

**EVANGELISM
SPECIAL**



JUNE '72

THE MINISTRY

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seventh-day adventist
ministry

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A recent evangelism demonstration reaches materialistic in

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400 WO IN BO CRU

ONCE upon a time, a city lay in ruins. It was Bogotá, Colombia. The city had been destroyed by a series of earthquakes. The people who had lived there had fled. The city was a wasteland. The people who had fled had watched their homes and their lives go up in smoke. They had managed to escape, but they had lost everything. They had lost their homes, their families, their lives. They had lost everything. Suddenly, someone appeared. The people who had fled had seen a man. He was a man of God. He was a man of peace. He was a man of love. He was a man of hope. He was a man of faith. He was a man of God. He was a man of peace. He was a man of love. He was a man of hope. He was a man of faith. He was a man of God.



PHOTOS BY FOTO ARTE "ORIS"

A recent evangelistic campaign conducted in Colombia demonstrates how a fresh, modern approach to evangelism reaches the formally religious yet prejudiced and materialistic inhabitants of fast-growing urban societies.

J. G. NIKKELS

*Lay Activities
and Public Relations Secretary
South Dakota Conference*

400 WON IN BOGOTÁ CRUSADE

**FIRST OF
TWO PARTS**

doomed Chibchas. With his golden rod he struck the mountains that trapped the swollen waters. At once the mountains parted with a deafening roar. Rapidly the angry, surging waters pressed through the opening and plunged down the mountainside, saving the Chibchas and their land from disaster. Today not far from Bogotá the magnificent Tequendama Falls still plunge 450 feet to the Bogotá River below, keeping alive the memory of this ancient tale.

Tequendama, which in Chibcha language signified "open door," very appropriately describes the circumstances before and after the evangelistic effort held recently in the capital of Colombia.

The Challenge of Bogotá

Bogotá, founded in 1538 by Gonzalo Jiménez de Quesada, is a modern city with relics of the colonial world and a European atmosphere. This bustling metropolis spreads out a considerable distance over the savanna at the foot of the twin hills of Monserrate and La Guadalupe. Its location 8,563 feet above sea level makes it a typical South American city high up in the Andes, with an average year-round temperature of 60 degrees. Bogota has mystery and suspense, and its more than two million inhabitants epitomize all peoples, styles, and nationalities.

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ONCE upon a time a fierce storm raged across the fertile plateau on which Bogotá lies. Vengeful torrents drowned the crops, swept away homes, and destroyed man and beast alike. As the flood waters kept rising the people helplessly watched their sacred city crumble. Some who managed to flee to islands of high ground chanted prayers and called on their gods for deliverance.

Suddenly, so the Indian legend goes, appeared the god Bochica to save the

Religiously, 99 per cent of its inhabitants are members of the state church, though a high percentage make only a nominal confession of the Catholic faith. Quite a few are outright atheists. The 500 years of state-enforced religious domination has done its work in prejudicing the Colombians, especially the more educated classes, against any other Christian viewpoint. Tradition has kept millions living in ignorance, fear, or superstition. Others, under the pressure of urban living, do not seem to be interested in a heart religion.

What can Seventh-day Adventists do under such circumstances? This question kept harping on the consciences of some twelve hundred Adventists living in this city. So in 1968 they began discussing the need for a city-wide evangelistic campaign. An invitation sent to the Mexican Union for the services of their evangelist was accepted, and in 1971 Carlos Aeschlimann arrived to direct a six-month campaign. His novel, modern, and somewhat revolutionary methods paid off in 400 souls and three new churches. Of course the end results will be far greater. The church became well known, and the stage has been set for a strong advance. Many closed doors are now wide open, and prejudice has lessened. How did the parting of the mountains come about?

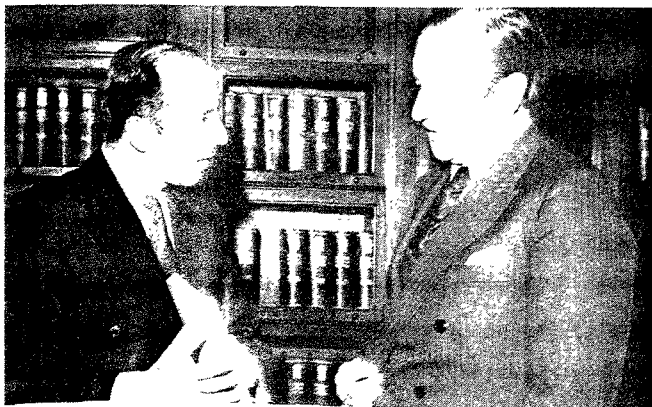
Pattern for Success

From my personal observation I conclude that the success of this unusual program was due to at least three factors:

1. The evangelist's method called for the involvement of the laymen from the very beginning of the campaign until and including the final follow up after the meetings had ceased.

2. A realistic recognition of the basic human needs governed the speaker in the

*Nothing builds the public image of an evangelist as some well-publicized interviews with leading public officials. Carlos Aeschlimann's latest book, *Solutions to the Problems of Modern Man*, seems to interest Dr. Misael Pastrana Borrero, president of Colombia.*



preparation of his lectures. There was no presentation of astronomical marvels or exciting archeological discoveries, but rather a frank discussion of man's social relations and personal problems. This approach drew record crowds and won us the approval and cooperation of the authorities.

3. The evangelist used a unique method to make himself known to the public. A speaker must command authority and possess certain prestige before most people are willing to listen to his message.

The first factor becomes important where there exists a shortage of workers, as was the case in the Bogotá campaign.

Lay Involvement

About six months before the beginning of the campaign, Prof. David G. y Poyato flew in from Mexico to introduce his Missionary Mailman plan. After several practical classes the members of the four churches organized into visitation teams and called on their friends and neighbors to enroll them in one of our radio Bible courses. They delivered each lesson in person, and from week to week collected the answer sheets. To speed up this study program it was thought that the laymen should be able to obtain the lessons daily and have them corrected within a week. So the conference set up a local Bible school for about nine months, employing the wife of one of our ministers. The laymen encouraged each student to complete his course in time for the special graduation service to be held one day before the actual beginning of the lectures.

More than 2,000 persons enrolled, and at the mass graduation of the Bible school 1,130 students received their diplomas and were introduced to the evangelist and his program. Many of those interests turned out to be the first fruits of the campaign without any special help from the evangelist and his team.

Several weeks before the commencement date a selected group of laymen participated in a house-to-house survey of 12,000 homes in the areas closest to the lecture hall. The callers informed the people about the forthcoming campaign and solicited their opinion about the themes to be presented. A list of topics on a perforated folder gave the people contacted an opportunity to check off their

preferred subject. Having thus aroused the people's interest, they informed them that they would receive free of charge a special invitation if they signed their names and addresses on the checklist. At the close of the interview the laymen left the other half of the folder with general information about the lectures as a reminder of their visit.

rial students collaborated, the ever-growing requests for visitation and literature made it evident that the laymen had to be involved as Bible instructors. So once a week Pastor Aeschlimann held a class for 120 lay Bible instructors. With the additional help of two weekly studies per layman the evangelistic team was able to visit about 1,185 people within two



When men and women such as these missionary mailmen in Bogotá rally in uniting their efforts with those of ministers and church officers, the work of God will be finished.

You can easily see how a subsequent invitation would be received with considerably more interest than a handbill. Nevertheless, the evangelist made liberal use of handbills, newspaper advertising, radio, and display cards in store windows. As a later survey showed us, there is *no advertising that equals personal contact*. During one of the lectures the evangelist asked the 2,500 people in attendance to fill out a questionnaire indicating how they learned of the lecture series. The percentage figures below indicate the response of the 1,353 persons who completed the questionnaire:

| | |
|-----------------------------|--------------|
| Through personal invitation | 55 percent |
| Without personal invitation | 45 percent |
| broken down as follows: | |
| Radio Bible School graduate | 9 percent |
| Handbills | 16.5 percent |
| Newspapers | 12.5 percent |
| Store-window display cards | 4 percent |
| Radio spot announcements | 3 percent |

Training Class

Though some 30 workers and ministe-

months of the opening of the campaign.

Professional individuals were drafted as members of a legally approved evangelistic association, ALACS, the Latin American Society of Social Culture. To open doors the denomination's name could not be mentioned directly as the campaign sponsor. Under this separate name the cultural and social aspects of the lectures could be stressed without provoking religious prejudice. And the use of members with a profession added prestige to the whole effort. ALACS' public relations director was a layman, who being the head of a government agency possessed time and talents to represent the association. His acquaintance with government officials proved to be an unexpected boost to the evangelist. Without doubt, lay involvement opens doors as nothing else can.

Choice of Subjects

Another contributive factor was the choice of themes for the opening lectures. Pastor Aeschlimann had noted from his previous labors in Argentina and

Mexico that the average man's first interest is in how to keep his home and health. His already-tested opinion was confirmed by the survey of 12,000 homes, when people checked off topics such as "A Happy Home," "Modern Youth," "How to Face Problems," and "Mental Health and Complexes."

During the initial three weeks Pastor Aeschlimann presented twelve lectures on these and related themes, drawing the largest crowds ever attracted by Adventists in Colombia. Even the newspapers published extensive excerpts from his lectures on the front pages, something unheard of in Adventist circles. Furthermore, government-controlled television invited the evangelist to present three half-hour programs on the problems of modern youth, alcoholism, and the training of children.

At the end of the three weeks he pointed his hearers to the spiritual treasures all Christians have in common. Topics on faith, prayer, and Christ helped the listener to see why religion is important in our twentieth century.

Next followed lectures on eschatology, the plan of salvation, including baptism,

nightly presentation with the Bible in hand.

The Evangelist in the News

Further aid to the over-all success of the campaign was the evangelist's identification. Pastor Aeschlimann used a unique method that I believe would contribute to the initial success of any effort. At first the press gave us a cool reception as we talked of ALACS' plan to invite Pastor Aeschlimann to lecture for us in Bogotá. And when he arrived, neither the press nor a television crew was on hand to meet him at the airport, as we had expected. Notwithstanding, we obtained our own professional photographer, took a picture of the evangelist's arrival, and wrote up the story. As a paid advertisement it was published in the Sunday edition of *El Tiempo*, the most prominent paper in Colombia. It cost a lot of money, but it turned the tide. The press decided he must be somebody if our society was willing to pay that price.

Some months previously the public relations secretary of ALACS had contacted presidents of clubs, cooperatives, labor unions, and universities to line up a series of lectures for the evangelist, who indeed has some impressive credentials. Two weeks before the public lectures began Pastor Aeschlimann spoke to representatives of the Lions Club, the Rotary Club, and other groups. The press sat up and took notice. Indirectly his name appeared in print.

At the same time ALACS sent letters to the mayor of Bogotá, the governor of the state, ambassadors, ministers of government, and even the President of the Republic, soliciting an opportunity to present their lecturer for an interview. Many of these visits were photographed and published by the press, and added greatly to the prestige and renown of the evangelist. Every person visited received a set of Seventh-day Adventist books, so a twofold purpose was served.

Of course not even the most novel, up-to-date, and effective method will produce the desired results without divine aid, a fact we witnessed over and over again in the miraculous parting of the mountains of prejudice and indifference. Where divine power and human consecration and initiative blend, success is bound to follow. □

(To be continued)



Pastor Aeschlimann (extreme right) accompanied by J. G. Nikkels received a certificate of merit from a police official for his lectures on alcoholism and juvenile delinquency.

the law and the Sabbath, and similar subjects. By this time the evangelist had won the hearts of the people, and could present any subject without fear of a drop in attendance.

Each team member used a Bible course prepared by the evangelist to ensure an adequate and consistent study program. It also served to strengthen the speaker's



What About the Little Villages?

H. J. SMIT

Lay Activities Secretary
South Netherlands Conference

THERE are many little villages around the world, and Holland is not without its share. What about the message of the three angels in relation to the people of these tiny spots on the map comprising the lowlands and islands of Holland?

There are some twenty literature evangelists who are faithfully carrying this message by way of the printed page, and who enroll as many as possible in the Bible correspondence course. Then, too, every Sunday *The Voice of Hope* can be heard. But is that enough?

This is a question a Seventh-day Adventist minister cannot escape, and thus it led me to some serious thinking, resulting in a plan that has proved very helpful.

The Plan

It was decided to go into these villages with the help of a sound installation composed of a 30-watt amplifier, a loud-speaker on the roof of the car, and a tape recorder.

Because we felt the need of giving the people something tangible to give direction to their lives we began publishing the *Houvast*, a special evangelistic paper that now appears ten times a year. The word *houvast* means "something to hold onto, a handhold." Today *Houvast* is the periodical of the lay activities department in Holland, and the members of the church are taking extra copies to give to their friends and neighbors.

With the help of another minister or two, we drive every Monday to a village where with the permission of the mayor we amplify gospel music along the streets while working from house to house. We leave free tracts and folders of the *Voice of Prophecy* and *The Voice of Hope*, and try to interest people in the Gift Bible Plan. We also sell the *Houvast* and other magazines. In April, 1971, the Dutch edition of *These Times* featured the book of Daniel, and this year we will publish the Revelation special.

We are happy to have these specially written messages to use with *Houvast*.

Let the People Know!

The purpose of this kind of evangelism is to let the people know that there is a Seventh-day Adventist Church in Holland. Most people here are unaware of the existence of our church. They do not know the message for these last days. We have many churches in Holland, some thirty different churches of the Reformation, the Roman Catholic church, the Baptists, and also such American religious movements as the Jehovah's Witnesses, the Mormons, the different Pentecostal and Full Gospel movements. As far as Seventh-day Adventists are concerned, we are often thought of as just another unusual American religious body. And this is understandable, because after World War II a lot of Americans went to Holland. What the people don't know is that Adventism came to Holland at the end of the nineteenth century.

Our task is to show them that Adventism is not just an American sect but God's way of salvation for all mankind in these last days of earth's history. In our literature we declare that Adventism has the answers to the problems we face today. We published a special folder that speaks of the medical-mission program of the church and tells about the work of SAWS. It also explains our fundamental beliefs, with emphasis on the second coming of Christ.

Although our weekly village evangelism does not bring immediate results, we think it is fulfilling a real need, as are the large evangelistic efforts held in the large cities of Holland.

We return home after a day's work with a feeling of deep satisfaction. In every village home we have left something that may influence the residents to alter their thoughts about Adventism, and lead them to the Bible and to Jesus Christ. □

MEN OF THE CENTURY

E. E. CLEVELAND

*Associate Secretary
Ministerial Association, General Conference*

THIS is the year nineteen hundred and seventy-two, the most exciting year in the history of Adventism! As I pen these lines more than sixteen hundred evangelists all across North America are proclaiming the everlasting gospel in special evangelistic campaigns. In Inter-America from the West Indies to Costa Rica the same is true. Word reaches us that Australia is also involved. When I left that beautiful country last year, plans were even then being made for a worldwide thrust in 1973. My brethren, this is truly the year to be alive.

The building in which I write this article is almost empty; only a skeleton crew is left here to man the church business. Everybody else, including the president of the General Conference, is out preaching the Word to the unsaved. Large cities and hamlets are within the range of our gospel fire. It is a movement heaven born and Holy Spirit executed. Heavenly agencies need wait no longer. The human factor is demonstrating its willingness. This is no mere spasmodic effort, but a deep-laid plan of continual evangelism that will sweep us to the very threshold of the city of God.

This first operation is proceeding according to plan. It has succeeded in marshaling our ministerial working force to the great task of soul winning.

Hopefully, this example on the part of leadership with the involvement of many of our laymen will inspire the total laity to full participation in 1973. We well know that ministers without a few lay helpers can never finish the job. Only when the whole army is in the field and every saint has embraced the concept of personal evangelism may we feel that we are really on the way. Therefore, a major part of our planning for 1973 must center in springing our membership in its entirety into evangelistic action, each choosing his own method of labor and dedicating himself fully to the great work of soul saving.

Many are the avenues open to our laymen for witnessing: literature evangelism, free literature distribution, the gift-Bible

program, Bible studies, signatures for the Bible school program, and free time in ministry to man's physical, mental, and spiritual needs in the inner city and other poor areas. By these and many other methods men may relieve their consciences by sharing their faith with those who know it not. I fully anticipate that our Men of the Century report for 1972 will dwarf anything that has preceded, and as the world field moves into action for MISSION '72 there will be an evangelistic explosion that will be heard to the third heaven.

The year 1971 was a glorious one. What a privilege it was to participate in the ordination in Mexico of a young man who had baptized more than 800 people and only that day was being ordained. In letters received in this office men say how encouraged they are at seeing the large number of people around the world enjoying the blessings of God in such abundance.

There are scores of you who have just now held public meetings for the first time. You have had your baptism of fire. Things should be easier the next time around.

I have examined a list of men who entered new territory last year. Unentered fields are uniformly tough. Hats off to these worthy pioneers!

In all fairness it should be pointed out that there are men working in hard places, putting forth equal effort, whose names do not appear on the Centurion list. But they are there, and the churches cannot do without their ministry. There are men building churches, harmonizing congregations, saving homes, bringing comfort to the sick, giving strength to the discouraged. All of this work is counted into the total ministry of the men of God to the world. The purpose of this report is to acknowledge these basic contributions to the program of God, but it is intended mainly to encourage public preaching of the Word and baptizing souls into the kingdom of God.

It was a thrill to visit Mexico and to see

on a given day more than 15 Centurions lined up across the stage. The Ministerial Association secretary, Carlos Aeschlimann, had an attractive certificate to give to each man for the splendid work done by the power of the Spirit and in cooperation with consecrated laymen over the past twelve months. It was an impressive ceremony, and it brought great encouragement to all assembled. It is within the planning of the Inter-American Division to have a Centurion retreat in the year 1973. We will provide a report to the

world field of this historic occasion, for it will be the first division-wide Centurion retreat in the history of the denomination.

So it goes across the earth from Maine to Moscow, from Halifax, Nova Scotia, to Tierra del Fuego, South America. Heralds of God are lifting their voices against the prevailing iniquity of this whole world, and extolling the Christ of the cross and telling of His soon return. And we must go back again and again, pressing the battle until the work is done. God bless you all.

MEN OF THE CENTURY IN 1971

MEN WHO BAPTIZED BETWEEN 500-800 SOULS

| | |
|--------------------|------------------|
| Carlos Aeschlimann | Mexican Union |
| Aarao Nampuesa | Mozambique Union |
| K. S. Wiggins | Caribbean Union |

MEN WHO BAPTIZED BETWEEN 300-400 SOULS

| | |
|------------------------|--------------------------|
| Manuel da Costa | Mozambique Union |
| Francisco Cuentas | Inca Union |
| Johnson Getange | East African Union |
| Tekle Haimanot | Ethiopian Union |
| Salim Japas | Antillian Union |
| Henry Niemann | Colombia-Venezuela Union |
| Ruvumba Simon | Central African Union |
| Halvorsen/White (Team) | Atlantic Union (USA) |

MEN WHO BAPTIZED BETWEEN 200-300 SOULS

| | |
|-----------------------------|--------------------------|
| Ndekezi Asinapoli | Central African Union |
| Mhunya Azaria | Central African Union |
| C. Lloyd Burrows | West Indies Union |
| Max Charles | Franco-Haitian Union |
| R. B. Domingo | South Philippine Union |
| Kayijuka Efraim | Central African Union |
| T. J. S. Fredericks | Central India Union |
| H. Gabriel | Caribbean Union |
| M. E. Gray | West Indies Union |
| Joas Helevitus | Franco-Haitian Union |
| William Hoffman | Pacific Union (USA) |
| V. Kerr | West Indies Union |
| S. F. Khwangwala | South-east Africa Union |
| Krakolinig/Bodenmann (Team) | Equatorial African Union |
| A. D. Laing | West Indies Union |
| F. J. Macilika | South-east Africa Union |
| Adrian Marca | Inca Union |
| F. N. Nyaribo | East African Union |
| J. Okwuonu | West African Union |
| S. S. Paypa | South Philippine Union |
| S. Purcell | Caribbean Union |
| Manuel Quinallata | Inca Union |
| Ramos/Grive (Team) | Atlantic Union (USA) |
| M. Prakasa Rao | Central India Union |
| Samuel Rodrigues | East Brazil Union |
| Samuel Eman Rodrigues | East Brazil Union |
| Rwanyabugira | Central African Union |
| Harelimana Samuel | Central African Union |
| Luiz A. Santana | East Brazil Union |
| Eliseo Santos | Mexican Union |
| Jao Batista de Souza | South Brazil Union |
| Jorge A. Souza | South Brazil Union |
| J. P. Valentin | Antillian Union |
| B. A. Woodburn | West Indies Union |
| Rutebuka Zakayo | Central African Union |

MEN WHO BAPTIZED BETWEEN 150-199 SOULS

| | |
|-------------------------------|--------------------------|
| J. Achilihu | West African Union |
| Hector Acosta | Antillian Union |
| D. K. Amponsah | West African Union |
| A. E. Anderson | Ethiopian Union |
| Rukara Aron | Central African Union |
| Mugambi Augustin | Central African Union |
| Muremanyango Azaria | Central African Union |
| Jacques Blaise | Franco-Haitian Union |
| Amos Bossou | Franco-Haitian Union |
| C. D. Brooks | Colombia Union (USA) |
| H. Brownlow/M. Enright (Team) | Pacific Union (USA) |
| H. G. Campbell | West Indies Union |
| Norberto Carmona | Colombia-Venezuela Union |
| Eduardo Castro | Inca Union |

| | |
|-------------------------|--------------------------|
| Alejandro Ccalle | Inca Union |
| E. J. Chinowaite | Zambezi Union |
| C. S. J. Chinyowa | Zambezi Union |
| Terso Durate | East Brazil Union |
| Munyamahame Eliakimu | Central African Union |
| Sebunuma Eliel | Central African Union |
| Gafurafura Ezra | Central African Union |
| Tabaro Ezra | Central African Union |
| Sixto Gonzalez | Colombia-Venezuela Union |
| Kilindiro Isaka | Central African Union |
| Albino Ixcot | Central American Union |
| H. John | Tanzania Union |
| M. A. Joseph | Caribbean Union |
| Rukirumurame Joseph | Central African Union |
| Mfuruta Kosamu | Central African Union |
| Nephtalim Lencha | Ethiopian Union |
| Jose da Silva Lessa | North Brazil Union |
| Jose Ponciano Lima | North Brazil Union |
| Ezekiel Mayienga | East African Union |
| Masuhuko Metusela | Central African Union |
| Israel Miranda | Mexican Union |
| L. Mita/M. Pairo (Team) | Inca Union |
| W. Mochama | East African Union |
| F. Muganda | Tanzania Union |
| Negarie Mulatte | Ethiopian Union |
| A. Murama | Central African Union |
| E. Mutungwazi | Zambezi Union |
| Sidney Nazareth | North Brazil Union |
| G. H. Nelson | Central Union (USA) |
| Thomas Nyarwanda | East African Union |
| N. Nzajyigami | Central African Union |
| Henri Obat | East African Union |
| H. I. Oriaku | West African Union |
| Ner Jean Pierre | Franco-Haitian Union |
| J. Pierre/Louis (Team) | Franco-Haitian Union |
| Fernando Pinto | Inca Union |
| Richard Pollard | Atlantic Union (USA) |
| P. Prime | Caribbean Union |
| Mauro Reyes | Mexican Union |
| Clemente Rivera | Central American Union |
| S. Rwanamiza | Central African Union |
| Birali Samson | Central African Union |
| Ayigihugu Simeon | Central African Union |
| Karake Simeon | Central African Union |
| Roman Taina | Inca Union |
| Rwamihigo Timoteo | Central African Union |
| M. E. Weir | West Indies Union |
| John Willmott | South India Union |

