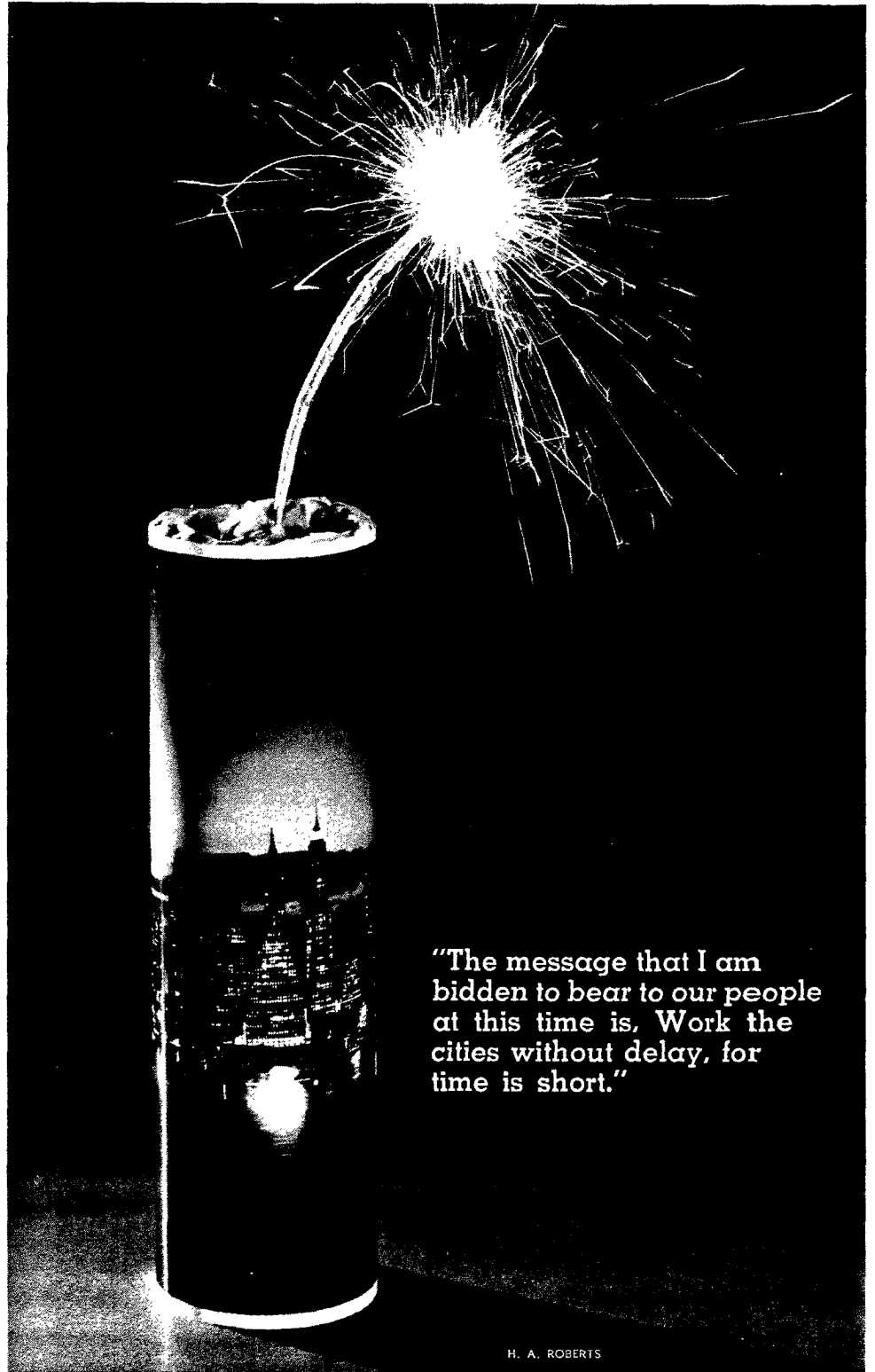


JUNE '71



"The message that I am bidden to bear to our people at this time is, Work the cities without delay, for time is short."

H. A. ROBERTS

THE MINISTRY

the voice of the
seventh-day adventist
ministry

THE MINISTRY

Volume XLIV No. 6

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY

Published by The General Conference Ministerial Association.

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JUNE, 1971

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THE MINISTRY: Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$5.00 a year; 50c a copy. Prices slightly higher in Canada. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

CHANGE OF ADDRESS: When writing us about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which you received the journal.

NINETEEN hundred and seventy was the year when Seventh-day Adventist attention was riveted on Atlantic City and the General Conference. Many leading men in this division had to drop their work and for two or three months attend the world conference. However the great majority of men who made the glowing General Conference baptismal reports possible labored on. As a result there were ten men in our division who won more than 100 souls, one who won 248 souls, twenty-four who won 50, and thirty-six who won more than 25 in 1970. This brought the total baptisms to more than 7,000 and very near the previous year's record.

Pastor P. C. Mathew, president of the Kerala Section, shortly after his return from the General Conference conducted a campaign in Adventurapuram, where 90 people were baptized in this oldest Adventist center in his field. His treasurer had been working in a new area for many months and by the year's end had baptized 106 persons.

Pastor M. A. James, secretary and Ministerial Association secretary of Kerala, was not far behind. Although he helped in many series of meetings he also baptized 58 in another new area of Kerala. With such leadership is it any wonder that a conference of some 8,000 members baptized 1,723 persons in 1970?

With the same spirit prevailing in neighboring Tamilnadu Section some 1,873 were baptized, making it the top section in baptisms for 1970.

The witness does not result in

W. H. MATTISON
*Secretary, Ministerial Association
Southern Asia Division*

such large numbers everywhere as we have experienced recently in South India. But the witness is still powerful, and unusual victories are won. We have been thrilled with the work in Bombay where Pastor G. S. Wilson held meetings in the beautiful Seventh-day Adventist church located here for many years. Many miraculous victories have resulted of which the following are a few:

A. G. Ansari, a Moslem, first came in contact with the truth through the purchase of an old magazine. Then, hearing of the meetings, he began to attend. He left his job in the American Express Bakery because they wouldn't give him Sabbaths off and started canvassing on the home missionary cash basis. Today he is a top salesman in Bombay for Adventist literature.

Irene Fernandez and her father began to attend the meetings three years

Evangelism "EXPLO" in India



SAM PHOTOS



1. Mr. Selvaraj, ministerial graduate, leads the singing at the Wilson meetings. Left to right: W. H. McHenry, treasurer, Western India Union; V. P. Muthiah, president of Western India Union; Sharad S. Pandit, president of North Maharashtra Section; J. B. Trim, secretary of Western India Union.

2. Mr. Rahatore, secretary of the Bible Society of India, kindly consented to award the Bible prizes at Pastor G. S. Wilson's meetings in Bombay. Left to right: Pastor G. S. Wilson; Pastor Sharad S. Pandit, president of North Maharashtra Section; Mr. Rahatore.

ago. Her mother had passed away some time previous. She accepted the truth against her father's advice and refused to take one of her M.A. examinations which fell on the Sabbath, thus delaying the exam for a whole year. However, her delight was com-

plete in her recent baptism at Pastor Wilson's meetings, and her father now attends church with her.

T. J. Menzes is a railway official who attended the Bombay church meetings. When he asked for release from Sabbath work he was mocked by his friends and was refused any concession by a number of the officers above him. However, he didn't become discouraged, but pressed on to the top. There the head official heard his plea and responded favorably, much to the chagrin of all. How happy he was to be baptized!

Mrs. Vithal Rao's daughter heard the call and was baptized. Amazing! Because the Vithal Raos were staunch Hindus whose ancestors were persecuted during the inquisition in Goa a hundred years ago. Relatives did all they could when visiting her home to bring back the Hindu atmosphere but this was difficult now for all the idols had been removed. When Pastor Wilson asked for one as a memento, Mrs. Vithal Rao replied, after looking for it, "I can't give you any. They are all gone!" Mrs. Vithal Rao loves the writings of Ellen G. White and plans to be baptized shortly. Her husband is happy for this, and looks forward also to his baptism. These experiences are all the result of one church effort with an average of only 80 people in attendance. During the meetings some 30 Bibles were given as awards for faithful attendance. So the miracles of God to salvation abound on every side. Truly, these results represent a new day in evangelism for the great lands of Southern Asia.

One Thousand Buddhists Hear the Message

THEIN SHWE

President, Delta Section, Burma

TWO years ago plans were made to conduct an effort in Myaungmya. When U. Kyaw Din, who was assigned to lead out in these meetings, approached the authorities for permission to hold a public effort it was denied.

A second attempt to hold the meetings was launched last year. U. Kyaw Din worked his field near and around the church among Buddhist friends during the rainy season. The church gave him excellent cooperation by visiting nearby families.

This time he abandoned the idea of seeking permission from the authorities, and decided instead to conduct the effort in the church.

Believing that the Lord would send many people to hear the message, U. Kyaw Din allowed neither church members nor students to come to the meetings except the seminary students who were to assist as ushers, and they were not to occupy the seats in the church. This was to give more room to the audience.

During the first ten nights an average of about one thousand Buddhist friends (mainly Burmese) attended the meetings; this was the largest num-

ber of Burmese Buddhists ever to attend our meetings in the union. There were groups of people who regularly walked five miles to be present.

Since the congregation was too large to manage, a children's department was introduced. It was conducted by Pastor Kyaw Din II, a seminary student and relative of U. Kyaw Din I.

The attendance was good throughout the meetings with about five hundred present on the closing night. The people were deeply impressed with our message and are eager to hear more of it in the future.

At the close of the meetings, 96 people signed their names as being definitely interested in the message. Follow-up work was continued by Pastor E. Dwe, seminary students, and our laymen. So far fifteen souls have been baptized and others are being prepared as a result of this initial work.

Our Buddhist friends living around us have heard our message. The whole community has now been stirred with our truth. We are no longer considered atheists, and we have faith to believe that the Lord will yet draw many to Himself and into the church.



MISSION '72

"On the Job" Training

"The work of God in this earth can never be finished . . ." This would be a shocking and, if it were to stop here, a most discouraging statement. Thank God the message goes on to say: ". . . until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—**Gospel Workers**, p. 352.

The whole statement then is not one of discouragement but a formula for success. It is the plan whereby the work of God can be speedily finished and the coming of our blessed Lord can be hastened. It specifies that there is no other way for this work to be done. We can, and have, tried other methods. We can, and have, come up with other plans, but always we have in the past, and will in the future, come back to the plain assertion of the Lord that it cannot be done in any other way. In view of this, it is full time that we accept this fact and base all of our efforts and plans on this divine arrangement.

The Lord requires the involvement of church members in a full and vital ministry for the lost. Their involvement demands training through exemplary leadership. Notice how this is so very clearly pointed out in the following counsel:

Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted.

There should be schools of health, cooking schools, and classes in various lines of Christian help work.—**The Ministry of Healing**, p. 149.

Now let us notice just how this training and these classes should be conducted:

There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts.—**Ibid.**

Who is to do this all-important service for our church members?

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. . . . Let all be taught how to work."—**Testimonies**, vol. 9, p. 82.

Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community.—**Historical Sketches**, p. 291.

If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction.—**Gospel Workers**, p. 198.

But is this the work of the pastor alone? The answer is a positive NO! Let us notice the following counsel:

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church and also for the unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruc-

tion in practical methods of doing missionary work.—**Testimonies**, vol. 9, p. 117.

There should be no delay in this well-planned effort to educate the church members.—**Ibid.**, p. 119.

So here we have the picture of the way the work of God is to be finished. **First**, our church members are to be enlisted in service for Christ. **Second**, the pastors and departmental leaders are to train them not only by teaching classes but by taking them out into the field, going from house to house and showing them how the work can best be done. **Third**, there must be no delay in this important training work. Why? When this is done God's special blessing will rest upon us.

When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—**Christian Service**, p. 253.

So we learn that while all will not become involved, when the largest portion does, and when we have found a deep and intimate relationship with Christ, and have become truly committed to Him and to His service, God will recognize the fact by the outpouring of His Holy Spirit.

Will this day ever come? Thank God the answer is crystal clear.

Many . . . will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from Heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.—**Review and Herald**, July 23, 1895.

The month of May was enlistment month in North America. The months of June, July, and August must be training months if the work of the Lord is to go forward properly. The lay activities and Missionary Volunteer secretaries of the conferences, unions, and General Conference are ready with simple and effective training methods, and they stand ready to unite with the pastors in providing such training at camp meetings, in the

churches, and at every other opportunity. Let us give our dear church members, young, old, and in between, the benefit of this well-developed "on the job" training so that all will know better how to work for others and to lead souls to the Saviour.

MISSION '72 is totally dependent upon this kind of united action. The church members united with the ministers, departmental and pastoral, and church leaders, and all working under the guidance of the Holy Spirit, will produce a great harvest for the kingdom of God.

Let every minister and every church officer speak the same things as we unite with our departmental leaders in training our church members for this vital role in the finishing of the work. We are not talking about the impossible. We are talking about God's method of getting the job done. "There should be no delay in this well-planned effort to educate the church members."

N. R. DOWER

To Please or to Prepare?

THE prophet Isaiah challenges the true minister in all ages:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

It is much easier to preach sermons that soothe and please. But can we, as God's workers, follow such a course in this late hour?

"Those who stand in defense of the honor of God and maintain the purity of truth at any cost will have manifold trials, as did our Saviour in the wilderness of temptation. While those who have yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in defense of the right against any pressure, may avoid many heartaches and escape many perplexities, they will also lose a very rich reward, if not their own souls."—*Testimonies*, vol. 3, p. 302.

How is it with you, fellow preacher? Do you preach to please or to prepare your flock?

ROBERT H. PIERSON
President, General Conference

One of the Greatest Means for EVANGELISM

ROBERT L. OSMUNSON

Loma Linda University

WE, WHO are interested in evangelism, eagerly grasp statements from the Spirit of Prophecy writings that identify certain avenues of endeavor as being efficient in behalf of soul winning. When such a statement indicates that this is one of the *greatest* means, surely we should proclaim it from the housetops!

As I was reading the writings of the Spirit of Prophecy recently I was interested to discover the following statement:

"All connected with our college [Loma Linda] must be men and women who have the fear of God before them and His love in their hearts. . . . A sacred influence should go forth from that college to meet the moral darkness existing everywhere. When I was shown by the angel of God that an institution should be established for the education of our youth I saw that it would be one of the greatest means ordained of God for the salvation of souls."—*Testimonies*, vol. 4, p. 419. Did you catch that last phrase?

Again we read, "I wish I could find language to express the importance of our college. All should feel that it is one of God's instrumentalities to make Himself known to man."—*Ibid.*, p. 425.

It is unfortunate if any of us take a condescending attitude toward our educational institutions or heave a big sigh when it comes time to support and promote Adventist higher education, or consider it a burden to be put up with until we can move on to something more fruitful.

At times, there has been a deeply critical attitude on the part of one phase of the working force toward teachers and the way discipline has been handled. Let us avoid the critical or the patronizing outlook. After all, the youth do come from our

churches and we have been advised that:

"The teacher should not be expected to do the parent's work. There has been, with many parents, a fearful neglect of duty. Like Eli, they fail to exercise proper restraint; and then they send their undisciplined children to college to receive the training which the parents should have given them at home. The teachers have a task which but few appreciate. If they succeed in reforming these wayward youth they receive but little credit. If the youth choose the society of the evil-disposed and go on from bad to worse, then the teachers are censured and the school denounced."—*Ibid.*, vol. 5, p. 29.

God's program is a balanced one. Scripture says, "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (1 Cor. 12:21). On occasion, a remark can even be found in our literature decrying higher education. But note:

"Cultivated intellect is now needed in the cause of God, for novices cannot do the work acceptably. God has devised our college as an instrumentality for developing workers of whom He will not be ashamed. The height man may reach by proper culture has not hitherto been realized. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one."—*Ibid.*, vol. 4, p. 426.

