nonthreatening inanimate objects than with men. Stable persons who felt secure appeared to require narrower buffer zones than did those possessing less confidence. In short, it was determined that the degree of mental health enjoyed by an individual could be ascertained by his relationship to both animate and inanimate objects and the width of the buffer zone he required.

In, but Not Of

The maintenance of a proper human buffer zone is of tremendous importance in developing an effective pattern of service. It was Jesus who said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). In other words, the secret of successful ministry is to remain in the community, mingle with people, come close to them, and narrow that human buf-

fer zone right down to a minimum. But while so doing we must keep the evil of the world and the sins that are typical of mediocre standards out of our life. While actively serving in this capacity the minister functions as a catalyst. He enters into the reaction, accelerates it, and at the end may be recovered from it unchanged.

This type of activity in the field of international politics has been labeled brinkmanship. There may be some similarities. However, the ministry lacks many hazards that political brinkmanship implies. Nevertheless, one may be in jeopardy unless he is fortified with moral strength, determined to keep himself unspotted from the world, and is dedicated to a cause that galvanizes against temptation.

Members of your congregation or those with whom you counsel may insist that you play a surrogate role. Their persistence may be intense. You must understand them and know how to help them without becoming involved. Never yield to flattery or emotional appeals, or allow them to affect your judgment.

A determination to follow in the footsteps of the Master coupled with a dedication of heart, mind, and body, provides the trained Christian worker with a basis for unlimited opportunities as he wisely relates to his fellow men. It provides empathy, understanding, and genuine love. It engenders a desire to serve, to relieve suffering, to lighten burdens, and to bring comfort. Interacting on any other basis tends to be selfish, cynical, unsympathetic, and ultimately unacceptable.

Narrow the Gap

A narrow human buffer zone in your service is essential. This principle was taught by the prophets of old. James admonished: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (James 2:8). This does not imply self-abrogation. As a matter of fact, the tenor of the chapter indicates that a high level of personal worthiness is expected. But James clearly states that our regard for our neighbors, our fellow men, should be equal to that held for ourselves.

Much has been written during recent years on interpersonal relationships. We like to discuss various methods of influencing or helping people, particularly those who are spiritually and emotionally ill,

those who need help most. The presentation of techniques may occupy many classroom hours in modern curricula of learning. We find that to help others we must accept them with all their neurotic tendencies, their differing philosophies of life, their repugnant attitudes and undesirable traits. We must bring them the sweet fragrance of Christian love, tempt them with a glimpse of life's true potential, and stir them with the prospects of abundant living—without absorbing any of the world's wickedness. Identification with the Master steels one's soul against the power of evil as armor protects the gladiator in combat.

Buffer zones make service more acceptable and genuinely appreciated. One feels safer in riding with a pilot who has never had an accident than with one who has and attempts to comfort his fearful passengers by saying that he knows how it feels to crash for he has successfully survived several. The fundamentals of a happy home are much more meaningful when described by a well-adjusted husband or wife than when extolled by a divorcé. It is not necessary to have the illness, to grovel in misfortune, or to make the same mistake in order to sympathize with one who has. One need not endure the pangs of difficult labor to understand the needs of an expectant mother. Dedicated service to our fellow men requires sympathetic understanding, it requires empathy, but it does not require an affiliation with the problem.

No Other Gods

As hearts are warmed by new-found light and the love of Christ burns within their souls it is not unusual for affections to be focused upon the one who showed the way of life. Without the minister's realizing it he may be brought into a situation where he is playing a substitute role. The new convert sees in him her new-found salvation. She may even hold him up in the place of Christ; to her he becomes her savior. Adoration is frequently followed by adulation. Emotions are deceitful, consequences may be catastrophic.

In studying the life of Christ we observe that He mingled with the throng, He healed their diseases and bore their sorrows. He sympathized with them in their misfortunes, He groaned under their burden of sin. Nevertheless, He never allowed their habits or their tarnish to rub off on Him. He retained a buffer zone between His

life of dedicated ministry and theirs of emergence from sin. Let your heart, like His, be touched with man's infirmities, the woes resulting from a violation of God's laws, but never identify yourself with them. Compromise is failure, participation is defeat. By maintaining a proper human buffer zone, a minister need never fall into the trap of playing a surrogate role at the expense of his happiness, his career, and perhaps his eternal salvation.

¹ White, Ellen G., *Counsels to Parents and Teachers*, p. 419.

² Horowitz, Mardi J., Duff, Donald F., and Stratton, Lois O., *Body-Buffer Zone*, *Archives of General Psychiatry*, vol. XI, No. 6, December, 1964, p. 651.

