The MINISTRY
JUNE 1965
Nothing is more vital to a minister's success than confidence in the message he is called to preach. His consecration, his growth in grace, his attitude toward his people and the community, are all vitally related to his comprehension and conviction of the truth of the doctrines he presents. A minister who is uncertain of his beliefs can be neither happy nor successful. "Take heed unto thyself, and unto the doctrine," was Paul's admonition to a young preacher. "Continue in them," he said, "for in doing this thou shalt both save thyself, and them that hear thee."

God's message for the world today is full and complete. It centers in the Person, the sacrifice, and the ministry of our Lord Jesus Christ. "In him we live, and move, and have our being," and when our lifework is ended we fall "asleep in Christ," awaiting that great hour of triumph when with the mighty host of the redeemed we will hear the voice of the archangel and in response to the trump of God will rise triumphant over death to be forever with the Lord. In Paul's words that truly is "the blessed hope."

Not all Christians understand the beautiful truth of life only in Christ, or conditional immortality. Many more are coming to believe it, but the majority still have the idea of innate immortality, feeling that somehow the soul lives on after death as a distinct entity from the body.

About ten years ago some Christian leaders visited the General Conference headquarters in Washington, D.C., to inquire into our beliefs. As we reviewed our doctrines, the nature of man naturally came into our discussions, and they asked: "Why do Adventists hold this doctrine when all orthodox Christians believe otherwise?"

Kindly but firmly we pointed out that many orthodox Christians today and throughout the centuries believe just as we do. And they got their ideas directly from God's Word. Among them were a number of outstanding theologians such as Tyndale, Wycliffe, Luther, Milton, and a host of others.

That challenged their thinking, especially when they were confronted by the array of names we presented; men whose belief in the fundamentals of the Christian faith could never be questioned. When the list was assembled the evidence was overwhelming and led us to the conviction that if further research were done in this field it would lead sincere scholars to realize that Adventists are by no means peculiar. Among the champions of conditionalism were bishops, archbishops, canons, presbyters, teachers, linguists, Bible translators, exegetes, administrators, pastors, editors, poets, scientists, barristers, and philosophers. The epithet "heretic" or "cultist" could certainly not be applied to any of these.

Moreover these men were found in many different faiths—Lutheran, Anglican, Baptist, Congregationalist, Presbyterian, Methodist, Reformed, et cetera. And these scholars continue to be revered, honored, and unchallenged in their respective church affiliations. If men of this caliber were not considered heretics because they believed and taught conditionalism, then why should we or others who hold the same convictions be charged with heresy for so believing? That is the question we put to those leaders with whom we were discussing our doctrines.

While not ready to endorse conditionalism, yet these men readily agreed that Adventists should not be regarded as cultists because of what we believe concerning death.

On completion of our work one of our number, L. E. Froom, began a real piece of scholarly research which has continued
over a period of some six years, resulting in a new and factual presentation in two volumes, *The Conditionalist Faith of Our Fathers*. Volume II is already off the press and a full review will appear later.

We cannot speak too highly of this work. Like the *Prophetic Faith* volumes, we are confident that the *Conditionalist Faith* books will make a very real impact upon the Christian world. Many of our readers may not be aware that during the past few decades there has been a worldwide ground swell of revolt against the traditional twin positions of innate immortality and eternal torment, both of which come into Christianity from paganism. Men of many faiths, with growing frequency and clarity, have taken their stand on this Bible truth and are setting forth conditional immortality from the Scriptures.

This research project puts Adventism in its rightful place as the great final champion of vital truths which tie our testimony to that of the generations before us.

In the author's own inimitable way these volumes are fully authenticated, and an amazing bibliography together with a complete listing of all the names considered makes this volume a real encyclopedia.

It was in 1846 that Edward White of England, through an exhaustive study of the Scriptures, challenged the position of innate immortality and set in motion forces which have continued to gain in both prestige and numbers. The present volume gives the historical setting while the full and clear testimony from the Scriptures will be presented in the next volume. Here is truth that cannot be denied. Sweeping the centuries, the author shows how this truth, like others of the Christian faith, was suppressed and that largely because of the impact of Platonic philosophy. It began to be recovered, however, in Reformation times, gathering momentum in the eighteenth and nineteenth centuries. But in this twentieth century it has come into its own.

Our forefathers paid a tremendous price in medieval and Reformation times for championing conditionalism. They were ostracized, repressed, imprisoned, and many met a martyr's death. To accept it meant the loss not only of liberty but of life itself. These 1,344 history-filled pages reveal how greatly this truth was valued.

Here is a full-rounded portrayal which appeals to the logical, scholarly mind. Those who want the full facts, accurately documented, fairly presented, and summarized for sound conclusions, will find them here. It is distinctly a book for the times and prepared, we believe, in the very providence of God to enable us now to present this great truth more fully, more winsomely, and with greater effectiveness. It is a book that just had to be written. It was needed for this hour and enables us to take our rightful place in the final advance of the everlasting gospel. God has manifestly led in the preparation of this larger approach to a question which has been known and discussed throughout the centuries.

We are confident these two volumes will make an impact on the restless religious world of today. They are a *must* for every English-reading Adventist worker. Having read the manuscript and now reading again these pages in print, this editor is bold enough to hope that some way may be found to make this material available not only to our own workers but also to that great group of earnest students throughout all Christendom.

R. A. A.

**Mass Communication**

"Mass communication" is a twentieth-century expression. It could have meaning for no other generation. The ministry of Moses or Isaiah or Paul reached the Mediterranean area but never went beyond. The cities of that day were small and life moved at a slow pace. A few hundred, or at most a few thousand, was the limit of their audiences. But what a contrast is our generation!

Today we speak to hundreds of millions scattered all over the world and they all hear the identical message at the same split second of time. And we can do this with such ease. Shouting through a megaphone belongs to a bygone age.

How wonderfully God has prepared our generation to hear His final appeal in the terms of the everlasting gospel. This issue emphasizes the various means of mass communication. The articles here will serve a real purpose and will answer many questions. These writers are carrying heavy responsibility in radio, television, Bible correspondence courses, and home visitation as they seek to reach the masses. Not only in the great centers of civilization but also

*JUNE, 1965*
among primitive peoples, multitudes are hearing the gospel through these modern methods. What a thrilling hour this is in which to preach God's last message! When it swells into the "loud cry" foretold in Revelation 18:1-4, multitudes will be seen flocking to the church from every land, and then mass communication will have reached its full and final purpose.

Remember June 12

America may be the land of the free and the home of the brave, but within the boundaries of the North American Division live multiplied millions who fall into one of the four following categories: Deaf, foreign-language, Indian, Jewish people. Our church in its attempt to reach these more than 37 million souls has for the first time in its history (1) set aside a Thirteenth Sabbath Offering overflow for the Indian work in North America (second quarter, 1964); (2) included plans for the benefit of these four groups during a night session of the General Conference (Aug. 2, 1962); (3) held a foreign-language workers' meeting in Battle Creek (Aug. 10-13, 1964).

These groups provide our church with one of its greatest soul-winning possibilities. Many of them come to our shores as staunch believers in state religions. Religious prejudice usually diminishes with this transplanting procedure.