Let us remember that it was of our college that Inspiration was speaking when declaring that, "It would be *one of the greatest means ordained of God for the salvation of souls.*"—*Ibid.*, p. 419. (Italics supplied.) May our colleges indeed fulfill this expectation.

EDITORS' NOTE: This brief report was prepared in the absence of E. E. Cleveland, who, at the time of this writing, was engaged in evangelistic meetings in Australia. We acknowledge the good work he has done in gathering this information and inspiring our workers around the world to greater evangelistic achievements.

MEN OF THE CENTURY

NINETEEN HUNDRED AND SEVENTY was a great year for soul winning! Two hundred and twenty-eight men each baptized between 90 and 150 persons. Fifty-six men baptized between 151 and 250 persons; twelve baptized between 251 and 350; and five exceeded the 350 mark. Two of these men were from the South American Division, and one each from the Far Eastern, Afro-Mideast, and North American divisions.

We are especially eager to see the work go forward in new areas. During 1970 there were 201 workers who entered new territory and opened up new work. Also, during the year there were 146 workers who launched out in their first evangelistic campaigns. We pay them special tribute, and wish for them many fruitful years of soul winning.

The conference administrators and departmental secretaries have also been active in evangelism, 132 of them conducting their own meetings. Two of our union departmental secretaries, P. Pohjola, of Finland, and B. Gabriel, of the Netherlands, caught such a vision of greater evangelism that following their campaigns they tendered their resignations to enter full-time evangelistic work.

Brother Robert Samms, treasurer of the West Jamaica Conference, besides carrying on his responsibilities as conference treasurer, held an effort, completed and dedicated a church, and baptized 144 persons.

Pastor Raimundo Lima, while district pastor in Sao Luis, Maranhao, of the North Coast Mission in Brazil, baptized 440 persons without conducting any public meetings. When asked the secret of his success he confided that it was a result of "organizing the members of the church and preaching on justification by faith." Pastor Lima has since been appointed Ministerial secretary of the mission.

Many of our pastors are making their church programs increasingly evangelistic. Robert H. Carter, secretary of the North-

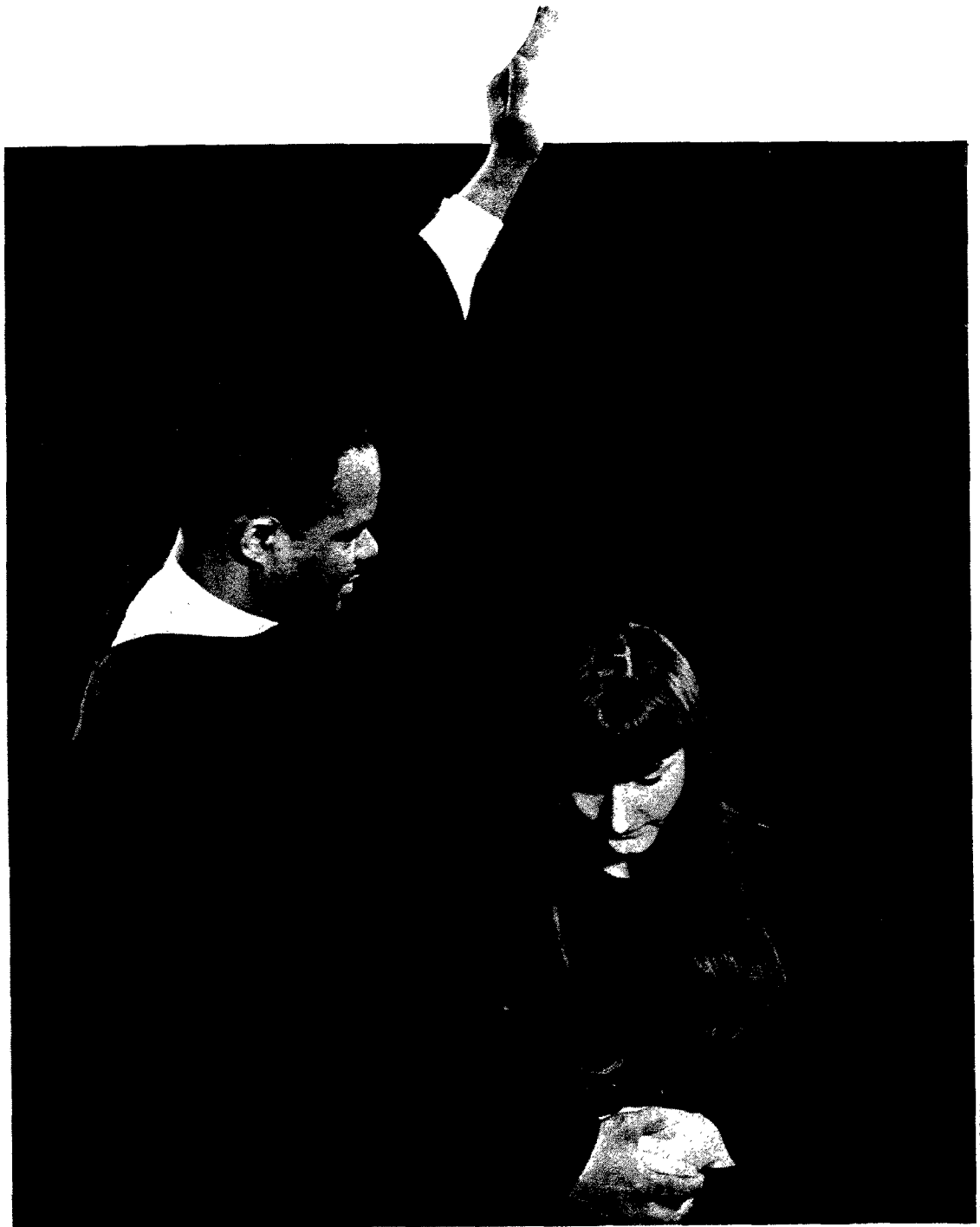
eastern Conference, calls our special attention to E. J. Humphrey, pastor of the Bethel church in Brooklyn, New York, who, as a result of his total church program and summer campaign, was blessed with 136 souls for the year.

Figures alone do not tell the full story, and at times can even be misleading. Still, a good report "makes fat the bones." We are pleased to send on this thrilling report. We recognize, however, that the success is greatly due to many others whose names do not appear, so we would pay tribute also to the untiring efforts of countless numbers of pastors, Bible instructors, and laymen who have faithfully gathered in the names and nurtured them for the harvest. And their active participation in the evangelistic campaigns have made them a success.

It is also recognized that some evangelists work with large teams; others work alone. It is impossible in rendering a report of this nature to take all these factors into account. Everyone will acknowledge that the work in some areas is far more difficult than in others. Consider the Southwestern Union Conference. Although it produced only a few men of the century, it claims the highest per capita baptisms in North America, as well as the highest per capita growth.

God alone is fully conscious of the endless hours of faithful ministry on the part of His servants in every nook and cranny of the earth. We rejoice together in that which has been wrought through His power, and we look forward to the future with expectations of far greater accomplishments. There is so much to be done and so little time. Let us offer special prayers that as a result of Laymen's Year, 1971, together with the major thrust of MISSION '72, we may see many thousands embracing the precious truths we love. Let us each be faithful in the work committed to us, always praying for that latter-rain power so needful for the completion of the task.

O. M. B.



J. BYRON LOGAN

MEN WHO BAPTIZED 90 OR MORE SOULS IN 1971

Afro-Mideast Division

P. Achieng'
R. Ayiemba
Francis Aondo
D. Dobias
Johnson Getange
G. Kungu
Harrison Kungu
Stephen Maturi
Wilson Mochama
Livingstone Mosoti
F. Muganda
Timothio Nchogu
J. Ndira

P. Nduki
Augustino Noindi
Thadayo Nyabwa
Stanely Nyachio
W. Nyagabona
Joshua Nyakeriga
Erasto Ogila
I. Ojwange
J. Okumu
Isaya Omwega
N. Opiyo
Connelius Osebe
Z. Oyier
Mathayo Wandiga

Australasian Division

Kevin Moore

Far Eastern Division

J. P. Acosta
E. M. Adap
N. T. Alipoorn
O. L. Alolor
C. B. Arante
M. P. Arevalo
O. J. Balansag
J. L. Balacuit
R. D. Baliton
W. D. Balitor

I. B. Bello
H. S. Bugayong
S. C. Conferido
E. P. Dobie
R. B. Domingo
A. A. Ellorin
C. S. Fallan
D. U. Gonzales
E. V. Gulfan
S. L. Israel
T. T. Jones
J. D. Leones
M. B. Llaneta
Th. Mehue
L. E. Montana
B. P. Moralde
J. M. Morlada
U. D. Negre
G. S. Ondap
J. H. Pagunsan
N. S. Pallasa
C. A. Racoma
C. S. Rosco
J. V. Sagulo
E. A. Sinco
W. V. Sonon
P. S. Tubera
R. S. Villaruel

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Samuel Acosta
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L. Allen
Avelino Amaya
Atila Arias
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Amos Bausson
Eugene Berle
K. O. Boyd
Joseph Buoz
C. L. Burrows
Heracleo Caamal
Victor Cabrera
H. G. Campbell
Rogelio Campillo
Norberto Carmona
Max Charles
C. H. Clough
Lazaro Concha
Eligio Contreras
Windton Cunningham
Claudius Delorme
Fenelon Destin
Gabriel Desvarieux
Victor Diaz
R. Douglas
Campo Duran
Antonio Escandon
H. H. Fletcher
Juan Galva
Amalio Garcia
Sebastian Garcia
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Sixto Gonzalez
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N. Hoilette
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Ner Jean-Pierre
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D. E. Kent
V. Kerr
A. D. Laine
Pedro Lara
Casto Maheda
G. B. Makenzie
L. Martin
Rodulfo Mateos
L. V. McMillan
Seminario Montemor
Rolando Morales
Mario Munoz
Henry Niemann
J. C. Palmer
A. Parchment
R. Payton
Reynoldo Pedrol
Lucien Pierre
P. Prime

S. L. Purcell
Florentino Quintero
Rafael Ramirez
E. C. H. Reid
R. A. Reid
Mauro Reyes
H. E. Richards
G. W. Riley
Ventura Rivas
Josue Roa
Ives Roberts
Raul Rodriguez
Venancio Salazar
E. C. Salmon
Sotero Salome
R. O. Samms
K. G. Samuels
Eliseo Santos
R. Smith
Diogenes Suero
Felix Tavarez
Loren T. Wade
E. C. Walton
M. E. Weir
K. F. Wiggins
B. A. Woodburn
E. R. E. Wright
R. W. Young

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Gordon Blandford
R. L. Boothby
William Bornstein
Curtis Bradford
W. D. Brass
C. Dale Brusett
Harmon Brownlow
R. K. Cemer
Robert Collar
John E. Collins
Halle Crowson
Detamore and Team
Carlton Dyer
John W. Fowler
Ron Halvorsen
B. L. Hassenpflug
Jim Hiner
J. Hinson
William Hoffman
Leighton Holley
Roger Holley
Rainey Hooper
E. J. Humphrey
S. J. Jackson
Monty Jones
F. F. Koch
Kenneth Lacey
Isaac Lara
K. M. McComas
Sam Meyers
G. Nelson
G. D. O'Brien
Calvin Osborn
F. W. Parker
J. M. Phipps
Richard Pollard
L. G. Rahming
John C. Smith
R. A. Smith
B. Spears
Bob Thrower
Elden Walters
James Washington
M. M. Young

South American Division

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David Alarcon
Lorenzo Alaro
Roman Apaza
Pedro Araca
Penido Barbosa
Jose Batista
Assad Bechara
Daniel Belvedere
Jose C. Bessa
Leonid Bogdanow
Decio Borges
Rayol Oliveira Brito
Haze! Bustos
Eduardo Castro

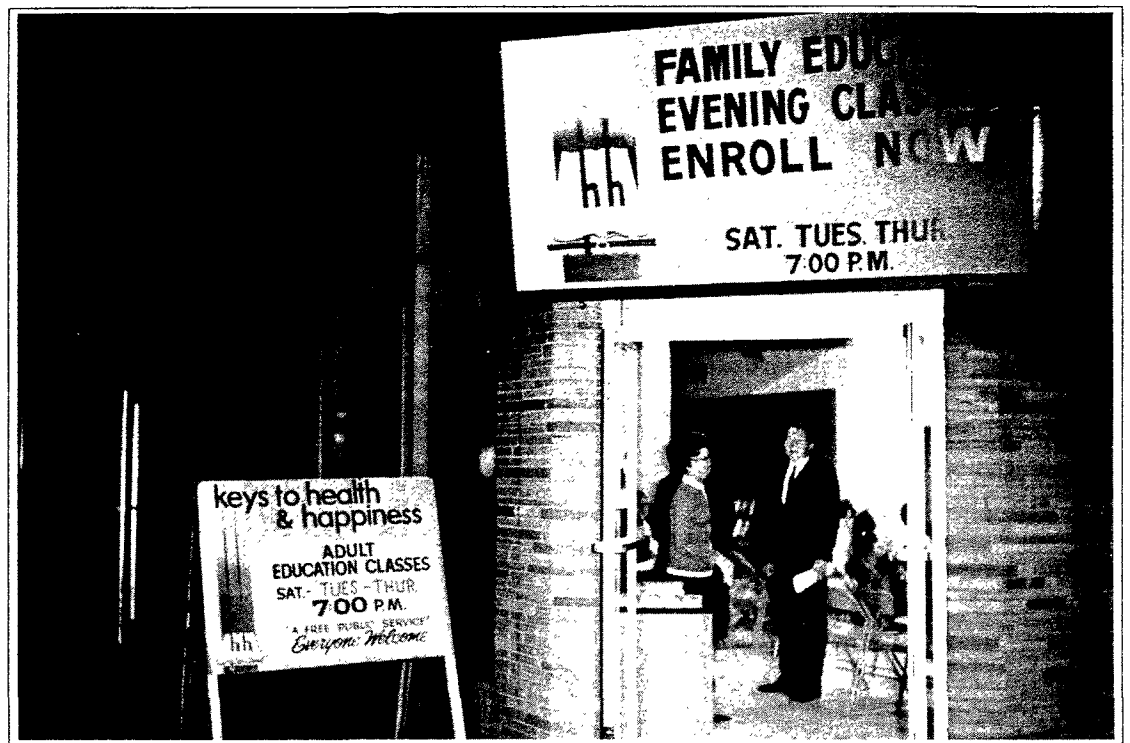
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Afraino Feitosa
Henrique Fischdick
Ruben Flores
Alair Freitas
Maximilian Fuhrmann
Rodrigo Gutierrez
Nicanor Hancoo
Cline Johnson
Pedro Lazzo
Osvaldo Leite
Raimundo P. Lima
Dermeval Martins
Oder Melo
Humberto Misto
Cipriano Morais
Arandy Nabuco
Sidney Nazareth
Waldemar Nil
Mariano Pairo
Edson Paiva
Benedito Parisio M.
Afranio de Paula P.
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Joaquim Pereira
Jairo Prego
Manuel Quinallata
Eduino Reis
Oscar dos Reis
Ary Ribeiro
Dorvalino Ribeiro
Placido da Rocha
Antenor Salazar
Luis A. Santana
Elional Serpa
Joel Silva
Sebastian Silva
Antonio Siqueira
Jorge Souza
Roman Taina
Leandro Tancara
Raymundo Tancara
D. Dalla Tor
Harry Voos
Ronald Wearner

Southern Asia Division

Moses Asirvatham
A. Dason and Y. Asirvatham
V. P. Christudass
A. Devadass
S. Dunson
T. J. S. Fredericks
B. M. Isaac
P. Lazarus
P. L. Manuel
P. C. Matthew
P. C. Thomas
John Willmott

Trans-African Division

Mutabazi Amiel
Nzabihimana Asiel
Ndekezi Asinapoli
Mfuruta Cossam
Rwasamirera David
Sematama Efraim
Semanori Ezekiel
Tabaro Ezra
Nyayaberura Gabriel
Ngabonzima Jeremia
Ndayahozo Mahalaliel
Matuhuko Metusela
Girukubonye Natanuel
Mvunabandi Onesiforo
Barama Simeon
Ruvumba Simon
Rudasimbukanwa Tadeyo
Rutebuka Zakayo



Keys to Health and Happiness adult education classes open in the Tracy Community Education Center, a rented store building on the main highway through town, with an enthusiastic class. Some very fine people attend. A lab technician and his wife and a young Catholic lawyer and his wife were among those baptized in a previous series.