A Look at Life and Death With a Surgeon

(Continued from page 52)

words such as "soul" and "spirit." Outside of our own ranks the great majority of Christians are deeply confused over the true nature of man.

Some who believe in the present immortality of the soul are hedging on the old statement that *immediately* at death the "spirit" soars away to its reward. Now, certain time is given the "spirit" to hover about and wait for proper conditions before soaring away! These are some of the problems people face once they launch forth on nonscriptural doctrines. We can be grateful for the clear Word of truth so beautifully stated in the Gospels and for the apostle Paul's words to the Corinthian believers: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's *at his coming*." Then, and then only, will the children of God be given immortality, a privilege never granted to those who have rejected the message of redeeming love. God so loved this lost human race that "he gave his only begotten Son, that whosoever believeth in *him* should not perish, but have everlasting life."

It may be true that we're never too old to learn, but this is no reason to keep putting it off.

Posture While Praying

WALTER NOACK

Pastor, Stuttgart-Sillenbuch, Germany



ALL through the ages and in all religions God is approached with reverence and veneration. When we observe worshippers in non-Christian religions in Africa, Asia, or the Near East, we find they all bow down, kneel, or even touch the ground with their forehead and with lifted or

folded hands. Why should it be otherwise with God's children?

The Spirit of Prophecy has said much on piety, awe, reverence, and posture in *Testimony Treasures*:

When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit and earnestly ask help of God. . . . Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer. . . . When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. . . . Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. . . . God wants attentive hearers.—Vol. 2, pp. 195, 196.

But is it only young people who are inattentive during the sermon and prayer?

The Scriptures leave no one in doubt as to how reverent one should be in prayer. The prophet Daniel *kneelt* in prayer three times daily (Dan. 6:10). Jesus says that the men in the Temple "stood" and prayed (Luke 18:11). The apostles *kneelt* in prayer (Acts 9:40; 20:36; 21:5). The apostle Paul instructed his young co-worker: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

Various countries and continents may have different ways and customs to express reverence and veneration, but for those who proclaim the three angels' messages

according to Revelation 14 the admonition in the first message is valid everywhere and always: "Fear God, and give glory to him; . . . and worship him." Inasmuch as this demand of God includes *all* phases of Christian life, a reverent attitude in prayer must not be left out, so let us bow down or kneel down and worship Him.



VIEWPOINT

DEAR EDITOR:

An article appearing in the October, 1965, issue of *THE MINISTRY* magazine seems to discredit our sanitariums in order to win approval for hospitals conformed to the world. It gives the impression that our sanitariums were largely for the benefit of the obese and for those on vacation, and that very little if anything was done for the acutely ill and for surgical cases.

The truth is that Dr. J. H. Kellogg and other prominent surgeons operated in our sanitariums before either the writer of that article or I was born. Sixty years, forty-four years, and twenty-six years ago I was operated upon in three different and widely separated institutions—sanitariums. In these institutions, besides surgical cases, there were many other patients suffering from various diseases, and only a small percentage of the patients were there on vacation, or to reduce their weight.

To imply that the "bald and stooping" (ordinary courtesy would have chosen more considerate language) veteran workers among us are guilty of telling something wrong to an unsuspecting and "innocent newer generation," is unfortunate. Of what are they guilty? They are guilty of believing God and the testimony of His chosen servant, Ellen G. White, who received counsel from Him regarding the conduct of our health and medical institutions.

Statements in this article seem to make of none effect the testimony of the Spirit of God concerning the conduct of our medical institutions and are surely not worthy of *THE MINISTRY* magazine, which I hold in very high esteem.

OTTO B. KUHN

DEAR EDITOR:

As a long-time and appreciative reader of *THE MINISTRY* I feel free to express a contrary opinion on those rare occasions when one seems to be in the public interest.

In your October, 1965, issue is an article, "How Sanitariums Became Hospitals and Why." With the article I have no complaint. The author says courageously what needs to be said. The opening paragraph, however, is, in my opinion, in exceedingly bad taste, and I am surprised that it got past the editors of *THE MINISTRY*—always an example of Christian gentility.

Now, if I opposed the author's thesis, which I do not, I would not want him to put me in a buggy in high button shoes for opposing him. It might even arouse some indignation, which I would strive to keep within righteous bounds, but indignation nevertheless. As it is, my indignation is of a different sort. I happen to belong to that segment of the Adventist population that believes in the right of every brother to be heard, and his ideas examined with dignity and candor, to determine in the councils of the church whether he is right or not. If I ridicule a brother who disagrees with me, either I silence him or I precipitate a battle where there should be cool good-natured discussion. Either way I am the loser. In this instance I fear your contributor is the loser, not only for himself but also to some extent for the point of view he is advocating.