MEN WHO BAPTIZED BETWEEN 90-149 SOULS

| | |
|--------------------|--------------------------|
| A. Abdool | Caribbean Union |
| Segundo Aguilar | Inca Union |
| Venustiano Aguilar | Mexican Union |
| A. E. Akwaboah | West African Union |
| S. Allen | West Indies Union |
| S. A. Amfo | West African Union |
| Mutabasi Amiel | Central African Union |
| A. K. Amofah | West African Union |
| Musayuka Anderea | Central African Union |
| Pedro Araca | Inca Union |
| Mbwiruwumva Aron | Central African Union |
| H. L. Ashmeade | West Indies Union |
| R. W. Ashmead | West Indies Union |
| Juan Ayala | Inca Union |
| S. Baba | Equatorial African Union |
| J. L. Balacuit | South Philippine Union |
| R. Balfour | West Indies Union |
| R. D. Baliton | South Philippine Union |
| W. D. Baliton | South Philippine Union |

| | | | |
|-----------------------------|--------------------------|---------------------------|--------------------------|
| Barron/Turner (Team) | Southwestern Union (USA) | Altino Martins | South Brazil Union |
| I. I. Bello | South Philippine Union | Rodolfo Mateos | Mexican Union |
| Daniel Belvedere | Austral Union | L. V. McMillan | West Indies Union |
| T. Bendele | Equatorial African Union | Oder Mello | South Brazil Union |
| Alourdin Benoit | Franco-Haitian Union | José Mercier | Franco-Haitian Union |
| Severino Bezerra | South Brazil Union | Nelson Gomes Miguel | East Brazil Union |
| A. Bhola | Caribbean Union | Hezekiah Mireri | East African Union |
| S. Bitore | Equatorial African Union | A. Moindi | East African Union |
| G. T. Blandford | Atlantic Union (USA) | Pedro Arano Molina | Mexican Union |
| W. R. Boggess | Northern Union (USA) | Timoteo Montealegre | Mexican Union |
| W. R. Bornstein | Atlantic Union (USA) | Rolando Morales | Central American Union |
| Joseph Bouzy | Franco-Haitian Union | Judson Moses | Central India Union |
| Heracleo Caamal | Mexican Union | Z. Mutagoroma | Central African Union |
| T. L. Cabaluna, Jr. | South Philippine Union | S. S. Mutsauri | Zambezi Union |
| Lester Carney | Pacific Union (USA) | L. Mwamukonda | Tanzania Union |
| Ary Ribeiro de Castro | South Brazil Union | E. Myamwocha | Tanzania Union |
| R. S. J. Ceaser | Caribbean Union | Timotheo Nchogu | East African Union |
| A. R. Chataika | South-east Africa Union | M. Ndayahoze | Central African Union |
| J. L. Cherry | South African Union | U. D. Negre | South Philippine Union |
| G. Cikoja | South-east Africa Union | J. M. Nkoka | South-east Africa Union |
| Robert Collar | Lake Union (USA) | J. Nwaobia | West African Union |
| Lazaro Concha | Mexican Union | M. D. Nyode | West African Union |
| Eligio Contreras | Antillian Union | Etzer Obas | Franco-Haitian Union |
| Victorino Coroa | Mozambique Union | Juan Obispo | Inca Union |
| Diomar Dias da Cruz | South Brazil Union | G. D. O'Brien | Pacific Union (USA) |
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| Ndagije Daniel | Central African Union | Mvunabandi Onesiforo | Central African Union |
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| S. A. Dankwah | West African Union | Alfayo Otieno | East African Union |
| B. C. Debra | West African Union | J. H. Pagunsan | South Philippine Union |
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| Honore Ditwa | Zaire Union | F. W. Parker | Southern Union (USA) |
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| R. Douglas | West Indies Union | O. H. Paul | Southern Union (USA) |
| Campo E. Duran | Colombia-Venezuela Union | R. Payton | West Indies Union |
| Bwiruka Eliazar | Central African Union | Gulherme Pena | Mozambique Union |
| Hitimana Eneas | Central African Union | Rafael Perez | Antillian Union |
| Nkeramihigo Ezra | Central African Union | Adamor Lopes Pimenta | North Brazil Union |
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| M. Grant | West Indies Union | T. Samuel | Tanzania Union |
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| Augustin Hernandez | Mexican Union | Mbaduko Stefano | Central African Union |
| Kibibi Hesron | Central African Union | Nyabuhimbili Stefano | Central African Union |
| Nyirimbibi Hesron | Central African Union | Diogenes Suero | Antillian Union |
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EVANGELISM IN DUBLIN

D. D. DOLEMAN

*Evangelist
Southern California Conference*

DUBLIN, grand old city of the Emerald Isle, occupied an important place on the stage of Adventist action during the summer of 1971. Twelve students from Andrews University representing five different countries joined my wife and me; Mrs. Elsie Fitzgerald, organist; and Dr. and Mrs. Wilbur K. Nelson, of Loma Linda University's School of Public Health, for a field school of evangelism. Associated with this staff were workers from the Irish Mission and British Union Conference.

To most of us prior to this experience Ireland was the beautiful Emerald Isle, land of the ancient Celtic church, and a place of current religious hostility. Upon more intimate acquaintance, however, we learned some interesting things about this place known as the "Pope's most faithful parish."

Few places on earth present greater challenges to Adventism than does the Republic of Ireland. Our work began there during the decade of the 1880's. After nearly ninety years of work our church in Dublin at the beginning of the summer of 1971 had 30 members. This came as a surprise to us, but to further discover that this congregation represents our entire work in the Republic was startling. This fortress of Catholicism has been practically impregnable to the three angels' messages. We learned that in Dublin 95 per cent of the populace are members of the Roman communion and 96 per cent of the people go to church every Sunday.

Bible-Health Approach

The minister for the church, Pastor E. E. Pettit, and his associate, Pastor Robert Vine, had made efficient preparation for the campaign. An auditorium in connection with the Mansion House, the residence of the Lord Mayors of Dublin, was secured for the first portion of the meetings. We were pleased and grateful to have Dr. and Mrs. Nelson as a part of our team. They conducted a strong health component in the program, including lectures, demonstrations, films, and a 5-Day Plan to Stop Smoking. The

advertising clearly identified the program as a Bible-health presentation. The attendance was not spectacular, but was consistent throughout the entire series. The opening night attendance was eighty-five, only fifteen of whom were members of the Seventh-day Adventist Church.

Due to the shortage of funds in the budget, automobiles could not be secured for the staff to use in visitation. So the city of 570,000 was divided into sections, and the students diligently followed up the interests on bicycles.

Janet Nelson, the daughter of Dr. and Mrs. Nelson; Keith Knoche; and Kenneth Penner fused their musical talents and sang and played on the street near Saint Stephens Green, a park in the heart of the city. This presentation brought a number of people to the services.

A Thrilling Experience

After two weeks the program was moved to the church. We have a lovely little church in a prominent location in Dublin. Our non-Adventist attendance made the transfer gracefully and without loss of numbers. It was an inspiration to see the church filled with many from the Irish religious background who a few weeks before had never heard of Seventh-day Adventists.

At the close of the series the church grew numerically by 20 per cent through baptism, with another baptism planned. We discovered that these people can accept the message intellectually about the same pace as in other parts of the world. The challenge comes in making the psychological and emotional adjustments. The last Sabbath of the campaign, after the baptism had been conducted, there were nearly twenty interested people in attendance at the Sabbath service.

God's Holy Spirit is working in Ireland. There were a number of remarkable evidences of His leading in preparing people to accept His message. Looming bold on the horizon of the great unfinished task is old Ireland. We urge you to include the work and workers in this challenging field in your prayers. □

THE MOST DIFFICULT



12 JUNE, 1972

SERMON TO PREACH

SAMUEL BOI

Member of Tanzania Union Evangelistic Team

HOW many times have you preached to a one-man audience? Most preachers and lay workers would readily agree that the most difficult sermon to preach is one delivered to a one-man audience. It may also be said that decisions made where one man is the challenger and one man the recipient are often more genuine and lasting.

It is easy to say a word for Christ from the pulpit, but the task is quite different when you are alone with a member of your family, a parishioner, or a stranger in a bus, train, plane, or busy business office. Dr. H. Clay Trumbull, in his inspiring book, *Individual Work for Individuals*, quotes Bossuet, the great French preacher, as having said: "It requires more faith and courage to say two words face to face with one sinner, than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all."

Sermons are aimed at getting results. And the best results issue from the best methods, even as the best methods are used by the best preachers.

The Master Preacher

Nineteen centuries ago a young Preacher did a work in three years that has influenced the history of the world. His methods were simple and effective. He stands upon the highest pinnacle of achievement as the Master-preacher—a Man worth imitating. He valued the individual soul

and spoke as earnestly to the one-man audience as to the multitude of five thousand. When He saw a leper writhing at His feet in the hopelessness of his incurable disease, He was "moved with pity" (Mark 1:41), just as He had "compassion" on the great throngs that seemed to Him as "sheep not having a shepherd" (Mark 6:34). He had time for the *one* as He had time for the *many*. He spoke sublime truth to a great crowd on a mountain, producing what has become the moral code of the Christian church—the Beatitudes and the laws of the kingdom. But He did not refrain from giving audience to a cowardly Nicodemus, and there issued the declaration of John 3:16, unfathomable in its depth.

Christ's identity was constantly a pivot of argument among the multitudes, and thus He often withheld it from the crowds. Yet on a number of occasions He did acknowledge His true identity to individuals—most often to those very humble individuals like the Samaritan woman. She claimed: "'I know that Messiah' (that is Christ) 'is coming. When he comes he will tell us everything.' Jesus said, 'I am he, I who am speaking to you now'" (John 4:25, 26, N.E.B.*).

To the man born blind, He asked, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee" (John 9:35-37).

Jesus Trained Workmen

Jesus had a mission. He knew it. And His purpose was to be about His Father's

business. He also knew that His days were numbered (John 9:4), and that others would complete the work He had begun. Reliable men would be needed—rightly trained workmen. So He called together a few rough men and some devoted women.

After Jesus had been with these men for three years, their lives were changed. He had taken a personal, individual interest in each of them. And those few—actually too few to be a commendable harvest of a great leader—turned the world upside-down.

Jesus had left them an example to follow, a ministry full of personal interest for the flock. They were real shepherds—those apostles! Look at Paul's record. He filled his letters with personal greetings to individual saints. He knew his flock. His letters to individuals reveal he had won their hearts individually.

Crowds or Persons?

How unlike the methods of Jesus are our methods.

If only twelve are won as a result of long months of preaching, we blush with shame and brand the campaign a failure. We love the crowd but flinch before an individual soul. Perhaps it is because we can fool the crowds with some general affectionate words, when a single person can see through our insincerity. Often we talk with more concern (as it appears to the onlooker) to a gathering of a hundred than to the single soul.

Some years ago while attending school the student Christian fellowship convened a meeting featuring a lecture by a prominent minister from a nearby town. I had previously heard the man speak and was impressed. So I said to myself, "If that man is coming I must convince Charles [my friend] to attend with me." Charles agreed, believing his time would be well spent.

When the day arrived, we were right in the front row. But after the introduction the man stood up with what seemed to me a disappointed look. We were all attentive, but his first words sent a cold chill through my nerves.

"Young people," he began, "I am sorry there are only a handful of you. Since a large number have gone to a farewell party at the girls' school nearby, I think it wise to postpone my talk until some later occasion when more can benefit. Mean-

while, let us have a good time with a Bible quiz."

If he was truly disappointed with our number, we were equally disappointed with his decision. Charles walked out a few minutes later.

The Better Way

This experience speaks to many of us. We are only inspired by numbers. Too often we feel we can reach the individual better in a large audience. However, the experience of many evangelists confirms the contrary. "The best way to get one's ear is to have it alone," someone has said. In an attempt to reach the individual we do well not to rely on a public address, hoping that the individual will understand that he, and not everybody else, is being spoken to.

A fellow minister told me of an experience he had with one of his faithful tithe-payers. The man had a weakness, and the good pastor wanted to help him. Fearing the personal approach, he prepared a relevant sermon. But after the message the man was still the same. Such is too often the case.

No Substitute for the Individual Appeal

A well-planned, balanced, prayerful, personal confrontation with individual sinners yields much good to both the preacher and the preached to.

Consider Nathan, who approached David with the heart-searching declaration, "Thou art the man." David could not mistake the "thou" for another, and he responded in true contrition. So will many of those individuals we seek to help.

Experience has demonstrated that a personal confrontation with a single sinner offers the best opportunity to help him. The person feels free to reveal his problems. He asks questions and seeks clarification on portions of the conversation. This affords a chance to make the rough places (in the sermon as it were) plain; an opportunity a public address does not afford.

Oftentimes the personal encounters with individuals present the best sermon themes. These reveal the need of the flock. It is a true saying that a word spoken inappropriately may administer a fatal blow to one's sermon. These danger signals and unsafe grounds can be learned

as we visit with the individual members of the congregation.

Too Busy

The enemy has his eyes on our work and tries to keep us too busy for it. We have time for the evangelistic meetings and the weekend services, but no time for the personal work. We are eager to "Go ye into all the world," forgetting that "reaching one person at a time is the best way of reaching the world in time."

A conscientious clergy with a cooperative laity dedicated to an individual work for individual souls will, under God, usher in a Heaven-sent Holy Ghost revival. But how many are upon this work?

There is an appalling number of professed followers of Christ who have never uttered a word for Him to a second person. They talk freely of Vietnam, and the British entry to the Common Market; they are commentators on ecumenism, and they seem to know everything about the "Credibility Gap," but they are not talking about Jesus' love to the sinner.

It may offend, some argue. I'll wait till a more opportune time. Their problem is basically a lack of an experimental knowledge of Jesus. They have not had a living, personal experience with the Man of Nazareth.

Saved to Save

Dr. H. Clay Trumbull tells of a drifting boat found in midocean. It had come from a sinking vessel. Sighted by a passing ship, a boat and crew were sent in pursuit. A man well-nigh exhausted was found in the boat. As he was lifted up toward the rescue vessel, he revived sufficiently to speak the feeble words, "There's another man in the boat." Saved himself, his first thought was to save another.

D. L. Moody once said that he would go to any length to press the urgency of a sinner's acceptance of Christ. If he could not reach the sinner's heart through the door he would try the window. If the window was latched he would find an entrance through the roof.

One night on his way home, Pastor Moody saw a man leaning against a lamp-post. Stepping up to him and placing his hand on the man's shoulder, he said, "Are you a Christian?" The man flew into a rage, doubled up his fist as if to pitch Pas-

tor Moody into the gutter. Moody responded, "I am very sorry if I have offended you, but I thought I was asking a proper question." "Mind your own business," roared the other. "That is my business," answered Mr. Moody.

We need to improve every opportunity of talking to another about the theme of themes—the glad news of a crucified, risen, and soon-coming Saviour.

My Experience

Since taking this type of personal witnessing seriously, I have had many thrilling experiences. There is the case of the young girl with whom I traveled across the great Lakes' Plateau of East Africa on my way to Mombasa, a port in the Kenyan portion of the Indian Ocean.

Chance had placed my seat in an East African Airways plane next to this girl of nineteen years. We had flown some twenty minutes when I felt I must speak to this girl of the love of Jesus. As I spoke, I noticed that she put away the trash she was reading. She seemed to have had some former acquaintance with the Man of Nazareth. Although her face showed some inner struggle, she managed to keep a cool head. When our destination was announced and we fastened our belts, she offered a warm, "Thank you, sir." I handed her my card with the invitation, "Write me when you decide for Him."

A month later I received the following letter:

DEAR SIR,

You will never know how timely your talk was to me that afternoon. I must confess I told you a lot of lies. Actually, I am a schoolgirl at the Girls' School and I was traveling to meet my boy friend (the man is married, though, and you may have seen him at the Mombasa Airport—he was in a dark suit and had glasses). Your talk reminded me of Jesus. Mother always reminded me when I left home for school. I have played the hypocrite in my church and at my home. Since that day I decided fully for Christ. I told the man. He could not understand. He was annoyed, took back his return air ticket, and sent me back by bus. I am glad Jesus can forgive me all that I have done.

A postscript read, "I thank God. I don't know where I would have ended with what I had started to do."

I appeal to you, waste no opportunity to talk about Jesus and His salvation. The rewards are exceeding great. □

SEVERAL years ago a layman approached me just prior to the beginning of one of our evangelistic campaigns and stated, "If you will not take any offerings during this campaign, at its conclusion I will write you a check to cover the entire cost of this campaign." I turned to him and said, "My brother, I will not let you rob these people of the blessing that comes from freely giving an offering to God. Nor will I let you, because of your generosity, make invalids out of these new converts."

But, you say, is it proper to invite folks to our church to attend a special lecture series and then turn around and ask them to give a donation? Doesn't this seem a bit unethical?



Should Offerings Be Taken at

EVANGELISTIC

Methods to Be Avoided in Receiving Offerings

In most instances urgent calls for means have left a wrong impression upon some minds. Some have thought that money was the burden of our message. . . . There are better methods of raising means, by freewill offerings, than by urgent calls at our large gatherings. . . . The raising of money has been carried to extremes. It has left a bad impression on many minds. Making urgent calls is not the best plan of raising means.—*Testimonies*, vol. 3, pp. 510, 511.

Seventh-day Adventist ministers should not resort to eloquent, lengthy appeals.

God designs that the exercise of benevolence shall be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. "God loveth a cheerful giver." He is not pleased to have His treasury replenished with forced supplies. The loyal hearts of His people, rejoicing in the saving truth for this time, will, through love and gratitude to Him for this precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner in which to give expression to our love for our Redeemer is to make offerings to bring souls to the knowledge of the truth. The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be freewill offerings.—*Ibid.*, p. 413.

God forbids that we resort to wrong principles in order to raise funds.

Professed Christians reject the Lord's plan of raising means for His work; and to what do they resort to supply the lack? God sees the wickedness of the methods they adopt. Places of worship are defiled by all manner of idolatrous dissipation, that a little money may be won from selfish pleasure lovers to pay church debts or to sustain the work of the church. . . .

The most corrupt principles are strengthened by this un-Scriptural way of raising means. And this is as Satan would have it. . . . They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings.—*Counsels on Stewardship*, pp. 204, 205.

The Spirit of Prophecy instructs us that converts should be taught to give.

Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings. As churches are raised up, this work must be taken hold of decidedly and carried forward in the spirit of Christ. All that men enjoy, they receive from the Lord's great firm, and He is pleased to have His heritage enjoy His goods; but all who stand under the bloodstained banner of Prince Immanuel are to acknowledge their dependence upon God and their accountability to Him by returning to the treasury a certain portion as His own. This is to be invested in missionary work in fulfillment of the commission given to His disciples by the Son of God.—*Testimonies*, vol. 6, p. 447.

It gives the audience a tangible way of expressing its love to God. It keeps us conscious that we are indebted to God.

He accepts these offerings as an act of humble obedience on our part and a grateful acknowledgement of our indebtedness to Him for all the blessings we enjoy.—*Ibid.*, vol. 5, pp. 267, 268.

They are an evidence that people have the grace of Christ.

While our gifts cannot recommend us to God or earn His favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love.—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 10:1-4, p. 1059.

KENNETH J. MITTLEIDER

President, Wisconsin Conference

MEETINGS?

As people attend our evangelistic meetings and begin to learn the knowledge of the true God and of His wonderful plan of salvation, they consider it a privilege to give. Just as the Macedonian believers did in the time of Paul.

The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they "first gave their own selves to the Lord" (2 Cor. 8:5); then they were willing to give freely of their means for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. . . . In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence.—*Counsels on Stewardship*, p. 172.

Is it possible to take an offering without offending even the casual interest?

A Suggested Method

I suggest the following method. You will find it not only dignified but very rewarding in the amount of offering you will receive. In the years that we have been receiving our evangelistic offerings in this way, I have never known any to be offended.

Keep your audience informed. The opening night of an evangelistic campaign I ask the audience if they would like to be informed nightly of everything that will be happening during the series. After their response, which is always in the affirmative, I inform them what it costs to begin the series and run it for the first ten nights. We figure out all the advertising costs, the stamps for mailing, auditorium rent, and all the miscellaneous expenses for the first ten nights and simply project it on the screen. The next night we show again the same expense figure. Below it we place the offering received from the night before and the difference. Then all I do is thank them for their liberal offering of the night before, assuring them that every cent that is received in offerings throughout the entire campaign will go only toward defraying expenses.

I explain that we are paid through another means. We do not receive a "love offering" for personal use, but everything that is received goes directly to offset expenses.

The next night we show the same expenses, the total offerings received, the difference, and then again thank them for their liberal offerings.

In this way the congregation is kept in-

formed. You are never begging for money. You are just thanking them for the amount they have so willingly and graciously given.

Offerings Will Increase

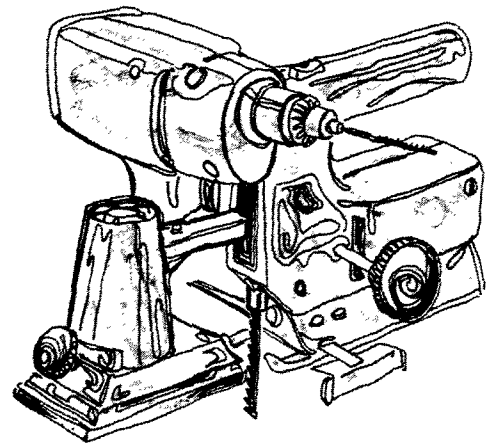
After the first ten nights, as they begin to earn their Bibles or books, you add the cost of these, plus the rent and all other expenses that come nightly to the figure. The total offerings will be put beneath it. It is interesting to see how they will increase their giving when they receive the Bibles, books, and know the exact expense of the series. All you do is continue to thank them and keep them informed each night.

We receive our offerings at the close of the meeting for two reasons. First, all the latecomers will be present. Second, after they have been spiritually fed and get a better glimpse of Christ they have an opportunity to respond liberally. This method of taking offerings need not only apply to evangelism. I find where our district pastors inform their people of the church's needs through a pastoral letter, that our people gladly respond and the Sabbath is truly a worship service rather than a money-raising service.

How is it with you in your church? Do your folks receive a spiritual blessing when they give? Do they give because they know the need and love the Lord, and respond to that need? Or do we do a little arm twisting?

Recently I attended a church where a professional man called for the main morning offering. His appeal was, "Not often do we have the chance of cheating Uncle Sam out of taxes, but there is one way that we can cheat him out of some tax because the offerings we give are deductible from our income tax. So won't you give a liberal offering?" I wonder what government officials would have thought if they had been present that morning. I wonder how much blessing was received by those who gave because they thought they were cheating Uncle Sam?

Let us take an inventory of our entire approach in calling for offerings in our churches, whether it be Sabbath morning or at the evangelistic service. Let us turn away from frivolous stories and undignified methods and give our congregation the opportunity of a real blessing in recognizing what Jesus has given for them by returning a portion to Him, thereby showing His ownership in all things.