How can we take advantage of this situation? On June 12 a North American missions offering is to be received in all of our churches in the North American Division. The goal is $75,000. This offering is to be divided equally between the production of literature and Bible correspondence courses which will meet the minds of these masses. We have done far too little in preparing materials adapted to their special needs.

The Ministerial Association has a real burden for this work. For us to win one of these precious souls in many cases means that our message will not only be shared by that individual's friends and relatives in this country but the truth will be sent back to his native country, thus influencing others both at home and abroad. We pray that our fellow ministers will encourage our members to give liberally on June 12. J. R. S.

"Success Secrets for Pastors"

The above title is the name of a volume which at this moment is reaching our Book and Bible House shelves. The author, John Rhodes, a successful pastor-evangelist, started a survey about ten years ago of useful methods and plans devised by Seventh-day Adventist ministers in North America. The result is a 160-page book bulging with ideas, suggestions, sample sermons for special days, diagrams, form letters, orders of service, et cetera.

The book is not intended to be a measuring rod, but rather a compendium of methods currently used by pastor-evangelists across America. Those ministers laboring in countries outside the United States and Canada can readily adapt many of these suggestions in their own fields. Adaptation must be the rule for all areas, since different communities pose widely divergent problems.

The author makes it clear that the suggestions, if followed, will not necessarily ensure success. But where spirituality and leadership exist together in right proportions, God's Spirit can use this divinely ordained combination in a way that will increase our ministerial effectiveness and efficiency.


This book stands relatively unique in that it has been especially prepared and adapted to the requirements of Seventh-day Adventist pastors. It is an indispensable volume for the library of every minister. J. R. S.
Wendell Willkie was right in describing today's struggle as a "battle for men's minds." The apostle Paul amplified this: "There are, it may be, so many kinds of voices in the world" (1 Cor. 14:10).

Vietnam, Laos, Indonesia, the Syrian-Israeli border, are but drill fields compared to the actual battleground—the mind and heart of man. Three major forces are engaged in a power struggle, each desperately trying to make inroads and to plant the flag of conquest on the fleshy field of the human heart: political, commercial, and religious.

These forces seem obsessed with the fear that time is running out and whatever they do for or to the human race they must do immediately. In the air terminal at Zurich, Switzerland, is this sign: "People in a hurry take to the air." How graphically true, not only in the field of travel but in the world of communication. Never has mass media been used so completely as today, for no other force can as effectively reach the masses. There are 487,820,000 radio sets in the world, not to mention the phenomenal increase of television sets in what might sometimes be considered the most unlikely countries of the earth. More sets are being sold behind the iron curtain than in the free world. Television sets are being shipped duty free into some countries. Shepherd boys tending their flocks in the fields near Bethlehem are no longer whiling away the hours playing their flutes. Instead they are holding the transistor set to their ears. The camel in walking from Jerusalem to Jericho is keeping step to the beat of the music of the transistor being held by the camel rider. Many of the Kanakas of New Guinea, owning practically nothing of this world's material goods, do have transistor sets, which explains why a total of 21 radio stations are being set in operation in this outpost of world civilization.

Moscow, Red China, Madison Avenue, and Fleet Street are capitalizing to the fullest on this fact. Religion is making an unprecedented appeal to the masses.

In a recent schema from the second session of the Ecumenical Council, the Roman Catholic Church has pledged to leave no stone unturned, and go all out in the use of radio, television, motion pictures, publications, and all that has to do with mass media.

Within the past two years the Lutheran Church has installed a powerful short-wave station in Addis Ababa that can reach that area of the world.

The Far Eastern Broadcasting Company has set up for itself a goal of five short-wave stations to penetrate the various parts of the world with their concept of the gospel of Jesus Christ.

Thank God, Seventh-day Adventists are seizing upon these marvelous methods of communication to the extent of releasing 2,500 programs each week bearing the news of the third angel's message.

The South Pacific now has 84 programs each week, communicating in 8 languages, and operating 12 Bible schools.

There has been a recent major breakthrough in London where for years broadcasting was limited to the midnight hour once a week. Now the daily Voice of Prophecy program is being heard thirty minutes twice a day, seven days a week, plus two programs from another commercial station in London with the voice of Victor Cooper.

The Middle East is now operating five

(Continued on page 36)
The time has come to finish giving the gospel to the world, and God has opened the windows of heaven so it can be done.

Describing those moments in history when God wanted more dramatic and adequate results than could be expected from the ordinary functions of natural law, the Bible has coined the intriguing expression, “Open you the windows of heaven.”

Today is one of those moments. Ordinary methods of evangelism, the time-honored and effective machinery of soul winning, are simply not fast enough to cope with today’s world. God saw that massed millions, racing a deadline of destiny, would not listen or could not hear unless the gospel was given a more dramatic voice. So in the work of broadcasting the gospel on invisible waves that circle the world, God has once more opened the windows of heaven.

Every time a communication satellite reflects into your television set sharp pictures from half a world away it proves the fitness of the symbol. Sparking the genius of men to produce the means, and stimulating the faith of others to use them, God has placed in our hands the tools to fit the task.

A Worldwide Opportunity

While the tremendous influence of radio and television has long been recognized in the Americas and Europe, their current impact in many other areas is perhaps even more dramatic. These mass media furnish the magic carpet on which “emerging” nations are making their spectacular flight into the future. The ubiquitous transistor radio has brought modern communication even to areas that are still without electric power. Small nations, which in many ways might be considered underdeveloped, maintain highly effective broadcasting installations. And countries with strictly controlled political systems depend on radio, and more recently, television, for effective dissemination of official information.

Then there are great nations with long histories of cultural development in which radio and television have reached high standards in both technical facilities and production. Japan is one of these. Second only to the United States in number of television broadcasting stations, Japan has to all practical purposes reached the saturation point in radio coverage and is approaching it in distribution of television receivers.

Radio-TV in the Far Eastern Division

A quick look at the radio-TV picture in the territory served by the Far Eastern Division may be useful as an illustration of the possibilities in various parts of the non-western world.

One significant factor is the amazing concentration of population in certain areas. Japan, for instance, has more than 96 million people in an area slightly smaller than the State of California. In Tokyo a 50,000-watt radio station (of which there are several) reaches a primary service area in which 20 million people reside. And then there is the Indonesian island of Java. Sixty million people are concentrated in an area smaller than the State of North Carolina!

Such masses of population pose problems that seem almost insurmountable. They do, however, afford tremendous audiences for radio and television. Quick to recognize this, governments and businesses are using these media to get messages across.

And what about our message?
We have made a beginning. With more than 120 radio programs and six telecasts the Far Eastern Division is demonstrating its faith in these mass media as a means of evangelism. With six recording studios in operation and several more in the construction or planning stages, we are producing a variety of programs in many different languages. The response has been very good, and the statistics prove the value of this approach. Compared with the potential, however, our efforts seem pitifully meager. Not only do they fail to live up to the opportunity but they are much smaller in scope than the efforts of some other Christian groups.