Perhaps I feel strongly about this because from the windows of my home I can see the towers rising of what is to be the greatest and heaviest investment of the church in its medical arm. In the great Loma Linda Medical Center medicine will be practiced, men and women will be trained for the medical arts and sciences, Christian chaplains and hospital administrators will be trained. And the planners see this as an opportunity to bear a positive Christian witness.

KELD J. REYNOLDS

The Prophetic Faith of Seventh-day Adventists

(Continued from page 30)

Second, we are carrying forward the sound exposition begun but tragically dropped by the great Protestant Reformation and Post-Reformation leaders. And this very emphasis on full-rounded prophecy involves and embraces the distinctive teachings of Adventism on all the great doctrines of Holy Scripture and the eternal verities of the everlasting gospel.

That is why Adventists are here—to proclaim the lost truths of the prophecies in the final setting of the everlasting gospel, and to complete the work of the arrested Reformation. That is a conspectus of our message, and explains our sense of mission.

[Then followed the tracement of the progressive development of prophetic interpretation across the centuries indicated in this introduction.]

Yesterday and Today in Evangelistic Techniques

BRYAN BALL

Pastor, Wolverhampton, England



RECENTLY a daily newspaper in the industrial Midlands of England, with a circulation nearing a quarter of a million, published a lengthy correspondence on the Sabbath-Sunday question. One letter run was an unprovoked attack on Seventh-day Adventists, to which the editor

graciously published four replies. The last of these replies ran, in part, as follows:

With reference to . . . the new "front," I am not a member of the Seventh-day Adventist Church, but have been attending some of their meetings and have listened to their teachings, substantiated only by the Bible, during the past six months. I have been amazed and impressed by their teachings, and have arrived at the conclusion that they are correct. I consider Seventh-day Adventists to be doing a wonderful job of work in the world today, and in view of this would suggest that this "new front" be reinforced.

This letter is quoted because it is an unsolicited testimonial to the value and influence of public evangelism. It illustrates that there is truth in Paul's statement that "it pleased God by the foolishness of preaching to save them that believe." This text is a revelation of the divine plan for reaching men with the gospel, and is our authority for public evangelism now and until there are no more souls to be saved.

Adapt Methods to New Generation

The techniques of public evangelism today are considerably different from those used and proved effective in the earlier years of our history, and our methods in these times must be adapted to meet the people of this generation. We are going to

consider here two aspects of public evangelism—modern methods of approach and effective advertising.

"Approach" Not Advertising

What is meant by the term "approach"? And what difference is there in the approach today as compared with former years? The modern approach may be defined as *"the manner in which we attempt to reach the public in this generation."* The approach is not the advertising. The advertising is a result of the approach. The approach begins in the mind of the evangelist. It is his attitude toward his task, his understanding of what he is trying to do. And if we are to succeed in making the public preaching of our message what God intends it to be in this age, we must constantly remember that the approach today must be different from what it has been in the past.

Let me illustrate. In years past, our approach to the public has been, with some modifications, something like this:

The evangelist has been given a budget and asked to hold an effort in a certain town. So he has booked a hall, begun to plan his meetings, thought of the most appealing subject and title for his opening night, and perhaps arranged for some special music. On the basis of this approach he has prepared his advertising, handbills, posters, newspaper advertisements, and whatever other media he can use, and awaited the first meeting. Now, provided his advertising was good—and that is always an important reservation—he could be reasonably sure of a fairly good attendance on his opening night. But an evangelist can do exactly the same things today, probably with a bigger budget, and he will be fortunate to get a quarter of the crowd

his predecessor saw. What has happened? The answer, of course, is obvious—the times have changed, but the approach hasn't. This illustrates the fact that a new approach is called for today. The public has undergone a tremendous revolution in its thinking in the past few years, and of all people we must recognize this fact.

Religious and Nonreligious

I would therefore suggest that this question of the approach is the underlying factor upon which rests the ultimate success or failure of any public campaign. The approach, let us repeat, begins with the evangelist's understanding of what he is trying to accomplish. In view of this extremely important principle, let us analyze the approach a little further.