Getting Decisions in the Home

REUBEN A. HUBBARD

Evangelist, Northern California Conference

OUR program of evangelism is different. We don't preach, sing, or make altar calls. We conduct health and Bible classes. We get decisions in the home.

Most of the people attending our classes have not attended an Adventist meeting before. Getting decisions for church fellowship from them takes time and a well-organized program of home visitation. They must be brought to Christ a step at a time.

But first, we must get them to attend. Most of our attendance is the result of a

community survey which the members start ten weeks before our classes open. After five weeks of taking surveys they return with result sheets, and on the third contact enroll as many as possible in the "adult education classes." We visit those who are enrolled, former members, and husbands or wives of members.

Printed health and Bible lessons which the class members fill out at home are an intricate part of our evangelistic approach. If the prospect misses a class, he fills out

Prayer plays an important part in getting decisions.

the eight-page printed lesson, and in this way studies every subject whether or not he attends all of the classes.

All of our visits the first two weeks have one objective: to get as many people as possible filling out the printed lessons. If necessary we sit down with them in their homes and help them do the first lessons.

The health classes during the third week deal with how to stop smoking. We visit every person each day who is trying to break tobacco, tea, coffee, or alcohol habits. If we can help them gain the victory over these habits, they have made a big step toward full surrender to Christ. The Bible classes during this time are on healthful living (including unclean flesh foods), standards of dress, entertainment, and tithing. After we get the people to discontinue the use of tobacco, we lead them to give up unclean flesh foods, jewelry, et cetera.

Prayer plays an important part in getting decisions. We pray for the individual and with the individual, and we teach the interested ones how to pray. We say very simple prayers in the homes, thus making it easier for them to say a prayer, too.

The Decision on Jewelry

Working for a decision on jewelry this early in the series may be a new thought to some, but we find it very effective in bringing the people along. After they have filled out the lesson on Christian standards, I say something along this line on my next visit: Had you ever studied before what the Bible teaches about jewelry?

[Response.]

Why do you suppose that God asks us not to wear bracelets, earrings, necklaces, rings, and so forth? Have you given this any thought? [Response.] When people don't realize what God expects, they seldom live up to His standards. In heathen lands the people are decked out with earrings, nose jewels, and bracelets around their arms and legs and sometimes even around their necks. They paint up like something out of a nightmare. But you know, after they accept Christ



they take all of that stuff off. They don't paint up anymore. Isn't it wonderful the way the gospel of Christ changes people? [Response.] As I close the visit with prayer, I thank God for this lovely person (or family) who is willing to follow all that the Bible teaches. Then I ask them to pray. Notice, I do not ask them to take off their jewelry. Usually it is off by the next class, and they have advanced a giant stride toward the kingdom.

The Decision for the Sabbath

The Sabbath is introduced the fifth week, with the next four classes being also Sabbath related. We allow two weeks of our visiting program for getting a Sabbath commitment and bringing the people to church.

Here is what I say on my first visit after they have completed the Sabbath lesson: Had you ever heard before that Saturday is really the Sabbath? [Response.] What do you think about this Saturday business? Do you feel that Saturday is the day that the Bible teaches we should keep? If their response is favorable I continue: Have you thought about attending church on Saturday?

Any problems, such as Sabbath work, come to light here. I ask: Is your faith strong enough to believe that God can take care of you if you decide to keep the Sabbath? Usually they do feel that God can take care of them. So I ask God in prayer to take care of this man (or woman) and his family, thanking God for their great faith in Him. Then I add: If it is Thy will that this man continue at his present job, please open the way for him to get his Sabbaths off so that he can start attending church with his family. But if it is not Thy will for him to continue working at this job, please help him find other employment. Then I ask the interested person to pray.

After his prayer, I ask him if he wants me to go with him to talk to his employer, or if he would rather handle it himself. Usually individuals prefer to take care of it themselves, but we must be ready to help them in every way we can.

If there were no obstacles, such as Sabbath employment, I invite the prospect to church that Sabbath to hear a special sermon on the evidences of the flood ("When Time Ran Out"). I also invite them to the pastor's Bible class at 9:30

A.M. It is gratifying to see the number of prospects who attend church that very first Sabbath.

It is not difficult to bring people to a decision for baptism if the way has been properly prepared, for they are off their bad habits, jewelry is no longer a problem, and they have started attending Sabbath services. If they have kept up on the printed lessons they have learned all the doctrines of the church including the gift of prophecy. The last four weeks of our program have been reserved to lead people through this final step (this includes two weeks of follow-up after the regular classes are completed). We schedule three baptisms beginning with the graduation service.

The Commitment for Church Fellowship

In getting this final commitment for church fellowship, I first ask the prospect if he has enjoyed attending the Adventist church. Then I say: We would be very proud to have you as a member with us. Have you thought about joining? I then give them Arthur Lickey's book, *Fundamentals of the Everlasting Gospel*, and ask them to fill in the blanks. I make an appointment to call back.

My call-back is about a week later. Almost always they have read the book. I ask if there are any questions. I review briefly the major points of faith. Then I ask if they have signed the covenant on page 40. If they haven't (which is generally the case) I open their book to the covenant and hand them my pen. I ask them to sign their name just the way they wish it to appear on the church records. As they sign the covenant I instruct them on what to bring to the baptism.

This approach is successful. We baptize half of our graduates (about one-third who attend graduate). This procedure has several advantages over an altar call: (1) The people are brought along a step at a time. (2) The appeal for baptism is made when the people are actually ready for it. (3) No one is missed. We go to the home. We do not depend on their attendance at a service where a call is to be made. (4) There is no pressure to this approach. The appeal is made in a positive way. We know where the individual stands when we make the appeal.

There are many ways to lead souls to Christ. This is our method. But of course, even our meetings are different!

TOTAL EVANGELISM

B. E. WAGNER

Retired Minister, Loma Linda, California

THE last words of Jesus just before He ascended to heaven should constantly ring in our ears: "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the remotest parts of the earth" (Acts 1:8, Weymouth). Approximately 2,000 years later Jesus spoke the following words to His remnant people through His messenger, Mrs. White: "What we need is the baptism of the Holy Spirit."—*Selected Messages*, vol. 1, p. 411. "The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit."—*Selected Messages*, vol. 2, p. 57.

Crime, violence, drug addiction, and immorality should convince us that "the day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land."—*Testimonies*, vol. 5, p. 212. Because of our great concern for souls. "We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost."—*Ibid.*, p. 158.

The greatest need of the world today during this climactic hour of earth's history is to hear the third angel's message given in the power of the latter rain. The greatest need of the remnant church today is to experience a fresh baptism of the Holy Spirit daily as did Jesus. (See *Christ's Object Lessons*, p. 139.)

Because of our deep interest we should study the Bible and the Spirit of Prophecy diligently, that we may comprehend all that is involved in giving heed to the Laodicean message and what we must do to make full preparation to receive the latter rain. When we are fully yielded to His control, God can use us as instruments to finish the work quickly using the compelling power of the Holy Spirit.

Is Just Sowing the Seed Enough?

C. DALE BRUSETT *Florida Conference Evangelist*



I HAVE sat in workers' meetings where one after another would rise and supposedly quote from the pen of Mrs. White, "Just sow the seed and God will give the harvest." As a young man just beginning the ministry I sat there believing. But since those early years I have found that the Bible and the Spirit of Prophecy not only press upon the human heart the need for the sowing of the seed, but also the added responsibility of reaping the harvest. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). And Mrs. White in

referring to this text adds, "There is a work to be done in this line that has not yet been done."—*Evangelism*, p. 436. She also states on pages 442 and 443 of this same book:

There is need of education—the training of everyone who shall enter the gospel field, not only to use the scythe and mow the crop, but to rake it, to gather it, to care for it properly. This mowing has been done everywhere, and amounted to very little because there has been so little earnest work done by personal effort to gather the wheat from the chaff and bind it in bundles for the garner.

Many churches are dying for a lack of

To sow the seed is important, but there must also be a reaping.



U.S.D.A. PHOTO

a reaping program. And when they die someone will probably say, "Well, at least this city can't say we didn't warn them. We sowed the seed." Sometimes after services in such churches I have gone out into my car and wept. The potential was there to shake a city for Christ but no one seemed to know how to reap. Ministers are taught to preach, sow seed, marry, and bury, but how many are taught how to reap?

Yes, we have some growth. But how little when compared to what it might be. We have churches where the membership hasn't grown in 40 years. Some of them have not even built a baptismal pool, the thought being that it is not used enough to warrant the extra cost. They are just sowing the seed.

Look What's Happening

We need to open our eyes to what is happening about us. Look at the work of Herbert W. Armstrong. I find his *Plain Truth* magazine everywhere—in my automobile insurance office, in my physical therapist's office, in Adventist homes, and in homes everywhere. I saw the *Plain Truth* magazine in England last summer. I saw it in the homes of the people that we visited in our evangelistic meetings in Belfast, Ireland.

Have you read Armstrong's latest reports about the millions who are reading his magazine? He is now running full-page ads in mass-circulation magazines such as *Life*, *Look*, *Reader's Digest*, *The London Sunday Times*, et cetera. In the June-July, 1970, issue of the *Plain Truth* magazine Mr. Armstrong states, "The *Plain Truth* magazine is growing in circulation at the rate of 30 per cent per year."

Press for Decision

Shouldn't we who are entrusted with the special message that is to prepare a people for the second coming of Christ be doing more? We are rightly thrilled with the prospects of MISSION '72. It sounds gallant to say that we are going to have evangelistic meetings in every church at a certain date. But men must be trained to reap the benefits. People who hear the truth and don't accept, harden to it. Mrs. White says: "If they were impressed and convicted, and did not yield to that con-



J. BYRON LOGAN

Every interest must be thoroughly cultivated.

viction, it is harder to make an impression on their minds than it was before, and you cannot reach them again."—*Ibid.*, p. 293.

I was once sent into a town where the previous evangelist had drawn large crowds but few were baptized. Now those that had heard the message the year before would smile when I would come to their doors, but wouldn't come out to the meetings. Through perseverance and a thorough visitation program twenty-five were finally baptized. But among those only a few were persons who had been to the previous meetings. On the last night of the series the little church was packed and many more were on the verge of decision, but I had to leave them because I had another series of meetings scheduled. As far as I know, none of those people then in the valley of decision were baptized after I left. It taught me a lesson. I've moved from the three-week to the five-week series, and sometimes I wish I had six. With this additional time, we have opportunity to build our attendance and once we have built it we also have time to bind off the interest. Now by the time we close the meetings we have baptized consistently 90 to 95 per cent of those that attended.

I've just completed meetings in the little city of Ocala, Florida. The church membership according to the books was about 130. The going was difficult. The Adventist attendance averaged about thirty per night and the non-Adventist a little more. As I write, 69 have been baptized with

another baptism planned next week. You can see that every name counted. Every spark of interest was cultivated. Almost every soul that heard the message made a decision and was baptized. Everyone responding to an altar call was visited and watched over until he united with the church.

Mrs. White says:

If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. His work is not half done. If he had given personal labor, there would have been a large work done and many souls gathered. No excuse will God accept for thus neglecting the most essential part of the ministry, which is the proper binding off of the work.—*Ibid.*, p. 440.

It's So Wonderful

Our people want to win souls. They want to see Pentecost again. There's our little church of 50 members in Terrace, British Columbia, in the far north of Canada. While there the Holy Spirit fell upon us, and the Lord gave us 59 baptisms. We were all thrilled. I'll never forget that last night of the meetings. As I was leaving my eyes spotted a man sitting off in the corner. I walked over to him and discovered that he was an elder in the church. He was holding his head in his hands and sobbing his heart out. And through those choking sobs, cheeks wet with tears, came words that stirred my heart so deeply that I have never forgotten them. He said, "All of my life I've wanted to see something like this happen. I can't believe it. I can't believe it. It's so wonderful. It's so wonderful."

My new associate in evangelism is a man in his forties who never trained for the ministry but who has been very active in his local church as an elder. Even though he has been a very successful businessman, through the years there has been a deep longing in his heart to win souls. We just ended our first campaign together. He had given lots of Bible studies before, but he had never learned how to bring an individual to a decision. During our meetings, as we worked side by side, he had the thrill of seeing his first interests baptized. He said to me, "It's the best Christmas present I've ever had."

A short time ago I had a young intern with me for a little more than a year. After college he had been put out in an

isolated district for about a year and hadn't won a soul. He was discouraged and thinking of giving up the ministry. I had only met him once before. He couldn't sing and his grammar wasn't very good because he had grown up as a fisherman where word pronunciation wasn't too important. But I saw in him a willingness to learn and to work. It was thrilling to see him grow into an effective soul winner.

After accepting a call to evangelism in the Florida Conference, I suggested to my former conference president that their best man for evangelism was this intern. They gave him a chance on his own. He was sent into an area where there were only two Seventh-day Adventists. I was in Belfast, Ireland, at the time associated with Pastor George Knowles in a field school of evangelism. We prayed earnestly that the Holy Spirit would bless this young man's first effort. What a happy day it was when we received the report that he had baptized 18 souls. This kind of results in a place where there were only two Seventh-day Adventists previously!

Don't Let the Fire Go Out

The greatest need of the young men in our colleges who are training for the ministry, and those in the seminary, is to learn the science of soul winning. Still some graduate without knowing the first thing about bringing a soul to decision. Unfortunately for some, the fire for soul win-



THOMAS DUNBEBIN, ARTIST

ning goes out during the six long years of study. Because of this a few leave the ministry.

Not long ago I was holding meetings in northern Canada. The Holy Spirit was poured out and the church membership was doubled. Coming to those meetings was a prosperous young Seventh-day Adventist, owner of a \$1 million logging operation. One day he flew me up to Stewart in his \$50,000 plane to show me a new mill site. As we skimmed over the vast forests and glacier mountains, he told me of his conversion. He had wanted to be a minister, but the college days dragged on with no soul winning and the fire grew weaker and weaker until by the time he graduated he was so discouraged that he went back to the logging business. He's never quite forgotten that call to the ministry. If only someone had helped him to become a great soul winner.

A few months ago, after I had told some of the thrilling soul-winning experiences that God had just given us, a fine-looking young man came up to me and said, "I just left the ministry. I got so discouraged. I tried to win souls but there was no fruit for my labors. Nobody ever taught me how to bring them to decision."

A young intern associated with us in one of our series had just a few weeks previously held a series on his own, but without any baptisms. He was very discouraged. One day as we were out making calls together he said to me, "You know, before you came with these meetings I was seriously thinking of giving up the ministry. But now I see that souls can be won."

More Than Seed Sowing

I took my stand for this message after I left the army. I was on fire to win souls. But all through college no one taught me how. I got discouraged and went back to my father's fifteen-thousand-acre cattle ranch in Montana. But the call to the ministry haunted my soul, and after a few months I returned to school. Still no one taught me how to win souls. I went on to the Seminary where the experience was the same. I had the privilege of working in a field school of evangelism with one of our best evangelists. But I never had the opportunity of visiting in homes with him.