Although not satisfied, our broadcasters are nevertheless full of courage. Our radio programs have shown considerable originality and skill in production. In addition to programs based on the ever-successful Voice of Prophecy format, a number of unique broadcasts have been developed. Among these might be mentioned Korea's temperance program, Japan's "Sunday Family Hour," Taiwan's "English Bible Auditorium of the Air." All of our programs in Indonesia are broadcast as public-service features, and most are produced locally by the pastor and members of the church.

With only six television programs in the entire Far Eastern Division, our TV coverage is very small. It has, however, given us a good look at the magnitude of the problems that we face. Both air time and production costs for television are extremely high in most areas.

In Korea, Pastor George Munson and his associates have been carrying on a yearlong experiment in broadcasting the Faith for Today program with the Korean language dubbed in. This has been a major undertaking. They have used professional Korean TV performers to lip-sync the dialog, and these people have been very cooperative, and have manifested a high degree of skill. Translating the script into the Korean language, timing it to match the lips of the American film, and then dubbing it in so skillfully that Pastor Fagal and his associates seem to be speaking in Korean is no small task. The program has been successful, however, and they hope to be able to continue it.

In Indonesia, Pastor J. T. Manullang, assisted by members of the Djakarta churches, has been producing a live television program which the government station has broadcast once a month as a public feature. Pastor Manullang's relationship with the officials in charge of religious broadcasts has been such that he has been given far more than a proportionate share of the available time. This is because the station officials have recognized five big religions for telecasting purposes: Islam, Catholic, Protestant, Hindu-Bali, and Adventist!

**Does Broadcasting Pay?**

While it is always difficult to assess the actual impact of radio and television broadcasting, many immediate results have convinced us that we must continue to make
Dimensions of Broadcasting

Total World Radio Sets (1963 statistics)

<table>
<thead>
<tr>
<th>Region</th>
<th>Radio Sets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>11,200,000</td>
</tr>
<tr>
<td>Australia</td>
<td>12,700,000</td>
</tr>
<tr>
<td>Asia</td>
<td>35,000,000</td>
</tr>
<tr>
<td>Europe</td>
<td>110,000,000</td>
</tr>
<tr>
<td>South America</td>
<td>30,000,000</td>
</tr>
<tr>
<td>North America</td>
<td>23,000,000</td>
</tr>
<tr>
<td>(excluding U.S.)</td>
<td>25,000,000</td>
</tr>
<tr>
<td>United States</td>
<td>221,900,000</td>
</tr>
<tr>
<td>Total Radio Sets</td>
<td>487,820,000</td>
</tr>
</tbody>
</table>

United States Profile

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total commercial TV stations</td>
<td>584</td>
</tr>
<tr>
<td>Noncommercial, educational stations</td>
<td>114</td>
</tr>
<tr>
<td>Total TV stations</td>
<td>698</td>
</tr>
<tr>
<td>AM radio stations</td>
<td>3,995</td>
</tr>
<tr>
<td>FM radio stations</td>
<td>1,282</td>
</tr>
<tr>
<td>Total broadcasting stations</td>
<td>5,925</td>
</tr>
</tbody>
</table>

U.S. Radio-TV Audiences

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>U.S. TV homes</td>
<td>52,600,000</td>
</tr>
<tr>
<td>U.S. radio homes</td>
<td>54,000,000</td>
</tr>
<tr>
<td>6 hrs., 48 min. total TV viewing per home per day</td>
<td></td>
</tr>
</tbody>
</table>

use of these mass media in our evangelistic program. Bible correspondence school enrollments, increased attendance at evangelistic campaigns, easier access to homes and increased sales by literature evangelists, friendlier welcome at Ingathering time, are among the direct results in many areas where we have regular broadcasts.

Bible correspondence schools, a necessary corollary to a broadcasting program, provide us with tangible statistics. In the Far Eastern Division our fourteen Bible correspondence schools have a unique record of soul-winning success. This is especially true in some areas where ordinary methods of evangelism have met with limited success. In Japan, for instance, about 75 per cent of all baptisms since the work was reopened following the war have been from students of the Voice of Prophecy Bible Correspondence School.

The Challenge

Both the problems and the possibilities of broadcasting present us a tremendous challenge for the future.

Government restrictions on religious broadcasting, high cost of air time, production difficulties arising from lack of facilities and professionally trained personnel, and meager budget are among the challenging problems.

By contrast, however, the possibilities are stimulating. We must continue to develop new program formats. Many unique opportunities for public-service broadcasts will be discovered. Greater use of local stations will result as pastors and churches catch the vision. As results are demonstrated, committees will vote larger budgets for broadcasting. There is even the possibility of broadcasting stations owned and operated by Seventh-day Adventists.

Radio and television offer us the greatest opportunity we have ever had to finish the work.

Here are five reasons why:

1. Mass media means maximum audience potential. There is no other way to reach so many so quickly.

2. Broadcasting is the top method for getting attention. The eyes and ears of the world are focused and tuned to television and radio. People expect to get the most important information sooner from these sources.

3. Participation in radio-TV gives status to the broadcaster and his project. This is just as true of religion as it is of soap flakes, folk songs, and politics. Much of the credit for the improved public image of our church must be given to the Voice of Prophecy, Faith for Today, and other Seventh-day Adventist broadcasts.

4. Radio-TV offers a wide variety in approach. Time of release, program length, format, content, talent—each of these can be varied to appeal to the target audience. What a challenge to the imaginative Adventist broadcaster!

5. Broadcasting has unlimited reach. No political, religious, or social barriers can eliminate the probing power of radio. Propaganda's sharpest battles are fought on this field. It will also give the gospel its greatest penetration.

By allowing man's genius to develop these marvelous mass media, God has opened for us the windows of heaven so that the work of giving the gospel can be finished and finished soon. What are we doing with this opportunity?
Pioneering Radio, TV and Bible Schools in Overseas Areas

W. R. L. SCRAGG

Radio-TV Secretary, Australasian Division

I. Planning the Broadcast

There is a temptation to think that because there is no opportunity to use our large professional and denominational programs, we should do nothing about being on the air. Remember that every station is looking for a good program, and if you plan carefully enough there is no reason why you cannot be the one to present that program.

Some reasons why you should present programs in your center:

1. Our message is many-sided. Health, education, music, and stories provide opportunities beyond the straight presentation of gospel programs. In the Cook Islands no Adventist voice was heard on radio until recently. In fact, all attempts to place programs on the air had been rebuffed. Local mission president Gordon Lee agitated among the other mission bodies for a religious devotional broadcast (sponsored programs are not acceptable). A committee was formed and as a result we produce one in four of the daily broadcasts on the station.

2. Your message, whatever it may be, will make you widely known. This is true in the Cook Islands program mentioned above, and before long, the quality and tone of the Adventist programs will set them apart from the others and it will become known who presents them.

3. Evangelistically you will reap much good from these public-service programs. Our own church members can spread the word that their preacher is on the air at a given time. Soon the program becomes known.

In New Guinea we were among four bodies who were approached to produce religious programs on a new station. Our allotment of time was one broadcast each seven weeks and a daily reading from the Bible every four weeks. This allotment was accepted seriously, and every effort was made to utilize the time to the best advantage. As a result our program is now heard every four weeks and is held in reserve in case other programs are not ready or are not suitable.