What are we trying to do by holding evangelistic meetings in this generation? Whom are we trying to reach with the everlasting gospel in its setting of the three angels' messages? The answer to these questions is not so obvious as might appear, and until we are sure of the answer in our own minds, our approach can never be defined clearly. When we attempt to reach the public we are dealing broadly with two classes of people—the church-going and the nonchurch-going; the religious and the apparently nonreligious. The approach must cater to each of these groups. Let us think first of our approach to the church-going public, who are, of course, the smaller segment of the population.

Whom Are We Trying to Reach?

In trying to define our approach to these people, it is vitally important to remember that our whole evangelistic program is based very largely on Revelation 14 and 18 with the twice-repeated warning that "Babylon is fallen" and the heavenly invitation to "come out of her my people." We have always believed that the "loud cry" of Revelation 18 is essentially a renewed emphasis on the second angel's message. By our own interpretation and preaching of prophecy, we must surely be very near to the time of Revelation 18. In view of this tremendous fact, let me restate the question, "Whom are we trying to reach with our message in this generation?" Notice carefully the following statements from Ellen G. White:

In the eighteenth chapter of the Revelation, the people of God are called upon to come out of

Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith.—*The Great Controversy*, p. 383.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, *the great body of Christ's true followers are still to be found in their communion.*—*Ibid.*, p. 390. (Italics supplied.)

She is speaking here *not* of 1844, but of the time just prior to the loud cry.

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth.—*Early Writings*, p. 261.

The conclusion seems unavoidable that our primary task in these closing days is to appeal directly to God's true people who are yet in "Babylon." the nearer we come to the end of time, the greater will be our responsibility to those souls whom the servant of the Lord describes as "Christ's true followers." And the question in my mind is simply this, How can we reach these people effectively by holding our evangelistic programs at 6:30 P.M. on Sunday evenings when the very ones who should be hearing our message are probably at some other place of worship?

Week-Night Evangelism

Over the past few years I have become so convinced that week-night evangelism is part of the answer to a successful modern approach that unless forced by circumstances I do not choose Sunday night at 6:30 P.M. for an evangelistic meeting. To do this is to cut off at least 50 per cent of our potential audience, and the very people we want to reach. Many of these folks feel a loyalty to their own church which would prevent them attending our meeting on a regular basis, even though they might be interested. If we have to run our main meetings on Sunday evening, let them be planned at a time when the other Sunday services in town are over.

Let us think further of the average non-churchgoer for a moment, for there is something about him which we must be prepared to accept. Today's average man-in-the-street is a very different proposition from his counterpart of a generation ago. He is much better educated, and I think we cannot overemphasize that. He thinks

differently. He has different social backgrounds and standards. He is part of a society that feels little need and whose attitude to religion is casual if not critical. He is the product of a "space cum TV" age, and he is not going to leave the comfort of his home to come out and listen to us unless he can be convinced that we have something worth while to say *and* that we are qualified to say it. Gone are the days when people would come out to a meeting because it was a kind of social occasion and there wasn't much else to do anyway.

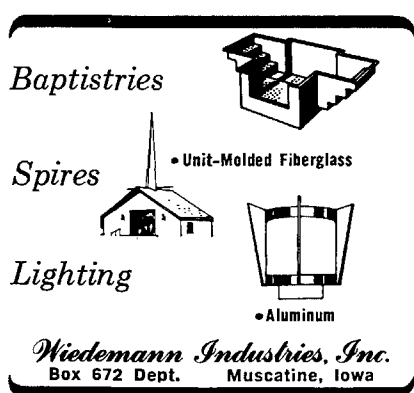
In our approach, then, we must be up to date, we must be prepared to move with the times, but above all, we must formulate our approach based on the distinctive truths we have been called to proclaim in this generation, an approach, that is, which will reach the multitudes, the "greater part of the followers of Christ," who are still in Babylon.

Films a Method of Approach

Bearing all this in mind, let me say a word about the use of religious films as a method of approach. Besides everything else that can be said of our age, it is an age of visual appeal, and in common with many others I have found the use of good religious films in the early stages of a campaign an approach that consistently brings good returns. I have used such films as *Martin Luther*, *I Beheld His Glory*, *Day of Triumph*, *John Wesley*, et cetera, as opening attractions for the past five or six years, and they have never failed to bring a capacity audience. Others have used the same approach with virtually identical results.