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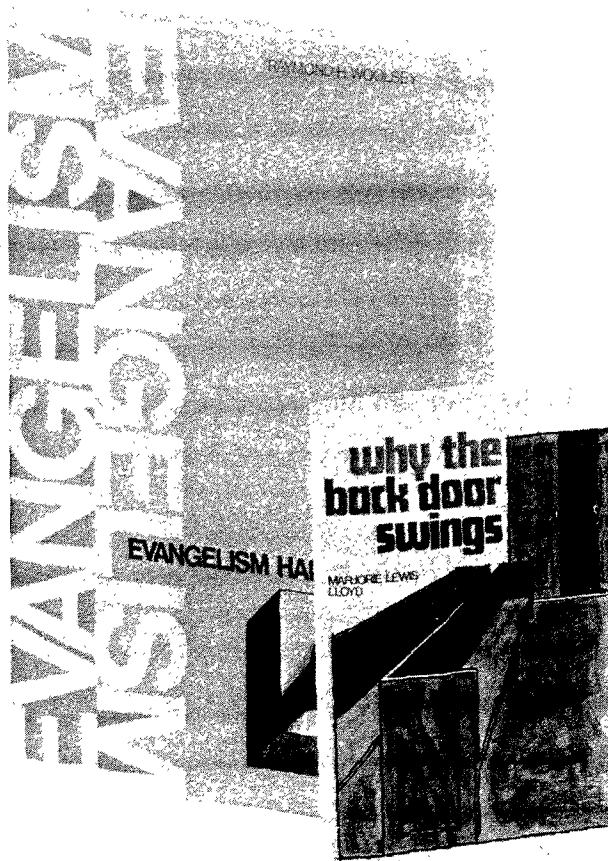
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DIRTY TEST TUBES?

WILLIETTA WELLER

Bible Instructor, Oak Park, Illinois

REALIZING that I have labored twenty-five years under "baptism conformity" makes me ashamed before my God, my fellow Christians and myself. As MISSION '72 has marched into the picture with great opportunities, the overbearing, burdening question of my soul is, Are my test tubes cleaned and ready? And how about those of my church?

It is a condition that really began with the Levites who lived by the tithe of the land.

Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched. . . . When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.—*Evangelism*, pp. 697, 698.

The Individual

As a worker for Christ my personal surrender to Him determines whether my

test-tube life is a clear channel for the Holy Spirit.

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.—*Ibid.*, p. 700.

The Church

The whole church of Christ is included in the promise just stated. The church as a unit makes up another test tube that must be clean.

It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, fault-finding, and evil surmising. On the other hand, the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church. . . .

Unbelievers are watching to see if the faith of professed Christians is exerting a sanctifying influence upon their lives; and they are quick to discern the defects in character, the inconsistencies in action.—*The Acts of the Apostles*, pp. 549, 550.

One sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away.—*Testimonies*, vol. 3, p. 265.

A Time for Heart Searching

Are our church members searching their hearts and putting away all sins, large and small, from their hearts? Do they even begin to sense that they are test tubes as a whole and as individuals? The ministry of the church need to be training the soldiers under them for their solemn obligation.

God will not be trifled with. It is in the time of conflict that the true colors should be flung to the breeze. It is then that the standard-bearers need to be firm and let their true position be known. It is then that the skill of every true soldier for the right is tested. Shirkers can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will.

God is a sin-hating God. And those who encourage the sinner, saying, It is well with thee, God will curse.—*Ibid.*, p. 272.

How often we feel a little "picky" when we point out sin. Especially is this true when it is something that is considered to be of a minor nature, but nothing of the sin picture is considered to be of small importance to God.

The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.—*The SDA Bible Commentary*, vol. 7-A, p. 79.

Baptism Conformity

Oh, yes, baptism conformity. I haven't forgotten about it. As a worker I have almost drowned in its flood. For twenty-five years I have been preparing my baptismal candidates to live with the inconsistencies that they will so soon find in the church. Just one step beyond the baptismal font will be someone to say, Come be an Adventist like I am. It's the right way. And soon the new Christian is conformed to a lower standard than he has learned. The invitations come in many forms. I think of a classic example that took place after our summer evangelistic meetings.

Jean was baptized one Sabbath and the very next Sabbath "the girls in the church" took her to a restaurant for Sabbath dinner. The lessons about buying on the Sabbath were weakened in their force and obligation in her life from the foundation of her Christian experience. "Baptism conformity" had gotten in her venomous sting. I have had the same thing happen to many of the new members in the past few years.

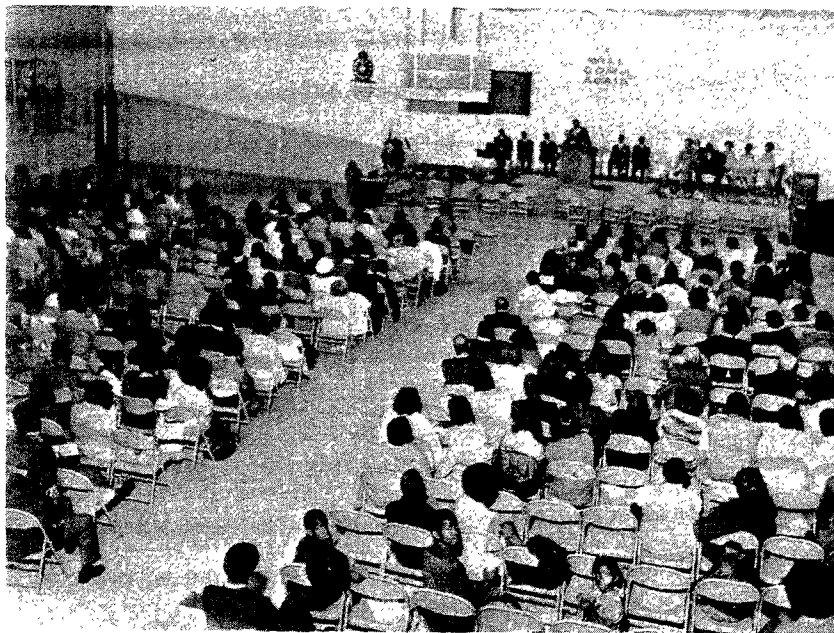
The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden.—*Testimonies*, vol. 6, p. 371.

This is baptism conformity. Oh, that each of us in the church might cleanse the test tubes of our hearts until our mission can be the baptism of the Holy Spirit.

Ph.D. in a Storefront

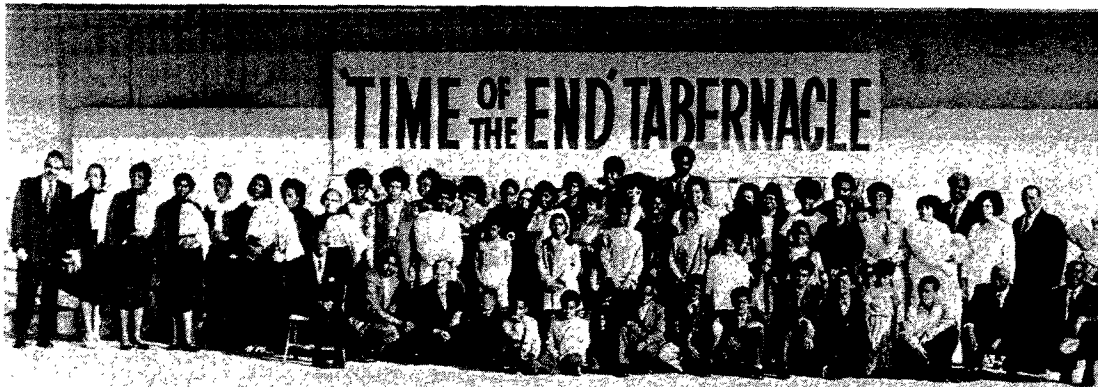
E. E. CLEVELAND

*Associate Secretary
Ministerial Association, General Conference*



Thousands of people attended the meetings conducted in a converted former Food Giant supermarket. This spacious hall affords a seating capacity of about 1,500 with an abundance of auxiliary offices and paved parking outside.

Standing at the far left of the picture with some of the church's uniformed lay Bible instructors is Mrs. Maud-Esther Masters, the Normandie Avenue church Bible instructor, and Dr. R. W. Nelson, pastor-evangelist and director of the campaign. Dr. F. F. Fordham, who gave valuable assistance and service as minister of music, is standing at the far right of the picture.



ALL praise and glory be to God the Father, Son, and Holy Spirit for the 115 souls convicted to come forward for baptism during the "Time of the End" crusade meetings in Los Angeles in 1971.

Pictured are some of the 80 people baptized into the Normandie Avenue church. A few others were baptized into surrounding sister churches, while still others are awaiting and preparing for baptism soon—no doubt by the time of the reading of this report. There were much prayer and perseverance, fasting and faith, by a few loyal lay members and workers in the church, combined with the Spirit in the effort for the harvest.

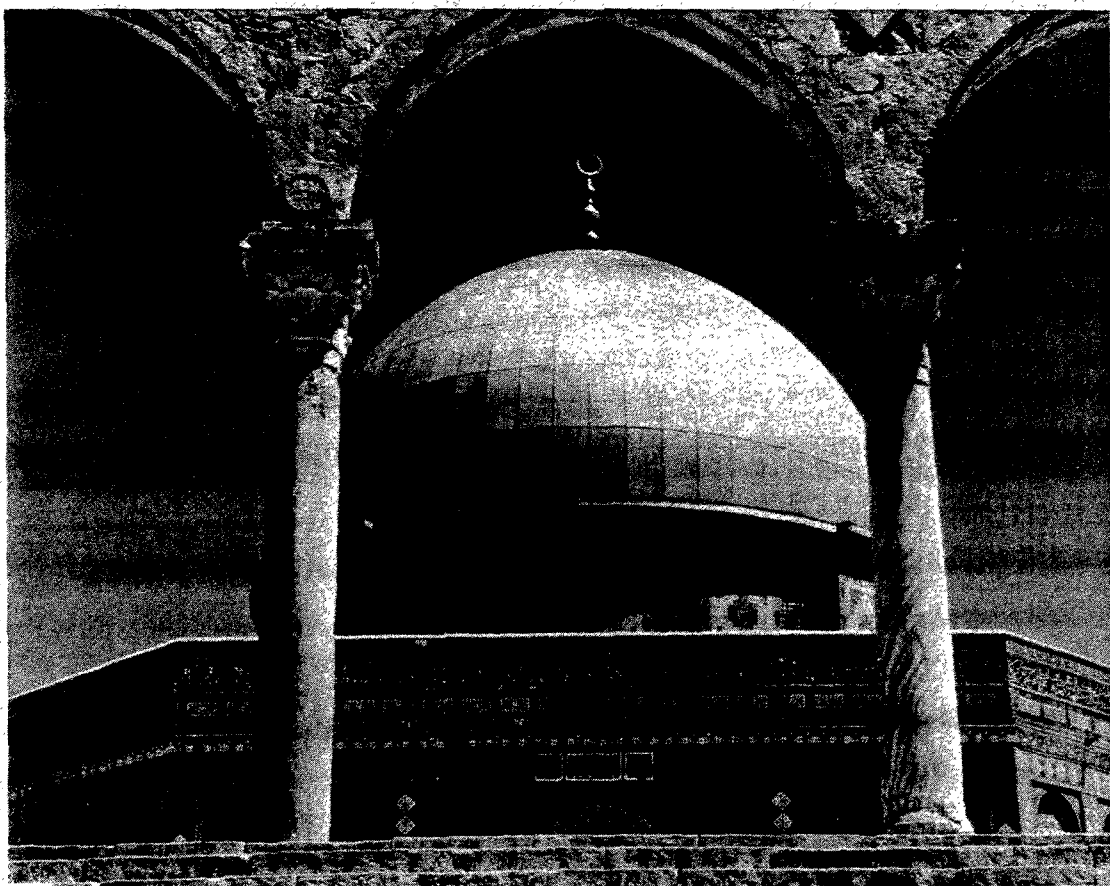
Visiting guest speakers during the series were Elder C. D. Brooks and the writer. Dr. R. W. Nelson preached night after night in the tabernacle, which is still leased and in use.

Now every Saturday night is given over to "Youth and Family Evangelism." The building becomes a large fellowship center, where the youth and families gather for Bible motion pictures, games, roller skating, ping-pong, and other wholesome activities. There are plenty of VegeBurgers, punch, and other delicious foods at the health-and-snack bar in one corner of the edifice. Cooking classes and a 5-Day Stop Smoking program will begin soon.

Won't you pray for Dr. Nelson and the church as they help others reach out for life during MISSION '72, doing what they can to hasten the second coming of Christ and the end of the world?

One of the 115 people who responded to the call for baptism.





THE CHALLENGE

A second-generation missionary, Pastor Reynolds served in several capacities in Pakistan for twelve years. With an M.A. in Bible and Systematic Theology from the Seminary, and an M.A. and Ph.D. in history (primarily Islamic history) from a Muslim university, he offers in this series insights into Islam that may help the student of comparative religion and the Seventh-day Adventist evangelist.

Pastor Reynolds was severely wounded by a night prowler in October of 1966 of a gunshot wound in the face. The accident left him in a state of total muscle incoordination and partial paralysis. It is under these conditions that over a period of several years this series of articles has been prepared. The reader can scarcely appreciate the amount of painstaking labor that has been involved.

24 JUNE, 1972

THIS SECTION SHOULD BE REMOVED FOR HANDY REFERENCE

Working for Decisions

J.L. Shuler

Supplement to THE MINISTRY
6840 Eastern Avenue, N. W.
Washington, D. C. 20012

Every worker in the cause of God should be possessed of a continuing urge to improve in the service of God. No minister or Bible instructor ever graduates in soul-winning wisdom. But everyone can and should improve in the art of soul winning.

The Lord's messenger stressed repeatedly the need for continual improvement by every worker.

Wisdom may be gained in a much larger measure than many suppose who have been laboring for years in the cause of God, which no man has yet attained.—*Letter* 14, 1887.

Our work is a progressive work, and there must be room left for methods to be improved upon.—*Evangelism*, p. 105.

People today have better automobiles, refrigerators, radios, and bicycles than people had ten or twenty years ago. Why? Because some men had a persistent urge to improve upon what had been done along these lines. They applied their best efforts to master the "know-how" for these improvements. How much more workers for Christ should have a continuing persistence under God to improve in securing more decisions for our Lord!

This is the highest, the most essential and noblest work in which human beings can have a part. Therefore, we need to avail ourselves of every effective method for leading people to respond to the call of God.

PERSONAL WORK FOR DECISIONS

Of equal importance with the right kind of preaching from the pulpit is the right kind of personal work with those interested persons attending the crusade meetings. (*Evangelism*, p. 429.) These go together to make a soul-winning effort complete, even as the two halves or a normal walnut kernel.

There are a number of principles involved in this personal work, however, two of these are outstanding for securing results. Every worker who assists in the crusade needs to understand these and, under God, apply them in his personal contacts with the interested individuals.

Christ's methods cannot be improved upon. (*Ibid.*, p. 56.) There is no other place where Christ's methods for leading a soul to decision by personal efforts is so fully dis-

closed as in John 4:6-30, where it reveals His experience of winning the Samaritan woman at Jacob's well. An analysis of this interview reveals that Jesus applied in particular two principles for leading her to make a favorable decision. These were: The direct personal appeal, and building on a person's statements to lead to the desired acceptance.

Christ's first statement to her, "Give Me to drink," was an appeal to her kindness and sense of fairness. His second statement was a direct personal appeal to ask for the living water of salvation. His third statement appealed to her desire for something better. It touched her inner longings for something that would satisfy her soul.

Then He made a direct personal appeal in regard to calling her husband. And in connection with this He made an appeal that brought home to her heart how her life needed to be made right. In His sixth statement He made an appeal to her desire for being one of God's true children. This led her to voice her hope in the coming of the Messiah. Then Jesus made a direct personal appeal to accept Him as this promised Messiah: "I that speak unto thee, am He."

She made her decision immediately to accept Him. Every one of Christ's seven statements to her were a series of appropriate, personal appeals. She was won by the combined impact of seven successive appeals. Thus Christ shows us how we need to employ successive, appropriate, personal appeals to an interested person until his mind moves into acceptance and decision.

THE SECRET OF SUCCESS

In keeping with this, Ellen G. White stressed that the secret of success in leading interested people to act upon the truth is in making direct personal appeals to them and relying upon God for results as we make them.

The secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High.—*Review and Herald*, August 30, 1892.

It is self-evident that if you properly apply this secret of success in your interviews with the interested people who are attending the crusade meetings, you will have success in

leading many of them to make a full commitment for baptism.

Let us think again of Christ's interview with the Samaritan woman. The record reveals that in making this series of appeals Christ, for the most part, built on what she had said to Him in each of her preceding statements. He fitted His appeals into her own statements as the interview moved forward. This is what made His successive appeals so effective in leading her to the desired decision. Skillfully and tactfully He turned her own responses into steps which led to her acceptance.

This is expert guidance from the Master Evangelist for our personal work in securing decisions. It reveals that the appropriate use of successive personal appeals and building on the person's responses are the two most effective principles for leading a person to the desired acceptance. When you, under God, use these in your personal contacts you enhance your prospects for securing more commitments for baptism. These same two principles can be adapted for the undergirding of effective evangelistic preaching in the crusade.

In making these direct personal appeals it is good to bring them forth from appropriate texts of Scripture that fit this person's situation and needs. Why is this essential? Because the power to move him to decide is in the Word of God. And this same Word that leads him to decide to obey the truth furnishes him the power to obey. Nothing that we can use with this interested person exceeds the right text at the right time and in the right manner.

People are born again by the Word of God. (1 Peter 1:23.) Every soul needs to receive with meekness the engrafted Word, which is able to save his soul. (James 1:21.) This all-important item of being transformed for righteous living is based on God begetting this person by the word of truth. (James 1:18.)

» There is no saving power in any human words. The saving power is in the Word of God. When we make the appeal from the Word, power of the Spirit is in the Word to reach the heart.

In making these appeals it is good to read the texts to him directly from the Bible, or better yet, let the person read them aloud from his Bible. They should be fitted into what he has learned from the sermons which

he has heard, the truth-filled books which he has read, or the Bible correspondence courses he has taken. They should be addressed to his convictions, desires and conscience. It is good to present the appeal in the setting of a question that implies his favorable response. Take note of how Paul did this in his direct personal appeal to Agrippa. (Acts 26:26-29.)

These appeals are helpful in every aspect of a decision for becoming a Seventh-day Adventist. The three main aspects of such a decision are: Decision to receive Christ as one's personal Saviour; decision for keeping the Sabbath of Christ; decision to unite with Christ's remnant. We will illustrate what is meant by the direct personal appeals in reference to these aspects of decision.

PERSONAL APPEAL FOR DECISION TO BECOME A CHRISTIAN

"I would like to have you notice what the Lord Jesus says to you in Rev. 3:20: 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Jesus wants to come into your heart and make your life what it ought to be. Don't you want Him to do this? You are ready now to open the door and let Him in, aren't you?"

Personal appeals to become a Christian might take various forms, because there are in the Bible many different texts that can be used as the basis for such successive appeals. A few examples are: Heb. 7:25; 1 Tim. 1:15; Matt. 1:21; Acts 16:30; John 3:16, 36; 1:12, 13; Isa. 45:22, 2 Cor. 5:17.

PERSONAL APPEAL FOR DECISION TO START KEEPING THE SABBATH

"When you think how Jesus gave Himself for you on the cross, you can't help loving Him. I know that you love Jesus. Here in John 14:15 Jesus says to you, 'If ye love me, keep my commandments.' Now that you see that one of His commandments is to keep holy the seventh day of the week, or Saturday, in love for Jesus you are purposed to do this, aren't you?"

The appeals for a decision to keep the Sabbath will likewise take various forms depending upon the different texts that may

be used. Some of these are: John 15:14; 14:21, 23; 15:10; Heb. 5:9; Eze. 20:12, 20; Isa. 58:13, 14; 1:18-20; 1 John 1:7; 5:3; 2:3, 4; Isa. 48:18.

PERSONAL APPEAL FOR DECISION TO UNITE WITH GOD'S REMNANT

"The Bible foretold that in the last days the Lord will gather out a special people to keep His commandments. In Isa. 27:12 God declares He will gather them one by one. Don't you want to be one of those whom the Lord is gathering for His kingdom?"

Appeals for a full commitment in baptism and uniting with the church may also take various forms, according to which texts are used. Some of these are: Acts 2:47; 22:16; Matt. 3:13-15; 28:19, 20; Luke 14:33; 2 Cor. 8:12; Rev. 18:4; John 10:26, 27.

When you contact the interested people in their homes it is helpful to have in your mind this triple grouping of texts to use, as is appropriate to each person's situation and needs. If he needs help in receiving Christ, be ready to use texts along that line in your appeals. If he has accepted Christ as his personal Saviour and has not begun to keep Christ's Sabbath, then use the appropriate texts along this line in your appeals to him. If he has accepted the Sabbath, then it is time to appeal to him through appropriate texts to make a full commitment to be baptized and unite with the church.

The worker needs to know these appropriate texts so thoroughly that he can turn and use them instantly as they are needed in the interviews. This is an important part of the essential equipment for doing personal work in securing decisions. There is no substitute for what the appropriate scriptures will do to help each soul with whom you talk. Keep in mind the numerous instances of how effectively Jesus used the right text of Scripture in answering the questions and objections of men, and in meeting the attacks of Satan.

In addition to these scriptural references which we have listed, the Bible contains many illustrations, incidents, and narratives which can be made the basis for powerful direct appeals to interested persons, whose cases or situations are parallel to the experiences set forth in the Scriptures.

Some illustrations of this: The story of how the Israelites were able to cross the River Jordan (Joshua 3) in relation to the person who is willing to begin to keep the Sabbath if God will open the way in his home, his business or in his work. The story of the two builders (Luke 6:46-49) in relation to those who admit that the Sabbath is right, but make no move to keep it.

There are multiple incidents and experiences recorded in the Bible that will fit the different cases of people with whom we work. We should have them stored away in our minds so that they may be appropriately used at a moment's notice.

Oftentimes the outcome may turn on the prompt use of the right text and the appropriate appeal. "Prompt, energetic, and earnest action may save an undecided soul."—*Testimonies for the Church*, vol. 4, p. 446.

I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes.—*Ibid.*, vol. 3, p. 497.

Evangelists make general appeals in their preaching, but there is often a lack in making these direct personal appeals to the interested individual. The result is that some decisions for full surrender and baptism that might have been gained are not secured.

Ellen G. White points this out:

General invitations are given; but not enough definite and personal invitations. If more personal calls were made, more decided movements would be made to follow Christ.—*Review and Herald*, August, 15, 1899.

She declares that these personal appeals may account for as many as tenfold or more than any other kind of effort in gaining decisions. "Many times minds are impressed with tenfold more force by personal appeals than by any other kind of labor."—*Evangelism*, p. 463. There are many instances where five or ten minutes employed in direct personal appeals with an individual have accomplished more in securing his decision than five or ten sermons from the pulpit.

Many are in the valley of decision, where special, close, and pointed appeals are necessary to move them. . . to take their position on the Lord's side.—*Testimonies for the Church*, vol. 1, p. 646.

PERSONAL WORK DURING THE CRUSADE

This essential matter of helping interested people to make a full surrender for baptism by direct personal appeals and building on their responses to our statements can be done to a better advantage if we have made at least one get-acquainted visit with them. Therefore, this type of visit should be made with each person by the time the Sabbath truth is presented in the sermons. Then after they have heard the Sabbath truth presented the personal visits should be focused on helping them to decide for the Sabbath.