So great has been the confidence of the New Guinea broadcasting authorities that we have been repeatedly invited to participate in programming on other new stations. What at first seemed a small opening now finds us on each of the four administration stations in New Guinea with promises that we shall be considered as the remainder of the planned twenty-one stations are opened.

The Problem of Equipment

There are problems in operating on these small stations with limited personnel and strained budget. Audiences are small, materials hard to find. Here are some of the problems and how they may be overcome.

Some are reluctant to move into programming because of poor equipment or no equipment. It is our experience that a program can be produced with one semiprofessional tape recorder and one directional microphone of good quality, which will eliminate many background noises. On this basis almost anyone can produce a program. Sometimes station facilities are made available, though it is generally more relaxing and builds for better programing if your own equipment can be used. Speech and music can be provided to the station on separate
tapes with a continuity giving the station announcer his cue for the entry of each item. Breaks in music and speech can be indicated by splicing in 12-inch strips of leader tape. Of course, if two machines are available it is possible to put together a complete program.

When we started a program in Tonga recently, we used borrowed equipment. In New Guinea we started with the station's equipment. Most European homes have rooms suitable for recording. A large bedroom or lounge room can be all that is needed, and if recording is done at night there should be no problems. Remember, also, that many small radio stations have the same problems and your program will probably be no worse than theirs. Do not wait for equipment or studio facilities—use your ingenuity.

**Music Available**

In New Guinea a good quality portable tape recorder is available that is shipped all over the territory with selected personnel. By this means we are building up a library of good indigenous music. The King's Heralds of the Voice of Prophecy have assisted with some native language music, but most areas have Adventist singers who will not only be acceptable but very popular. In a recent hit parade contest in Rabaul the top favorite was the Adventist choir from the Jones Missionary College singing a hymn. We have found storing such songs as we have on small individual reels a decided advantage. These can be spliced directly into the program and then taken out—without the need of dubbing.

Disks provide music also, but for best programming local singers and local music are important. Listeners love to identify themselves with the singers. They can do this best with their own people.

**The Problem of Materials**

One area solved this problem by putting themselves on the mailing list for H. M. S. Richard's sermons! In New Guinea, Uncle Arthur's *The Bible Story* is a source for the material on three of our Bible story programs being produced in the islands.

Often local rules will not permit the use of doctrinal material. In New Guinea the material is prepared by a European in one area and then adapted and presented by the national speaker. Any program produced on tape is preserved. No programs are destroyed. This gives a library to call on in case of sickness or absence.

In both Samoa and Tonga we have bilingual programs. In our Sydney studio we edit the regular Voice of Prophecy broadcast to twenty-three minutes. Each local area then gives a summary of H. M. S. Richard's message in their language. Tonga provides its own King's Heralds. The amount of local material is being progressively increased. It is hoped that ultimately a full half-hour program in the local language will be possible.

In Tahiti the education and religious programs produced by the French Voice of Hope are translated into Tahitian. In the Cook Islands, Dr. Clifford Anderson's "Your Radio Doctor" is translated and adapted into Maori.

**Overcoming Problems of Local Regulations**

In many areas no offers can be made of Bible courses. In one area every program must be submitted in quadruplicate for censorship before broadcasting. Purchasing of time is impossible in many areas.

These obstacles are a challenge to the minister, and in consultation with the radio-television department a way can usually be found around them. Radio and television are divinely given means of spreading...
the message. To have them with us and not use them is neglecting God-given facilities. Every wise and faithful steward will seek to use every talent, every means, in God’s service. He is waiting for men of faith and talent and vision. In your area you may be that man. Why not step out in faith and see if God is leading you to become a microphone minister for Him?

II. Organizing the Local Bible School

With or without the broadcast, the Bible school offers the church a great potential. Diversity of languages, distance, and national pride make it essential that we operate many small schools rather than the one large central office. For many years in Australasia we operated just one Bible school, which cared for Australia, New Zealand, and the many Pacific islands in our territory.

1956 saw the beginning of a drive that has resulted in Bible schools being opened in all our major linguistic and national areas. Consider a typical situation. In 1958 it was voted to open a Bible correspondence school in Western Samoa, a small group of islands with a population of more than 140,000, the majority of whom had to be reached through the Samoan language. Rather than move immediately into typeset lessons, the junior course of the Voice of Prophecy was taken and translated into Samoan and mimeographed. Since then the lessons have gradually been printed. The staff for the school is small. One girl cares for the marking and dispatching of lessons under the experienced oversight of a national pastor. Each year this school is responsible for nearly half the baptisms in Samoa. A plan of work has been devised whereby our own people are used in fostering interests and maintaining their development. Key features in the successful development of this school have been:

1. Simple and inexpensive basic requirements

Expensive and illustrated material is not necessary in an economy where the cash income is limited. Simple methods can be effective where they are accompanied by effective personal contact.

2. Use of district depots

Mail is slow and uncertain in many mission field areas. This led Samoa into an experiment that has paid off handsomely and has been copied throughout our mission field areas. It is currently in operation in Fiji, Cook Islands, Tonga, and is being introduced in New Guinea and the Solomon Islands. This plan involves the setting up of depots of lessons in centers throughout the territory of the mission. Lessons are
stored there but are not marked at these centers.

3. Overcoming the mail problem

Laymen are used extensively to overcome the mail problem. Associated with each of the district depots is an experienced minister or mission teacher. He encourages our laymen to go out and enroll people in the courses. The layman gives the student the first two lessons and tells him he will be back for the completed lessons and to collect the quiz sheets in two weeks' time.

4. Constant contact possible

At the end of two weeks the layman picks up the test sheets. If these are not ready, he helps the student complete them. The layman becomes the postman, carrying lessons and test sheets to and from the district depot. If there are problems, he can help with them or report to the minister.

5. Between depot and Bible school

Bulk mailing of test papers is then made from the depot to the Bible school. Constant check is kept by the Bible school on the stocks held by each depot. Duplicate record cards are kept at the depot and the school so that each has an accurate check on a student's progress.

6. Graduation services

Each layman accepts responsibility for ten to thirty names which he has enrolled or received from other sources. The students are given early information of a graduation service on a definite date. Graduation services are always held on Sabbath at the local Adventist church, and an appeal is made for decision by the graduation speaker.

Very encouraging results have come from this plan, and we commend it to other areas. Within reasonable limits we have found that it is wise to duplicate schools rather than let one grow too big. When we faced a problem in the Eastern Solomons Bible School of too much work we split the school between the Western Solomons and the Eastern Solomons and started a new school. This has resulted in a doubling of our enrollments in the area with a consequent increase in baptisms.

Incentives for Students

Throughout our area of the world field we are making increasing use of incentives for our students. This aids greatly in our follow-up program. When the first lessons are sent to the student he is told that there is an award book waiting for him on the completion of a certain number of lessons. Each free offer is illustrated on a leaflet and described attractively. It is most interesting to find people eagerly awaiting the arrival of these books. No promise is made to mail the booklets.