An analysis of this type of approach and its advantages give the following observations:

1. A film, if it is well advertised, will never fail to bring a crowd.
2. A *religious* film will bring essentially people who are religiously inclined; in other words, the very people we have mentioned earlier as those we should be getting to our meetings.
3. It results in a start to the campaign that is good for the morale of the evangelist, workers, church members, and of the people themselves.
4. It is common ground and helps to break down prejudice.
5. Apart from the foregoing considerations I believe that we have a duty to bring



these moving and truth-filled films to the wide attention of the public. The particular films mentioned above are the basic part of our message and often have a profound effect on the thinking of all who see them. Especially is this true of the films on the life and death of our Lord, and also of Martin Luther. One could hardly ask for a better background presenting Daniel 7 than the story of Luther!

Tactful Transition Necessary

The value of films as an opening attraction in a series of meetings, however, lies very definitely in the success with which the changeover from films to lectures and sermons can be made. Unless this transition is effected as tactfully and cautiously as possible, a large proportion of the initial crowd will drop away, and the whole effect will have been lost. This transition is really the crucial stage of the film approach.

After using a film in the first two nights, followed by a short epilogue, this transition can be made by using shorter films and screen-illustrated lectures on archeology and astronomy on the third and fourth nights of the series. I have followed this plan for a number of years, and it has worked every time.

It should be pointed out that right from the beginning, even with the films, the whole program should be presented on a spiritual basis. Each meeting is a religious program. Thus by the end of the fourth night we have dealt with such topics as the existence of God, faith, salvation, and inspiration of Scripture. We are now ready to go further into the Scriptures and present the message in its fullness, and the people are more ready to listen because we have first met them on common ground.

Fruitful public evangelism depends ultimately on two factors, getting the people to attend the opening meetings and keeping them coming. Recent years have proved that the principles outlined above have re-

sulted in both attracting an audience initially and keeping them attending. May the Spirit of God guide us all to better methods and an ever more productive approach in these momentous days.

1965 Overseas Ordinations

AUSTRALASIAN DIVISION

Bismarck-Solomons Union Mission

MALA, SAMUEL, pastor-evangelist, Honiara, B.S.I.P.
PELLI, pastor-evangelist, Rumbia, Bougainville.

Central Pacific Union Mission

TABUARIKI, BWELWE, pastor-evangelist, Fulton Missionary College, Fiji.

Coral Sea Union Mission

GOMINIS, pastor-evangelist, Wabag, New Guinea.
KANAWI, MICAH, pastor-evangelist, Manus, New Guinea.
MOSE, GIDEON, pastor-evangelist, Silovuti, New Guinea.
RICHARDSON, JOHN REDMAYNE, local mission president, Kikori, Papua.
SASABULE, CORNELIUS, pastor-evangelist, Silovuti, New Guinea.
TAUMAI, pastor-evangelist, Karaia, Papua.

Trans-Commonwealth Union Conference

BONE, HENRY GEORGE, pastor-evangelist, Perth, West Australia.
LAMB, DAVID MALCOLM, pastor-evangelist, Adelaide, South Australia.

Trans-Tasman Union Conference

DODD, HORACE, pastor-evangelist, Eraring, New South Wales, Australia.
HO, EDWARD, pastor-evangelist, Sydney, New South Wales, Australia.
LANDSOWN, JAMES LYALL, pastor-evangelist, Auckland, New Zealand.
PATRICK, ARTHUR NELSON, pastor-evangelist, Christchurch, New Zealand.
STARR, PHILIP HENRY GEORGE, pastor-evangelist, Auckland, New Zealand.
WRIGHT, WILLIAM ERROL, pastor-evangelist, Sydney, New South Wales, Australia.

CENTRAL EUROPEAN DIVISION

East German Union Conference

AMELUNG, W., Northeast Saxonian Conference.
LAUE, W., Mecklenburg Conference.
MANDEMAKER, GERARD, pastor, Berlin West Conference, Marienfelder Chaussee 25a, 1 Berlin 47.
MEYER, L., Mecklenburg Conference.
ORTEGER, J., Maerkisch Lausitz Conference.
PAPE, H., West Saxonian Conference.
RUDOLPH, R., Berlin Conference.
SCHRAMM, E., Northeast Saxonian Conference.
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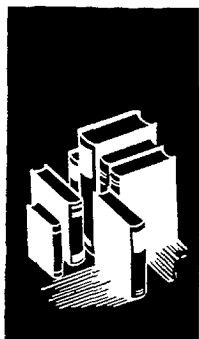
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BOOKS

***Baptism Through the Centuries*, Henry F. Brown, Pacific Press Publishing Association, Mountain View, California, 122 pages, introductory price, \$2.95, regular price, \$3.95.**

For several decades H. F. Brown has been fascinated with the subject of baptism, especially in its historical aspects. On several visits to Europe he personally inspected as many baptistries in old cathedrals and ruins as possible, and purchased photographs of them. He has also collected a sizable library on the subject.