A decision by a converted person to keep the Sabbath generally leads into full commitment for baptism. The Sabbath, as the sign of Christ as the Creator-Saviour, is a sign of obedience to all His commandments. "The sign of obedience is the observance of the fourth commandment. If men keep the fourth commandment, they will keep all the rest."—*Testimonies to Ministers*, p. 134.

No one can keep the Sabbath as Christ directs unless he has been born again and has Christ living His life in him. So it boils down to this: When the non-Adventists are helped into true conversion *before* the Sabbath is presented, then they are prepared to accept the Sabbath. And the more of them who accept the Sabbath, the more baptisms there will be, even as the more corn you put in the corn mill, the more corn meal you will have. Hence, once the people have heard the Sabbath truth in the meetings it is time to employ direct personal appeals in leading them into the acceptance of the Sabbath.

MAKE OPENINGS FOR APPEALS

In talking with interested individuals who have heard the truth about the Sabbath we should be alert to take advantage of any opening for making an appeal to begin to keep the Sabbath. But if no opening presents itself, we should plan to make openings to appeal for their decision. They should not be allowed to drift along, hoping that they will some day make a full surrender.

God expects people to begin keeping the Sabbath as soon as they learn this truth from the Bible. Indecision about the Sabbath mes-

sage is sin. (James 4:17; 1 Kings 18:31.) In many cases the longer the person drifts without making his decision after he knows what he ought to do, the less likely he is to obey the truth.

In leading the Samaritan woman to decision Jesus made the approach immediately, held the lead in the conversation, and pressed steadily forward to the desired objective of decision. This is how we are to work.

Unless you are prompt in making your approach to the matter of decision, your visit may amount to nothing but a social call. Unless you press to your objective the other party may lead you into extended conversation upon trivial matters. Usually the longer this kind of talk goes on, the harder it is to get to your point. Conversation about trivial matters may weaken the spiritual effect of your appeal for decision when you make it.

When we make a personal contact with the person who has heard the Sabbath truth presented, we can immediately ask him if he has any questions about what he has heard concerning the seventh day, or Saturday, being the right day to keep. This will generally make an opening to begin a conversation. If he has questions, read the answers from the Bible. Then you may begin a series of appropriate appeals from the right texts for decision to keep the Sabbath.

BE ALERT TO OPPORTUNITIES

As you and the interested converse with each other watch for opportunities to turn his responses and admissions into steps leading on into his decision.

It is very common for interested people, after they have heard or read about the true Sabbath, to admit of their own accord that the teaching is true. They may say, "You folks certainly have the Bible on your side for keeping the seventh day." This is your opportunity to reply, "I am glad you see the truth about the right day to keep. It is wonderful to know the real truth. Do you know what is the next thing the Lord wants you to do?" Then turn and read Luke 11:28: "But he said, Yea rather blessed are they that hear the word of God, and keep it." Then say, "Notice that Jesus pronounces His blessing on those who hear His Word and keep it, or obey it. So now

that you see that the seventh day is Christ's day the next thing is to keep it for Jesus."

Follow on from your Bible with texts that are goads for obedience such as: John 15:14; Heb. 5:9; James 4:17; 1 John 2:3,4. And make direct personal appeals based on what these texts declare. If your interest brings up certain excuses or hindrances, let the Bible answer them.

Many workers are not alert to these opportunities to build on the person's admissions and acknowledgements. When he indicates that you are preaching the truth, some workers see in this only a compliment for their sermons and let it go at that. The opening for building on his admission is allowed to pass. And thus some potential decisions are not secured.

The wise use of building on a person's responses is an artful way of letting a person, as it were, lead himself into the full commitment. It is working with the law that truth acknowledged in one's mind makes its own appeal for acceptance. He says within himself, How can I be honest and not act on this? It simmers down to this: Can a person be honest with God and true to himself if he refuses to follow the truth that he acknowledges?

If you know your Bible you will be able to cite the appropriate scriptures in relation to his excuses, objections, and further admissions. The ability to cite these promptly is a strong factor for securing his decision. As you and the interested person talk back and forth, practice the fine art of leading him to make his own decision as Jesus did in His interview with the woman at the well, by a series of appropriate appeals fitted into the person's statements to you.

Here are a few appropriate texts to use:

In urging immediate decision: Ps. 119:60; Acts 22:16; Heb. 3:15; 2 Cor. 6:2; Gen. 6:3; 1 Kings 18:21; James 4:17.

For full surrender: Luke 14:33; 2 Cor. 8:9; Num. 32:11, 12.

For not allowing family or friends to keep one from going ahead to obey present truth: Matt. 10:37-39; Luke 13:51-53; Gal. 1:10; Eze. 14:20.

For encouragement in the trials that may come with decision: Acts 14:22; John 15:

18-20; 1 Peter 4:12-16; Luke 6:22, 23; Isa. 41:10, 13.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan. 12:3).

DISCOVERING THE HINDRANCES

In working with interested people who are holding back from making their decision we must be alert to ascertain what is hindering them from walking in the light, and be prepared as far as possible to remove these hindrances.

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth.
—*Review and Herald*, Aug. 30, 1892.

If you do not know what is holding a person back from keeping the Sabbath, you may go to see him ten times in five weeks and not help him to take his stand for God. In such a case your efforts to win the person are like beating the air. Unless you bring Scripture texts to bear upon his problems, his difficulties and his hindrances to decision, all the other studies or texts you may use will not likely secure his decision. The better the worker is able to discover what is hindering a person from deciding, and then bring to bear what will, if possible, remove these hindrances, the more successful soul-winner he will be.

REMOVING THE HINDRANCES

The human mind is so constructed that it cannot make a decision to enter upon a given course of action so long as there are detracting factors actively operating in the person's mind against doing it. His objections against it, the hindrances whether real or imaginary, his excuses and misunderstandings, are roadblocks that bar the way to decision. It is really useless to press him to decide until these are removed.

An informed evangelist knows the common objections and excuses that arise with some people against keeping the Sabbath and uniting with the Seventh-day Adventist church. Therefore, it is wise to present the truth in an

READY KNOWLEDGE OF THE WORD NEEDED

In preaching a sermon at a public gathering or in giving a Bible study on any of the various phases of present truth, one may have a carefully prepared outline. But in doing personal work to secure decisions one cannot follow any previously prepared outline. You cannot use the same texts for every person when you are working for decision. You must, on a moment's notice, draw from the Bible the texts which are best fitted to each one's peculiar situation, his excuses, his objections. You cannot take time in the interview to locate the texts you need by consulting the concordance, so you must know your Bible. Personal work for decisions calls for a ready knowledge of the Scriptures.

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish.—*Ms.* 3, 1901.

This says that there is no need of our making continual blunders. Why not? Because we may, if we will make the effort to acquire it, have the guiding philosophy for saving souls that enables us to proceed in a manner that is most conducive for getting results. The right texts are the keys of desire and conviction that open the door of decision. This needed guiding philosophy for saving souls comes from knowing the Book and using it skillfully.

BEING READY FOR GENERAL RUN OF EXCUSES

It is not possible to know beforehand what particular objections, excuses, and hindrances to decision you will have to meet in the case of any certain person. But you may know beforehand the general run of the items which do hold people back from obeying the Sabbath and from uniting with the Seventh-day Adventist Church. Being familiar with these and the Bible answers to them means much in being prepared to deal with each different case on the spot.

There is almost an endless list of hindrances and excuses which people offer against the

keeping of the Sabbath and for not uniting with the Seventh-day Adventist Church. Many of these can be grouped under economic difficulties, or unpopular aspects of acceptance, procrastination features, et cetera. A worker needs to have in mind a series of texts which will meet and answer the variety of excuses that come under these classifications.

MEETING ECONOMIC DIFFICULTIES

Some economic factors and difficulties in reference to gaining a decision for keeping the Sabbath:

"I will lose my job if I don't report for work on Saturdays."

"If I take Saturday for the Sabbath, I will not be able to support my family."

"I can't find a job with Sabbath off."

"I can't make a living if I keep Saturday."

Answers: Matt. 6:30-33; Ps. 37:3, 25;

Isa. 65:13, 14; 58:13, 14; 1:19, 20. (Also use examples of actual experiences of how God has helped others who stepped out by faith to keep the Sabbath.)

"I am in business, and Saturday is my best day."

"I am in debt now and must make all the money I can."

"It will ruin my business if I close on Saturdays."

"I can't afford to lose one day's pay each week."

"This will interfere with my plans for getting ahead in the world."

Answers: Matt. 16:26; Ps. 37:16; Prov. 16:8; Mark 8:35; John 6:27; Isa. 56:2-5; Luke 12:19, 20.

Some excuses and difficulties in reference to the unpopular aspects of gaining a decision for the Sabbath:

"It is so inconvenient to keep a different day from everyone else."

"I will be out of joint with the rest of the world if I keep Saturday."

"It is so hard to change from keeping the day which I have been keeping all my life."

Answers: Matt. 16:24; Matt. 10:38; 2 Cor. 6:16, 17.

"My friends all keep Sunday."

"There are so few who keep Saturday."

"This way is so different from what the majority believe and do."

Answers: Ex. 23:2; Matt. 7:13, 14.

"People will ridicule and scorn me."

"I will lose my social standing."

"People will class me as a fanatic."

Answers: Gal. 1:10; John 15:14; Luke 6:22,23,26; James 4:4; Prov. 29:25; Phil. 3:8; Matt. 10:37; John 15:10; Ps. 119:165; 111:10; Deut. 7:7.

"My pastor and friends advise me against doing this."

Answers: Isa. 8:20; 1 Kings 13:1-26; Acts 4:19.

"Why don't the other great ministers keep the seventh day if it is right?"

"If the Sabbath is so important why don't more of the learned and influential people accept it?"

Answers: 1 Cor. 11:1; 1:26-29; Matt. 11:25.

"My father and mother were saved in keeping Sunday, why can't I be saved by doing the same?"

"My father and mother didn't follow the keeping of Saturday."

Answers: John 9:41; Eze. 18:20; Rom. 14:12; John 21:22.

"Sundays seem right to me."

Answer: Prov. 16:25.

"I have a railroad job. That work has to go on every day."

Answer: Ex. 34:21.

"The world couldn't manage its affairs if everybody kept Saturday."

Answer: John 21:22.

"I am afraid of new doctrines."

Answer: Gen. 2:1-3.

"The law of the land has settled that Sunday is the day to keep."

Answer: Acts 4:18-20; 5:28, 29.

CLEARING MISCONCEPTIONS

Some hindrances to gaining a decision for keeping the Sabbath that spring from popular misconceptions about the Sabbath:

"May not each man select whatever day he wants for the Sabbath?"

"God does not care what day I keep, so long as I rest one day in seven."

Answers: Ex. 20:8-11; Rom. 6:16; Lev. 10:1,2; Deut. 4:2.

"We are living under the New Testament.

The keeping of the seventh day passed away with the old covenant at the cross."

Answers: Heb. 8:10; 4:4-9; Acts 13:14, 15.

"The keeping of the seventh day was only for the Jews."

Answers: Mark 2:27; Gen. 2:3.

"We can't be sure that the seventh day God commanded is identical with the day now called Saturday."

Answers: Luke 23:56. (The testimony of history, astronomy, the calendar, and the witness of the Jews.)

"God will not condemn me if I live a good life in every way except to keep the seventh day."

Answers: James 2:10; Matt. 7:21-23; Luke 6:46.

"God is merciful, so that if I do the best I can in keeping Sunday, He will save me."

Answers: Gen. 4:1-7; James 4:17; Heb. 10:26; 1 Sam. 15:22.

Some decision hindrances in reference to coming out and taking one's stand with the Seventh-day Adventist church:

"I can't leave my church."

"I must stay in the same church as my husband." (Wife, father, mother, etc.)

"I have belonged to the _____ church for forty years; I can't change churches now."

"My parents were good _____. What was good enough for them is good enough for me."

"I have been greatly blessed in my present church."

"I intend to keep the Sabbath and stay on in my church."

"I promised my husband that I would always stay in the _____ church."

"Surely God will not reject me if I stay on in my present church."

Answers: Rev. 18:4; John 10:26, 27; 12:42, 43; Acts 4:19; John 1:35-40.

"I don't think it necessary to join the church."

"Joining the church will not save me anyway."

Answer: Acts 2:47.

"There is too much to give up."

"You require too much of people in your church."

Answers: 2 Cor. 8:9; Matt. 13:45, 46; Luke 14:33.

"I can't give up going to shows and dances."

"I can't quit smoking. I've tried many times."

"I can't stop using pork, tea or coffee."

Answers: 1 John 5:4; 2 Cor. 5:17; Phil. 4:13.

"I agree with all you teach except one thing."

Answer: Matt. 19:16-22.

"My husband may leave me."

"My wife is opposed."

"I will be expelled from home."

"My family will disown me."

"If I accept this, it will bring division and discord in my home."

"I don't see how I can break with my friends and associates and live in a different circle of people."

"I would accept it if my husband would."

"My relatives insist that I must not follow this way."

Answers: Matt. 10:36, 37; Gal. 1:10; Luke 14:25-27; 12:49-53; Isa. 41:10; Mark 10:29, 30. Ps. 27:10.

"I intend to do it a little later."

"I will be in better shape to do it a little later."

"Just another six months and I will be on pension, then it will be easy to keep the Sabbath and unite with the church."

"No, not now."

"I want to wait until my husband accepts it, so we can join the church together."

"I will have to wait until I become of age."

"I am too old to change my ways."

"I must have more time to arrange my affairs."

"I want to wait until I feel more like doing it."

"I will wait until the Spirit moves me."

Answers: Prov. 27:1; 2 Cor. 6:2; Heb. 4:7; 3:13; Isa. 55:6; Gen. 6:3; Ps. 18:44; 119:60; Matt. 25:1-13.

Since these excuses, hindrances, difficulties, and misconceptions are so common, it is well during the series of evangelistic meetings to give two sermons where these will be men-

tioned and the Bible answers given when the deciding time comes for the keeping of the Sabbath, and for uniting with the Seventh-day Adventist church.

In this personal work with souls we must be alert to recognize that in some cases the only real answer or solution to their hindrances, problems and excuses is a full and immediate surrender to the Lord Jesus Christ. Then we need to be wise to focus on this above all else.

SECURING DECISIONS FOR KEEPING THE SABBATH

A firm decision on the part of a converted person to begin Sabbath observance generally leads this person on into the acceptance of all the essentials for being baptized. Therefore, it is self-evident that methods used in a crusade that increase the number of decisions for keeping the Sabbath will increase the number of baptisms.

In the short-term preaching campaign of two to four weeks it is desirable to introduce the Sabbath truth in the first week, or very shortly thereafter. But at this early stage of the campaign it does not seem wise to ask for definite decisions for the acceptance of the Sabbath by calls for them to raise their hands, to stand, or come forward. However, there is a quiet way to secure decisions for the Sabbath without calling for the raising of hands or to come forward in an altar call.

It can be used in connection with the sermon on "Who Changed the Sabbath?" This subject does provide an appropriate and compelling setting for the people to make a decision. It naturally ends in the climactic issue of whom shall we obey. Will you obey the Lord Jesus Christ in keeping His commandment for the observance of the seventh day, or Saturday, or will you obey the Catholic power in keeping Sunday, which they have substituted for Christ's true Sabbath?

The procedure is very simple. After the offering has been taken, distribute name gathering cards. The people will fill these out in response to the offer of a free copy for the data on the attempted change of the Sabbath, as will be set forth in the sermon. The people are told that the filled out cards will be collected at the end of the sermon.

In the conclusion of the sermon the issue of obedience to Christ versus man is presented. Then the evangelist offers a prayer. And while their heads are bowed in prayer he asks everyone who is determined from henceforth to obey Jesus in keeping His seventh-day Sabbath to place the mark of the cross at the bottom of their card. Finally, the evangelist asks the people to drop the cards in the containers to be collected by the ushers.

IMMEDIATE FOLLOW-UP IS NECESSARY

The non-Adventists who indicated a decision by placing the mark of the cross at the bottom of the card must be contacted personally the very next day, or within two days.

They should be approached in an affirmative manner. Do not say, "I hope that you intend to keep the true Sabbath." But rather, "I am glad that you heard the sermon concerning the change of the Sabbath and placed the mark of the cross on the card signifying your purpose to henceforth keep the seventh day for your Saviour. This is one of the best things you can do. Do you have any questions?" If he does, endeavor to answer these. Then explain how the Sabbath is to be kept from sunset Friday to sunset Saturday. And give brief counsel how the Bible directs us to keep it.

It is well to read a few texts such as John 15:14, 23; Rev. 22:14; and Heb. 5:9, to fortify him in his decision. Then have prayer with him. Urge him to attend every meeting, and also invite him to come to Sabbath school and the worship service the next Sabbath. This will count toward the final commitment in baptism.

You may say, "Don't some mark for decision and never go through with it?" Yes, no plan in evangelism works one hundred percent. But if it works fifty percent, you will, in the end, baptize an average of every other person who marked for decision. And who wouldn't be happy to see this?

WHY MISS A FINE OPPORTUNITY?

All of our men generally present the change of the Sabbath in the short campaign. But why preach on it without securing definite deci-

sions for obeying God? This plan is so simple that any man who knows how to present the change of the Sabbath can use this method. Why pass up such a good opportunity for securing decisions?

Some secure good results by presenting the change of the Sabbath by the jury trial method. They have a jury of twelve non-Adventist men and women and a man to act as a judge. Others omit the jury of twelve men and let the entire audience be a general jury. A jury trial ends in a decision. So the jury trial method does bring the truth in an interesting, attractive setting for decision.

For those who may desire to use this method we present here a sample of a ballot which can be printed on two sides of a 3" x 5" card:

YOUR JURY BALLOT

Name.....

Address.....

City..... Tel.....

Check Here

☐ Please send me a free copy of the testimonies and the evidence presented at this trial.

We Shall Cite Evidence to Establish

☐ First: That God never changed the Sabbath from the seventh day to the first.

☐ Second: That Jesus Christ did not change it.

Third: That the Apostles did not change the Sabbath of the fourth commandment, but that the change was made after the Apostles passed away or after 100 A.D.

☐ Fourth: That the substitution of the first day, or Sunday, as a day of rest for the Christians in the place of the seventh day, or Saturday, was a gradual change that took place during the third, fourth, and fifth centuries.

☐ Fifth: That the prophet Daniel prophesied that papal Rome would attempt to change the law of God in respect to the Sabbath day.

☐ Sixth: That this ecclesiastical power acknowledges that she made the change; her friends say she that she did it, and her enemies agree with them.

Front

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who are determined to choose the sign of Christ's authority as the Creator-Saviour by keeping the seventh-day Sabbath are asked to make the mark of the cross at the bottom of their card.

Or we can use a card with a place on the backside where a person can register his decision. Here is a sample:

(This front side is identical with the name gathering card used beginning with the first meeting.)

Name _____

Address _____

City _____ Zip _____

Telephone _____

(Check the items as per your desires)

1 ☐ Send free copy of this Bible lecture.

2 ☐ Desire my name on the prayer list.

3 ☐ I have not taken (or am not taking) a Bible Correspondence Course from the Voice of Prophecy, or Faith For Today, but I do want to know more about the real teachings of the Bible, and would like to have my name sent in to receive entirely free a Bible Correspondence Course.

Front

☐ I am determined by the Grace of God to have this sign of the Lord Jesus in my life from henceforth.

☐ Please pray for me that God will help me to be true to all His commandments.

Remember Acts 5:29
"We ought to obey God rather than men."

Back

This card is identical on one side with the name gathering card, as used at previous meetings in the campaign. But the card used for gathering names for a copy of the lecture on the Mark of the Beast has an arrangement on the backside where a person can register his

decision in response to the appeal at the end of the sermon. An appeal to gain a decision on this message following its presentation could be made in this way: "Surely you are purposed to honor and observe the Sabbath of Christ as the sign of His authority. If so, check the first square on the reverse side of the card from where your name is. It says, 'I am determined by the grace of God to have this sign of Christ in my life.'

"If you want to be remembered in prayer for help from Christ to be true to all His commandments, then check the second square." Sufficient time should be given to think about the appeal and mark the card, then the cards should be collected.

Those who marked for decision must be contacted personally the next day and followed up in the same way as those who marked for decision when the change of the Sabbath was presented.

This plan will secure *some new decisions* for the keeping of the Sabbath in addition to *repeat* decisions from those who marked for decision when the change of the Sabbath was presented. The gathering of decisions should be in an accumulating order. *Put into operation a series of decision plans that will keep on adding to the list of decisions.* Do not depend merely on one method.

The evangelistic crusade may be compared to a rake for gathering a harvest. Each effective method for securing decisions is a prong in this evangelistic rake. If you want to gather mown grass, would you use a rake sixteen inches wide with one prong on each end and one in the middle? Certainly not. You would use a rake with a prong about every inch. So in the crusade use every available method for gathering a harvest of souls.

THE ALTAR CALL

The altar call is a very important facet in securing decisions and should be given its rightful place in the preaching crusade. When the truth of God is presented and the Holy Spirit brings to the mind clear rays of light, emotions are awakened in the soul that God designs shall lead to immediate response in gratitude and obedience. It is at this very point that the altar call comes in to encourage each individual to act definitely and immediately in response to the light imparted and the

emotions which the Holy Spirit has awakened. An altar call also provides an effective way to implement the closing appeal of certain sermons.

Some secure good results by planning for a short altar call every Friday night of the crusade. Others secure good results by having two extended altar calls during the short campaign; one on each of the last two Sabbath afternoons. These calls sometimes are continued for thirty or forty minutes.

Sometimes God works in one certain meeting to bring a goodly number to decision. However, decision is still an individual matter. God is gathering out His remnant one by one. (Isa. 11:11; 27:12.) We need to remember that during the closing week of a crusade one or more may be ready to make a full commitment on one night and others ready to do so the next night. Why not plan for brief altar calls on certain nights during the closing week of the crusade?

Here is one way we may lead into such calls. The closing appeal of the sermon is merged into this call: "Has the Holy Spirit spoken to your heart tonight? Are you ready to tell Jesus that you will follow Him all the way by taking your stand for the truths that have been presented in these meetings? If so, will you lift your hand to Him?" No doubt some hands will be raised. Then repeat the call, so as to give others time to respond.

Continuing, "I want to offer a special prayer for you who raised your hands—a prayer that God will give you all the help you need to carry out this good decision. Would you who raised your hands, or any others, as we stand and sing, come and stand here in front of the pulpit for this special prayer?"

This makes it easy for those who raised their hands as well as those who did not raise their hands to come forward. Following the prayer those who came forward are requested to take seats at the front for a few minutes after the benediction and their names and addresses are secured. Also a short aftermeeting is held with them. This kind of an altar call may be used on two or three nights during the closing week.

Isaiah 27:12 may be mentioned in your appeal in this way: " 'Ye shall be gathered one by one.' God is gathering out His remnant

one by one. Surely there must be one here tonight who will raise his hand." This appeal may help to secure a response when no one holds up his hand at first.

It is good at one designated meeting to invite all who have taken their stand since the meetings opened to come forward together, and extend the invitation to those who have not previously made a decision to follow Christ all the way to come along with them. This may secure some additional decisions.

CALLS FOR DECISION AT THE SABBATH MORNING SERMONS

Additional full commitments for baptism would be secured if our pastors would extend the call of God at the end of some of their Sabbath morning sermons. It would be good if this were done on one Sabbath every month or even more often.