For my internship I accepted a call to Montana. They moved me into a dark

county where I was to try to raise up a church. I was determined to win souls. Either that or go back to my father's ranch. I hung up a sign on an old building. The going was rough. The weather dropped to 40 degrees below zero. The wind and snow blew. Some nights I had to close the hall door and go home without a meeting because no one showed up. Some people who came asked me Bible questions that I couldn't answer and I would work late into the night searching for the answers and preparing my first series of lectures. There were many trying, lonesome moments. My wife wept often. But finally nine souls were ready for baptism. I kept preaching. Soon seventeen more were baptized. We decided we had to have a church. One of the men coming to the meetings donated four lots. We didn't have any money but we did have faith to believe that the Lord wanted the work to go forward. We started to build a church without knowing where the money was coming from, and our faith was rewarded. We did the labor ourselves and dedicated the church debt free with forty-two charter members.

It was a touching experience to return to that little church in Selby, Montana, two summers ago for the first time in ten years. There sitting on the church steps and watering the lawn were dear old Brother and Sister Myers. They had been part of those first nine baptisms. Mrs. Myers had been a Jehovah's Witness and her husband had belonged to the Dunkard Church. They were a part of the joy of bringing in the harvest.

If I had no souls to report at the end of the year I would pack my bags tonight and go back to my father's cattle ranch. To leave the ranch in the first place was not easy. Only the call of God holds me in the ministry. Just this past summer my old father rode with me through the pastures and the herds of cattle and said, "Dale, the ranch is still here for you." Dad is getting older; I am getting older. I am getting impatient. We must reap the harvest now. The servant of the Lord says:

If we have the interest that John Knox had when he pleaded before God for Scotland, we shall have success. He cried, "Give me Scotland, Lord, or I die." And when we take hold of the work and wrestle with God, saying, "I must have souls; I will never give up the struggle," we shall find that God will look upon our efforts with favor.—*Ibid.*, p. 294.

EDMUND A. PARKER

Director, Wabag District, New Guinea

Does the Seventh-day Adventist minister need to consider

INTELLECTUAL HONESTY

TODAY we are part of a very sophisticated, well-informed world. Even the so-called uneducated man has at his finger tips a tremendous range of facts. It is therefore most important that we as ministers aim for accuracy in our presentations. The time is rapidly passing when we can excuse our mistakes by saying, "No one in the audience will know whether I am right or wrong." The text that follows suggests a few common errors sometimes perpetuated by the clergy.

I. LINGUISTIC ERRORS.

A. Singular, Dual, and Plural in Hebrew.

This error is used by some in an endeavor to prove that the plural form of the word *God* (*'Elohim*) shows that there are three members in the Trin-

ity. We have strong proof of the Trinity so it is unnecessary to descend to arguments that are not intellectually honest. Those who use this argument state correctly that there is found in Hebrew the singular, dual, and plural forms, but they assume incorrectly that the singular refers to one, the dual to two, and the plural to three or more. A correct evaluation of the Hebrew system would be: singular to one; dual to pairs such as eyes, hands, et cetera; and plural to two or more.

However there is yet another facet of this *'Elohim* argument. After careful consideration, one realizes that either one of the following propositions is correct:

1. *'Elohim* can be considered as a plural of majesty or an honorific plural without emphasis upon the number, but with the concept of honor and importance uppermost in the mind of the author.

2. *'Elohim* is plural and therefore it could denote the fact of there being more than one. The evidence here can only be used in a cumulative sense; it is not compelling or coercive by itself.

B. "Thou shalt surely die" (margin: "dying thou shalt die").

Some take the marginal reading of the King James Version of Genesis 2:17 as an answer to the question as to why Adam and Eve did not die immediately. The marginal rendering is correct as a literal translation of the so-called Hebrew infinitive absolute construction, but the interpretation placed upon the words by many is completely incorrect when the literal rendering is used to state that death began as a gradual process (dying) and after many years it ended in actual death (thou shalt die). This Hebrew construction simply gives emphasis, and is correctly rendered by, "Thou shalt *surely* die."

C. The "Sabbaths" of Colossians 2:16.

Should the term be rendered "sabbath" or "sabbaths"? Many clergy quote old commentators to prove that it should be plural, and therefore refer to the "ceremonial" sabbaths. That the term refers to ceremonial sabbaths is without question—the context reveals this, but we are really not treading on scholarly ground when we assert dogmatically that the term is plural in form. No doubt there will be some Greek students who will extend the suggestion that I have forgotten my Greek plural forms. But let me say this: If Greek were the only language concerned we would be on solid ground; however, we must remember that the term "sabbath" is of Hebrew origin and that it came down to the Greek via the Aramaic. This then places another color on the singular or plural question. The Hebrew form is *shabbath* and the Aramaic form is *shabbatha*. Herein lies the problem, for the Aramaic singular form closely resembles the Greek plural. A comparison of all the references in the Hebrew Old Testament with the Greek Septuagint will bear out this point in the rendering of the term "sabbath." Again, let us be intellectually honest in all of our presentations. All we can definitely say with regard to this text is that the term "sabbath" is indeterminate as to question of singular or plural; the context alone must determine the meaning.

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II. ARCHEOLOGICAL ERRORS.

A. In this picture I am standing on the tower of Babel.

In making this statement one of two things has happened: (1) The speaker is lying, or (2) he is ignorant. Maybe the picture is of a ziggurat, but not of the tower of Babel. We only lose by this kind of approach.

B. The Exodus.

When dealing with the problem of the date of the Exodus, it would be well to read the article on this subject in *The Seventh-day Adventist Bible Commentary*, vol. 1, pp. 183-196.

C. The Flood.

The discovery of approximately eight feet of silt in several of the archeological digs in the Mesopotamian River Valley is acclaimed by many as first-class evidence for a worldwide flood. Be careful of this reasoning for when this discovery is used as evidence one is really only falling into line with those who say that the Flood was just a gigantic Mesopotamian valley flood. There is far greater evidence than eight feet of silt.

D. Garstang's Jericho.

If you quote Garstang authoritatively when speaking of Jericho, you reveal the fact that you have not read too much about archeology for a long time. Check and evaluate before you claim archeological proof. Be especially careful of popular magazine articles about such things as the finding of Noah's ark, the way the Dead Sea scrolls are supposed to confute Christianity, et cetera.

III. ERRORS OF TERMINOLOGY.

A. I am a fundamentalist.

Are you? Before claiming this philosophy find out what a fundamentalist really is. It would be far better for us to say that we are Seventh-day Adventists and that we have a conservative approach to Biblical questions.

B. I do not accept any lower or higher criticism.

This is simply not true. Lower criticism in actuality has to do with textual variants, et cetera, while higher criticism has to do with authorship, date of writing, place of writing, purpose of writing, et cetera. What we are against, and let us get it

clear, is the radical higher criticism that detracts from the authenticity of the Bible.

IV. ERRORS OF DATE AND CHRONOLOGY.

Following are a few dates that we should note carefully, and should give study to the events surrounding them.

605 B.C.—First stage of Babylonian captivity.

597 B.C.—Second fall of Jerusalem.

586 B.C.—Destruction of Jerusalem.

539 B.C.—Fall of Babylon to the Medo-Persians.

The 70 years of Jeremiah is still valid by taking into consideration the question of inclusive reckoning and the fact that the decree of Cyrus did not take place immediately upon the overthrow of Babylon.

The *Mysterious Numbers of the Hebrew Kings*, *The Chronology of Ezra 7* by Edwin R. Thiele, and *The Seventh-day Adventist Bible Commentary* and the *Seventh-day Adventist Bible Dictionary* articles on dating and chronology are good sources of information.

V. ERRORS WITH THE JEWISH YEAR.

Many make the mistake of saying that 360 days is a Jewish year. This is not correct; 360 days is a prophetic yardstick or a prophetic year if you like. This can be proved by comparing the 1260 days with the 42 months and with the time, and times and half a time. For further information on the system followed in the Jewish year read *The Seventh-day Adventist Bible Commentary*, vol. 3, pp. 103-109.

There are many other examples that could be cited. Knowledge is progressive. New light never obliterates old light, it only adds to its relevance. Remember, just because you read it in a book once does not take away your need for continual study. But rather strive to become intellectually honest.

Some 700 English Churches May Be Declared Surplus

An estimated 700 English churches may be declared surplus in the next 10 years and offered for sale. More than 30 old English parish churches have already been declared redundant. Some may find overseas owners. The Church of Scotland also is facing the problem of unwanted churches. One of its most celebrated churches, St. George's in Edinburgh, is being redesigned as a repository for Scottish official records.

R. N. S.

REVIVAL FOR SURVIVAL

Oh, we need a real revival,
And a reformation, too.
If we hope for sure survival,
Here are things that we must do!

1. FACE THE FACTS

First, face the facts, lift up your chins,
Admit mistakes, confess your sins.
Our twin sins come in strange disguise—
Complacency and compromise!
Let's check the things that man requires
To feed the flames and start the fires.

2. PLAN YOUR PRAYER LIFE

Take time for prayer—a daily goal—
The vital breath of every soul.
Our Laodicean hearts are cold;
We need Christ's eyesalve and His gold.
The aim of worship, prayer's crusade,
Is God re-seen and man re-made!

3. BIBLE STUDY

Be sure God's Book is daily read;
This is the way our souls are fed.
Physically we can't keep strong,
If we neglect to eat for long.
Why can't we show such common sense
In our own spirit's self-defense?

4. MEDITATION—MAINTAIN THE MORNING WATCH

Then meditate, 'tis man's lost art
To fire the soul and feed the heart.
So fortify your heart if blind,
And mortify your stubborn mind.
"Be still and know" then God can bless
Each silent soul with happiness.

5. A DAILY DEDICATION

A daily dying, just like Paul,
Must be our answer to God's call.
Then daily living our response
If we in safety would ensconce,
Surrender to God's holy will,
And serve Him till your heart stands still!

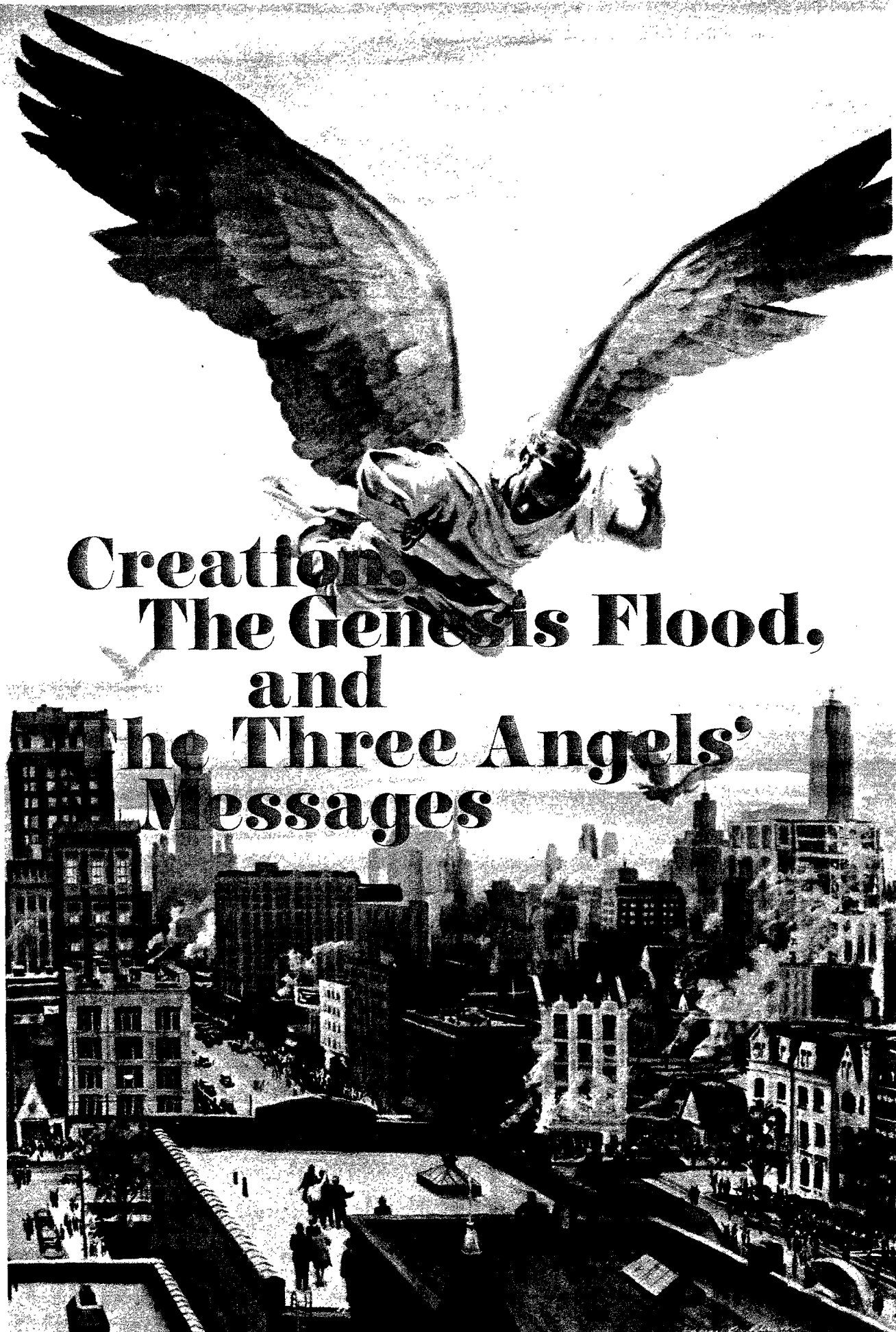
6. COMMUNICATE CONSISTENTLY

Communicate, Oh, don't refuse;
We keep the talents that we use,
But we shall lose from day to day,
The message we won't give away.
So share your faith, your hope, your peace,
And watch the fruits of love increase!

7. PRACTICE WHAT WE PREACH

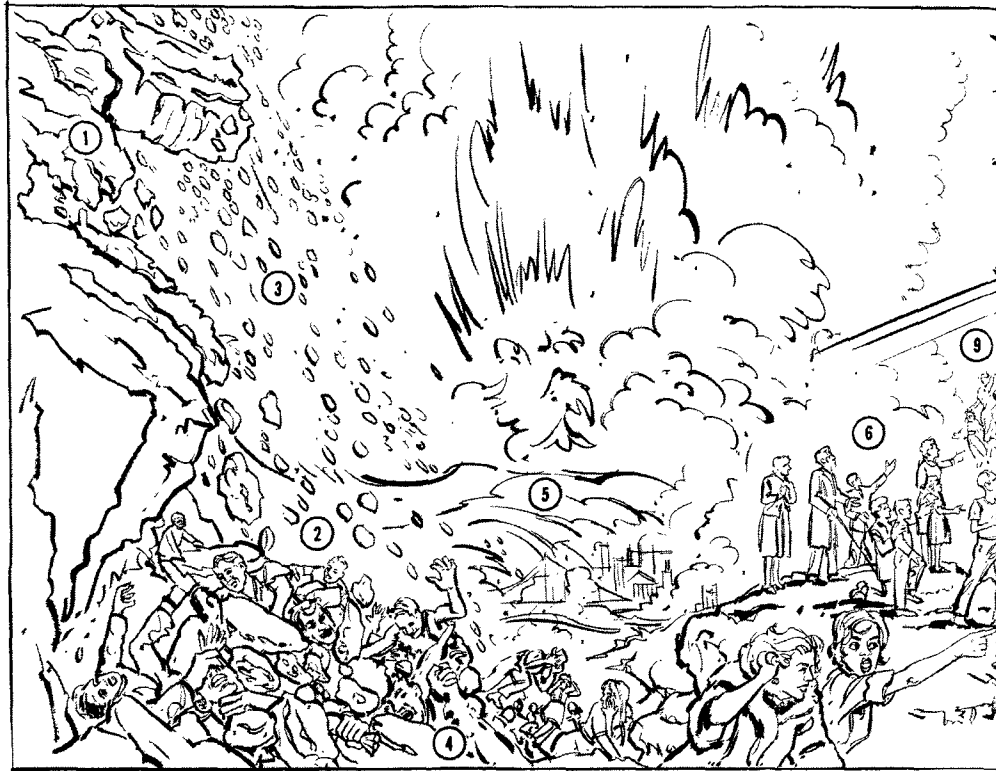
These are some habits we must form
For real revival, true reform.
Let's walk His way and teach His truth
And live His life from early youth!
To truly teach and heaven reach,
We all must practice what we preach!