In *Baptism Through the Centuries* the author traces the gradual change in the form and meaning of baptism as it is revealed both in historical records and in baptistries built in different ages and places—Europe, North Africa, and the Near East.

Included are 41 illustrations of ancient baptistries and pictures from old paintings, engravings, and sculptures. Here is photographic evidence of the gradual shrinking in the size of baptistries as apostasy developed through the years. In this unique volume students of church history and Christian doctrine will find information difficult to obtain elsewhere.

RICHARD H. UTT

***In and Around the Book of Daniel*, Charles Boutflower, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 312 pages, \$4.95.**

It is always inspiring to read a work that reveals both scholarship and conservative theology. Charles Boutflower did his work around the turn of the century. A reliable scholar of the conservative school, he reveals an accurate knowledge of the historical background of Old Testament literature. While he was doing his work he was a member of the clergy, associated with the Church of England, or the Episcopal Church. At the time of his death he was the Vicar of Terling, Essex, England. He was recognized as a "renowned student" and was privileged to have a room of his own in the British Museum. This 1963 printing is a reprint classic and may well find a place in the library of every Adventist student of the book of Daniel.

Dr. Wilbur M. Smith, recognized authority in the field of religious books, gives high praise to the historical and archeological material found in these

chapters. "It is the finest work of its kind in our language," he declares. "Rare illustrations and clear-cut chronological tables enhance the value of this unusual work." This volume throws much light upon phases of Eastern life and teaching which students of Scripture will be indeed grateful for.

The title is a little unusual, but that too is significant, for as one writer says: "We cannot go *in* to the book in a satisfactory manner, unless we first of all go *around* it" Boutflower is an expositor and in a fascinating way he unfolds the dynasties of Daniel's time. The liberal theologian regards the book of Daniel as merely a religious romance. But Boutflower in a scholarly way proves the book contains genuine history. His treatment of the fall of Babylon; his interpretation of the handwriting on the wall and the establishment of the Persian rule is well worth the price of the book. Archeology has added much to our knowledge of these areas that has not changed our basic belief in the historicity of the book of Daniel.

Many other things will be appreciated by our readers; as for example, the chronology of the seventy-weeks prophecy. We may differ with him on a date or two, as for example, Stephen's stoning in A.D. 33 instead of A.D. 34 and the crucifixion as A.D. 30 instead of A.D. 31, but these are minor points. This book has something for pastors, evangelists, and teachers who desire a sound exposition of the book of Daniel. Some chapters truly challenge one's thinking. We recommend this book to our readers and are deeply indebted to the Zondervan Publishing Company for republishing a book which should never have been allowed to go out of print.

R. ALLAN ANDERSON

***A Guide to Conducting Meetings*, John E. Baird, Abingdon Press, Nashville, Tennessee, 1965, 80 pages, paperback, \$75.**

This is a small book designed to present some basic knowledge in the clearest possible manner on how to conduct church board meetings, business sessions, and all types of committee work. If ever there was a book written in an attempt to simplify parliamentary law, this is it. The ordinary chairman, following a few simple rules which the author feels covers about 99 per cent of the situations one may face, will find his actual situations planned and outlined for him. Suggestions are given as to what he should say, how he should say it, how to handle the motion, what to do in special types of motions, and the proper form and order of the business needed to be accomplished. Only the most useful motions are listed under their various classifications. The author states, "We have only tried to help the average chairman by putting the most needed information in a simple and more accessible form. If this book enables more people to put the ordinary rules of democratic procedure into daily practice it will have served its purpose." It does all of this very well.

ANDREW FEARING



NEWS BRIEFS

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

NCC Aide Critical of Billy Graham

Evangelist Billy Graham's "traditional evangelism," which has a "method and message which holds the church in conservatism," stands as a "danger to the kingdom of God," a National Council of Churches official said. Dr. Colin W. Williams, parish and community life director in the NCC's Division of Christian Life and Mission, made clear as he addressed a gathering of American Baptist ministers that he was not attacking Mr. Graham personally but that he had serious reservations about the evangelist's approach. Mr. Graham's "theological misunderstanding of the nature of the gospel," Dr. Williams said, "misleads people and gives them too narrow a view of conversion." He declared that the evangelist's message "holds the church in a conservative past and encourages the acceptance of conservative attitudes in the American culture without subjecting them to critical examination in the light of the gospel."