It is easy to do this. The Sabbath morning sermon is merged into an appeal to those who have not taken their stand with Christ's remnant. It may be worded along this line:

"We are always happy to see the friends of this church worshiping with us. From our hearts we say to you, 'Come thou with us and we will do thee good.' We are on our way to the New Jerusalem. We want you to travel with us. During the closing song I will stand at the front to welcome those who would like to come forward during the song to signify their decision to follow Jesus all the way."

What if no one comes forward? You can always make another call for the raising of hands on some point of rededication on which the members will respond. What if you extended the call of God to the non-Adventists on nine Sabbath mornings and none responded, but on the tenth invitation one soul came forward, would it not be well worthwhile?

HOW TO BE SURE OF A RESPONSE

The story is told of a minister who gave an invitation every Sunday for people to accept Christ, and there were always some who responded. Upon hearing of his good results in soul winning another pastor came to ask what his secret was in always getting a response to his call at the end of the sermon every Sunday morning. The minister replied, "There is nothing remarkable about this. It will work

the same way in your church if you will do as I do between Sundays."

"And what is that?" asked his inquirer.

"I do a lot of personal work during the week. I follow every lead I can. I get one after another committed to accept Christ through my personal efforts. I tell them I will be making a call on Sunday morning at the end of the sermon and I pray they will be there to signify their decision for Christ. So I generally know what is back of every response on Sunday morning. Of course, sometimes some with whom I have not done personal work will respond. This is a bonus."

Pastors, here is the secret of how you may have a response to a Sabbath morning call. Use it. It works. It will increase your baptisms.

Tell the church members that it will be your standing procedure to make a call to non-Adventists at the end of your sermon on the third Sabbath of each month. Ask them to work among their friends and neighbors and endeavor under God to have some non-Adventists in attendance on the third Sabbaths of each month. They will work with you to win souls.

It is important when you make these appeals at the end of the sermons to believe that some person or persons will respond. Psychologists generally agree that people will behave as they are expected to behave. People have a tendency to do what we expect them to do. In other words, confidence begets confidence.

Never think of yourself as a failing pastor. This is negative thinking. And it is dangerous because your mind always tries to complete what it pictures. So have faith that there will be response.

There will be countless thousands of people in heaven who might not have been there unless some servant of God had given an altar call which started them on the heavenly way. However, no evangelist should think that every person who will make his decision during a crusade must come in by way of an altar call. Hence, it is not wise to depend altogether on altar calls on the last two Sabbath afternoons for securing full commitments.

God has no plan for bringing all the interested people to decision by any one method or in the same meeting. It is our responsibility to study and plan to use every available

method for leading men and women to respond to the call of God.

INCREASING THE BAPTISMS FROM THE CRUSADES

People are different. They react differently. One method will lead some to express their acceptance, but it will take a different method to reach others. Therefore, we need to use a combination of effective methods for gathering from the audience the full commitments for baptism.

There are two commonly used methods for securing commitments in a crusade: Personal work with the interested person, and calls to express full surrender by the raising of hands, standing, or coming forward. Both methods should be used in every crusade. Additional methods for securing decisions will help to increase the baptisms from the crusade.

There is one easy-to-follow, tested and proven method which can be used to an advantage near the end of every crusade, whether it is conducted for one week, for two or three weeks, or longer. This is based on a sermon, or Bible study, that brings into sharp focus the call of God to every soul for being one of His remnant. In connection with the sermon an appropriate outline may be placed in the hands of the people with space provided for references to be supplied as the sermon proceeds. Following is an example of an outline that may be used:

The references are filled in by people during sermon.

WHICH WAY IS GOD MOVING?

1. God will set His hand the second time to recover a remnant for Himself.
Isa. 11:11, 12.
2. In what movement did God gather out His people for the first time?
3. The Exodus Movement by which God took His people from Egypt to Canaan, was the putting forth of God's hand the first time to gather out a special people for Himself.
4. Who are God's remnant, whom He is gathering out under this second time?

5. In what countries are His remnant being gathered in these last days? _____

6. By what means is God gathering out his remnant in this closing period? _____

7. God has warned us to be careful lest we fail to recognize His special work and moving, even when it is taking place before our very eyes, Acts 13:41.

8. When His remnant are all gathered out, where will the Lord Take them? _____

"Ye shall be gathered one by one"—Isa. 27:12.

Name _____

Street Address _____

Zone _____ City _____

Front

Here are the texts that will be listed by the people on the blank lines as the answers to these questions. These will be read by the minister in his sermon.

1. Isa. 11:11

2. Acts 13:17

4. Rev. 12:17

5. Isa. 11:12

6. Rev. 14:12; 18:2, 4

8. Rev. 14:14; 15:2, 3; Mal. 3:17

Back

These cards are distributed to the audience *after* the offering has been taken. This announcement is made by the minister preceding the distribution: "Variety is the spice of life. This service will be different than any other meeting in the series. You will be handed a card on which are listed certain Bible questions of vital concern to every person. There are blank lines on which you may list the Bible references that give God's answers to these questions. You will take this part of the card home for future reference.

"The lower part of the card has a place for your name. This part of the card will be used to present to the Lord in prayer every person's name. Everyone here surely wants God to undertake in his life and make it all that it ought to be. So as the cards are passed everyone should take a card. In case of husbands and wives, each should take a card. In case of families, everyone in the family who is old enough to understand should take a card. Everyone needs to have the card in his hand to follow this Bible lecture as it moves forward.

"The ushers will now pass the cards. The cards are in bundles; take one and pass the bundle along." Then he asks them to fill in their names and addresses.

The people should fill in their names and addresses at the bottom of the card *before* the sermon is begun. Below question eight there is a perforation so that this lower part of the card may be detached when the evangelist requests this be done. There is a little square after Isa. 27:12 where the people will be invited to indicate their decision by placing a check mark in it. The upper part of the card containing the Bible texts that answer the questions is retained by each person as an outline of the study.

Now the sermon begins. The subject may be advertised as, "Which Way is God Moving"? Today many people are saying, Look what a terrible mess the world is in. Why doesn't God do something about it? So I prefer to publicize the subject as, "Why Doesn't God Do Something"?

During the sermon the items on the card are taken up in their respective order. The minister directs the people to list the respective reference that gives God's answer to each question. The people turn to these texts in their gift Bible. They see what is says as the minister reads each reference in turn and comments on them.

At the close of the study there is an appeal to join God's remnant in which every soul is urged to say, Yes, to Jesus.

This is how I make the appeal: "Friends, look at the scripture on your card just above your name. God speaks from Isa. 27:12. 'Ye shall be gathered one by one.' The greatest

question for you is, Will you be one of these for God?

"Wherever God's message is preached, sincere men, women, boys and girls make their surrender to keep the commandments of God and the faith of Jesus. God is gathering His remnant one by one. The best thing in all the world is to be one of these ones. The greatest thing that can happen to you is for God to lay His hand on you and make your life what it ought to be.

"God is reaching out His hand to take your hand in full surrender to the commandments of God and the faith of Jesus. Are you ready to put your hand in the hand that was nailed to the cross and let Jesus lead you all the way to heaven?

"In Mal. 3:17, God says: 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.' Jesus wants you to be one of His jewels for eternity. Some people have very expensive jewels which they value highly. But these jewels will all perish with this world. No one can ever take them to heaven. But God's jewels, redeemed men and women, will shine forth the wonders of His grace for the eternal ages.

"The most vital question you must answer in life is, Will you be one of God's jewels for His eternal kingdom? God wants you. He is ready to come into your life and transform you into the image of His dear Son. Will you open the door and let Him into your life?

"If you will do this, and be true to the end, then when Jesus appears you will be changed in the twinkling of an eye from this natural, mortal, corruptible body into an immortal, incorruptible, spiritual body. Then you will never have an ache or a pain, never get old and never die. You will be caught up in the air to meet Jesus, and will go with Him past the moon, the sun, and the stars in through the gates of God's heavenly home. There you will take your position before His throne on the sea of glass to sing the song of Moses and the Lamb.

"It is far better to be one of God's remnant than to be a billionaire, or even the owner of the entire world. The best thing you can ever do is to give Jesus Christ your full commitment to follow Him all the way. You want to be one of His jewels for heaven, don't you?

"Look again at the card in your hands. Just above your name is shown the reference, Isa. 27:12, and following that is a little square. This is where you may say Yes to Jesus to become one of His jewels. If you are determined to keep the commandments of God and the faith of Jesus, and be one of Christ's remnant, then place a check mark in this square.

"It may take a little time for some of you to be ready to unite with this remnant of Christ's church, but you can determine here and now that you want to be one of His remnant, one of His jewels. Christ will then work in your life to make you ready to go all the way with Him in baptism. If this is your desire, then place a check mark in the square.

"Now comes a special prayer for every person here. Please tear off the stub at the bottom of the card. Pass them to the end of the rows of seats. The ushers will collect them and bring them to the desk in a basket."

I now offer a special prayer that God will make each person over into one of His jewels for His kingdom.

(If it is a large meeting with many Adventists in attendance from a number of churches, then before the stubs are detached say, "I have one more favor to ask of you. If you are a member of some church, then please write, Methodist, Baptist, Lutheran, Catholic, Seventh-day Adventist, or whatever it is at the bottom of your card.") This helps in separating the names of the non-Adventists from our church members.

THE FOLLOW-UP

Some will respond to this card method who will not express their decision by the raising of the hand, or standing or coming forward. It is perhaps the easiest way to secure decisions in a public meeting.

The morning following the evening this card has been used the workers gather to assess the results. The names of the non-Adventists are separated. The pertinent information from the respective stubs is recorded in the master file. Then the stubs are placed in the hands of the workers for the personal follow-up. Every non-Adventist who placed a check mark on the stub should be contacted personally the day following this decision meeting.

If a person placed a check mark in the square the worker makes this approach: "I am

glad you heard the Bible lesson last night on how the hand of God is set the second time to gather His remnant one by one. It was good that you checked your card to express your decision to be one of His remnant. This is the best thing you have ever done. We want to help you in this decision. Do you have any questions about this?" If he does, the worker answers them.

Then the worker says: "It will be helpful if we consider what it means to become one of Christ's remnant." With this suggestion he hands the interested person a baptismal check card. It carries the heading, "Guiding Principles," and sets forth sixteen items which are the essentials for being baptized and becoming a Seventh-day Adventist.

Here is a copy of this card:

GUIDING PRINCIPLES

"I am the way, the truth, and the life."

1. Accepting the Lord Jesus Christ as my personal Saviour from sin, asking Him not only for forgiveness, but for a genuine change of heart, a new nature. (Eze. 36:26; John 3:3-5; 2 Cor. 5:17)

2. Complying with the Scripture terms of pardon—a thorough repentance, confession of all known sin to God, and making matters right with my fellow men so far as is possible. (Acts 3:19; 1 John 1:9; Luke 19:8)

3. Receiving the Lord Jesus Christ as my indwelling Saviour, daily and constantly surrendering myself to Him, permitting Him by His Holy Spirit to live His life in me. (Col. 1:27; Gal. 2:20)

4. Accepting the Word of God, the Holy Scriptures, as my only guide, gladly choosing to follow its teachings. (2 Tim. 3:16, 17; John 17:17)

5. Walking with Christ each day, by the power of His grace obeying all His commandments. (Rev. 14:12; Phil. 2:13)

6. Feeding the new spiritual nature by daily prayer and the study of His Word, and expressing that new nature by sharing my faith with others. (Ps. 55:17; Matt. 4:4; Mark 5:19)

7. Accepting such vital Scripture truths as the personal, literal, and imminent return of Christ (John 14:1-3; Acts 1:9, 11; Rev. 1:7); immortality through Christ alone, bestowed at His coming (2 Tim. 1:10; 1 Cor. 15:51-55); the unconscious sleep of man in death as he awaits the resurrection (Eccl. 9:5, 6; John 5:28, 29); the final destruction of those who reject the Saviour's appeal (Mal. 4:1-3; Rev. 20:9); and the other truths that make up God's special message for this hour as summarized in Revelation 14:6-12.

8. Showing my love and loyalty to Christ by observing, as He has commanded, the true Sabbath, from sunset Friday to sunset Saturday—the same seventh-day Sabbath that, as Creator, He set apart for man at

the close of creation week, and the day that as my Example He observed during His life on earth. (Gen. 2:3; Ex. 20:8-11; Luke 4:16)

9. Remembering Christ as I handle the money He gives me, returning to Him first the tithe, the tenth of my increase (Gen. 28:22; Mal. 3:8-10; Matt. 23:23; 1 Cor. 9:13, 14), and then offerings as I am able, as He prospers me. (Deut. 16:17; 2 Cor. 9:7)

10. Recognizing that my body is the temple of the Holy Spirit (1 Cor. 6:19, 20), and desiring to dedicate it a living sacrifice to Him (Rom. 12:1), endeavoring to eat and drink to the glory of God (1 Cor. 10:31), using food and drink that will keep my body in best condition (Isa. 55:2), and totally abstaining from all intoxicating liquors (Prov. 23:29-32), tobacco in all its forms (1 Cor. 3:16, 17), swine's flesh (Isa. 66:16, 17), and other unclean or harmful food or drink.

11. Representing Jesus in my dress, observing His rule of modesty and simplicity in attire, and refraining from the wearing of ornaments as taught in 1 Timothy 2:9, 10 and 1 Peter 3:3, 4.

12. Honoring Christ in my selection of reading, conversation, and associates, being separate from the world as He commands (2 Cor. 6:17), and refraining from all sinful practices of the world—dancing, card-playing, theater-attendance, and every other questionable worldly amusement that would feed the old nature. (1 John 2:15; James 1:27; 4:4)

13. Attending divine worship on the Sabbath whenever it is possible (Heb. 10:25), as well as other services of the church; giving to the Sabbath School my hearty and practical support, and endeavoring to do my part in the work of the church. (Rom. 12:4-8)

14. Taking part in the beautiful ordinance of humility, instituted and commanded by the Saviour as a preparation for the communion service. (John 13:12-15)

15. Accepting the Spirit of prophecy as the promised testimony of Jesus in His church of the last days—not to take the place of the Bible, but to keep me close to the Bible. (Rev. 12:17; 19:10)

16. Sealing my acceptance of the Saviour and His truth for this hour with baptism by immersion according to His command and His example. (Matt. 28:19, 20; Mark 1:9-11; Rom. 6:3-6)

MY DECISION

Having accepted the Lord Jesus Christ as my personal Saviour, and desiring to follow Him all the way in life and in service, I now wish to declare my acceptance of these principles of truth, and my purpose, by the power of His grace, to obey them.

Name.....

Address.....

Telephone.....

Date.....

As the worker hands the person a copy of the card he says, "This is an outline of what it means to accept God's special message for these last days. We will read it through item by item."

Each item is explained in such a way that the person understands each principle. If the individual has accepted each principle it is good to seal his full surrender by prayer. Ask him to pray first. Then the worker prays. If the person says, "I cannot pray," then formulate a prayer of full surrender for Him. Let him repeat it after you clause by clause. Following this prayer of full surrender ask him to place his name on the card in the way he wants it to appear on his baptismal certificate. Then arrange for the baptism.

If there are items on which he is not clear, return in a few days and have a Bible study on these. Keep studying and praying with him until he is ready to follow the Lord all the way in baptism.

It is a decided advantage in winning people to the Advent movement to lead them to signify in the public meeting their determination to become one of God's remnant. Then when you contact them personally, you don't have to urge them to make their decision. They have settled the matter that they want to be one of Christ's remnant. You come now to help them prepare for what they want to become. You are working along the line of their own desire.

This method of binding off interests is a real advantage when ending a crusade, for the follow-up work is not a case of hit or miss. The worker knows where and how to concentrate his efforts for getting the people ready for baptism. If the worker does not have a definite lead from the decisions signified in the public meeting, he might very well contact these individuals personally several times and not get them ready for baptism.

A few ask, "Don't some mark for decision who never act upon it?" Yes. No plan in evangelism works one hundred percent. But if it works seventy-five percent you will win three out of four who indicate decision on this card. It is a case of "by all means save some."

The use of this card in connection with the sermon and its appeal will secure some *new* decisions. And this means more baptism from the crusade.

(The sermon that I use for this decision method, and the wording of the announcement to the audience before the cards are distributed are reproduced in full on pages 40-48 of *Helps For the Reaping Campaign* by J. L. Shuler.)

BINDING OFF THE CRUSADE EFFECTIVELY

Every crusade should be bound off in an effective manner—in a manner that will reap the most souls. Therefore, we need to employ every available method that will help in attaining this objective.

Among these there is one plan that has proven helpful. It is used in the next to the last night meeting of the series. It involves the use of a sermon that presents a summary of the Jesus way. It may be entitled, "Walking Where Jesus Walked."

This topic can be promoted for securing a good attendance. We tell them: "A trip to the Holy Land where you can walk where Jesus walked long ago is truly a high point of experience. This subject from the Bible on _____ night, 'Walking Where Jesus Walked' is far more valuable than an actual trip to the Holy Land. If you follow Christ's steps as the Bible will disclose them, you will enter the New Jerusalem. And what could be better than this? This subject is the one that is worth going one hundred miles to hear."

TWELVE DISTINCTIVE ITEMS

The sermon that is presented on this night envelops the twelve principles that must be accepted in order to walk with Jesus. These are: (1) The scriptures are the only guide of what to believe and do in religion. (2) The acceptance of the Lord Jesus as our only Saviour. (3) Being born again by receiving Him. (4) Having Christ live in us every day. (5) Permitting Christ to live in us a life of obedience to His Ten Commandments. (6) The keeping of the seventh-day Sabbath of Christ. (7) Conditional immortality; death as a sleep, and entering heaven at His second coming. (8) The imminent return of Christ. (9) Tithing. (10) Separation from the sinful ways of the world. (11) The ordinances of the Lord's supper and feet washing. (12) Baptism by immersion.

(In connection with number ten, "Separation from the sinful ways of the world," Christian temperance is mentioned in respect to abstinence from alcoholic drinks, tobacco, pork, and other unclean meats. And in connection with number eleven, "The Ordinances," mention is made that the Bible testifies that the remnant of Christ's church will have the testimony of Jesus, which is the Spirit of Prophecy.)

THE CARD FOR DECISION

In order to secure definite results from the sermon a card is placed in the hands of each person before the sermon begins. Following is a sample of the card used:

Name.....

Address.....

City.....

Telephone.....

(Check the items as per your desires)

1 ☐ Send free copy of this Bible lecture.

2 ☐ Desire my name on the prayer list.

3 ☐ I have not taken (or am not taking) a Bible Correspondence Course from the Voice of Prophecy, or Faith For Today, but I do want to know more about the real teachings of the Bible, and would like to have my name sent in to receive entirely free a Bible Correspondence Course.

Front

1. Bible only guide.

2. Jesus only Saviour.

3. Born again.

4. Indwelling Christ.

5. The Ten Commandments.

6. Seventh-day Sabbath. ☐ NBS

7. His coming near.

8. The hereafter. ☐ NBS

9. Tithing. ☐ NBS

10. Separation from the unscriptural ways of world. ☐ NBS

11. The ordinances. ☐ NBS

12. Immersion. ☐ NBS

Back

The front side of the card is identical with the name-gathering cards that have been used in previous meetings for securing the names of the interested in response to the offer of a free copy of the sermon or other literature. The backside lists a summary of the steps of the Jesus way, numbered one through twelve. This is where the people will check their agreement with these steps as the sermon proceeds. The letters "NBS" mean need Bible study. This is where the interested will check if he needs further information concerning these items.

THE TECHNIQUE

Here is the plan I follow is using this decision card. *After* the offering is taken I make this announcement: "Friends, this subject is of such a nature that everyone needs a copy of the lecture for future reference. We have a free copy to send you. If you will write your name and address on a card that we are giving you now, a free copy will be sent to you. Also, there is an arrangement on this card whereby you can follow the Bible lecture step-by-step. This is why we want every person here tonight to take a card. In case of husbands and wives sitting together each should take one of these cards. And each member of the family should take a card. The cards are in bundles. Take one and pass the bundle along. The ushers will now pass the bundles."

As soon as each person has a card I continue: "Turn to the side of the card where there are lines at the top for your name and address. Please fill in your name and address at the top of the card. If you want a free copy of this Bible lecture sent to you, check the first square. If you want your name on the prayer list, check the second square. If you wish to enroll for the Bible correspondence course, check the third square. These cards will be collected at the *end* of the lecture."

THE HIGH POINTS OF THE SERMON

Then I begin the sermon. It is introduced with John 14:6: "I am the way." Jesus is the only way to heaven. Walking in a certain way involves taking a series of steps. So walking in

the Jesus way to heaven involves taking certain steps with Him. Then I ask them to turn to 1 Peter 2:21 and read, "Ye should follow His steps." I ask the people to underline these five words in their Bibles.

I tell them, "Many have been inspired by a trip to the Holy Land. There is a song that says, 'I walked today where Jesus walked.' This is a meaningful experience. But if we obey 1 Peter 2:21, it is far better than a trip to Bethlehem, Nazareth, the River Jordan, Calvary, and the Garden Tomb.

"If you follow Christ's steps as set forth in His Word, they will take you through the pearly gates into the city of pure gold. There you will never be sick. No trouble, No sorrow. No pain. No old age. No death. Everlasting joy upon your head. Isn't this what you want above all else?"

Then I raise the question, "What are His steps that we are to follow? You will find the answer by taking note of what Jesus taught as recorded in Matthew, Mark, Luke and John.

"How did Jesus regard the Old Testament Scriptures? Notice what He said in Matthew 4:4: 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Jesus taught that we are to live according to what the Word of God says.

"According to Jesus, what the Scriptures say on any matter is final and must be believed and obeyed. When Scripture speaks, this is a Supreme Court decision for a Christian. Jesus said, 'The scripture cannot be broken' (John 10:35). So the first step in having the right religion is to follow the Scriptures, or the Bible, as your only guide to what you believe and do in your religion."

CHECKING THE ITEMS OF THE JESUS WAY

"Those of you who agree with Jesus Christ that we should take the Bible as our only guide in religion, will you signify it by the uplifted hand?" (The audience responds.) "Please look at the backside of the card that we gave you—the reverse side from where you requested a free copy of this Bible lecture. At the top of the card opposite number 1 it says, 'Bible only guide.' Since you agree with Jesus

that the Bible is the only guide, place a check mark by number 1.

"The central idea in all the teachings of Jesus is that every soul should receive Him as his personal Saviour. Jesus taught that unless a person receives Him as his personal Saviour, he must die in his sins and perish. Let us all quote the golden text of all the Bible, John 3:16." (This is quoted in unison.)

"Jesus declared that the eternal destiny of every soul depends upon accepting Him as the Son of God. He said, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him' (John 3:36).

"The most vital item of all your life is to receive the Lord Jesus Christ as your personal Saviour. He died on the cross to save you. Those of you who are ready to tell Jesus that you do take Him as your personal Saviour, will you signify it by the uplifted hand?" (The people respond.)

"Look at the words opposite number 2, 'Jesus only Saviour.' If you take Him as your Saviour, then be sure to place a check mark by number 2.

"Jesus taught that when a person truly receives Him into his heart and life, the Holy Spirit causes him to be born again into a new person in Christ. Jesus affirmed that no one can enter heaven unless he is born again, and is transformed by the renewing of his mind. In John 3:5, He said, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

"Look at the words opposite number 3, 'Born Again.' If you agree with Jesus on the new birth for your life, then check number 3.