—ADLAI ALBERT ESTEB

A high-contrast, black and white illustration. In the upper half, a large angel with expansive, feathered wings is shown in flight, facing right. The angel's body is partially obscured by the text. Below the angel, a dense cityscape is depicted, featuring numerous tall buildings and a prominent church with a tall spire. In the foreground, a large, open square or plaza is visible, with several small figures of people walking. The overall style is reminiscent of early 20th-century religious art or propaganda posters.

Creation, The Genesis Flood, and The Three Angels' Messages

I AM COMING SOON!



Events shown

- (1) A tremendous earthquake—Rev. 16:18
- (2) Great hailstones—Rev. 16:21
- (3) Wicked call for rocks and mountains to fall on them.—Rev. 6:15-17
- (4) Rich man casts away his idols of gold—Isa. 2:19,20
- (5) Tidal waves; mountains and islands vanish—Rev. 16:20
- (6) The righteous joyfully welcome Christ—Isa. 25:9
- (7) The resurrected saints ascend to meet Jesus—I Thess. 4:16, 17



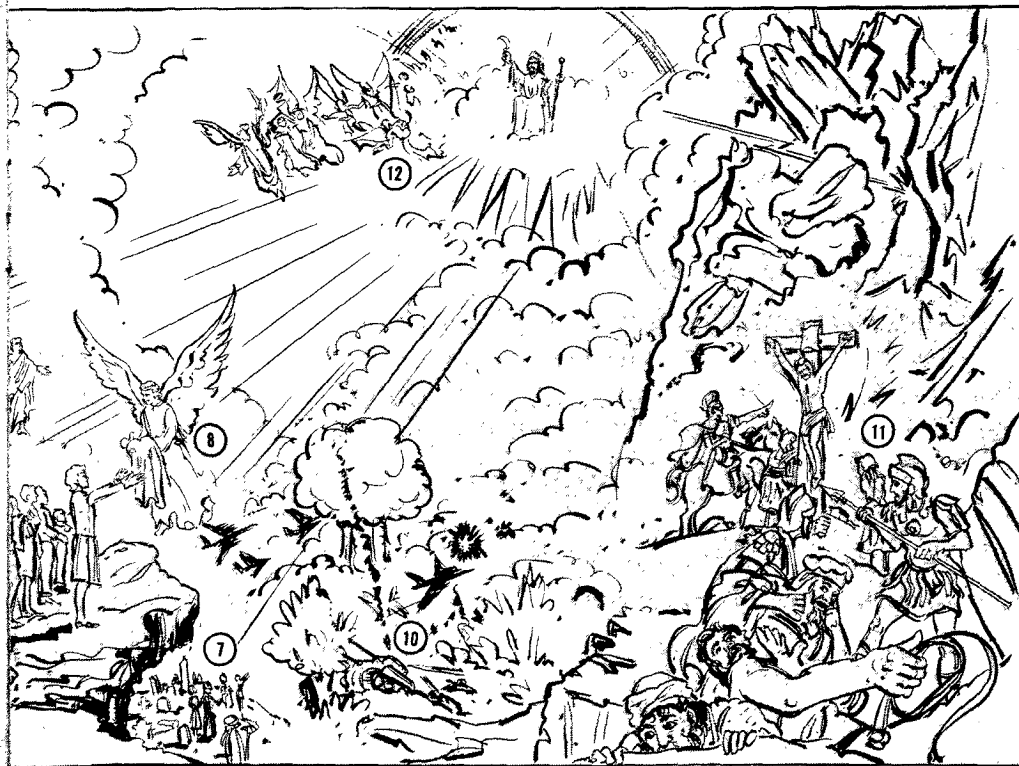
HARRY
Associate Professor

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© R. G. H. HARRY ALDEN, ARTIST

N - - - Revelation 22:12, R.S.V.



in the Painting

- (8) Little children are borne by angels to their mothers' arms as the righteous are gathered—Matt. 24:31
- (9) The dead in Christ are raised— I Thess. 4:16, I Cor. 15:51-53
- (10) War, bloodshed and strife are everywhere—Rev. 16:16; Jer. 25:31
- (11) Those who pierced Christ are raised to see Him come—Rev. 1:7
- (12) Christ comes attended by the angels—Matt 24:30, 31

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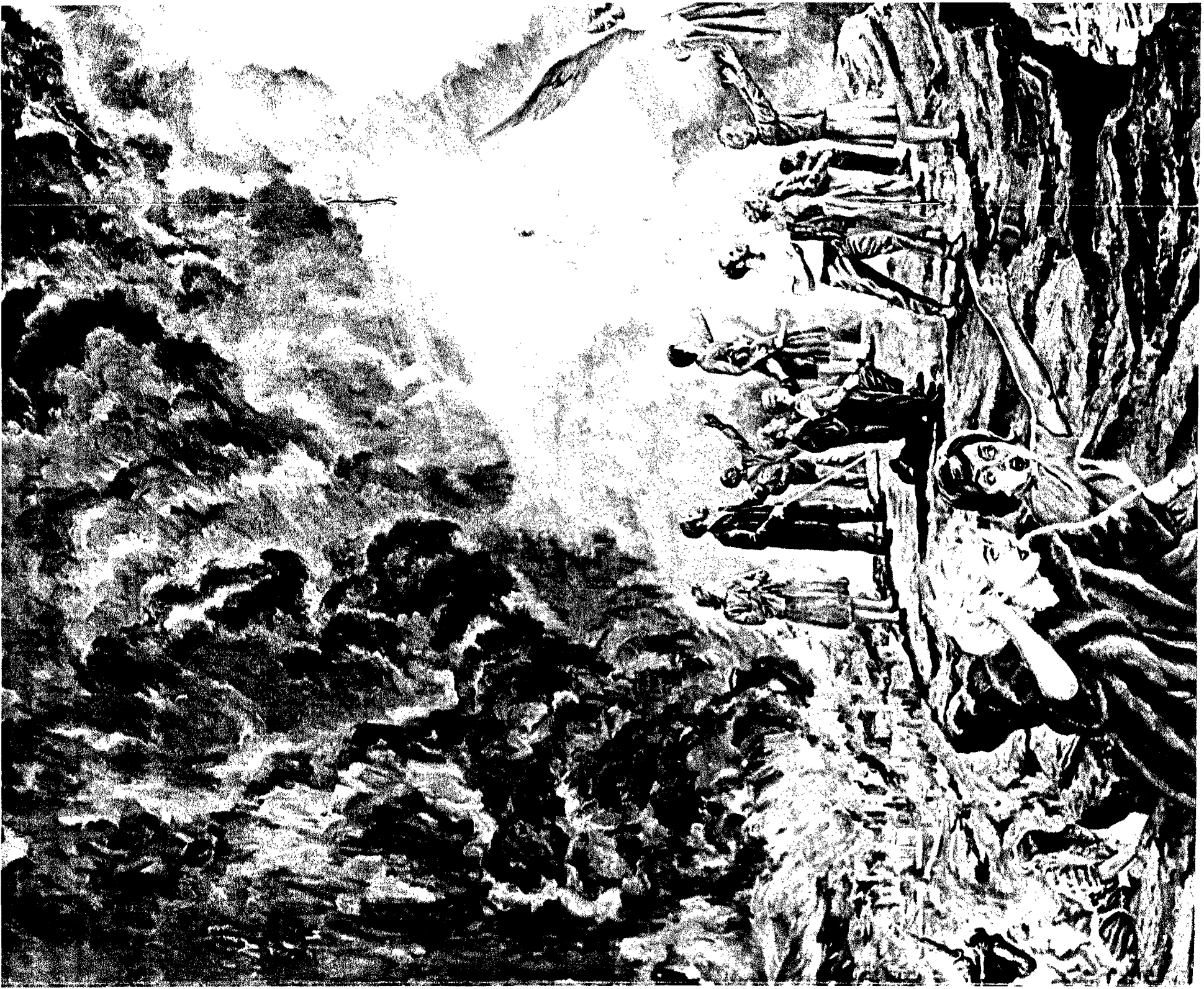
ABOUT THE PAINTING

“I AM COMING SOON . . .”

This greatest promise of the Bible was made by Jesus Christ Himself. Repeatedly He assures us, “I will come again” (John 14:3). The events which surround His soon return are portrayed in vivid detail by artist Joe Maniscalco and are based upon the Bible descriptions of this climactic event of history. Mr. Maniscalco’s painting is one of both joy and dismay. He dramatically portrays the joy of those who are ready for Christ to come as well as the fear and anguish of those caught unprepared. One cannot study this scene without asking himself, “Am I ready for Jesus to come?”

“Amid the reeling of the earth, the flash of lightening, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries: ‘Awake, awake, awake, ye that sleep in the dust, and arise!’ Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live . . . From the prison-house of death they come, clothed with immortal glory, crying, ‘O death, where is thy sting? O grave, where is thy victory?’ (I Cor. 15:55) And the living righteous and the risen saints unite their voices in a long, glad shout of victory.” E. G. White, *The Great Controversy*, p. 644











HAROLD G. COFFIN

Associate Professor, Geoscience Research Institute,
Michigan

THE three angels' messages of Revelation 14 are considered to be the last great warnings for our world. They began to sound in the 1830's and 1840's. William Miller brought to the attention of much of the Western world the prospect of the Lord's soon return. Many rejected this message and persecuted those within their churches who were looking for Christ's coming. It became necessary especially after the first disappointment for these people to leave their churches, thus heeding the call of the second angel. Continued study brought to light the Sabbath message, which is basically the emphasis of the third angel. In this sequence, and within a short period of time, the three messages began to sound in the infancy of our denomination.

The first angel says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." "The hour of his judgment is come" was understood to refer

to the investigative judgment—the cleansing of this earth by the Lord's return. The great emphasis was upon this first portion of the message; the second portion, that of worship to Him who made heaven and earth, was relatively unnoticed because of their preoccupation with the first part, and because almost everyone in North America and the Christian countries believed in God as Creator. Although some ideas of gradual evolution of animals and plants and long eons of time had been proposed, yet most people had paid little attention to them. Charles Darwin's book *The Origin of Species* was not published until fifteen years following 1844. Thus we can appreciate that the second part of the first angel's message, the admonition to worship Him that made heaven and earth, had little impact upon the population at that time because few believed otherwise. Now well over one hundred years later the situation has vastly changed. The majority of educated people either have serious doubts about Creation or disbelieve it entirely. We can see that not only is the judgment hour an important consideration in the first angel's message but, equally important, especially in this day, is the call to worship Him that made heaven and earth.

A proper perspective of the great controversy or the plan of salvation is impossible without a comprehension of God's role as Creator of this earth. So much of the message that we have to give to the world is based upon the creative acts described in the first two chapters of Genesis. Take away these chapters and our understanding of God's dealings with man throughout history is obscured.

Creation and the Sabbath Message

As we turn our attention to the message of the third angel, we find a fearful warning about man's allegiance; an allegiance that is signified by the day upon which he rests. We are clearly informed in the writings of Ellen White that the Sabbath will be the last great message, the last great issue before Christ's coming. But the Sabbath can be no great test, it can be no covenant with God, if God's role as Creator and His work of creation is not understood. The Sabbath memorial is based on God's activities during Creation week. The third angel's declaration cannot be truly mean-

Man will not be able to make an intelligent decision regarding the Sabbath unless he has an understanding of Creation.

ingful without the first. "The power of the proclamation of the first and second messages is to be intensified in the third."—*Testimonies*, vol. 6, p. 60. It is obvious that man will not be able to make an intelligent decision regarding the Sabbath unless he has an understanding of Creation. It is very important for us to understand the relationship of Creation in the first message to the Sabbath in the third message. In *The Great Controversy* Mrs. White details the role of God as Creator and solidly links this understanding with the Sabbath.

By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. . . . One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . ."

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"—because He is the Creator, and we are His creatures.—Pages 436, 437.

Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread.—*Ibid.*, p. 450.

What About the Flood?—Does It Matter?

With increase in knowledge and the study of the earth that commenced in the latter part of the eighteenth century, the Biblical story of the Flood as a basis for interpreting the phenomena of the earth's surface was rather quickly discarded. For some reason this story in Genesis has been subjected to more than its share of ridicule and criticism. The preaching of Noah, the building of an ark, the transporting of animals, the great Flood itself, all make an incredible story which modern man has had difficulty accepting.

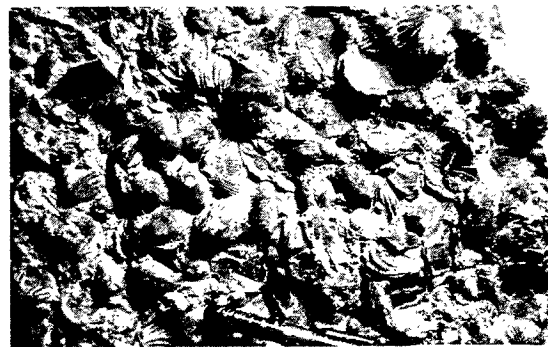
We would not deny that it is a most unusual story, and that this constitutes a truly remarkable episode in the past history of the earth. We may ask ourselves if the belief in a universal flood as described

in Genesis is important to Seventh-day Adventists. Is it important for one who believes in the nearness of the Lord's return and in the gospel commission?

I contend that this story of a great flood and its resultant effect upon the earth has a very important bearing upon our message to the world, especially on the important message of the third angel who deals with marks or signs resulting from Sunday or Saturday observance. Does it seem incredible that the Genesis Flood has a bearing on the Sabbath?

In order to understand this relationship between the Genesis Flood and the Sabbath, we need to examine the structure of the earth's surface. If we go to an area like the Grand Canyon, we see layer upon layer of rocks superimposed upon each other. These rocks often contain remains of past life and they often lie one above another in a predictable order. If certain types of fossils are found in a bed, one can know with reasonable certainty what to expect in the beds immediately above and immediately below.

Fossil formations can be properly understood only in the light of the Flood story.



Evolutionists are in the habit of speaking of the animals in the lower beds as primitive and those higher up as advanced. It is better to say that farther down in the rocks one is more likely to find remains of the kinds of animals that lived on an ocean bottom or in the sea; whereas, farther up near the surface he is more likely to find plants and the kinds of animals that

live on land. Thus it can be said that wherever fossils are found they often show a predictable vertical sequence. For instance, from bottom up—trilobites, corals, armored fish, bony fish, coal, amphibians, reptiles, mammals, and man.

Uniformity or Catastrophism?

But how did these fossils get into the crust of the earth? Those who do not believe in Creation have only one explanation—gradual accumulation—uniformity. Those who believe in Creation may accept that living things were deposited where they presently are by a universal and violent catastrophe that involved much water—catastrophism. Or they may insist that the Genesis Flood is not involved, that sediments which had been laid down over a period of time buried the type of life prevailing at that time and changed them into fossils—basically a uniformitarian view. But as we have already pointed out, there is an order to these fossils. If a believer in Creation does not invoke a universal flood to account for most of this order, he is forced to conclude that God must have created these creatures successively over a period of time. Any belief that God's work of Creation described in the first part of Genesis was stretched out over a long, indefinite time would have a profound effect on the Sabbath message.