NCC Expected to Have Catholic Priest on Staff

A Roman Catholic priest may soon be listed on the staff roster of the National Council of Churches. The development—unprecedented in the history of the Protestant and Orthodox agency and breaking new ecumenical ground—was indicated in Syracuse, New York, where a Jesuit official announced that a priest of the order would be made available within two months for staff work with the NCC's Division of Overseas Ministries. Here, the NCC executive in charge of the division said, he "welcomed" the announcement and would be cooperative in making arrangements for assignment of the priest. While Catholic laymen and priests have worked cooperatively with NCC personnel on

a variety of projects in recent years, and NCC-Catholic relationships have greatly expanded, no Catholic priest has ever held any staff post in the Protestant-Orthodox organization.

Italian Priests Ask Pope to End Celibacy Law

A group of Catholic priests in southern Italy have urged Pope Paul VI to abolish the church discipline which makes celibacy a condition for ordination to the priesthood. The priests, in a letter to the Pontiff, argued that celibacy was neither natural nor divine in itself, and marriage was not contrary to the celebrations of the divine mysteries. They urged Pope Paul to "accord to those priests who do not find in grace the necessary strength to live in celibacy" the right to contract marriage. Quoting Genesis 2:18 in which God says it is not good for man to be alone, signers of the letter pleaded that this rule be applied "to priests in need." They stressed that "married priests can discuss marriage problems with their flock with greater authority than celibate priests."

Cathedral in the Pines Plans Women's Memorial

A massive memorial to women who died in the service of their country will be built at the Cathedral of the Pines in Rindge, New Hampshire—one of the most unusual religious shrines in the United States. Work on the monument will begin in the spring and it will probably be the first in the United States dedicated not only to women who died in service but to "an uncounted number of pioneer women who also gave their lives in the service of the United States." Cathedral of the Pines was constructed as a nonsectarian shrine by Dr. and Mrs. Sloane in memory of their son, Lt. Sanderson Sloane, who died on a bombing plane over Germany in World War II. Throughout the year religious groups of all denominations have come here to worship. It is a "cathedral" which has "neither walls nor roof and one in which no collection has ever been taken."

Armless, Legless Veteran Admitted to Priesthood

A special dispensation granted by Pope Paul VI enabled a 51-year-old armless and legless French war veteran of Toulouse, France, to be ordained to the Roman Catholic priesthood. However, it took Henri de St-Julien 13 years from the time he completed the necessary studies in 1952 to achieve the goal he sought when he entered the Toulouse seminary in 1947. Ordinarily, any grave bodily deformity or disablement is listed as an "irregularity" which bars a man from ordination. Father de St-Julien was wounded while escaping from a German prisoner of war camp in 1940—both arms and both legs were amputated. By 1944, however, he had learned to use artificial limbs. When the war ended he taught himself to swim and to ride a motorcycle. He had started a holiday camp for children in southern France when he entered the seminary.

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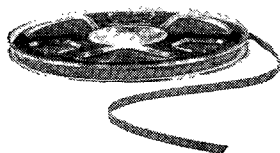
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Poll: Confidence in Religion Ebbs as Teens Grow Older

Confidence in religious beliefs decreases as teenagers grow older, according to a survey of young persons 15 to 18 years old living in the Twin Cities area. The survey was made by the Minneapolis *Star's* Metro-Poll. The highest percentage who expressed confidence about their religious beliefs were 15-year-olds (67 per cent). It drops to 56 per cent among 17- and 18-year-olds. Young Roman Catholics are more inclined to think religion has a strong influence on them than teen-age Protestants. Forty-seven per cent of the Catholics say religion has "a great deal" of influence in their lives compared with 37 per cent of the Protestants.

Bible Is Rejected as Textbook for Children

Bible studies for primary school children were condemned as "bad" by a senior educational lecturer who claimed that the Bible was never intended as a children's textbook and called for a complete change in religious teaching in schools. The critic was Dr. Ronald Goldman, senior lecturer in education at Reading University and one of the authors of a recent, widely published "open letter" on the reform of religious teaching. "It is not the task of the school to make Christians," said Dr. Goldman. "That is the business of the church. The school's task is to help the pupil encounter the Christian faith and put it alongside his experience to see if it is true for him." Asserting that religious education in this country was based on nineteenth-century psychology, Dr. Goldman added: "A diet of Bible stories may retard a child's thinking by simply reinforcing crude, materialistic and literal religious ideas." In later years, he said, people often turned from religion simply because the authority of God was invoked for trivial matters. Theological sledge hammers were used to crack small moral nuts and a neurotic image of a vengeful, punishing God was created, he charged.