When the time comes for an interest report to be sent to the conference or mission on a certain name, the promised book for the student is included with the report, and the radio-television secretary is asked to forward this along to the minister. Our ministers are then asked to personally deliver the promised book.

Advantages with this plan are several. First, it encourages the student to continue with the lessons until he has reached the stage where his progress can be reported. It also helps him to get over the hurdle of actually doing the first lessons. This plan has helped lift our percentage of students beginning courses from 30 per cent to 40 per cent and has increased the number of graduations.

Second, it provides the minister with an ideal reason to call. He has something that the student has been expecting with pleasure. Students appreciate the personal interest.

Third, it gives the minister excellent recommendation. He has the promised book from the Bible school. He must be associated with the Bible school. "I can trust this man," thinks the student.

Fourth, it places a responsibility on the minister to make an early call on the student. He has something that belongs to the student, the promised gift. This has served to assist in lifting our follow-up percentage and baptisms from these courses to the highest in the world field.

Fifth, it overcomes many of the problems associated with visiting children and youth. The minister arrives, not to catechize Johnny and Mary on the lessons, but to deliver the long-awaited book prize. He is on good terms with the parents and the child from the very first.

Such a plan as this can be easily financed either by the school itself or by the local conference or mission. Only those who are ready for a visit are involved. There is no waste of books or money, and the investment is small in comparison with the potential good.
Running a Film Backward

FORDYCE W. DETAMORE

Evangelist, Florida Conference

Have you tried the foolish but entertaining idea of running a film backward? (I photographed a wedding several years ago and in running the film backward I felt I was witnessing a divorce!) It is a fact that when we run a film in reverse our attention is caught by important scenes we otherwise would have overlooked, or worse yet, taken for granted. We will come back to this thought later.

It just doesn’t seem possible that it was twenty-three years ago that we began those first broadcasts “coast to coast and pole to pole,” as we used to say on the network. Often I have heard H. M. S. Richards say, “Fordyce, if I didn’t believe that God was leading out, I could not stand another day of it. Let’s pray together about our problem.” And we did.

Then came the Bible correspondence schools beginning in various conferences, unions, or divisions throughout the world. E. L. Cardey and Harold Metcalf have kept reminding us that every one-hundredth Bible school student becomes a full-fledged Seventh-day Adventist. (This is to say nothing of the hundreds of thousands who are studying our message in detail and who have not yet stepped out openly to follow it.) What harvesting methods God has reserved for these last days!

Next came Faith for Today. Now the world not only hears the message but sees it.

Today everyone is public-relations conscious. In less than a quarter of a century the Voice of Prophecy and Faith for Today and our Bible correspondence schools have changed the attitude of most of this nation as well as many other countries toward Seventh-day Adventists. Yes, people have learned about, studied, and admired Seventh-day Adventist teachings all round the globe. That “third angel” has at last really found some wonderful avenues for reaching our world.

On the opening night of each of our series of meetings we ask how many are acquainted with the Voice of Prophecy, Faith for Today (or It Is Written in areas where this too has been featured), or how many have taken one of our Bible correspondence courses. In every city the response is not merely encouraging, it is downright thrilling—almost every hand in the audience is raised. (We often enroll all non-Adventists attending our meetings in one of our Bible correspondence schools.) We also mention the Voice of Prophecy and Faith for Today in all of our initial advertising.

I often tell experiences of persons whom I have visited, telling of how they became interested through the Voice of Prophecy or Faith for Today.

But we also have another tie-in that is helpful. All the names from the Voice of Prophecy and Faith for Today in a given area are circularized with a handbill and also a formal invitation and tickets of admission for the opening night.

During the middle of the second week of the series we circularize all of these names again, trying to get them to attend our special meeting on Sabbath afternoon. (The reason we are so eager for them to attend then is because this is the meeting in which we make our first call for surrender.) We enclose tickets of admission for the Mark of the Beast meeting that comes Sunday evening the beginning of the third week. The circularization always brings a good response and brings out some who did not...
respond to the first invitation. In fact, many persons have found their way to our meeting place on the Sabbath afternoon after attending the meetings for two weeks, and they have not been able to resist the call of the Holy Spirit to their hearts.

You see, they have already learned the message for these last days through the Bible correspondence courses and the messages that have been given over the air, so all we need to do is to help in the harvesting.

Besides that, in my personal visitation I go to homes far and near, tracking down every good lead, to personally invite those who have learned the message from radio and television programs. Not a day goes by but that I find a first-rate interest that has developed directly as a result of these programs.

We believe these programs have changed the whole picture of evangelism. From the viewpoint of an evangelist, no other endeavor by our church begins to compare in effectiveness with the Voice of Prophecy, Faith for Today, and the Bible correspondence schools in breaking down prejudice and in bringing souls directly into this message.

But back now to the thought in my opening paragraph. What if we put the past few years into reverse and undid the work of the Voice of Prophecy, Faith for Today, It Is Written, and the Bible correspondence schools?

What a tragic movement we would witness! Out from our churches would move farewell to many, many church school teachers and office secretaries who first learned the truth through our radio, television, or Bible correspondence school programs. We would also have to say good-bye to some of our college professors and doctors—yes, and some of our departmental men as well, and many of our ministers.

Such a procession in reverse would indeed be a sad one as tens of thousands would stand and back out of our churches all over the world—a sight to make angels and true Adventists weep!

But, thank God, we need not reverse the dramatic picture. Instead, it is going forward with ever greater results in soul winning.

Can our minds really grasp what is going on all around the world? Our oral and visual message is being carried every week to the ends of the earth and at the speed of light—186,000 miles a second.

We are short of workers—always have been and always will be. But through the Bible correspondence courses we now have postmen in our employ all around the world, and the various governments subsidize the deficit. How good to see the “wealth of the Gentiles” helping out in the literal carrying (by mail carriers) of this message to earth’s farthest corners.

I used to state on the network program—and I still mean it from the bottom of my heart now as an evangelist—“In no other way will your dollar go so far in carrying a message of hope to the millions. Remember our motto—‘Forward in Faith!’”
TELEVISION evangelism is yet in its infancy, but already it has proved itself a successful soul winner. Many people, watching television, receive their first impressions of our truth.

When a convert from a series of meetings writes, "I first became interested in the Seventh-day Adventist message through viewing Faith for Today," it is evident that television evangelism does successfully sow seed.

With three-week reaping meetings becoming increasingly popular, it is obvious that a weekly television program such as Faith for Today, with its Bible school follow-up, is invaluable to the pastor and evangelist. A three-week series does not create Seventh-day Adventists overnight. Rather, it capitalizes on interest which has been developed over a period of time.

Consequently, the pastor or evangelist who conducts such a series must be constantly on the alert for folks who have been studying the Seventh-day Adventist message. Bible school interests, then, become prime sources for visiting, having an almost unlimited potential for decisions.

Naturally, Faith for Today is interested in cooperating in every way with the pastor and evangelist who is conducting a series of reaping meetings. After the telecast has been presented in an area for six months or a year (in some areas this will have been considerably longer), a three-week series of reaping meetings can be planned. The series can be built around Faith for Today viewer interests and also Bible school enrollments.