The Warning of Peter

Peter has a remarkable passage in his second letter that can be helpful to us:

Note this first: in the last days there will come men who scoff at religion and live self-indulgent lives, and they will say: "Where now is the promise of his coming? Our fathers have been laid to their rest, but still everything continues exactly as it has always been since the world began."

In taking this view they lose sight of the fact that there were heavens and earth long ago, created by God's word out of water and with water; and by water that first world was destroyed, the water of the deluge. And the present heavens and earth, again by God's word, have been kept in store for burning; they are being reserved until the day of judgment when the godless will be destroyed (2 Peter 3:3-7, N.E.B.).*

As we examine this carefully we discover he is rebuking those who question that anything out of the ordinary has happened since Creation. This attitude is suspiciously

similar to that of modern uniformitarianism. He then immediately goes on to give two examples of the incorrectness of this view. He points out that the waters out of which God raised up the earth overflowed and devastated it in a great flood, and that it will be destroyed again in the future by fire.

These texts should warn us to be careful about attempting to interpret past geological activities on a uniformitarian basis.

The Sabbath is a memorial of Creation. It is based upon the concept of a literal week of activity and a day of rest. I cannot conceive of the third angel going forward with power proclaiming a Sabbath based upon long, indefinite days of creation.

A Vital Relationship

The realization that the Flood has an important relationship to the Creation story and the Sabbath is vital. Take away the Flood and we are left with a belief in progressive creation over long periods of time.

Although most of us are familiar with Revelation 14:6-12, we may need reminding that "The most solemn, sacred work ever given to mortals is the proclamation of the first, second, and third angels' messages to our world."—*Counsels on Diet and Foods*, p. 76. "There is no other work of so great importance."—*Testimonies*, vol. 9, p. 19.

As we see an increase in interest in the topic of creation (first message), as we notice more and more individuals become dissatisfied with their churches (second message), and as we see the message of the Sabbath, the memorial of God's creative activity, being more widely proclaimed (third message), we can be thrilled to know that this is an impressive evidence of the nearness of the end. But we who have an understanding of these messages have the fearful responsibility of proclaiming them. With God's blessing each of us can have an important part in the exciting days ahead, admonishing men to worship Him that made heaven and earth, making known to the world the God of Creation, and participating in the greatest work ever given to man. This is present truth. This is knowledge that man needs and for which he is seeking.

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Be an Evangelist? Part I



H. A. LAMBERT

F. W. DETAMORE

Field Evangelist, Voice of Prophecy

MEN are not voted in as evangelists. It may be voted that a pastor become conference president or youth leader of the conference, but no committee can vote that a man become an evangelist anymore than a wrestler could be voted to become a surgeon.

If you become an evangelist, it will be because *you* have determined that as *your* lifework and no one can dissuade you. To put it simply, if not bluntly, you will have to make an evangelist out of yourself.

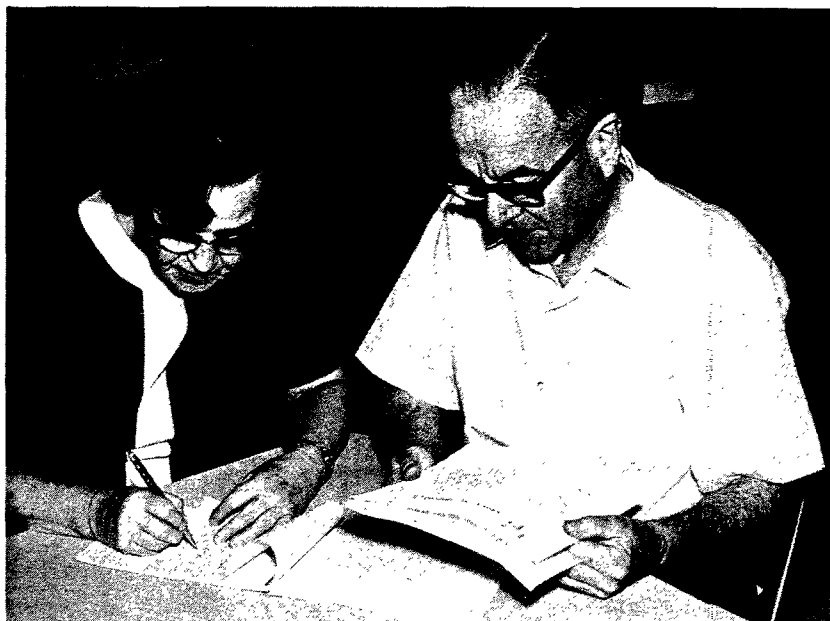
Why?

Why do you want to be an evangelist? There is only one good answer—because

you feel you *must* be, and you would be letting God down if you were not. As an old minister once said, "If you *don't have* to be a preacher, don't!" There is a lot of truth in that statement. One must feel driven to soul winning and be convinced that he can help save more souls through public evangelism than in any other way if he is to become a successful evangelist.

If a building were on fire, we would try in the crisis moments to save as many people as possible. With the "world aflame" how crucial it is that we have the same desperate desire to save the largest number possible. Two experiences have clinched this determination in my life.

*Fordyce Detamore says,
"I've been dictating to my
wife for 43 years!"*



FRANK POYNTER PHOTO

The first occurred one Saturday night in a cabin at Lake Arrowhead, California. Our family was having a good time together playing parlor games. All of a sudden the sound of screaming voices reached us from far out on the lake: "Help! Help! HELP!" Two speedboats had collided. Most of the boaters were saved, but three died. The following Thursday they raised the wreckage of one of the boats—the lifeless driver was still at the wheel.

This to me became the desperate cry of a doomed world: "HELP!" And I *must* answer that plea.

The second experience took place while we were on one of the worst trips we have ever taken—driving from Washington, D.C., to St. Louis, Missouri. It was a terrible night and we were caught in a snowstorm in those Eastern mountains. The temperature dropped to 22 degrees below zero.

As we came around a bend in the mountain road our lights shone upon a man who was stumbling along, fighting his way through that fearful blizzard. He shouted as he waved his lantern: "Have you seen a woman and a girl anywhere along this mountain road? My wife and daughter are lost in the storm!"

That incident occurred twenty-five years ago, but I still hear that pleading appeal and still see that swinging lantern. And I have determined my lifework—I *must* go out to seek those lost in this awful storm of life! How can I find any peace for my heart if I am not at least trying to seek and to save the lost?

The Elimination Contest

I am not attempting to scare you away from becoming an evangelist, but I want to be sure you can and will be able to endure, so let me mention several cautions and perhaps some warnings.

The field is the world. There is no end of territory to be worked. You will never run out of work, but you may run out of zeal. The mortality rate is high—many start out as evangelists but soon fall by the wayside.

Can you take it? Will you be a finisher or just a meteoric starter? There is a brilliant side to evangelism—the beautifully decorated stage, the greeters, the ushers, the usherettes, the choir, the beautiful music, the special features, the team dressed in uniform clothing. The theme song is introduced; the opening prayer is given; and then the glowing introduction of the evangelist! It is all very exciting and exhilarating to a visiting young man who is, himself, thinking of becoming an evangelist.

Behind the Scenes

But there is more than glitter. Let me take you back of the glittering façade so you may have a closer look at the life of an evangelist.

After the closing prayer and the "good nights" and the dimming of the lights, where will the evangelist (the evangelists' families, that is) spend the night? You may follow them to a lonely motel, a dreary hotel, or to their temporary apartments.

But more frequently you will follow the evangelist to some trailer park (mobile



An invaluable aid to an evangelist is a wife with secretarial skills.

FRANK POYNTER PHOTO

home court is the new terminology, but it's the same place)—to his home on wheels.

An evangelist's life looks rather sparkling when he stands under the lights and preaches. But you should see him crawling under the trailer connecting a water hose, or more humbling, a sewer line. (And those sandburs feel the same to an evangelist when he crawls on them as they do to anyone else.)

Oh yes, the trailer must be leveled and the butane tank filled. A new supply of groceries must be bought. A stake-out place for the dog must be cared for. And the lights—by all means see that the 220 volt and the 110 volt wires are connected, and put up a telephone pole for the telephone connections.

Your wife, of course, is busy inside arranging or rearranging things. She's washing vegetables, putting up her hair, dusting, et cetera.

That brings up another important little detail:

Your Wife

I just took it for granted you have a wife or are going to get one, for she is

certainly the evangelist's most important piece of equipment.

Can she sew? Can she cook? Does she make a neat appearance? Is she pleasant? Does she play the piano and organ and can she sing, or draw blacklight pictures, or give readings? Can she take dictation (the stenographic type of dictation, I mean), and can she type rapidly and correct your misspelled words when you write an article? Is she a good mother? Is she willing to live the life of a gypsy without complaining or feeling sorry for herself? Is she so loving that she can love you and your work? And yes, even your dog?

Note: A wife need not be a musician to be a fine partner for an evangelist, but she had better be a good secretary. My wife took typing and shorthand after we were married. We have lived out of suitcases or in trailers for more than twenty-five years of continuous evangelism and more than forty years in the ministry.

So, if you are going to become an evangelist, be sure you have a good wife—the portable model!

There is something else I almost overlooked. Ever hear of children? What wonderful evangelistic equipment they are! But

they also must be willing to join you in your gypsy life and later face one of two choices: Either study by correspondence and live on the road with the team or else be separated for weeks at a time enduring growing loneliness (for both parents and children).

So your children, too, must be willing partners in your evangelistic life or you will hoist the white flag and fall by the wayside. This is perhaps one of the severest and most painful tests for an evangelist and his wife. Our hearts have wrung with anguish over some of our separations, but we thank God that all three of our daughters are faithful to the truth, have Christian homes, and are engaged in God's work. And we plan to spend a lot of time with them in heaven.

No Union to Join

There is no forty-hour-week position guaranteed an evangelist. It may reach eighty to a hundred hours a week for you. You are allowed a thousand miles a month on your auto budget but you will probably drive three thousand, and then will pray that God will send ravens to keep your fast-depreciating car supplied with gasoline.

You are paid neither by the hour nor by the mile or you'd be well off. Instead, you are paid in souls and become rich!

You will put in long, unreportable hours of labor. Souls must be sought out by day and by night. On cloudy days, snowy days, muddy days, you, as an evangelist, must be out there visiting in an unspectacular, unglamorous way—seeking His lost sheep. They are to be found everywhere, so the byways, hedges, valleys, mountains, apartments, and houses must be searched.

If you have the heart of an evangelist, you will never watch the clock (except, of course, to quit preaching on time). You are working for souls and for God, and the urgency of the lost drives you on while God measures out for you extra strength and energy. "As thy days, so shall thy strength be."

You must never be satisfied with numbers. Though you seemingly are going to reap a large harvest, you must ever keep in mind and *in your heart* that one more sheep which is still lost. So, as an evangelist you will never be fully satisfied or completely relaxed anymore than a fireman who knows that there is one more

person trapped in a burning building.

You will come to expect long and sometimes lonely hours of service to be a part of your life. In other words, work your heart out, enjoy it, and *never* feel sorry for yourself.

A Bulldog

You must have a bulldog's tenacity—never give up no matter how hard the going becomes. All kinds of reverses or apparent reverses will come to you but you must hang on and keep on. I have one understanding with the devil: I will not give up, no matter what he does to try to foil my efforts. He understands that pretty well by now and is rather discouraged about it.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8:28).

This promise is the guiding star of my evangelistic life. Troubles will all work out somehow for the best.

In one city the tent blows down; in another city the school authorities try to put you out; in another place vandals damage the cars or steal the purses of choir singers. Storms strike, or the Pathfinder leader takes the juniors for a campout the weekend you are having your first call for decision. Or the music director comes down with an ulcer, or the pastor sprains his ankle and can't visit with you, or perhaps neglected to mail out the invitations for the meetings in the first place.

But you'll let none of these things stop you. "The show must go on." All right, if showmen insist that nothing shall halt them, dare we have any less determination as messengers of the King in this crisis hour?

Probably this is one of the severest tests for an evangelist—he must keep up his own spirits no matter how dark the immediate outlook may be. There is no one else to give you artificial respiration. You must also help to keep up the spirits of those working with you, for they have dark hours too. Many an evangelist has given up his calling—turned to some other line of work—simply because he couldn't endure the pressure any longer and keep up his own spirits in times of adversity. My father's favorite song has often helped me: "Never Give Up."

(To be continued)

H. A. ROBERTS



CAN IT BE D

**How can we evangelize the
major cities with our limited
manpower and finance?**

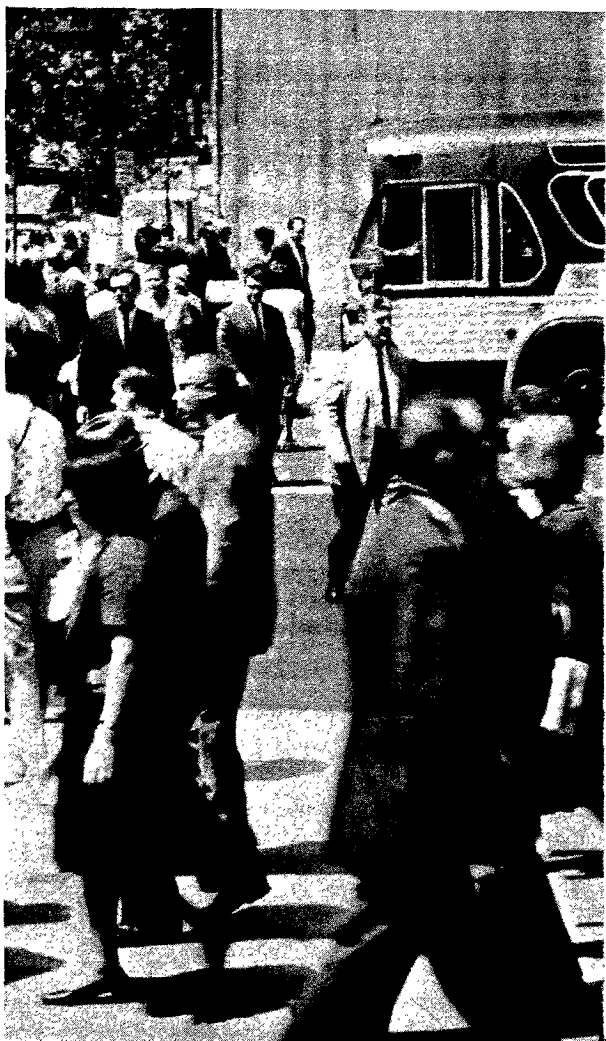
LEON G. COX

*Ministerial Association Secretary
Allegheny West Conference*

THE evangelistic torch is now reaching the hands of its final heirs. Our responsibility is without precedent in church history. Our privilege as God's anchor men is exceeded only by our challenge to produce a burst of power and speed unknown even to the early church. Our work is to tell millions of God's last message for this hour

before the plagues fall—before the judgments come. Our task is to tell the message before doors now open, close; and before missiles now silent, scream. And we must do this work within the framework of available men and means.

But how do we go forward in evangelism, widening the circle of believers until the promise of the latter rain becomes an accomplished fact? How do we develop and execute an evangelistic program in our major cities that is continuous, contagious, and compelling? The answer is not found in human wisdom, but in the counsels of God. An immediate and determined effort must be made to take Spirit of Prophecy counsels on soul winning out of the showcase of idealism and put them into the go-place of evangelism. What were once



ONE?

passages we quoted, must hereafter become counsels we follow. This must be, because the servant of the Lord said:

We are far behind in following the light God has given regarding the working of our large cities.—*Evangelism*, p. 33.