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No. 4

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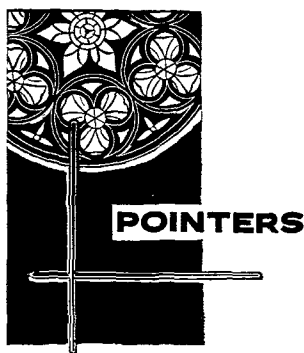
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HORSE SENSE IN DEALING with the saints and church problems, some men's actions defy rhyme and reason, clearly revealing that the brother is lacking in common "horse sense."

This may spring from a desire to project an image of efficiency, and to appear knowledgeable in all areas of church operation. In the broad areas of church operation there are laymen with highly specialized knowledge in specific areas whose counsel would help. It is no great "come down" for a minister to seek counsel of his laymen. He has nothing to gain professing to know everything about everything.

Before beginning a recent campaign I sought the counsel of a layman on the question of sign make-up. This was his business. He lived with it every day. Having assisted me, he remarked, "You are the first minister to ask my advice in these matters. I am happy to have helped."

There is indeed safety in the multitude of counsel. Such a course would render infrequent visits by the conference rescue squad. If each succeeding pastorate has been for you a stormy one and no one understands your "genius," you are suffering, my friend, from a shortage of "horse sense" and "stable thinking."

E. E. C.

HAPPY HATERS "THERE are no happy haters."

The speaker was a man whose most active years were past. He was entering the twilight zone of a career that had spanned three decades. His range of service has covered the metropolitan East, the Midwest—West to the Golden Gate. His brow mellowed by the dew of experience, he was summing up his life's philosophy. "Yes," he repeated, "there are no happy haters."

Before me loomed the face of a mob intent on seeking blood. The soldier, stalking his prey on a mission of kill or be killed. The face of hate—miserable in its frustration, pathetic in its senseless aim.

Hate has a thousand faces and claims ten thousand reasons for existence—none of them valid. Like the Biblical priest of Salem, its earthly beginnings are untraceable. We are certain only of its ending—it shall be consumed in fires of its own kindling.

Hate hurts both hater and hated. Which is most

affected, no one knows. Sentiment favors the hater. Hate has many names, some suggestive of milder forms. This is an illusion. Dislike, prejudice, ostracism, are all variants of the same sickness. Hate may assume different forms of expression—but is in substance the same. It takes a hater to hate, and misery is his constant companion. Have you ever seen a "happy hater"? If your answer is Yes, you're dreaming.

E. E. C.

ISHMAEL ISN'T DEAD THE words of the angel to Hagar, "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren," devastatingly revealed Ishmael's character. The peculiar traits of negativity, obstinacy, antagonism, and contrariness didn't die with Ishmael. Some men habitually oppose leadership whether good or bad. The word *loyalty* is unknown. This type of individual is usually insecure and finds a false sense of self-worth in tearing everything and everyone down except himself. No idea, no program, no plan amounts to anything unless *he* has devised it, or at least thinks he has. His character is "moldy" with indiscriminate disapproval. Mold thrives in dark, damp places. He constantly wounds, rarely heals. His ungenerous disposition cramps and dwarfs the lives of those about him. Criticism and censure live in his heart. The only remedy for the disease that plagued Ishmael is a thorough conversion to Christ.

J. R. S.

"HE BELIEVES IT" "I'M GOING to hear Whitefield preach," an infidel once declared to a friend.

"Why? being what you are, you won't believe a word he says," his friend answered.

"I know, but *he believes it*," the infidel replied. What greater tribute can be paid a man who preaches the Word of God, that a man be so thoroughly possessed of a conviction heaven-born, that men cannot hear unmoved? The messenger must believe the message that he bears. By this I do not mean mere formal acceptance. Indeed, the idea goes deeper than being convinced of truth for one's self. There is dire need in our pulpits of passionate persuasion born of *realization*. The message has done more than occupy the soul of the preacher, it permeates him. And people listening to him are convinced that "*he believes it*."

Such passion is impossible to a man who contents himself with preaching other men's sermons. Nor is there much to be said for the man who does not daily search the Scriptures. White heat in the pulpit is born of daily discovery of fresh gems in the mine of Scripture truth. Few miners can remain calm after staking a fruitful claim.

Then let the becalming robes of formalism be cast aside, and with it our contentment with steady growth. Let us anticipate and precipitate an evangelistic explosion that will be heard around the world.

E. E. C.