To cooperate in conducting the meetings, Faith for Today will send out special invitation letters to television and Bible school interests over the signature of Pastor W. A. Fagal. Interested ones will be cordially invited to attend the meetings. In this way the telecast is tied in with the meetings at the outset. Faith for Today is prepared to cover not only the immediate vicinity of the meetings but also a twenty-five-mile radius in the area with invitation letters, and handbills also, if you choose.

The following information should be included with the request at least three weeks prior to the opening date: (1) Opening date and hour of meeting; (2) name and street address of auditorium; (3) name of speaker; (4) title of opening address; (5) neighboring towns to be included in invitation; (6) nights that meetings will be held and length of series; (7) any additional information that should be included; (8) name and address to which the names should be sent; (9) name of conference.

A small charge of ten cents a letter is made for first-class postage and handling. Then as soon as the invitations are mailed, a listing of names and addresses that have been sent invitations and handbills will be forwarded to the speaker. He can then get in touch with these folks during the meetings.

Requests for these services for Faith for Today reaping meetings should be sent to Public Relations Department, Faith for Today, 200 Stonehinge Lane, Carle Place, Long Island, New York 11514.

In certain areas it may be possible to arrange for one of several Faith for Today reaping evangelists to conduct the series. Even in areas where Faith for Today is not being televised, reaping meetings can be conducted.
conducted. This is because of the wide outreach of the Bible course.

In conducting reaping meetings, the following steps can be followed:

Over a period of six months or one year there should be four mass enrollment days, when the entire city is blanketed with Bible course enrollment leaflets.

Just as soon as some meetings are definitely planned and the time they are to begin has been determined, visitation teams can be organized. These will assist the pastor in following up Faith for Today TV interests and also Bible school students. This consistent visitation program will develop interest.

The pastor or evangelist will then make up an over-all listing in which prospects will be included and categorized. For example, one may be marked a casual interest, another a developing interest, and still another a person who believes the Sabbath and is attending church.

Two months before the meetings begin, a mass Faith for Today television survey should be conducted. This will invite folks throughout the community through the use of logs to view Faith for Today. Bible school enrollment cards should be distributed again. The TV survey will not only emphasize the importance of the program, but will help highlight the harvesting meetings soon to follow.

To give the meetings maximum impact, Faith for Today has a number of films that have wide general interest and appeal which can be shown during the series. These are available at a slight charge, which covers handling and mailing. They serve to develop further a strong tie-in between meetings and telecast.

These films are available in black and white and occasionally color. Catalog listings are available.

There is always the possibility that Pastor Fagal and the Faith for Today quartet will be in the vicinity for such a series while the meetings are in progress. If so, opportunity would be welcomed to help with one of the meetings or perhaps take the first meeting in the series.

Where the pastor and quartet are not available, it is suggested that for the first

(Continued on page 21)
My Assistants—VOP and FFT

J. S. DAMAZO
Pastor, Milwaukee, Wisconsin

The Voice of Prophecy and Faith for Today programs have been ordained of God. They fulfill a specific purpose. They convey a special message from a special people for a specific time. God directed in their establishment. He has guided their growth.

Like most Seventh-day Adventists, I have followed their success and mass acceptance with pride, contributing annually to their ever-expanding budgets and praying for their success. However, it wasn’t until a certain time in my life that these two evangelistic institutions took on a whole new concept in my thinking.

Nearly twenty years ago I completed the theological course, accepted a call to the ministry, and was moved into the area of my employment. After reporting to the godly pastor under whom I would serve my internship, I began my work.

I recall the momentary feeling that came over me as I considered the whole responsibility and purpose of my chosen lifework. I viewed my territory panoramically, saw all its houses and lands, cities and towns, hospitals and multitudes. The scene was overwhelming. But with the assurance of God’s presence and the certainty of my calling, I set to work.

A few days later the mailman arrived with interesting mail stamped Box 55, Los Angeles. I wondered what it was all about. To my surprise, the correspondence contained specific information in regard to persons who were interested in the truth and who were already quite advanced in their Bible study through the correspondence school. I was simply amazed. Why, here were the names and addresses of three families, and of all things, they each resided in my territory! To my further amazement, the Voice of Prophecy folks had not only located them in the homes on the streets of my cities but had sent me a card of introduction to each one.

I made a discovery that day that I shall never forget. It was the fact that I was not working my territory alone. I had known right along that God was present but had not realized that He had also assigned other helpers there besides myself.

A few brief years later, a new teammate joined me. It, too, moved right into my territory. Its correspondence was marked Box 8, New York 8. It immediately set to work reaching into the homes via the TV screen, searching out honest hearts. Its correspondence also contained the names and addresses of interested ones for me to become acquainted with.

Is it any wonder that Box 55, Los Angeles, and Box 8, New York 8, and I became very dear friends? They are now my close associates. We work together.

As the years have rolled by, and as I have moved from place to place, I have been surprised that my “assistants” have gone right along with me. As a matter of fact, I discovered that they were already there before I arrived, and had been faithfully working the territory week after week, and year after year—preaching the Word of God, leading people to decision.

Through the years of service these “assistants” have never let me down. Neither have I let them down. Without exception, I have promptly gone to every home they have pointed to. Some homes have been in the country, others in the city, some on the side of a dusty road, others above the market place. Some where interested youth were. Others where the aged feed on a newfound hope in their sunset years. To each (Continued on page 32)
BIBLE correspondence courses were first introduced to solidify the interest created by the radio broadcast. With the advent of television the pattern was already set and correspondence lessons were an integral part of this program from its inception. It would be unthinkable to use either radio or television without the Bible schools, but in some places it is necessary to use correspondence lessons alone because radio and television facilities are not available.

In Southern Asia television as yet does not exist. All radio is state controlled, and since each of the countries is non-Christian no permission can be obtained for sponsored Christian programs. However, from the end of 1950 until 1957 we regularly beamed the Voice of Prophecy program from the commercial station of Radio Ceylon, but in 1957 a government order put an end to all Christian programs.

Student Recommendation the Best

The correspondence schools begun in 1947 were beginning to be productive just when our broadcast was canceled. Thus we were forced to strongly develop the only media of mass communication left to us. It had to be proved that the Bible schools could flourish and be productive even if the powerful promotion of radio and television was not available.

Advertising was the number one problem. Newspapers and magazines carried advertisements to the less than 20 per cent literate population who could afford to buy them. Advertisements produced limited returns. Slide ads in cinemas proved to be an almost complete waste of money. Public rallies and graduation exercises have always drawn good crowds and provided many new applications, but even here the main value was in keeping the name Voice of Prophecy before the people. Otherwise it would have proved an expensive and laborious method of obtaining new students. Members and ministers in annual campaigns and sporadic drives have turned in a fair number of interests. References in all our publications, and colporteur contacts maintain an even trickle of names. By far the best method of increasing applications is that of student recommendation. The old business adage, “A satisfied customer is our best advertisement,” certainly is well applied to our Bible School.