The counsel is not that we are far behind in activity, but in “following the light God has given.” To answer the question of how to evangelize major cities with limited means and manpower is to review what we already know from counsels already given in the Spirit of Prophecy. But it is also a rededication to those counsels. It is to believe that the plainest, simplest, most unsophisticated plan, divinely blueprinted, is worth more than the most elaborate, sparkling, publicized plan drawn up by any man. The scriptural accounts of Jesus’

methods and Ellen G. White’s counsels still constitute our only infallible guide to evangelistic know-how. Secondary materials, workers’ experiences, and human expertise all have their proper place in attacking the mammoth challenge of the cities; however, it is written:

At this time, the people of God need to turn their hearts fully to Him. . . . They need to humble their minds, . . . working with earnest desire to do that which God has shown must be done to warn cities of their impending doom.—*Review and Herald*, Jan. 25, 1912.

To evangelize the major cities an angel of the Lord said two themes must be stressed:

- A. God’s supreme rulership; and
- B. The sacredness of God’s law.

Counsel to us is that the following admonition must also be heeded:

1. Overcome the tendency to delay beginning in the cities and move quickly.
2. Planning is too narrow; try the untried, and go forward on every front.
3. Show up at the large conventions and assemblies and there strive to gain a hearing.
4. Utilize evangelistic committees to support presidents in the invasion plans of major cities.
5. Place only strong, capable evangelists in the major cities.
6. Labor longer in a given situation and do not close too soon.
7. Form evangelistic companies, employing the finest talent available.

But what about our limited manpower? What counsel have we been given? In the Seventh-day Adventist Church there is no limited manpower. We have twenty-two thousand ministers in the world field, and two million baptized believers. The question of worker shortage arises because we have failed to follow inspired counsel. Our paid ministerial staff is only 1 per cent of our total world constituency or working force and yet the ministers have always carried the major load.

Ministers Must Have Help

To evangelize the major cities we must first take from the deepfreeze certain hard, cold facts. This work cannot be done by ministers alone. They must be joined by every available layman.

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

If the counsel says it cannot be done by ministers alone, we must believe it and reach out and bring in the two million members that make up the silent majority in the Seventh-day Adventist Church. We must bring them in and tell them—

That “The church . . . is God’s appointed agency for the salvation of men.”

That “Every true disciple is born into the kingdom of God as a missionary.”

That “All who are consecrated to God will be channels of light,” through which the current of life is to flow to New York, Philadelphia, Detroit, Chicago, Los Angeles, London, Paris, Tokyo, and thousands of other cities.

That Jesus was standing only a few steps from the throne when He said, “Go ye.”

That the story of heavenly mansions, for all practical purposes, is a true story only to those who find a place of service on earth.

Of course effective pastors and evangelists are necessary. But when Jesus preached He always had church members with Him. In this way He showed us how to face a world population and do the job.

Again and again the question persists: How can twenty-two thousand ministers evangelize an exploding population of 3 billion, 500 million people—a situation that averages 159,000 people to each minister preaching? Can it be done? It cannot. But God never designed that ministers alone should do it. By following inspired counsel and using more than 2 million laymen, with ministers **WORKING IN THE FIELD TOGETHER**, then each worker would have to face instead of 159,000 unbelievers, just 1,750 people to be warned and won. Then the \$107 million per year paid to the twenty-two thousand workers would be supplemented by donated labor with an estimated value of between \$5 million and \$9 million per year. There is no limited manpower, only limited attention to inspired counsel. There is no limited economy, only limited concepts with regard to unmined rich re-

sources that are almost untouched in our sleeping churches.

Is This Solution a Fantasy?

If this suggested solution to the problem of working major cities with limited budgets and means is fantasy, then so is the counsel given on page 21 of *Christian Service*:

The dissemination of the truth of God is not confined to a few ordained ministers. . . . It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry.

The need is great for powerful evangelists who can command the attention and responses of the masses. The need is even greater for ministers who can effectively harness the almost untapped and limitless potential in our pews, and tie them into the Spirit-saturated power of the gospel ministry. The devil has a birth control pill to keep the church family of God small on this earth, and that pill is compounded of two ingredients: (1) The estrogen of sinning, and (2) the progesterone of sitting. The pill is effective but dangerous, with side effects that will endure throughout eternity. The challenge of the cities will be met when we ban this pill.

The complaint against the Laodicean church was that while it had no heresy in its creed, it had no fire in its soul. The fire will fall on our work when we put the right fruit on the altar. The most common bush will be aflame and yet never burn up; the most humble talent, perhaps in a man like Peter, who Scriptures say was ignorant and unlearned, will start a Pentecost.

The Holy Spirit guides us into the truth involving our work in the cities.

FOLLOW HIM—and when time is short, our manpower will be extended and our means will be lengthened.

FOLLOW HIM—and in this moon-rocket age, we will not be grounded nor bound to a tameness, sameness, and flameless ministry.

While we look for better methods, God looks for better men. “The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him” (2 Chron. 16:9). When our lives are fully surrendered to His divine will, and when as ordinary men we have been filled with extraordinary power, the work will be finished and we will go home.

Proclaiming the Sabbath More Fully

M. DONOVAN OSWALD

Ministerial Secretary, Indiana Conference

THE Sabbath is God's own sign. It is His special mark. It is the distinctive message of our church to the world. Is it being presented in our evangelistic meetings in a way to reach and convict the greatest number of persons?

Years ago while browsing through *Early Writings* I came across this statement which caused me to do some thinking:

I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . At this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us.—*Early Writings*, p. 33.

In *Early Writings*, page 85, Mrs. White explains "the time of trouble" referred to in the above statement thus: "'The commencement of that time of trouble' . . . does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary."

When we consider the troubles that are coming upon our world today, isn't it time to proclaim "the Sabbath more fully?"

In recent years I have attempted to do this. The usual plan is to present the Sabbath message toward the end of an evangelistic series, as one of the final testing truths brought to the congregation. I have turned this about and now offer it as the *first testing truth*—while I have the most

people, while the hall is still full, while the audience is excited and alert, and while the enthusiasm among our own people is running high.

At first I was resigned to the fact that I would probably lose my audience. Others were sure this would be so, and some of my peers in the ministry endeavored to persuade me to change my approach. But the result has been that from the time the Sabbath is presented, my audiences grow. When the public sees this truth, when they accept the Sabbath message, then every other testing truth falls quickly into place.

Instead of the Sabbath question causing a loss in attendance, it helps to build an audience. The proclamation of the Sabbath, instead of becoming a deterrent, draws interest and intensifies attention to the peculiar message of truth that God's people have to present to the world.

The promise as contained in *Early Writings*, page 33, has a twofold meaning: first, it promises to unite the fellowship of the saints; second, it calls out of the world God's other children who as yet are not members of the remnant church.

Could it be that we have been dwelling too much on lesser topics? Time is short. The sunset hour of earth's history is approaching. Maybe we ought to prayerfully examine the Sabbath truth more fully. Under God's power and blessing we can enjoy the additional successes in evangelism for which we have all been longing.

Think of the promise, "We were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

"NOW" Evangelism

JOHN W. FOWLER

Ministerial Secretary, Wyoming Conference



THE genius of the Seventh-day Adventist Church has always been an aggressive evangelistic program. While evangelism has ever been the key to the growth of the church it has undergone a gradual transition that makes today's evangelistic work the most effective ever.

In the early history of the Seventh-day Adventist Church, evangelism consisted primarily of dynamic platform personalities whose unusual ability to draw and hold an audience was the key to evangelistic success. God used this approach to soul winning in a mighty way and today there are a large number among us who were won by such men. However, as effective as this approach was, it had some problems.

In discussing these problems and the transition to what we have today, we recognize that in former days there were fewer established churches to give support to the evangelistic meetings, and into which the new converts could be integrated. Many of the meetings were conducted in areas where there were at that

time few if any Seventh-day Adventists, and there are still such areas today. In these instances some of the earlier approaches, updated of course, are still important. In this article, however, we are thinking of evangelism in areas where we have churches.

Possibly the greatest concern related to the earlier public campaign was the high rate of apostasy among the new converts. Unusually large numbers of the new converts left the church soon after baptism. They had had very little or no contact with the church prior to baptism; consequently, the transition from the evangelistic meeting to church membership was a difficult and often painful experience. Apostasy during this period of Adventist evangelism often reached 50 to 60 per cent of all accessions to the church. According to *Adventist Evangelism*, page 130, by Howard B. Weeks, the apostasy rate rose to a record high in 1926 with 62 per cent of new members leaving the church.

Another concern was the large outlay of funds that often exhausted the financial resources of a conference. The high cost of the long and heavily staffed evangelistic program often restricted evangelism to a few select areas while the other areas of the field received little or no help.

Also there were few men with suitable platform personalities. Considering the needs of the world field, it is not difficult to see the disadvantage of this approach. Again, where there were church members, this approach required no real involvement on their part for the total work of evangelism was done by the evangelist and his team. Although frequently crowned with success, with the dawn of the technological age, drawing and holding large audiences for long periods became increasingly difficult and expensive.

Church-centered Evangelism

Today experience and circumstances have demanded for the most part an entirely different posture in regard to the evangelistic program. The key to success now differs from that of the past in that it centers in the church rather than in the

evangelist. Evangelistic success depends not so much on the ability and performance of the evangelist as upon the personality and activity of the church.

This approach simply says that the first work of the church is evangelism; that every department and every member of the church be actively engaged in the single objective of soul winning—that there be a constant and steady work by the total church of sowing, cultivating, and reaping! In this approach the work of sowing and cultivating is left primarily to the church members working through the departments of the church, while the reaping is generally done by a short series of evangelistic meetings, normally about four weeks in duration. However, the greater share of responsibility for the success of every phase of the soul-winning program, including the evangelistic meetings proper, devolves upon the church.

Once this approach is understood by both the ministry and the laity and given proper emphasis in a field,

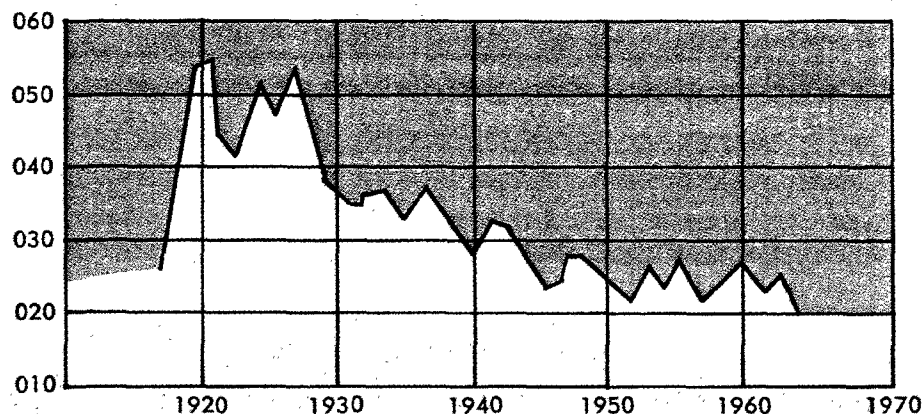
its advantages and merits are quickly seen and appreciated.

Fewer Apostasies

Possibly the most significant advantage of this approach is fewer apostasies. With the use of more churches as evangelistic centers and the gradual transition in our evangelistic outreach, the rate of apostasies has decreased. Today the apostasy rate is at an all-time low. It stands as approximately 30 per cent of all accessions to the church. (See graph.) Since most of the work of winning the new converts is done by the church prior to the evangelistic meetings, the new people are, at the time of the baptism, already oriented to the church. Thus the transition to the Adventist way of life is gradual and less difficult. This, coupled with the social ties that have resulted from contact with the church during the period of indoctrination, results in fewer apostasies. Howard Weeks speaks of some of these advantages in his book, *Adventist Evangelism*, page 270: "With the denominational rate of apostasies in 1964 at only 31 per cent of accessions to the church, the lowest level since World

Evangelistic success depends not so much on the ability and performance of the evangelist as upon the personality and activity of the church.

MEMBERS MISSING AND APOSTATIZED
(As a percentage of total membership, United States and Canada)



War I, conferences readily gave their support to the short campaign. Its focus on pre-conditioned prospects seemed less disturbing to congregations, less expensive, and possibly more conducive to favorable relations in the community than campaigns of long duration in which emotion-laden advertising and public argumentation on disputed points of doctrine sometimes left relationships with other churches rather strained."

Greater Involvement

Another tremendously important aspect of today's evangelism is the involvement of a greater number of the laity in the actual work of soul winning. As the members of the church become active in soul winning, fewer church problems arise and spiritual health is improved. Also, if a large number of church members are involved in winning souls, a successful series of evangelistic meetings can be conducted in that church at least twice each year with thrilling results for both the evangelist and the church. As the laymen see their interests attending and responding, a tremendous spiritual revival takes possession of them and often the entire church. Backsliders are reclaimed and new converts flock to the church. As the church members realize God's rich blessing upon their efforts, their commitment to Christ deepens and their soul-winning activities increase.

Every Pastor an Evangelist

This approach has another unique feature: it allows every pastor to become an evangelist. The evangelistic meeting is

simply the last phase in the thrilling work of soul winning. The sowing and cultivating have already been done when the evangelistic series begins; therefore, the gathering in of the ripened harvest is easier, not demanding the platform personality of the past. Consequently we have a great number of our pastors serving as effective pastor-evangelists. Also today we have hundreds of evangelists regularly baptizing more than 100 persons each year, where in the past there were only a few doing this. According to the June, 1969, issue of *THE MINISTRY*, in 1968 there were 184 evangelists with 100 baptisms or more!

We must not forget the tremendous financial advantage of this approach. Today's short evangelistic meeting can ordinarily be conducted very nicely in the church. The need of extensive advertising is less because most of those attending the meetings come as a direct result of the work already done by the church before the evangelistic meetings begin. Excluding the personal expense of the evangelist, an outstanding evangelistic series can be conducted for one thousand dollars or less. (Naturally, in larger areas the cost will be more.) By thus conserving our evangelistic funds we are enabled to do a wider and more extensive evangelistic work. Utilizing this approach an entire conference can be worked regularly and systematically without too large an outlay of funds. Not only does the evangelist spend much less money in each meeting but he can also conduct a larger number of efforts each year. A full-time evangelist can easily conduct seven or eight evangelistic campaigns per year.

The key to success in today's evangelistic approach is the individual church member.

The New Awakening

The entire field is fast coming to realize that every department of the church must be awakened to do the work of soul winning—the work they were created to do. Our leaders realize as well that all the soul-winning activities must be coordinated in such a way as to focus on preparation for evangelistic meetings. Where this vision becomes a reality, success in the short evangelistic meetings is assured. The possibilities of such a program are unlimited. This is clearly evident in certain areas of the field.

The necessity of coordinating the total evangelistic activity of the conference as well as giving assistance to the pastor in his over-all program has given rise to the appointment on conference levels of a Ministerial secretary. In addition to conducting several evangelistic series each

year, the one called to this work is given, among other duties, the responsibility of coordinating all the evangelistic activities of the conference. He works closely with the other departments of the conference in an effort to focus all their soul-winning activities upon one objective—that objective being preparation for the evangelistic meetings held throughout the field.

We must remember that the key to success in today's evangelistic approach is the individual church member. Only as the church members actively engage in sowing and cultivating the seed of truth can a harvest of souls be reaped in the evangelistic meetings that follow. God is waiting on His people. If we awake to set every man to work and then coordinate the work of all, the world can soon hear the message of a crucified, risen, and soon-coming Saviour.

What's Happening in WEST BERLIN?

H. VOGEL

President, Central European Division

EDITORIAL NOTE: A letter from the president of the Central European Division includes an interesting account of recent contacts made with the Evangelical Church and other groups in West Berlin. We are pleased to share this report with readers of THE MINISTRY.

LAST November Pastor Joachim Kanitz was released from his ministry with the Evangelical Church in West Berlin for refusing to baptize small children.

The pastoreess (there are about 23 Protestant lady pastors holding office in West Berlin) who succeeded Pastor Kanitz in his office planned for a special series of Bible studies in her church, thus hoping to bring about a revival among its mem-

bers. For this series of Wednesday night studies she chose the subject, "Sects in the Light of Holy Scriptures."