"When a person is born again and receives a new heart, Christ comes into him to live in him a life of obedience. Christ summed up all right living in seven words: 'Abide in Me, and I in you.' Isn't this what you want?

"Look at the words opposite number 4, 'Indwelling Christ.' If you want Christ to live in you, be sure to place a check mark beside number 4. Christ will do it if you ask Him to.

"The only way any person can live a true Christian life is to let Christ live His life in him. Christ's life is in accordance with all the Ten Commandments. So when Christ lives in

you your life will be according to this law of righteousness.

"Jesus marked out obedience to the Ten Commandments as one of the necessary conditions for entering heaven. When the wealthy young man asked Him, 'What . . . shall I do, that I may have eternal life?' Jesus answered him, 'If thou wilt enter into life, keep the commandments.' The man then asked Him which commandments He meant. Christ quoted a few of the Ten Commandments to show that He meant these eternal ten. (Matt. 19:16-20.) So it is established that Jesus taught the binding obligation of all of the Ten Commandments and the necessity of being obedient to every one.

"Don't you want your life to be according to the Ten Commandments, like Christ's life? Certainly. Then be sure to check number 5, 'The Ten Commandments.'

"Jesus taught the keeping of the seventh day as the Lord's holy day. He said, 'The Sabbath was made for man' (Mark 2:27). Since the Sabbath was made for man, man is under obligation to keep it.

"Some may ask, 'Can we be sure that Christ kept the day now called Saturday?' Most assuredly. The Romans ruled Palestine when Jesus lived there. The seventh day of the week, which Jesus kept holy, was called the day of Saturn (or Saturday) by the Romans. Thus it is established that the seventh-day Sabbath of the Ten Commandments was identical with the day of Saturn (or Saturday) when Jesus lived in Palestine at His first advent.

"Tell me, Has Jesus changed in respect to the righteous life He lived on earth? The Bible says, 'Jesus Christ the same yesterday, and today, and for ever.' (Heb. 13:8). He kept the seventh day and attended divine worship every Saturday. Since He has not changed, it is clear that if He lived in your city as He once lived in Nazareth, He would keep Saturday and attend worship on this day. Thus, the keeping holy of the seventh day, or Saturday, is a part of the way of Jesus.

"The Word of God says to every Christian: 'Ye should follow His steps.' The keeping of the seventh day, as specified in Christ's commandments, is one of Christ's steps for us to follow. So I gladly choose to keep the same seventh day of the week which Jesus kept.

"How many of you are determined to walk

with Jesus in keeping this seventh day, or Saturday, will you signify it by lifting your hand? You who raised your hands please place a check mark on number 6, 'Seventh-day Sabbath.'

PROVISION FOR THOSE WHO NEED MORE INFORMATION

"Some of you may not have heard the Bible lectures that were given in these meetings concerning the Sabbath. Then you need more information as to what the Bible says about it. If this is the case with you, please check the square underneath 'Seventh-day Sabbath,' where it says "NBS." This means you need Bible study on the subject."

(Take note that we called for a show of hands on the first and second items. This was to get them started checking the steps. We don't think it wise to call for a show of hands on every item. But don't forget to ask them to check each step after you have presented the evidence from the words of Jesus. It is good to ask for a show of hands on the Sabbath step.)

The remaining items are taken up one by one. I ask, "Do you agree with Jesus on ____? Then check number ____." On the items concerning the hereafter, tithing, separation from the world, the ordinances and immersion, I mention that some may not have heard these explained from the Bible. If this is the case, they need further information. I ask them to check the squares marked "NBS"—need Bible study—below these items on the card.

"Where do you find a Christian people who follow all these steps of Jesus as their way of life? Check up on this. What will you find?

"It is evident that all the different denominations follow some of these steps. There are some beliefs which follow nearly all of these steps. But there is only one people who take all these steps of Jesus and adopt them as their religion and way of life. They are known as Seventh-day Adventists. So my decision is made. *This is the only church to which I can belong.* 'Take the world, but give me Jesus.' I want to follow Him all the way, don't you? This is the best thing that any person can ever do.

"If you knew which church Jesus would unite with if He lived in your city as He once

lived in Nazareth, would you unite with it? Certainly. The scriptures we have cited make it clear that if He lived in your city He would take His stand with the Adventist people who teach and follow these items of His way of life. As for me, this decides to which church I must belong. It shows me where Jesus wants me to take my stand.

“Christ left you an example that you should follow His steps. You are ready to walk with Jesus in His steps, aren’t you?

“God’s idea is for you to place your hand in the hand of Jesus and walk with Him step by step to His heavenly home. Don’t you want to place your hand in His hand and walk in these steps? If so, write ‘Yes, Jesus,’ at the bottom of your card.

“Please pass the cards to the ends of the rows of seats. Ushers, will you place them all in a basket and bring them to me. Then we will present them to Christ in prayer and ask Him to give each person strength to follow Him all the way to heaven.” In this meeting the entire audience is as a baptismal class.

SHOWS HOW TO DIRECT THE PERSONAL WORK

The following morning the workers meet to consider the cards received from the non-Adventist. The pertinent information is recorded on the file card under the respective names. Then the workers go out to contact these people in their homes.

If a person checked every item as being in agreement he is presumably ready for baptism. The worker will then check with him on every item on the “Guiding Principles” card. He is asked to unite with the worker in a prayer of full surrender to the Lord. After the prayer he is asked to sign his name on the card, just as he wants it to appear on his baptismal certificate. Arrangements are made for the baptism.

If he checked for further information on various items, this is supplied. Then these are baptized as soon as their lives harmonize with every essential.

The use of this card enables us to know how to direct personal work for securing results. We need waste no time in coming direct-

ly to the items where help is needed.

We cannot rightly direct our personal work with the interested person unless we know where he needs help. Unless we learn what is hindering him from being ready for baptism we don’t know how to focus our efforts for the desired results. One of the top secrets in soul winning, under the cooperation with the Holy Spirit, is in knowing how and when to appeal for decision. The minister who knows how and when to appeal in unfolding God’s message may, in cooperation with the Holy Spirit, bring his hearers further into the acceptance of the essential truths in twelve meetings than may be accomplished by twenty meetings where the right emphasis is lacking.

It is of the utmost importance that the ones who have made decisions publicly be reached personally at the earliest possible moment. This is where the right kind of preaching plus the right kind of personal work is a winning combination in securing decisions.

Many have been lost to our cause because they were not visited immediately after indicating their decision in the public meeting. Notice this counsel: “When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away.”—*Evangelism*, p. 298.

THE NEED OF USING VARIOUS METHODS

This card method will secure some new commitments beyond those we already have at this time.

God has no plan for bringing all the interested to decision by any one method, or at one certain time. He is gathering His remnant one by one. So we need to be wise and use various methods at different times to secure as many decisions as possible. Each method wins some. By using every available method we, under God, may win the most people.

(The complete sermon on “Walking Where Jesus Walked,” and a four-page printed brochure on the subject for use as free copies of the subject appear in my book, *Helps for the Reaping Campaign*.)

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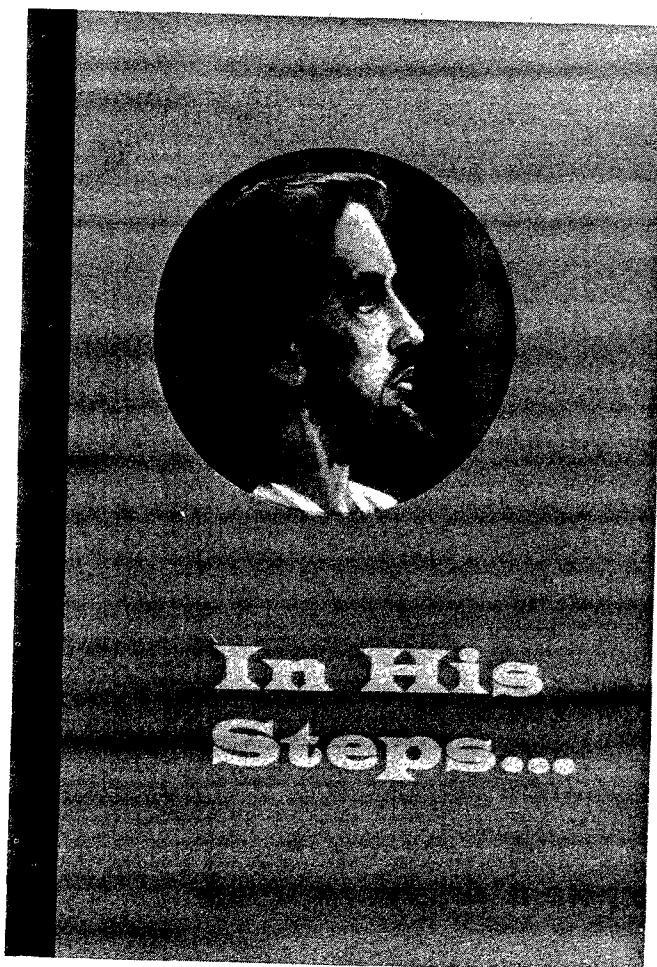
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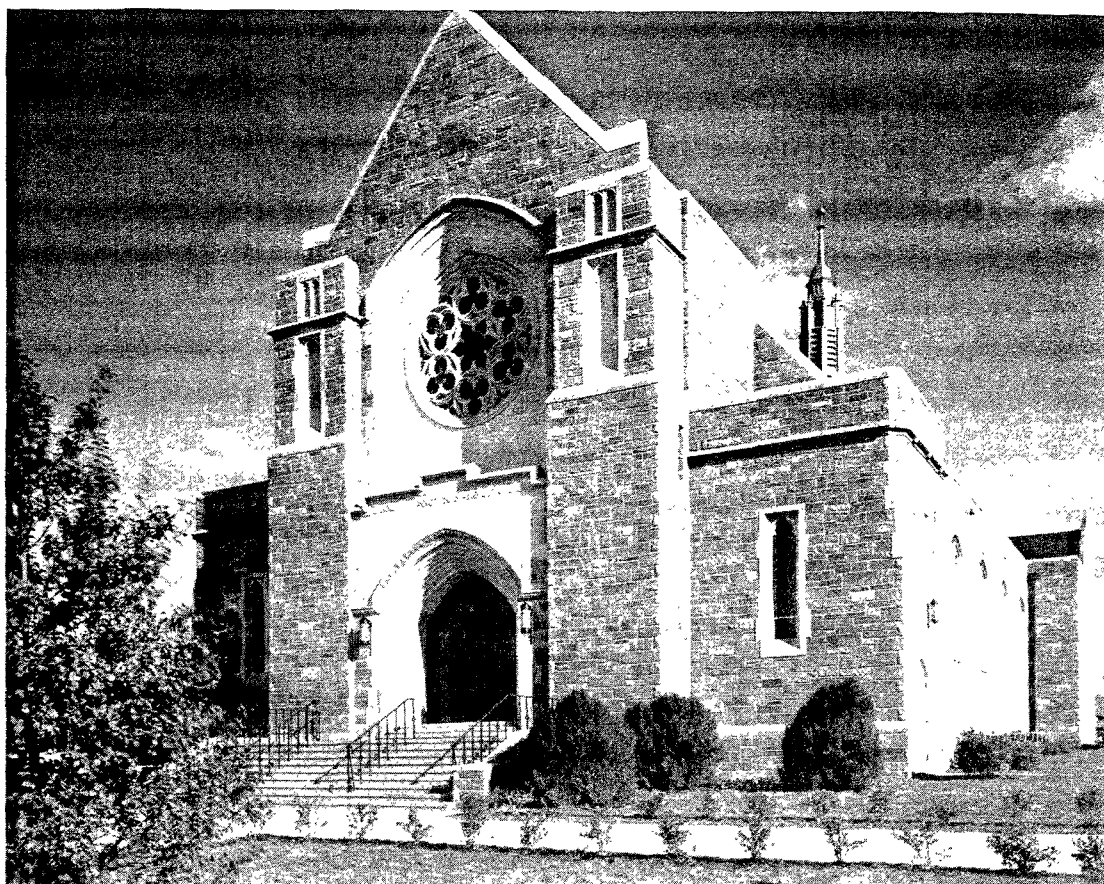
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In His Steps...



OF ISLAM

First of Seven Parts

E. ROBERT REYNOLDS

*Former Evangelist and Teacher,
Pakistan; Islamic Historian*

Islam and Seventh-day Adventists

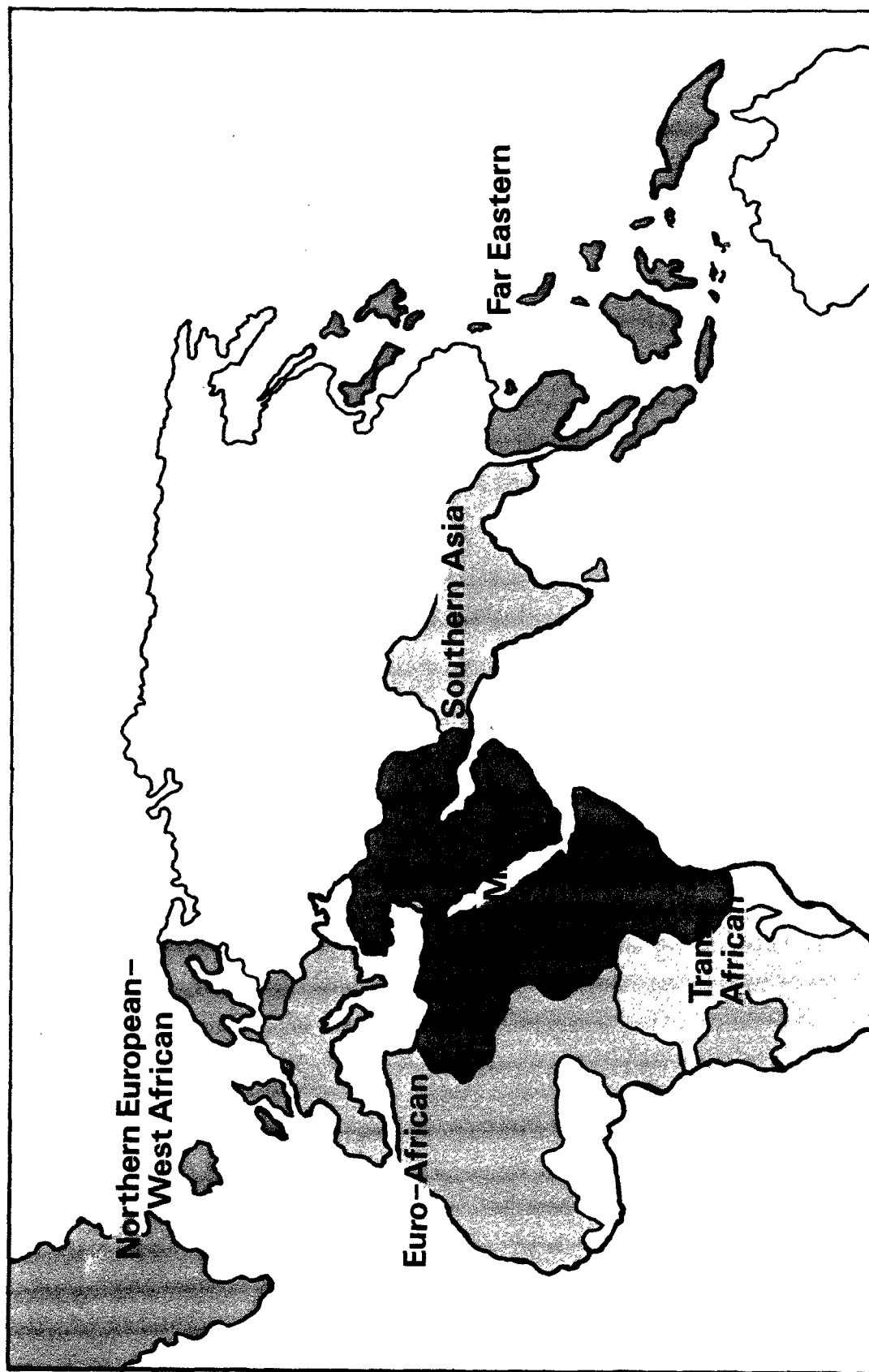
ONE of my first contacts with Islam, as an earliten son of an Adventist minister-missionary, resulted in my giving Bible studies to a Muslim man. Every week I rode my bicycle across the fields to his house. And every week at the close of the study he offered me tea cakes, which, because it was between meals, I politely refused. These studies continued for several months until I went away to boarding school. About the only thing I learned regarding Islam at that

time was the Muslims' intense belief in unity of God, and the practice, in some countries, of secluding the women. As I look back on the experience now I believe he took the studies only to humor me.

Later, as a missionary in my own right, I had an opportunity many times during my years in Pakistan of addressing predominately Muslim audiences, and of studying in the graduate school of a large Muslim university.

I Had Much to Learn

When I began evangelism in a Muslim country, I thought I knew something



This map shows the six world divisions as defined by the Seventh-day Adventist Church, in which exist the largest concentration of Muslims.

about holding evangelistic campaigns; but I knew little about my prospective auditors. Every successful Seventh-day Adventist evangelist knows that a good knowledge of his audience is important. I had much to learn about mine.

Of course, I asked a great many questions. One national brother felt that only a thorough knowledge and use of the Quran would be effective. Others felt the exact opposite. I tried to do my best, but in a small campaign saw only two people baptized—and they were both Christians who had had much previous contact with the church. In fact, only *one* Muslim came with any degree of regularity. The next series of meetings showed little improvement, with no Muslim attending more than two or three times. I sought counsel of others in the area who had preached many times to Muslims, but their advice proved ineffectual. I asked international evangelists of repute, to be told they didn't know. Learning was difficult.

Why Should You Care?

Why should any North American evangelist or other minister, or those ministers working in any non-Muslim field, be interested in reading about Islam? Apart from the value that one receives from the study of comparative religions, there are several reasons.

One may someday be called to work in a Muslim field, or for Muslims. A knowledge of their religion, or at least a general knowledge of where information about them can be secured quickly, would be most helpful.

Also, in traveling to other countries one may be asked to address an audience in which Muslims are present. Or he may be asked to write an article for an Adventist paper in his homeland which is distributed free to people overseas, including Muslims. If so, this will help him to be discreet, avoiding offense.

Islam, after Christianity, has the most members in the world. Every Seventh-day Adventist minister should have a knowledge of any religion affecting so great a portion of the world's population.

Large concentrations of Muslims confront Seventh-day Adventists in at least six of their world divisions. Three other divisions contain smaller communities of Muslims.

Seventh-day Adventists must of necessity know how to deal tactfully with Islam. Islam claims physical kinship with Abraham through Ishmael, also spiritual kinship, since Abraham was a monotheist. Islam claims to believe the Bible. In a few parts of the world Islam is the fastest growing religion. The work of bearing the gospel witness to the whole world will not be finished until Islam hears the message. All this being so, the time has come for Adventist evangelists to give this matter careful attention.

The Meaning and Outreach of Islam

Islam means surrender. A Muslim¹ is one who submits to God (Allah). If that were all that Islam implied, every true Seventh-day Adventist would be a Muslim. But Islam's simple creed (not found in one combined form in any text of the Quran²) includes the statement that Mohammed is God's apostle and prophet.

The Islam of Mohammed has changed. The simple has become complex. By the development of its legal system, both civil and religious, and the Hellenization of its philosophy, it is no longer just a religion, but also a culture and a way of life.

In these articles, unless otherwise indicated, by Islam I mean the religion today of those who profess to follow the teaching of Mohammed.

Islam extends from the chilly steppes of Russia to the sun-drenched shores of South Africa, and, with only pockets of Muslims in some areas, it reaches eastward from the islands of the western South Pacific across two other oceans, numerous islands and island chains, and via continents to the Sacramento and Imperial Valleys of California.³ While Islam predominates in the Middle East and North Africa, immigrants and their descendants account for the smaller communities. With the rapid rise of the population in some areas, statistics are soon out-of-date. But present figures approximate followers of the teachings of Mohammed to be more than a half billion—about one sixth of the world population.

Our Approach to the Subject

This series of articles is an attempt to be both practical and factual. The footnotes

following each article will benefit the scholar particularly. They contain comments pertinent to Islam, yet not pertinent to the body of the article. These comments will also be of interest to the average reader.

Following the references in this first article is a list of names of authors whose works, for the most part, are in English. (In a few cases, the books have also been named.) The list is far from exhaustive. Because available books vary from country to country and from language to language, a bibliography has not been included. The list of names, however, will take its place along with certain other information that should make the list more valuable. Every Seventh-day Adventist working among Muslims would do well to familiarize himself with the literature on the subject.

Most Christian missionaries find little good in Islam, while many Muslim writers are apologists for Islam. Few Christians study and write of Islam from the perspective of the centuries-long struggle between wrong and right.⁴ Here is the Adventist opportunity for a sympathetic approach to Islam and its followers. This common ground provides us with a base from which to work. But it requires study and open minds. This stance may require a new diction, and a *change of cherished opinions*. It also requires an understanding of semantics, its use, and different methods. Under the guidance of the Spirit of God such study will bring satisfying results.

Wisdom Needed

The Seventh-day Adventist worker, be he a beginner or one with many years of experience, who proposes an academic study of Islam should have committee sanction based upon a careful review of his spiritual maturity. Christians often joke about seeming inconsistencies in this great religion or in its founder. Such only reveal their ignorance or the depth of their personal prejudice. It is neither funny nor simple. To dismiss it with a joke is foolhardy. Other elements, like its worship ritual, aside from its oft-debated marriage laws, appeal strongly to the "carnal nature." To resist its strong appeal to the mind, I spent hours in extra study of the Bible and the Spirit of Prophecy. None should venture unaided upon the study of

such a powerful philosophy.

Large parts of the Islamic world are in a state of crisis. This is due to such factors as education, technology, race relations, and economics. This breakdown ranges from dissatisfaction to unrest to revolution. The religion of Islam, however, has certain strong unifying factors. Three of these are: (1) its monotheism and belief that Mohammed is the prophet of God; (2) the *Hajj* or Pilgrimage; and (3) the *umma*. This latter, to be discussed later in this series of articles, is the community or brotherhood of the Muslims. Adventists have a close parallel in the *remnant*. If Seventh-day Adventists would make better use of this relationship, it could be a strong social force for the holding of converts.

Into the unstable situation that exists in much of the Muslim world, the Adventist evangelist steps with a message. He quickly discovers that Christians hold one of two views regarding Islam and Mohammed. One is that Mohammed was patently a false prophet, and to some, even the anti-christ. To them Islam and Quran are false. The other view is one of Muslim-Christian dialogue, many accepting Islam as a parallel way of salvation. The Adventist evangelist must avoid all attempts at polarization. He must be aware of the extremes, using only those approaches that will help him get his message across.

The Challenge

Seventh-day Adventists, though having worked in Muslim lands for many years, have for the most part concentrated on Christians and other non-Muslims. Muslim converts have been few and often incidental. The Roman Catholic Church and Islam are nearly equal in the number of adherents, yet Adventists have often concentrated on the former to the neglect of the latter.

An unevaluated summary of Seventh-day Adventist endeavors to effect a breakthrough to Islam over the past few years is appended in a footnote.⁵ Until a much wider and more acceptable approach is made, and that by nationals, the hope of assimilating Muslim converts as part of God's *remnant* people is dim.⁶

No one method will produce sure results. Some, however, are better than others. These will be discussed later in this

series. This present article is to acquaint the reader with the role of Seventh-day Adventist evangelists in the world of Islam today.