Here’s the Secret

Part way through the course we enclosed with the lessons a printed slip worded something like this: “We are able to accept a limited number of new students. If you would care to invite a friend to take the same course that you are studying have him fill out the enclosed application blank in his own writing, send it back to us with your next answer papers, and we will guarantee to supply him with this same study course entirely free of charge.” At least 50 per cent of these cards come back to us signed and a high proportion of these applicants become enrollees.

Late in the study course we inform the student that our school is expanding and we send him an application blank with places for five of his friends to apply for the course. For his cooperation in making known the benefits of our study course to five of his friends we offer him a free book. This method is quite successful in bringing a number of names, but a lower percentage of these make the transition from applicant to enrollee.
As far as possible the student should be given a study course that matches his background and his need. In lands where Hindus, Sikhs, Buddhists, Moslems, and Animists each outnumber the Christian population this is no easy matter.

Young people and those with some knowledge of Christianity are encouraged to learn moral lessons from the lives of Bible characters, through the Introductory course.

Because of certain published statements by Mahatma Gandhi many Hindus are interested to know about Jesus, so to them we send the Hope of the World studies.

Very little progress had been made with the Moslems until just over two years ago when we introduced a new course, "Light From the Ancient Prophets." These lessons, based on the writings of Ellen G. White, start from the Creation story and trace the Messianic prophecies up to the time of the birth, life, death, and resurrection of our Lord. This course is in great demand and has resulted in the acceptance of Jesus as the only Saviour by Moslems, Sikhs, and Hindus. This is one of our most productive courses and it is also being used throughout the Middle East.

Recently another "specialized" course has been introduced, written to meet the Buddhist mind and entitled "Search for Happiness." It is too early to see results, but we have faith to believe that they will be forthcoming.

In addition, we have the regular doctrinal courses, which we encourage all students to take when they have completed their introductory set of lessons and are sufficiently acquainted with the fundamentals of Christianity.

This Makes Adventists

Our final course is "The Great Controversy," and very few finish this course without becoming members of the Seventh-day Adventist Church.

Between the school and the workers a direct and friendly relationship is maintained. When each student is halfway through his studies and again at completion, notification is sent directly to the worker located nearest to him. Every encouragement is given to the worker to faithfully follow up the interest. Whenever this is done the end result is encouraging to both worker and school. But this is a vast territory. The worker line is scattered—thin. Swift and easy travel facilities are not available. Many students are too far away to visit.

How to Increase Baptisms

In order that the most productive results may come from the correspondence studies, a Group Study Plan has been initiated. This can be operated by the worker or trained lay member. The group leader enrolls as many pupils as possible after arranging a location where he can regularly meet with them. Lessons mailed in bulk to the group leader are distributed and stud-
Part of typist pool. 60,000 envelopes used each month besides registrations, certificates, contact slips, and letters.

English filing department in the VOP school in Poona, India.

ied. Time is allotted for questions and answers and then each student fills in his test paper, which is collected and mailed, in bulk, to the school for grading.

A variation of this plan takes the worker to various homes throughout the week where he assists families in their study of the correspondence lesson. He maintains this close connection throughout the entire course and is able to help them at decision time.

Advantages of this Group Study Plan are: right type and age student enrolled; personal contact throughout; groups held near a church or institution; travel minimized; integration simplified. A conference president has required each worker to be responsible for enrolling three hundred students a year under the Group Study Plan and results are beginning to show in increased baptisms. One worker states that since putting this plan into operation his baptisms have doubled and his expenses have halved.

In developing countries where great efforts are being made to increase the literacy rate, there is a great work to be done by the Bible correspondence schools. The newly acquired ability to read and write is immediately accompanied by an insatiable de-
mand for reading material. A free correspondence course is ideally suited to meet this need. In awakening minds the words of truth find a welcome lodgment. Indeed, in such an environment the Bible school lessons can reach more people than radio and television. Where the latter is just a “foreign miracle” the former would be beyond the pocket of most of the community. The Bible course being free has strong appeal.

On the other hand, there are multitudinous masses of illiterates still to be reached, and surprising though it may seem, a correspondence course conducted by the Group Study Plan is ideally suited to their need. This was discovered quite accidentally. Lessons were mailed in the normal way to two men who were the only ones who could read or write in the village of Aundh. The visit of the mailman was such a rare thing that when he delivered the Bible lessons, many villagers gathered around our students to see what they had received. The lessons were read out to the crowd, then the questions on the test paper were read and the villagers were quick to call out the answers even before our two students filled in the test paper for themselves. The worker found that not only these two men but almost another thirty people were conversant with the messages of the lessons and were well on the way in their acceptance of truth and preparation for baptism.

Using this information, we now encourage members and ministers to hold classes for illiterates, teaching them the lessons and then asking them individually the questions on the test sheet. Whatever answer is given—be it right or wrong—that is written down for the one questioned and the test paper is mailed in his name back to the school. If a wrong answer is given, this affords the worker opportunity of clearing this point with the student before the next lesson study is started.

Throughout Southern Asia the Bible school work is conducted under the name of the Voice of Prophecy. At a gathering of dignitaries of other Christian bodies it was publicly stated that the Voice of Prophecy was the best-known Christian name and organization in Southern Asia and that it was responsible for teaching Christianity to more people than the total combined efforts of all the churches.

Up to the end of 1964 we had received in excess of two and a half million applications and one million enrollments. We are receiving one thousand new applications every working day, and the best is still before us. As more of the population learn to read and write we must be ready to give them truth.

Yes, it is true, we earnestly wish to be “on the air” and we are doing all we can to be there, but we are not languishing while waiting.

From Faith for Today Evangelism

(Continued from page 16)

night or two, song films featuring the quartet with Pastor Fagal narrating, or a mission film narrated by Pastor Fagal, may be used.

An essential part of any campaign, if it is to be successful, is preparation of the church membership. Six Sabbath afternoons should be devoted to going over visitation methods. A presentation of the various categories of Faith for Today interests will be helpful. The pastor and evangelist will want to assess the potential that lies within the church membership and then base their plans accordingly.

Before the series begins there should be special prayer sessions when God’s blessing is asked on the entire project. If possible, meetings preparing the church membership before the actual series begins will be helpful.

During the meetings those attending should be invited to view Faith for Today. A good plan is to distribute Bible course enrollment cards at the meetings. It will enroll folks in the Bible course and also be helpful in securing names for visitation.

Advertising is essential. A listing of advertising ideas can be obtained by writing to the Director of Public Relations at Faith for Today.

Available at Faith for Today offices at no cost are attractive two-color posters highlighting the program. These can be displayed in doctors’ offices and also on the bulletin board of the auditorium or church during the series. In addition to this, there are leaflets which describe the telecast and the work that it does. These can be obtained upon request.

If you have not yet conducted a Faith for Today reaping series, begin planning to do so. The opportunities are limitless, and the soul-winning results will be an inspiration to the church.
**Nobody Home? Try This!**

W. S. JESSKE

Director of Field Service, Voice of Prophecy

It is God's plan for the Seventh-day Adventist Church to give the message of salvation to "all the world," which includes people on every road and street in every city, town, and country. Therefore, we should not be praying for lighter burdens, but for stronger backs.