Among the "sects" she included Seventh-day Adventists. However before speaking about our denomination she chose to confer with an older colleague, seeking thus to learn more about us. The man whom she consulted assured her that Seventh-day Adventists were very good people. In fact,

some weeks before he had found victory over the smoking habit by attending our Five-Day Plan conducted at Berlin-Wilmersdorf. He advised her to speak positively about Seventh-day Adventists, and then suggested that she get in touch with her predecessor, Pastor Kanitz, for additional information. For about a year before his release, Pastor Kanitz had been visiting the patients of his church at our Seventh-day Adventist Hospital Waldfriede, and in this way had become somewhat acquainted with us.

This contact ultimately led her to invite someone from our headquarters in Berlin to present the topic about Seventh-day Adventists to her church. After a short welcome she apologized openly for having chosen the expression "sects" in her topic. "The Seventh-day Adventist Church is not a sect," she explained. She went on to state how, according to information she had gathered, they are a Christian denomination in many ways similar to the Evangelical Church. Then she read a letter written by Pastor Kanitz to the superintendent of the Evangelical Church in which he questioned the wisdom of regarding Seventh-day Adventists as a sect. In the letter he encouraged discussion with Seventh-day Adventists, and concluded with, "But the prerequisite for such conversations would be that we do meet them as brethren and not as sectarians."

Following these words of introduction the pastoreess turned the time over to the speaker from our Berlin office, Pastor H. Morenings, president of the West Berlin Conference. In his presentation he spoke at length of the rise of the Advent Movement and of our beliefs. A cordial and spirited discussion followed. Then the question was raised as to whether or not they would be permitted to attend our church services, whereupon the lady pastor, Pastoreess Gerloff, suggested that her whole congregation attend one of our services at Berlin-Zehlendorf. The date agreed upon was Wednesday, May 5, when the subject would be on the condition of man in death. At the time of this writing, this date is yet future.

In another instance a young Protestant pastor in Berlin-Mariendorf tried to stimulate his congregation by presenting a series of Sunday-morning sermons on the general theme, "Christ and His Sects." Printed invitation cards were distributed

in the community by the young people of the church. When Pastor Morenings learned of this, he sent the pastor the books *Christ Our Righteousness* and *Christ in the Faith and Life of Seventh-day Adventists*. Subsequently the pastor called Pastor Morenings, requesting the opportunity to visit with him. After a four-hour discussion, the young man had changed his opinion of Seventh-day Adventists and invited Pastor Morenings to his church service to hear his sermon about Seventh-day Adventists. As an introduction to his sermon he chose the Sabbath commandment of Exodus 20, then followed with very favorable comments of our church and its work. At the close of the sermon Pastor Morenings was invited to say a few words and then offer the benediction. Shortly thereafter, on March 8, 1971, the young pastor visited Pastor Morenings again and expressed continued interest.

The growing interest on the part of others in the belief and work of Seventh-day Adventists has also been reflected in other ways. During the past several months workers from our West Berlin Conference have been invited by several schools to speak in their classes about our faith. Pastor L. Wilhelm has spoken before two high school classes in Berlin-Charlottenburg, and Pastor H. Mayer has spoken at a Catholic school in Berlin-Steglitz. In addition to this, two classes from a high school in Berlin-Spandau attended our church services on the Sabbath. Our brethren were also invited to give several lectures at a night school on the subject, "The Bible in the Hands of Modern Man."

We are encouraged by the growing interest toward our church and the way in which God is opening doors of opportunity for the sharing of our faith.

Correction and Clarification:

In the March, 1971, issue of THE MINISTRY in the article entitled "Is the Sanitarium Obsolete?" please note the following corrections: The natural-childbirth class should be written "Lamaze" rather than LaMaye. Beginning the last sentence in column one on page 33 it should read: (Of particular interest is the fact that below 50 years of age, those non-Seventh-day Adventists with a cholesterol level above 280 mgs. per cent averaged 16 per cent, while that of Seventh-day Adventists with a cholesterol level above 280 mgs. per cent averaged 0.6 per cent.)

Seeking a Rationale for Adventist Evangelism

RICHARD W. COFFEN

Assistant Book Editor, Southern Publishing Association

THE third angel's message is to be our burden of warning."—*Testimonies to Ministers*, p. 331. "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Review and Herald*, April 1, 1890.

By combining these two inspired sentences, we can formulate a syllogism:

1. The Seventh-day Adventist task is to proclaim the third angel's message to the world.
2. The third angel's message is righteousness through faith in Jesus Christ.
3. Therefore our task is proclaiming to the world that saving righteousness comes through faith in Jesus Christ.

Significantly, the object of Christian faith or belief (it is the same word in Greek) is Jesus—a Person, not a doctrine—and this concept constitutes the rationale for Seventh-day Adventist evangelism.

Christ our righteousness is the evangel or "good news" Jesus has commissioned us to preach. Yet what do we loudly proclaim as "good news"? No meat, no beer, no cigarettes, no coffee, no tea, no Coke, no dancing, no theater-going, no card playing, no jewelry, no dyeing the hair, no mini-skirts, no make-up, no secular pursuits on Saturday, and no robbing God anymore: return a minimum of 10 per cent of the salary to the church. This needs to be said, but of itself it may constitute bad news, because we denounce everything the average man on the street has always enjoyed.

Many people know Adventists only on the basis of our negativism and wonder if we are Christian or Jewish or something somewhere in between. ("Oh yes, you are the people who don't eat meat, . . . or don't smoke, . . . or don't dance, . . . or don't drink, . . . or . . .")

Have we forgotten that our "good news" or evangel is saving righteousness through faith in Jesus Christ the Person? Are we encouraging others to put their faith in Jesus—as did the New Testament evangelists when they asserted, "Believe on the Lord Jesus Christ, and thou shalt be saved"? Or have we become more interested in making Seventh-day Adventists than we are in making Christians?

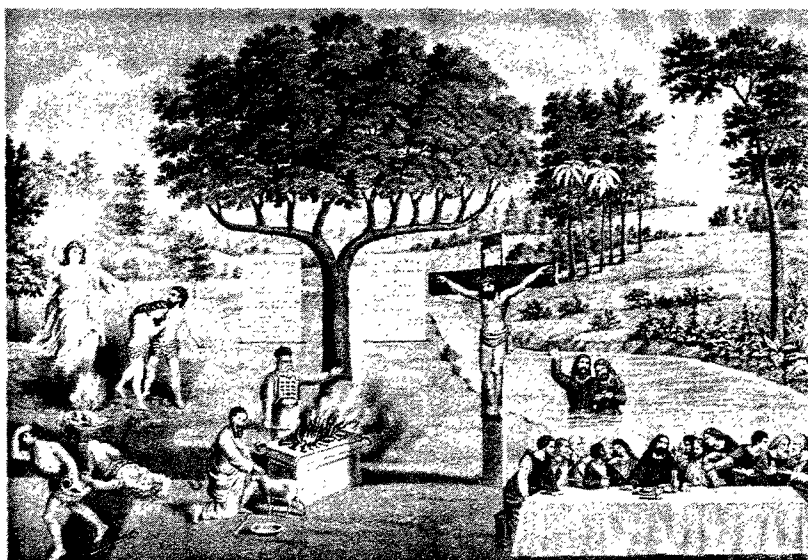
Keeping the "Evangel" in our Evangelism

What is the "evangel" in our evangelism? The third angel's message in verity—saving righteousness through faith in Christ the Person? Or peripheral emphases? Have we lost sight of the divinely appointed rationale for our evangelistic endeavors?

Unfortunately, the Seventh-day Adventist evangelistic sermon may at times emphasize dogma rather than a Person as the object of belief.

Some may maintain that indoctrination leads to conversion, but conversion to what—Jesus or doctrinal points? In my ministry I have met too many persons who have fallen in love with our twenty-two fundamental beliefs rather than with the Saviour.

A little contemplation reveals the folly



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THE WAY OF LIFE,
*From Paradise Lost
to Paradise Restored*



CHRIST
The Way of Life

of putting doctrine before Christ. Scripture declares that every human being is stillborn—dead in trespasses and sin. Yet some of us abortively try to teach spiritually dead people the truths of God's Word. But how can a spiritually stillborn person possibly comprehend our doctrines when Scripture specifically maintains that spiritual things are spiritually discerned?

Obviously Christ must first of all enter one's life and resurrect him spiritually, renewing his mind through the indwelling Holy Spirit. Only then will he be able to grasp the spiritual significance of our doctrines.

If an evangelist perceives himself as principally a purveyor of doctrine, he has lost the gospel God has commissioned him to proclaim in these last days—saving righteousness through faith in Jesus Christ the Person. Take away the "evangel" and his

evangelism degenerates into nothing more than another "ism."

Our church looks forward to 1972 as the year of evangelism. Surely we need to carefully re-evaluate our evangelistic rationale. What are we doing in our evangelistic crusades, and why?

Are we presenting the evangel of saving righteousness through faith in Jesus Christ? Are we pointing a lost world in these last days to salvation's only road—Jesus Christ the Person? Are we convincing people that the object of belief is Christ, not a creed?

Anyone can preach a list of doctrines, but "It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus."—*Review and Herald*, Aug. 28, 1888. He must constitute the object of our belief and the subject of our evangelistic sermons.



Now is the time to
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COMMUNITY KNOW
THE TRUTH ABOUT**

Creation

THE EVIDENCE FROM SCIENCE—By Harold G. Coffin

This sixteen-page beautifully illustrated brochure, all in sparkling color, is one of the finest and most up-to-date documents available today on the subject of the origin of life. It was written by Harold G. Coffin, professor of paleontology and research professor at the Geoscience Research Institute, Andrews University. He holds a Ph.D. degree in marine biology from the University of Southern California. The article first appeared as a special feature in the January, 1971, issue of "These Times." Later fifty thousand copies were run off for wide distribution.

They are ideal for use in connection with evangelistic meetings, and pastors will want to stock them in their churches for members to give to neighbors, friends, and contacts as questions on this vital subject are raised.

Just think of the impact this brochure would have on the teachers and principals of public schools in your area if someone from your church would assume the responsibility of sending each of them a copy.

We have needed something just like this for a long time. Now the subject of the origin of life is one of growing interest and debate. This is all the more reason why we should now capitalize on this means of spreading the true message of creation far and wide.

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The Incarnation of Christ and Its Purpose

BRUNO W. STEINWEG

(Part 2)

III. THE PURPOSE OF THE INCARNATION OF CHRIST

A. Christ came to reveal the love of God to sinful man (John 1:14; John 3:16; John 1:18; John 14:9).

"The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man."—*Questions on Doctrine*, p. 647.

"Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.'"—*The Desire of Ages*, p. 24.

B. By His life and in His death Christ became man's Surety and Substitute (Heb. 2:9; 1 Peter 2:24; Gal. 4:4, 5).

"The law requires righteousness—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus.'"—*Ibid.*, p. 762.

"But the death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus."—*The Great Controversy*, pp. 502, 503.

C. Christ's death proves God's law immutable (Rom. 3:31).

"But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to 'magnify the law' and to 'make it honorable.' Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable."—*Ibid.*, p. 503.

"Had it been possible for the law to be changed or abrogated, then Christ need not have died. . . . It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross."—*The Desire of Ages*, pp. 762, 763.

D. Christ came to demonstrate that it was not necessary for man to sin (Rom. 8:3, 4).

"Christ came to the earth, taking humanity and *standing as man's representative*, to show in the controversy with Satan that man, *as God created him*, connected with the Father and the Son, could obey every divine requirement."—*Questions on Doctrine*, p. 650.

"Christ left His position in the heavenly courts, and came to this earth to live the life of human beings. This sacrifice He made in order to show that Satan's charge against God is false—that it is possible for man to obey the laws of God's kingdom."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1129.

E. Christ became man that he might succor those who are tempted, and make it possible for men to obey (Heb. 2:17, 18).

"But it was part of the covenant made in heaven, that Christ, having taken humanity, was not to work miracles in his own behalf, but was to stand as a man among men."—*Southern Watchman*, March 1, 1904, p. 142.

"If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race."—*Review and Herald*, April 1, 1875.

"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness."—*Ibid.*

"As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. 'In all things it behooved Him to be made like unto His brethren.' If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. . . . His life testifies that it is possible for us also to obey the law of God."—*The Desire of Ages*, p. 24.

"Think of what Christ's obedience means to us! It means that in His strength we too

may obey. . . . Christ came to this world to show us what God can do and what we can do in cooperation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 5:12-19, p. 1074.

"In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. 'Be of good cheer,' He says; 'I have overcome the world.'"—*The Desire of Ages*, pp. 122, 123.

F. By obedience Christ won back the dominion the first Adam had lost through sin (Micah 4:8).

"'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.' The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for 'the redemption of the purchased possession.' The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. 'Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.' God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.'"—*The Great Controversy*, p. 674.

G. The cross of Calvary proclaims that the wages of sin is death (Rom. 6:23).

"The cross of Calvary . . . proclaims to

the universe that the wages of sin is death."—*Ibid.*, p. 503.

"Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. . . . The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 26:36-46, p. 1103.

H. The crucifixion of Christ revealed Satan as a murderer and rang his death knell thus making the universe eternally secure against sin (Heb. 2:14).

"To the angels and the unfallen worlds the cry, 'It is finished,' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. . . .

"Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The arch-apostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. . . .

"It was God's purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God's principles. Time was given for the working of Satan's principles, that they might be seen by the heavenly universe.

"Satan led men into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all. . . .

"Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. . . .

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. . . . The last link of sympathy between Satan and the heavenly world was broken."—*The Desire of Ages*, pp. 758-761.

"In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death He might destroy him that had the power of death, that is, the devil.' . . .

"The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law."—*The Great Controversy*, pp. 503, 504.

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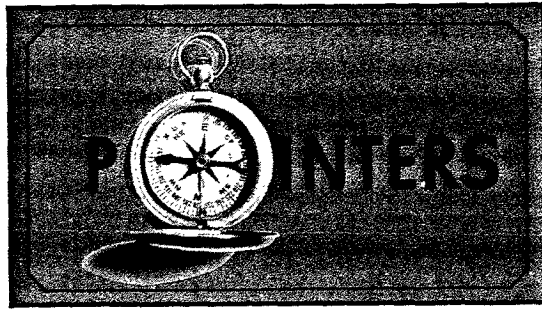
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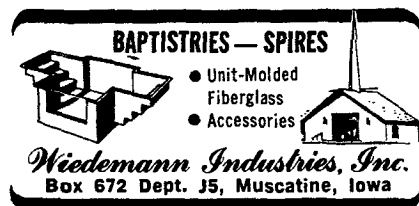
DON'T BLOW THAT HORN! I WAS on my way to church and was almost late. When the light at the intersection finally turned green the traffic failed to move. My first thought was to blast the horn, but I kept my cool. Then the lead car moved on. It had stalled and the fair young lady was almost beside herself with embarrassment. I was glad I hadn't added to her discomfort.

Would we sometimes be more considerate of the other driver if it turned out to be some familiar friend—perhaps even a parishioner? How would a preacher feel if the fellow he crowded out of the lane in his Sabbath morning dash for church showed up as a guest at the service—perhaps even sat in his Sabbath school class, and the lesson was on Christian courtesy?

A frequent test of courtesy comes at those crowded intersections. Blocking the intersection can cause considerable delay to traffic moving the other direction, and no one really gains anything. It usually boils down to just plain selfishness. Looking at it another way, the real test to your patience may come if you are the one who can't get through because of another's thoughtlessness!

It is said that one's driving habits constitute a prime index to the true character. This being so, as drivers we have great challenges and opportunities for self-improvement. If we can bring patience, thoughtfulness, and just plain Christian courtesy into the way we drive our automobiles, especially when all others seem concerned only about themselves, we will have come a long way toward developing the character that Jesus is looking for. In fact, the life we save (for eternity) may be our own.

O. M. B.



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