Details of evangelistic do's and don'ts will come later. But here are a few things the evangelist should consider before he begins his meetings. Because of long adverse understanding, Muslims dislike the word *crusade*, so don't use it. Several Adventist beliefs provide points of contact. These include the health and temperance message, the final resurrection (but in Islam it is not Christo-centric), Jesus as Messiah (but not a divine incarnation), and the virgin birth.

National believers have the very real social problem of daughters marrying young male converts from Islam. A wall as real as that which separated Jews and Samaritans in Christ's day exists between Christians and Muslims today. The disciples could not understand Jesus' work with the woman at Sychar's well, and sometimes national believers find it equally incomprehensible why missionaries should carry a burden for Muslims. But the Spirit of Jesus, when the time is ripe, will break down that wall as He did at Pentecost. Meanwhile, the work of evangelism in all its facets must go on.

¹ An Arabic term, preferred to the Anglicized form, "Moslem." Sir Hamilton A. R. Gibb, one of the foremost of modern Islamists, lists three derivatives from Persian, also: *Musalman* (ā is pronounced like the a in father), *Mussulman* and *Musulman*. *Mohammedanism* (second edition, 1953), p. 1.

² *Ibid.*, p. 53.

³ The Dominion Bureau of Statistics in Canada, in a letter dated April 8, 1971, states that there are 30,000 Muslims (according to the 1961 census, which are the latest figures available) in Canadian cities and provinces. In the United States the Census Bureau has no statistics available. But the National Council of Churches of Christ in the United States (which the Bureau of the Census recommended I try) estimates a total of 20,000 Muslims. (Letter, June 4, 1971.) This makes a grand total of 50,000 to 60,000 adherents of Islam in the North American Division of Seventh-day Adventists. If current statistics were available, the grand total might be double this amount, for many students (usually temporary) and others have entered these countries in the last several years.

⁴ Cf. Suras xxxiv-xxxix, which A. Yusut says is a Quranic description of this conflict.

⁵ Erich Bethmann, Master's thesis: revised and published as *Bridge to Islam*.

Gottfried Oosterwal, syllabus: "S.D.A. Mission to Muslims."

General Conference of Seventh-day Adventists-sponsored Islamic study conferences, 1961, 1963. These resulted in several General Conference recommendations. Mimeographed reports of the 1963 conference had a limited circulation and are no longer available.

Rifai Burhanuddin, mimeographed monograph: "Christ in the Quran."

Pakistan Union, VOP correspondence lessons: "Light from the Ancient Prophets," in English and in several translations, but now in need of revision.

Miscellaneous authors, assorted tracts and articles.

⁶ As Dr. Oosterwal said to me in a recent personal letter: "The Muslim convert stands in great need of a new community, a new fellowship, . . . new brotherhood in Christ. Preaching and service remain sterile without such new communities. This has proven to be the cause of converted Muslims going back to their own Muslim-communities, thereby losing their newly won Christian faith."—Letter of January 12, 1971.

Muslim Authors

Syed Ameer Ali
Chaudri Muhammad Iqbal
Mohammed Marmaduke Pickthall, translator-interpreter of the Quran
Muhamad Asad, European convert
Chaudry Zafrullha Khan, an Ahmadi, as such he is considered by more orthodox Muslims to be a heretic.

Recent or Contemporary Secular Islamists

Sir H. A. R. Gibb
A. J. Arberry
W. C. Smith
W. Montgomery Watt
G. E. von Grunebaum

Older Writers on Islam

Nicholson
McDonald
Margoliouth
Brockelmann
Sir Thomas Arnold

Non-English Authors of English Works

Goldziner
Noeldeke
Massignou
Andrae
Snouck-Hurgronje

Missionaries

Zwemer
Hughes
Jomier

Other Islamic Scholars

Wensinck
Kramers
Guillaume
Triton
Lewis

Authors and Books About Islam and of Missionary and Evangelistic Interest

Kenneth Cragg, *Call of the Minaret*
Sandals at the Mosque
Geoffery Parrinder, *Jesus in the Quran*
Lewis B. Jones, *Christianity Explained to Muslims*
George K. Harris, *How to Lead Muslims to Christ*
John Crossley, *Explaining the Gospel to Muslims*
E. E. Calverley, "The Cross and Islam," *The Muslim World*, XXVII, (1937).

Journals and Periodicals

The Muslim World
Welt des Islams—World of Islam—Monde de l'Islam
(Title and text in German, English, and French)
Studia Islamica, text in English and French
Islamic Culture, English language, Muslim quarterly journal, published in India
Islam, German

THE spiritual significance of baptism is clearly stated in Gal. 3:27: "As many of you as have been baptized into Christ have put on Christ." We further learn that baptism is a symbol of death to our old way of life. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4).

As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptized in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great powers of heaven. They pledge themselves to renounce the world and to observe the laws of the kingdom of God. Henceforth they are to walk in newness of life. No longer are they to follow the traditions of men. No longer are they to follow dishonest methods. They are to obey the statutes of the kingdom of heaven. They are to seek God's honor. If they will be true to their vow, they will be furnished with grace and power that will enable them to fulfill all righteousness. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—*Evangelism*, p. 307.

How Not to Do It

Detailed preparation for the baptismal service is essential. Far too often we witness slipshod last-minute arrangements that are an insult to God, the candidates, and the congregation. How often we have observed something like the following: The congregation assembles; at the last minute an individual is asked to conduct a ten-minute song service. The ten minutes then drag on for twenty to thirty minutes. With inadequate seating and insufficient ushers, last-minute seating arrangements intrude upon the song service. The platform personnel appear ten minutes late.

At this stage the program may move along quite smoothly until the candidates retire behind the curtain prior to the actual baptismal service. Here we often witness another unfortunate delay while the preacher changes his suit.

The song service recommences, and between baptisms of the candidates sometimes a verse and chorus are sung, sometimes two verses and two choruses, and sometimes the congregation is brought to a calamitous stop midway through a hymn. An uncoordinated organ grinds to a pathetic halt seconds later.

In certain instances congregations have

THE BAPTISMAL SERVICE— Tips for Added Dignity

K. H. MEAD

Youth Director

Trans-Commonwealth Union Conference

54 JUNE, 1972

been horrified as they witness the violent manner in which the candidate is thrown back into the water. On other occasions, following the baptism the congregation awaits the return of the candidates for acceptance into church fellowship.

In vivid contrast to the above pattern, Ellen G. White states: "Everything connected with this holy ordinance should reveal as perfect a preparation as possible."—*Evangelism*, p. 315. Commenting on a baptism in Oakland, she reports: "The entire service was impressive. There was no confusion."—*Ibid*.

A Suggestive Arrangement

The following is a suggested format for the baptismal service:

1. All decorations and seating arrangements in readiness prior to the arrival of the congregation.
2. A five- to ten-minute organ prelude, followed by a welcome and a fifteen-minute (maximum) song service, commencing strictly at the announced time.
3. At the conclusion of the song service announcement by the song leader the imminent entry of the ministers, which should bring the congregation to silence and allow the organist to give dignity to the occasion by playing softly an appropriate invitation to worship.
4. Standing hymn, prayer, special item, address (15 minutes).
5. *Immediately after* the address the officiating minister takes up his position in the font with the first candidate (a long break here is unfortunate and unnecessary).

If the pastor who conducted the address is to act as the official minister, he moves immediately into the font without retiring to a change room.

My personal preference is that the baptism continue without congregational singing. A soft organ background between the baptism of candidates maintains a worshipful atmosphere. When a large group is being baptized, this plan saves considerable time. A benediction is all that is necessary to conclude this important service.

Organization

A baptismal service can be successful only if adequate planning and preparation are made. All church officers participating in the service should be briefed on their individual responsibilities.

Font

Expert architectural advice should be sought for design of any fonts in future Seventh-day Adventist churches. We could learn much from our Baptist friends. If the church is large enough, make the font an integral part of the church plan. It is not necessary to conceal it under the platform. However, it should be at a level designed to permit the congregation to observe the service without difficulty. Although a moving curtain enables candidates to enter and leave the font unobserved, the continual movement can become most annoying. A very successful method is to have a fixed curtain at the rear of the font and just to the front of the steps. This screening enables the candidate to come down the steps unobserved and return likewise, also with this arrangement the second candidate can be waiting behind the curtain.

Physical Procedures of Baptism

1. The pastor stands close to the side of the candidate.
2. The candidate stands at the front of the font.
3. On pronouncing the blessing of the Trinity the minister should have his upraised hand above the candidate's head, and the candidate's hand should be holding the minister's other hand or arm. This arrangement gives confidence to the candidate.
4. The minister unhurriedly lowers the candidate into the water, making sure that the candidate is completely submerged momentarily.
5. A small towel conveniently placed can be used by the minister, deacon, or candidate to dry the candidate's face. This plan is most convenient in the case of two or more members of a family participating in the ordinance.

The above procedures should be made known to the participating group before the service.

Accepting Candidates

Acceptance of candidates by vote of the church should immediately precede the service. (See *Church Manual*, p. 61.)

There should be nothing shabby or unseemly, for this is an offense to God. Everything connected with this holy ordinance should reveal as perfect a preparation as possible.—*Testimonies*, vol. 6, p. 98.



A LOOK AT THE BILLY



EVANGELISM in America has had a curiously sporadic history. There have not been more than four or five concerted periods of revivalism in America in the past 200 years; and even when those periods emerged they were relatively short, typically about a decade.

But we are in a period of revivalism now. The chief revivalist is Billy Graham. His avowed aim is to gain commitments to Christ. His major means to that end are his preaching, widespread Protestant support, carefully devised crusade methods, and invitation to the Holy Spirit to work through it all.

I propose to take a look at an important dimension of Graham's crusade—organizational procedures. The point is to examine the scope and role of crusade organization and go on to assess his procedures as possible useful implements for Seventh-day Adventist participation and public evangelism.

A Personal Note

First, a personal note. My own interest in Dr. Graham was piqued when I began a serious search for a dissertation topic—

GRAHAM CRUSADES

LOREN DICKINSON

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the final step toward completing a graduate degree from a Midwestern university. My adviser was aware of my religious persuasion. And in addition, he knew, that no one to that date (1967) had bothered to look carefully at the organization of the Graham crusades. He reasoned, I think correctly, that anyone who might research the topic should be acquainted with and sympathetic to Protestant evangelism. I was interested, and began immediately.

The first days of research confirmed my adviser's conclusion: Nobody had studied Graham's organizational strategies to any definitive degree. With that knowledge I stepped up the pace of my research. I

visited team headquarters near Atlanta, Georgia, for the first of three data-gathering trips. Before completing the study I made two additional trips in order to interview crusade officials, observe certain precrusade functions, and attend services. I found crusade personnel, including Dr. Graham, cordial and cooperative. There was little data withheld; most officials spoke candidly about their assessments of crusade functions.

At the team offices I began to learn how a large-scale crusade is put together. When a sizable city desires a Graham crusade it first marshals the united support of a broad Protestant front. Once that support is pledged largely from mainstream Protestant bodies, local churchmen go to team officials with the request. The request cites the need for the crusade and gives assurance of Protestant backing and availability of a suitable site.

Very few of the invitations Graham gets can he accept. For major crusades he is currently accepting three invitations a year. In 1971, for example, he held meetings in the San Francisco, Chicago, and Dallas-Fort Worth areas. Cleveland was the location of the first major 1972 crusade.

When a city or an area is selected to host a Graham crusade, that decision is made by a group. Selections are made at team meetings usually held annually. Dr. Graham presides. To arrive at a decision the team acts as a committee, and yet it is clear from the research that Dr. Graham himself makes the final decision.

Long-range Planning

Once the team is committed to holding a crusade, it may wait two or three years before the crusade is staged. (Requests on file at Atlanta would take 20 years to fulfill, according to a team spokesman.) Usually a year is needed for precrusade preparation alone. During that time numerous committees form and multiple functions get under way. Participation at this point is carried out almost exclusively by cooperating pastors and laymen. Funds are raised, volunteer workers are recruited, and plans are made and carried out for the training of counselors and Bible-discussion leaders.

Youth groups, women's groups, and other interested bodies begin creating a climate of anticipation several months in advance of the meetings. They do so

largely by forming prayer circles, promoting the meetings, and showing Billy Graham films to interested groups.

In the weeks prior to the crusade the pace of activity picks up significantly. For example, daily radio programs stressing prayer and devotion begin. Publicity appears chiefly in the print media. Newspapers are used extensively because "people still believe what they read," according to one member of Graham's advertising agency.

Free reserved-seating tickets are mailed to churches and other groups that request them. This measure removes much of the anxiety as to where delegations will sit once they arrive. This feature is particularly appealing, too, the Graham people believe, to the religiously uncommitted who ask for reserved seating or who accompany church delegations as invited guests. Travel by caravans or buses further eases the anxiety of such persons, and it may even enhance a guest's chance of making a commitment to Christ as a natural progression of movement toward the goals of the crusade.

Christian Life and Witness Classes

Some weeks prior to the crusade another significant event takes place: Christian Life and Witness classes begin. The name describes a series of devotional classes open to the public. They have another major purpose, and that is to train people who wish to serve as counselors at crusade services.

When the classes conclude, counselors are selected. Not all who attend qualify. Those who qualify do so as the result of a very careful selection process. Using personal interviews with each prospective counselor, Graham's official chooses them on the following basis: appearance, agreement with the spiritual concepts of the crusade, ability to communicate (absence of heavy accent, speech impediment, or nonfluency), cooperative attitude (absence of abruptness, argumentativeness), and absence of any other handicaps such as inability to understand and follow instructions.

There is another basis for selection. Should the prospective counselor indicate that he is a member of a faith that is not considered to be in the Protestant mainstream nor one that is actively participating in the crusade, his chances of being selected are greatly reduced. In most cru-

sades that excludes Adventist laymen from being counselors, and it usually excludes Adventist pastors from being advisers.

The Meetings Begin

With the completion of counselor selection and recruitment of ushers, typists, singers, and other coworkers, the crusade is staged. Customarily it begins on a Thursday evening and continues for ten days. Two or three services are billed as youth nights. As much as 80 to 90 per cent of the audience will be 25 or under on those nights, says one crusade official.

The nature and order of the crusade service are now well known, particularly so since Graham has begun buying prime TV time once or twice yearly on American stations and telecasting portions of typical services. The sixty-minute program in most respects is identical to the order of a Protestant service. It includes songs by the choir, prayers, offerings, soloists, and the speaker.

Near the close of his sermon Graham makes a very direct and straightforward call for the audience to make commitments to Christ. Many begin moving forward before he gets to the heart of the invitation. Some have asked whether those persons are planted by Graham to serve as starters. I cannot be sure, but I found *no* evidence to suggest that they are. My observation is that such persons clearly know that Graham is certain to make a call, and they come precisely for the purpose of responding to it. They need no cajoling nor, for that matter, invitation at all.

The Call to Decision

As an audience member (inquirer) comes forward, he probably is accompanied by a counselor. A careful pairing process begins at the moment Dr. Graham invites inquirers to come forward. Advisers (Protestant pastors) stand facing their sections of the audience. As inquirers come forward from their section, the adviser nods to one of a number of counselors seated directly in front of him. The counselor selected for the approaching inquirer is identical in sex and similar in age to the inquirer. The counselor follows the inquirer to the front and remains there until Dr. Graham indicates that counseling is to begin. Up to this moment most inquirers are unaware that a counselor is beside them. When Dr. Graham closes his re-

marks the two begin conversing. They discuss the decision the inquirer has just made. And they discuss, too, important spiritual matters, such as a need for a Saviour and forgiveness from sin. The inquirer is then introduced to an adviser who ratifies the decision and records the name of a Protestant pastor to whom the inquirer asks to be referred for further discussion and eventual church membership.

Research indicates that only rarely does an Adventist pastor receive referrals from a Graham crusade. That is *not* because inquirers don't request it; rather, it is because Adventist pastors in many cities are not considered in the Protestant mainstream and/or are not viewed by crusade officials as open, friendly, cooperative, or consonant with the goals of a Graham crusade. When an inquirer, then, indicates an interest in the Seventh-day Adventist Church (or for that matter in one of a number of other churches, such as Catholic or Mormon) his name will go to a staff pastor or to a participating Protestant pastor living near him.

The number of respondents to Graham's calls is *not* high. Only about 3 per cent of the audience makes commitments. In the Greater Southwest Billy Graham Crusade last fall, for example, 13,000 inquirers registered decisions from a combined attendance of 456,000. The percentage figure is 2.9. Earlier last year, in Chicago, 3.6 per cent made commitments. The reasons for the difference are not entirely clear. One explanation might be that many decisions come from those who are not members of a formal church. If such a hypothesis is accurate, one could expect that there might be fewer decisions in areas where church membership is high.

What Implications for Us?

Based on the above discussion, what implications do the Graham crusades hold for Adventists? Several, it seems to me. One is that we might well capitalize on the *timing* of his crusades with the timing of ours. It seems reasonable that once Dr. Graham has stirred up a favorable climate for Christ, one could logically follow up by holding his own series. Such an evangelistic thrust might be on radio, TV, and in newspapers but more likely in public meetings.

The second implication: Adventist

churches in cities where Graham is scheduled to speak might choose to cooperate overtly. In those cities where Adventists have been invited to participate, the invitation has been a result of what Protestant leaders perceive as openness and friendliness of the Adventist pastors. In addition, Adventist pastors in areas where they are invited to participate often have been active members of local ministerial associations. In such instances it is possible that Adventist pastors may serve as advisers (part of the counseling function), provided they do not proselytize inquirers toward Adventism in the process. Once inquirers have been referred to local Protestant churches, Graham no longer concerns himself with what Christian persuasion they follow.

The Graham Team and Adventists

Historically, Graham and his team have appeared to avoid extensive involvement with Adventists. There have been exceptions, however. Yet the research indicates that some Adventist churches and pastors have cooperated with Graham up through the point at which he stops, and they have done so successfully without compromise.

Finally, many Adventists would find satisfying experiences in participating in a crusade not necessarily as church members but as concerned Christians. They can serve as ushers, choir members, and possibly counselors. Adventist pastors may occasionally serve as advisers, and receive the names of inquirers who ask to be contacted by an Adventist pastor. However, an Adventist pastor will most certainly *not* be sent such names, my research indicates repeatedly, unless the local Protestant leaders have confidence *in* and respect *for* him as a representative of a viable Christian body.

We can say, I believe, that Graham's organizational methods must be credited with a substantial role in effecting decisions for Christ. One can say what he wishes about the charismatic Graham, but it remains that his speaking, his organization, and the Holy Spirit working through each of them effects decisions for Christ that might not have taken place otherwise. And Adventists can reach similar outcomes, use similar methods, and lead people into a far more complete knowledge of what God is like.



HAVE YOU HEARD MISSIONARIES IN

DUNBAR W. SMITH, M.D.

Secretary, Department of Health Trans-Africa Division

MEDICAL missionary work holds the key to preparation for the final harvest. The devil has tried to discredit this ministry by associating almost every type of fanaticism and heretical offshoot with it.

In Preparation for the Time of Trouble

In the troublous times ahead, disease will increase—and at the same time there will be a tragic decrease of medical personnel. In time the disasters and epidemics will be attributed to Seventh-day Adventists. As a result, many will suffer exile, imprisonment, or slavery. (See *The Great Controversy*, pp. 590, 608.) In view of this coming situation we are

success of an evangelistic program for our day depends to a large extent on a preparatory medical missionary work.

He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time—the proclamation of the third angel's message. If this design is met, the message will not be eclipsed nor its progress hindered.—*Counsels on Health*, p. 518.

A Day of Opportunity

It is our opportunity *now* to train our people in medical missionary service. In the United States, Medicare legislation recognizes a new category of medical worker, the Home Health Aide. In New York sixty hours of instruction by a registered nurse (eighty hours in California)

OF THE MEDICAL NEW YORK?

warned that while we have opportunity we should receive some medical training so that we can continue to serve our fellow men. We are also advised that this will be the last type of ministry we will be permitted to do. (*Counsels on Health*, pp. 506, 533.) Further, that *the time has come when every member should take hold of this work.* (*Testimonies*, vol. 7, p. 62.)

How slow men are to understand God's preparation for the day of His power! God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?—*Medical Ministry*, p. 246.

This is a most significant statement. The

is required. Public Health Departments, Visiting Nurse Associations, and Home Care Agencies employ them at \$2.50 per hour. Through the Greater New York Seventh-day Adventist Registry aides are employed on an eight-hour basis at \$20 per day.

We now can easily train our laymen for this type of service. We have the qualified teachers. We should, as a church, see that as many of our people as possible are trained.

This can be job insurance. It will resolve anticipated work problems at the time of oppressive Sabbath legislation. It will provide a livelihood when almost all other avenues for work are closed. They can continue to be a blessing to them.



selves as well as to those not of our faith and earn a living at the same time. This plan provides something for older members and those who have not had a formal education. It makes possible the preparation of our people to follow the Lord's directive in all taking hold of the medical missionary work. The Lord has opened a door for us. This is our golden opportunity. Soon it may be too late.

Nurse Registries

We not only should train our members as medical missionaries but also should organize nurse registries in every large population center. We have qualified nurses who can head the registries and nurses with public-health training to supervise. The registries should incorporate and, where possible, secure recognition as Home Care Agencies. This recognition would qualify them to receive payment under Medicare and Medicaid. A good name for the agency is Adventist Nurse Service Agency. Thus the high quality and unselfish care we could provide would mold a public image of Seventh-day Adventism that would indeed help "prepare the way for the presentation of the saving truth for this time."—*Counsels on Health*, p. 518.

Such an agency could offer services by registered nurses, physical therapists, practical nurses, baby nurses, nurse aides,

Home Health Aides, companions, homemakers, baby-sitters, and others. Such a wide spectrum of service could afford opportunity in which almost every member of the church could participate.

It Does Work

Will such a registry work? Indeed it will! We have had one for more than seven years. In 1964 Carrie Carbone, R.N., B.S., who had retired recently from the directorship of a large Visiting Nurse Association, was asked to start such a registry. She had more than one hundred and thirty aides working at one time. More than 1,200 people already have been trained. Also, work has been provided by the agency for college students during summer vacations. Many times there are not enough aides on the registry to meet the demand.

A small advertisement was placed in the telephone classified pages, and as a result, not only did calls come from some of the finest homes but also as the hospital superintendents became acquainted with the ability and quality of our trainees there was a constant and increasing demand for their services. We estimated that those working, who were attached to the registry, had earned to date more than two million dollars. (This does not include the earnings of our trainees working elsewhere.)



ELLIS RICH

The Home Health Aide Training School

The Home Health Aide training program began in the Greater New York Conference. Mrs. Carbone, Mrs. Kathryn Smith, and I visited many of the New York City Metropolitan churches. During the worship hour the Biblical doctrine of the medical-missionary ministry was presented and reasons were given why everyone should prepare for a place in this work. Mrs. Carbone explained the details of the course. Those interested were given a mimeographed registration form. A \$10 fee was charged. All students were required to secure *The Red Cross Home Nursing Book, Counsels on Diet and Foods, Ministry of Healing, How to Become a Nurse Aide, A Call to Medical Evangelism*, and our own special syllabus.

The course generally is covered in ten successive Sundays from ten o'clock in the morning to five o'clock in the afternoon. Lectures and demonstrations are given by physicians, nurses, nutritionists, a social worker, and other workers. Instruction is given in physiology, nutrition, ethics, hygiene, sanitation and home nursing, and what it means to be a medical missionary. What aides cannot do is emphasized as much as what they can do. Teaching moving pictures covering the principles and practices of home nursing are shown. The remaining time is spent in supervised practice.

Classes have ranged in size from 30 to 280 enrollees. The finest church members, including men, take the classwork. Some of the pastors and their wives have completed the course.

Putting More Health Into Health-and-Welfare Work

Theoretically, the registries should be in connection with our large health and welfare centers. This would put health into the health-and-welfare work. Consider the added influence of such a program. We should like to see, and this is entirely possible, thousands in New York City working.

The servant of the Lord has said:

We have no time now to give our energies and talents to worldly enterprises. Shall we become absorbed in serving the world, serving ourselves, and lose eternal life and the everlasting bliss of heaven? Oh, we cannot afford to do this! Let every talent be employed in the work of God.—*Testimonies*, vol. 9, p. 104.

The work of those who are registered with the agency is not so much to preach the message as it is to witness by deeds of loving-kindness. It is a "soft sell" of the gospel in practice. One of the major problems of evangelizing the great cities is to gain entrance to the homes. Few will let a stranger in or even give him a chance to explain why he came to see them. How different it is when invited into the home to care for someone.

Not only the patient but other members of the family and friends become acquainted with the "medical missionary," and soon they begin asking questions: Why do you keep Saturday as the Sabbath? What do you believe about the state of the dead? Why don't you eat pork? Why do you prefer vegetables? Why don't you drink coffee? In this way the tactful missionary can sow the seed that will produce an abundant harvest. There have been many experiences where those served and/or members of their family have altered their living habits. Some have asked to join the church.

Home Health Aides and a nurses' registry are but a part of the broad spectrum of medical-missionary work, but they can be an important part. This combination is truly one of the streams of medical missionary work that will help cover the earth "as the waters cover the sea."—*Medical Ministry*, p. 317.

TRAINING FOR

GEORGE E. KNOWLES

Ministerial Secretary, Canadian Union Conference

HE SAID unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The foregoing words of Jesus present the magnitude of the task committed to the church. The following words of Scripture present the means for the accomplishment of this task: "These were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:11, 12, N.E.B.*).

These inspired words make it clear that the chief function of every minister is training church members to minister.

God expects His church to discipline and fit its members for the work of enlightening the world. . . .

There should be no delay in this well-planned effort to educate the church members.—*Christian Service*, p. 58.

In every church the members should be so trained that they will devote time to the winning of souls to Christ. . . . Let those who have charge of the flock of Christ awake to their duty, and set many souls to work.—*Ibid.*, p. 61.

In the Adventist movement we vociferously decry the doctrinal changes introduced by the apostasy, and rightly so, but we must recognize that the apostasy also distorted the role of the Christian minister. We must be sure that our concept of the ministry is patterned after the New Testament and not after apostate churches.

The greatest help that can be given our people is to

teach them to work for God. . . . It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. . . . The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died?—*Ibid.*, pp. 58, 59.

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. . . . And let all be taught how to work.—*Ibid.*, p. 69.

On-the-Job Training

Fortunately, the importance of on-the-job training is receiving wider emphasis and acceptance today, and encouraging results are being experienced wherever such a program is consistently followed.

A questionnaire was mailed to a number of men who are known to be actively engaged in in-service training programs. A summary of the responses indicates that:

1. The pastor is the key to the success of a continuing laymen's evangelistic-training program. He must recognize his main function to be the training and directing of his laymen as a soul-winning team.

2. Conference personnel should conduct training sessions for pastors, elders, and lay-activities leaders. Time devoted to such a training program ranges from nine hours to one week. Regardless of the length, all respondents agree there must be on-the-job training.

3. Weekly training sessions should be conducted by the pastor and lay assistants

LAYMEN WITNESSING

for about four months to thoroughly train one group of soul winners.

4. Trainees should be encouraged to become trainers in future training programs.

5. Each training session should include:
- 30-45 minutes for instruction and inspiration
 - 60-90 minutes for on-the-job training
 - 30-45 minutes for exchange of experiences and reporting following visitation

A laymen's evangelistic-training program will not succeed if it is to be something added to our already overcrowded schedule of activities. Such a program must be given the priority it deserves. It must become the pattern of the Adventist ministry. If members are given a choice between serving the Lord by winning souls or through some indirect means, soul winning usually will suffer.

Ministerial training in our colleges and seminary should emphasize on-the-job soul-winning training as the chief function of the Adventist minister. It is a scandalous fact that most of the young men graduating from our ministerial courses have never won a soul to Christ or given a Bible study. This situation needs to be rectified immediately. Provision should be made for on-the-job training in soul winning during each year of ministerial training.

We have young men who are losing their Christian experience while taking ministerial training on our college campuses because they are constantly receiving instruction and have no adequate means of sharing their faith with others.

What can we expect but deterioration in religious life when the people listen to sermon after sermon and do not put the instruction into practice? The ability God has given, if not exercised, degenerates.—*Testimonies*, vol. 6, p. 425.

This same principle holds true of religious instruction in the classroom. There must be an outlet for service. This is a desperate need in our ministerial-training program.

Teach Them How

New converts should be taught that witnessing is a part of the Christian life just as much as Sabbathkeeping, tithing, and abstinence from unclean meats.

In the selection of church officers ability and willingness to witness and to train others should be a prime requisite.

Great care should be exercised in selecting officers for the new churches. Let them be men and women who are thoroughly converted. Let those be chosen who are best qualified to give instruction, those who can minister both in word and in deed.—*Ibid.*, p. 85.

God has made it clear that every church is to be a training school. Inspiration also makes clear the principle of on-the-job training:

Every church should be a training school for Christian workers. . . . 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.—*Ministry of Healing*, p. 149.

The Sabbath school hour should be a time when we come together to learn so that we in turn may be able to teach others. The study material and discussion should center on the witnessing activities of the members. Such an emphasis will bring new life and renewed relevance to the Sabbath school.

If witnessing is to be at the top of our priority list, it must be featured and discussed at a time when the majority of our people are assembled. As this purpose is restored in the Sabbath school it will become one with lay activities and will fulfill its purpose as stated in *Counsels on Sabbath School Work*, page 61: "The object of Sabbath school work should be the ingathering of souls."

What Might Have Been?

If we had more carefully followed the blueprint, an Adventist minister might have written the now popular *Evangelism Explosion*, by Dr. D. James Kennedy, in which he outlines his success in these lines. We were instructed long ago:

In every city there should be a city mission, that would be a training school for workers. Many of our brethren must stand condemned in the sight of God because they have not done the very work that God would have them do.—*Medical Ministry*, p. 303.

In conjunction with our field school of evangelism in Montreal we operated a field school for lay Bible instructors. The conference provided free room and board for those who would devote a month of their time to take the training. Instruction was given in the mornings, on-the-job training in visitation in the afternoons, and public meetings in the evening.

Experience was offered in the following areas:

1. House-to-house visitation.
2. How to lead a soul to Christ.
3. Gift-Bible visitation.
4. Evangelistic visitation.
5. Visiting former members.
6. Gaining decisions in the home.
7. Preparing candidates for baptism.

Needless to say, these laymen returned to their home churches with zeal and knowledge, determined to win souls and to share with other church members what they had learned in the art of soul winning.

Eventually every participant had the joy of seeing souls for whom he had labored go all the way in baptism.

The Adventist Minister as a Trainer

The Adventist ministry must recognize and fulfill its role as trainer of church members for the work of soul winning. Members must see themselves as fishers of men. All must see the relationship between loving God with all our hearts, loving our neighbor as ourselves, and preaching the gospel to every creature.

Our lay evangelism will be only sporadic until we accept our responsibility to contact every person in every home with an invitation to receive Christ and His message.

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

There is a religious organization other than our own which has demonstrated that it is possible to contact every home systematically by assigning specific territory to members for visitation. In spite of its teachings, this organization exceeds our own in growth rate by sheer virtue of its house-to-house visitation program.

Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work. . . . May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers.—*Ibid.*, vol. 8, p. 35.

It would be hypocrisy to ask forgiveness and continue our sin of neglect. "If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people."—*Ibid.*, vol. 6, p. 296.

Every church member should attempt to cover his assigned visitation territory once a quarter. Objectives in terms of minimum hours of service per week should be established. We have the tools. We have a wonderful diversity of approaches to meet the needs of humanity. We have a gracious Christ-centered approach, which, if used in mass-scale door-to-door work, would stand out in striking contrast to some of the approaches that have been used by other groups. We have God's message for this hour and the command to carry it to every man's door. What we need is to get out and do it.

A Personal Conviction

It is my personal conviction that our ministers and members need more specific instructions regarding their duties. For decades we have been admonishing our people in generalities, and the results condemn the method. Specific directives are needed for an aggressive work. MISSION '72 has given us a demonstration of what can be accomplished in a specific coordinated program.

A consolidation of our many diversified interests will, I believe, prove necessary. We can have only frustration as long as we have six specialists planning work for one pastor. According to the Spirit of Prophecy the all-important thing is a person-to-person sharing of the everlasting gospel. All other aspects of our work must become part of a "this one thing I do" philosophy.

In order for a lay evangelistic program to succeed on a permanent basis in our church, provision must be made for training, direction, and supervision. Our pastors will not provide the needed leadership unless this plan is decreed to be their first responsibility. This method will require a change of emphasis in our pastoral program.

The blueprint for the Adventist ministry must not come from other churches but from the Bible and the Spirit of Prophecy. I would urge that the emphasis in the Adventist ministry be shifted from sermonizing to witnessing.

It has been proved in the missionary field that, whatever may be the preaching talent, if the laboring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure.—*Ibid.*, vol. 5, p. 256.

Perhaps our churches should be reorganized to function without dependency on a paid minister, and the paid workers devote their time to training laymen and conducting evangelistic meetings.

Two of the most rapidly growing religious movements, the Jehovah's Witnesses and the Mormons, function without paid pastors. If we were to use all our paid employees for in-service training, evangelism, and administration with the stipulation that a condition of employment be weekly participation in a personal witnessing program, think what progress we would see!

It should not be the object of the laborer to present a large list of sermons he has preached, but what has he done in the work of saving souls, of training workers?—*Medical Ministry*, p. 301.

The times demand that every worker be a producer and that every convert become a convert maker. In 1968 the average number of baptisms per worker in the North American Division was 9.9. Surely these facts demand a new emphasis in our ministry. Let us make every church a training center and train our people to preach the gospel to every creature.

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THE LATTER RAIN AND THE LOUD CRY

(Continued from page 69)

message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it.—*Testimonies*, vol. 6, p. 17.

Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon His church to arise and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.—*Ibid.*, vol. 7, p. 16.

We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.—*Prophets and Kings*, p. 278.

A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come. . . . God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished.—*Testimonies*, vol. 6, p. 24.

The Latter Rain and the Loud Cry

Conclusion

W. P. BRADLEY

President, White Publications, General Conference

The Conference President

THE role of the conference president is magnified by the emphasis placed on the vital part he will play as leader of the working force of the local conference. The description of that role may be summarized as follows:

1. The president's spiritual qualifications.

They [those in authority, presidents] should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.—*Testimonies to Ministers*, p. 362.

The man who is fully sensible that he is in the service of Jesus Christ, will aspire for the friendship of God. He will lie low before God, that he may be nothing, and God everything. Such a man is a copartner with Christ, fitted to preside over a state conference.—*Ibid.*, p. 328.

The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—*Ibid.*, p. 369.

2. There have been presidents in former years who lacked fitness for their work, and concerning one such Ellen G. White wrote:

He is a man lost in the woods, blinded by a dangerous confidence in himself. . . .

One stood by my side, and said, These men are

becoming too wise to follow a plain Thus saith the Lord. They are departing from God. . . .

Awake, awake from your stupor, you who have been under the control of other human minds. No longer allow yourselves to treat with indifference subjects that need to be presented to the people with clearness. Your president does not realize where he stands in the sight of God. Influences have been brought in that have turned his mind away from the preparation that is essential for these last days. And as he has turned away from Christ, the spirit of commercialism has absorbed his mind. The Light of the world has been eclipsed. There is a profession to know God, but there is often a denial of Him in word and in action.—*Manuscript 127*, 1907.

The following statement is from a message read by the General Conference president to the delegates at the General Conference session and to conference presidents:

The decisions which have been made in various lines have shown that some of the men chosen were not men of consecrated ability, men who were of value because of their experience in living connection with God. They became self-important, wise in their own conceit. . . .

No language can be framed to describe the result of placing unfaithful, unconverted men in holy places. . . .

Sanctification through the Holy Spirit binds up man's will and purpose with the will and purpose of God.—*Manuscript 91*, 1899.

Nothing will so quickly and decidedly separate the soul from God, and bring defeat, as for man to lift up his soul unto vanity, and speak proudly and boastingly, and in a masterly manner to his fellow men, who are the property of God. (Addressed to conference officials)—*Testimonies to Ministers*, pp. 319, 320.

3. Presidents of conferences and their associates must accept accountability for giving an example of moral and missionary leadership.

Let those who cannot do this go where they will not stand in the way of the work of God.

Especially is this applicable to those who stand at the head of the work. If they go wrong, all is wrong. The greater the responsibility, the greater the ruin in case of unfaithfulness. If leading brethren do not faithfully perform their duty, those who are led will not do theirs.—*Testimonies*, vol. 1, pp. 677, 678.

Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But "their zeal will provoke very many." When their light burns brightly, a thousand torches will be kindled at the flame.—*Christian Service*, p. 175.

In a special sense presidents of conferences have a decided work to do. Those who stand as sentinels need to be aroused; for they are watchmen, entrusted with the work of sounding the last note

of warning to a perishing world. They are to lay hold of the work in earnest, as men entrusted with the giving of the last message of mercy. It is no time now to stand before the people with a tame, spiritless message.—*Manuscript* 59, 1912.

If the officers of a conference would bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do and how.—*Gospel Workers*, p. 416.

4. *Presidents of conferences are responsible for organizing their forces of ministers and laymen so as to secure maximum results:*

I now call upon presidents of conferences and men in responsible positions, to set in operation every possible means by which the members of the churches may learn how to work for the perishing. Let those who have had experience teach those who are inexperienced. Let them pray together, and search the Word of God together.—*Letter* 314, 1907.

Let every man work who can work. The very best general is not the one who does the most work himself, but one who will obtain the greatest amount of labor from others.—*Evangelism*, pp. 96, 97.

It is the duty of every Christian to be sanctified. The church must take up her individual responsibility; it cannot be vested in any minister. They may help you, but they can never do your work. The church of God is the great depository of truth. They must have skill, efficiency, and ability as home missionaries.—*Letter* 38, 1890.

5. *Regardless of competence of leadership and excellence of plans, provision must be made for God to direct and for the Holy Spirit to lead in the way God chooses.*

Unless those who can help in — are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.—*Testimonies to Ministers*, p. 300.

All Departments and Agencies United

Let every department of our work, every institution connected with our cause, be conducted on considerate, generous lines. Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work. This has always been the Lord's plan. Each worker must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member.

Not consolidation, not rivalry or criticism, but cooperation, is God's plan for His institutions, that "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," may make "increase of the body unto the edifying [building up] of itself in love." Ephesians 4:16.—*Testimonies*, vol. 7, p. 174.

Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those who are at the head of the various departments to cooperate in the execution of these plans.—*Evangelism*, p. 94.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field.—*SDA Bible Commentary*, vol. 2, p. 1029.

The Work Before Us

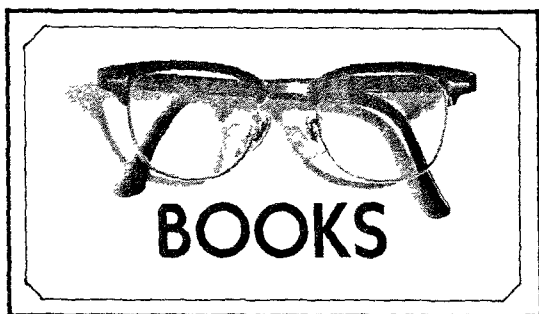
The messenger of the Lord asks us a significant question, one that we all may well ponder:

Have we lost all sense of our position as the Lord's chosen people, who are to represent Christ and proclaim to the world the last message of mercy? "Ye are a chosen generation."—*Manuscript* 75, 1898.

I'm certain that we have not. And I believe that we sense our duty. We have the original gospel commission, and to fulfill it we have our Lord who is clothed with boundless authority. Added to that we have the prophetic mantle of Revelation 14 and Revelation 18 placed upon our shoulders. Modern thinking, higher criticism of the message we bear, a criticism that lingers even in our borders, must not be permitted to disturb us from that mission. There is no mistaking the call addressed to us all; and may we discern clearly and plan boldly as we respond to it.

The light we have received upon the third angel's

(Continued on page 67)



***Evangelism Handbook*, Raymond H. Woolsey, Review and Herald Publishing Association, Washington, D.C., 1972, 320 pages, \$3.95.**

There is scarcely a single facet of evangelism that is not graphically described and carefully studied in this illuminating handbook. It is a practical, inspirational workbook concerning the most delicate of all sciences—the science of soul winning. It is a step-by-step guide for the young worker, and at the same time is replete with a wide variety of fresh concepts to inspire the experienced evangelist to greater efficiency. The author seems to have mastered the psychology of personal and public confrontation and the principles of gathering, holding, and influencing others toward Jesus Christ and the kingdom of heaven.

Many of us think that we would be greatly benefited if we were to have the privilege of spending several months in the company of a group of our most successful evangelists to observe their methods, techniques and skills, and then be able to ask them questions about nearly everything pertaining to soul winning. This experience can be realized through this handbook. The author confesses that he has "borrowed, adapted, and used methods proven by other more experienced men, who in turn, borrowed and adapted from still earlier men." Pastor Woolsey has been in the ministry twenty years, eleven of which were in direct evangelism in the United States and overseas.

The scope of this handbook gives counsel on such diversified themes as the evangelist himself, his voice, gestures, appearance, what and how to preach, and in what order. A section is given in the art of skillful visiting, suggesting that visitation is "the life-line of evangelism." Careful study is also given to the preparation of the church and territory to be covered, the method of getting names of interested people, and a complete evangelistic countdown, step-by-step, in every phase of organization for either a staff-oriented program or for a man who is alone in his meetings.

Suggestions are given for the selection and preparation of the hall, including technical instruction for permanent and temporary structures. Ideas are presented for simple as well as more complex advertising of all kinds, for methods of getting money and what to do with it, directives for selecting the music of the campaign, and guidance on the health message and the manner of integrating it with the

religious and doctrinal themes for the whole of man. Study is given, too, concerning the value of evangelistic literature and information about what is available, and the manner of increasing the attendance and preaching for decisions.

An unusually helpful chapter comes to grips with the best approach in reaching and influencing ethnic groups who are neither Protestant nor Christian in background. This chapter alone is worth the price of the book. There is also a general outline for a series of evangelistic meetings with Catholics, Moslems, Hindus, and Buddhists.

An expansive appendix gives title ideas for evangelistic sermons and topical line-ups for an eight-, four-, or one-month program, and for a ten-, nine-, or three-week campaign. Sample sermons are given in full for Christian-oriented audiences and for non-Christian audiences. The excellent index makes this volume a workable sourcebook.

I believe that every minister, church elder, and active layman should have this book in his library. It would be an excellent textbook also for use in our schools for classes on evangelistic procedures.

—ANDREW FEARING

Five minutes' private personal entreaty will often accomplish more in winning souls to Christ than five months' public preaching. . . . Preaching may mean anyone or no one in the crowd, but when you talk to me, you mean *me*.—H. L. HASTINGS.

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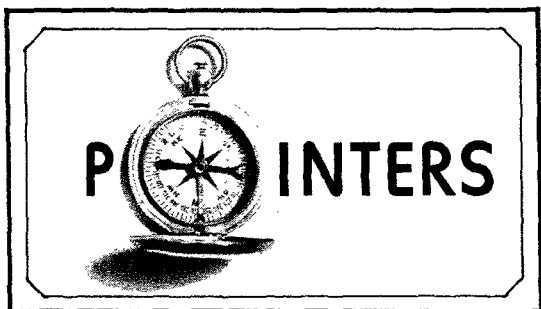
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WHAT A DIFFERENCE EARLY in my evangelistic career I vigorously preached on the topic of "Hell—Where and What Is It?" and advertised that I would present "inside information on a burning question." When the evening study was finished, I was confident that people understood what hell was and what it was not—when, where, how hot, and whether it would burn forever. But I spent valuable time answering many questions no one was asking. Was the audience drawn closer to heaven? Did they know Jesus better? What was really accomplished?

A shock bolted me one afternoon as I went to visit a woman I thought was a good interest. As soon as she saw me she stepped through the doorway slamming the door behind her and angrily shook her finger in my face, shouting, "You! You evil man. You get off my porch! You should be run out of town. I am so thankful my husband was not at the meeting Sunday night. If he thought for a moment he was not going to burn, fry, boil, and suffer in agony and pain forever and ever, I could never get him to be a Christian!"

Is hell a fire escape to heaven? Of course not. We find nowhere in sacred Scripture that the fear of hell leads men to choose eternal life; however, we do discover that "the goodness of God leadeth thee to repentance" (Rom. 2:4).

God is love, and because He is He must someday put an end to rebellion, crime, disease, and degradation. All sin and those who commit it will be destroyed by fire, but God does not want any of His children to be burned on that rubbish heap.

It is necessary to understand the truth concerning the punishment of the wicked. I still preach it publicly and teach it in Bible classes, but with a difference—the last twenty minutes of this message is given over to as beautiful a portrayal as the Holy Spirit will allow, of the closing scenes in the life of our Saviour here on earth. With a voice softened with pathos, contemplate the riches of God's grace and the love of Him who willingly "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Describe how Jesus was ignominiously taken before priests, Herod, and Pilate. He was disrobed, lashed, spit upon, and mocked. Then the crown of thorns was embedded in His brow, the cross thrust upon His mutilated body, the nails driven through the quivering palms of His hands and feet, impaling them to the cross. Picture His response in word and

deed. Amid the taunts, jeers, darkness, and pain He died of a broken heart.

As one beholds the lifeless, pale form of the Son of God hanging upon the cross he has a faint conception of the love, the price paid, so that mankind need not end on the rubbish heap when iniquity and all its ugly results will be consumed. Then our closing appeal has meaning and drawing power, for we remember Christ's statement, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

A. C. F.

AT THE RISK "DAVID numbered the people, and was punished by God." "I don't believe in reporting. It tends to pride." Or "Let's just do the work and leave the results to God." "Reporting makes man rush to the baptismal font with half-taught converts." So goes the testimony of the "cons."

"A good report makes the bones fat." "Nothing is more challenging and inspiring than the story of a fruitful baptism." "If men don't report, how can an organization ever know if it is progressing in given areas? We must be able to evaluate to function." "The members pay for the operation. They have a right to know what is happening." The above represents the wisdom of the "pros."

"Figures often mislead." "Figures don't lie." "They don't tell the full story." What does? "Reporting subtracts from spirituality." "It didn't hurt Peter at Pentecost; they kept the figure, or we wouldn't know." "Reporting tends to lead to Laodicean satisfaction." "It need not." "To the disciples it was a spur to greater exploits." "I just don't like it." "I do."

At the risk of sounding repetitious, I do too. Don't you?

E. F. C.

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