We are told that God's work here on earth "must be largely accomplished by persevering, individual effort, by visiting the people in their homes."—Welfare Ministry, p. 97.

Our Bible correspondence courses are very effective media to help fulfill Matthew 28:19, 20. However, the cooperation of our ministers in the field is most important in leading Bible students forward in baptism.

At times we receive complaints from various places that the student cannot be found at all, or, after the worker had driven a long distance, the student is not at home. The question comes, "Can you help us?"

Be assured that we are ever trying to find a better, easier way for the student to be reached. In most instances, before a Bible student's name is sent to the field, a questionnaire has been sent to the student, announcing that one of our Bible school representatives will be in his area soon. This gives the student an opportunity to indicate whether he would welcome a representative. If the student has no house number, we ask for directions to his home. Some students check the questionnaire, indicating they would welcome a visit, but neglect to give directions to their homes. For this reason we are presenting a plan that we believe will increase the efficiency of the follow-up program.

1. The following letter is being prepared by the Voice of Prophecy and Faith for Today Bible schools for the optional use of conference presidents and radio-TV secretaries for distant or hard-to-locate students:

   **DEAR BIBLE STUDENT:**

   Because many of you have asked that one of our Bible school representatives visit you in your home, we are making this service available to all our students. Often a personal interview for counsel and prayer is appreciated.

   Please indicate on the enclosed card the most convenient date and time to call. If your home is difficult to find, please give full directions.

   We have been happy to have you as a student in our Bible school, and we shall be pleased to become acquainted with you.

   Our best wishes to you for an abundance of God's blessings as you continue the study of His Word.

   Very sincerely yours,

   (Worker's calling card attached here)

2. With this letter, a return-addressed postal card is enclosed, reading as follows:

   ___________ 19 __

   It would be convenient to have the Bible correspondence school representative call on ___________ 19 __ at ___________ A.M. P.M.

   Name ____________________________

   Full address ________________________________

   Directions ______________________________________

   The address to which this card is to be returned is to be written on the opposite side, and a four-cent stamp affixed.

3. The following plain card, not a postal card, is to be left by workers for "call back" information, should the student not be at home (the card described under 2. to be attached for the convenience of the interest):

   **DEAR FRIEND:**

   Today at ___________ I called to visit you, and was disappointed to find that you were not in. The accompanying prepaid postal card is provided for your convenience. Please indicate a date and time that would
be acceptable to you. I will be pleased to attempt meeting the appointment.

Your Bible correspondence school representative,
Name ________________________________
Address ________________________________
Telephone ________________________________

This material will be provided for all conferences, to be used by workers when calling on Bible students in order to facilitate a more prompt follow-up program, especially in areas where distance is a factor.

When the opportunity presents itself, the worker should call on the student immediately. Do not wait. This card is to be used only as an auxiliary plan. Nothing takes the place of your personal contact.

We believe that this plan, properly employed, should make it easier for our workers to follow up the Bible school interests promptly, bringing about very desirable results.

The above material can be had by writing Faith for Today, Voice of Prophecy, or your conference radio-TV secretary.

Radio-TV Tool Kit for Soul Winning

Faith for Today

Over-all station log
Enrollment cards
"I Was Frightened by TV" leaflet
TV Guide advertising
Newspaper mats for the program
Newspaper mats for the Bible course
Suggested telephone canvass
Over-all publicity kit
Glossies of Faith for Today’s personnel for local promotion
Announcements for television spots
Letter-writing plan
Catalog of films available for rental
Special colporteur enrollment card, “I, Too, Will Travel in Space” ($11 per 1,000).
Description of Bible courses available
Blanket coverage mailing program for enrollments
Cooperative evangelism plan—invitations from Pastor Fagal to interests at 10c per name
Station brochure
TV survey sheets to be used in house-to-house visitation
Posters—for advertising or fair displays
Regular publications
Telenotes
Pastor’s bulletin

Voice of Prophecy

General enrollment card
Bright Horizon enrollment card
Radiant Health enrollment card (Available only to doctors and hospitals)
General radio log
Initial daily broadcast log ($7 per 1,000 imprinted with local station call letters; minimum order, 5,000)
Follow-up daily broadcast log ($4 per 1,000 imprinted with local station call letters; minimum order, 5,000)
Daily broadcast brochure
Daily broadcast kit #1
Newspaper mats advertising broadcast
Newspaper mats advertising daily broadcast
Newspaper mats of individuals of radio group
Fair display kits
Pastor’s class plan
Prophetic Guidance brochure
Letter of invitation over Pastor Richards’ signature sent to advanced Bible students in locality of evangelistic meeting (Cost, 10c per letter)
Voice of Prophecy survey sheet—obtaining applications ($2.85 per 1,000)
Voice of Prophecy News
Foreign Language course folder
Evangelistic kits for daily VOP folder or follow-up

Above items available by writing Faith for Today, Voice of Prophecy, or conference radio-TV secretary.

JUNE, 1965
A New Evangelistic Thrust

Getting the Broadcast
on the Air

ITHIEL E. GILLIS
Manager, Voice of Prophecy

The Daily Broadcast of the Voice of Prophecy is to help prepare the area for an evangelistic series, and should not be scheduled unless definite follow-up evangelistic meetings are planned to come toward the close of the series.

The most beneficial plan is to carry the program for a year and eight weeks. In this way the full broadcast series can be released, including the Bible marking, which should be planned to come just prior to the beginning of the evangelistic series. With the date of the evangelistic series set, the scheduling of the broadcasts can be so arranged that the Bible marking will coincide. The broadcasts should be planned to continue at least a month or six weeks after the series is concluded, so that there will be a continuity of follow-up.

The first step is to ascertain the station or stations that would accept the daily half-hour series and the price. Then, when the price is known, a budget needs to be developed.

The support of the Daily Broadcast is the responsibility of the local conference and the local church or churches, a part of their evangelistic budget. Funds for this purpose may come from individual contributors, business sponsors, proceeds from cooperative projects, and conference evangelistic appropriations. A budget for fifty-two weeks of broadcasts, plus the eight weeks of Bible marking, is computed by multiplying the cost of one broadcast by six days a week, times 60 weeks. In most areas the stations that accept the daily program will give free time on Sunday for the weekly broadcast, after you have paid for six days of Daily Broadcasts.

One plan is for the church to solicit individual pledges for the support of the broadcasts, then look to the church budget and the conference evangelistic budget to cover the amount remaining.

In setting up a program of this kind, one should not forget the necessity of funds for advertising, so that proper promotional materials can be provided to invite the people in the community to listen to the broadcasts and to enroll for the free Bible correspondence course offered. Also, where possible, a highway sign or signs should be made available to promote listening to the Daily Broadcasts.

In a number of areas business firms have arranged to sponsor the broadcast for spot announcements before and after the program, charging the station time invoice to their advertising budget. In other cases an individual or a group of persons in the church has become responsible for a week’s charges; a second group for the next week, and so on, thus setting up thirteen groups or individuals for the first quarter of the year, and repeating. Or if the church is large enough, four groups of thirteen weeks each, will cover a year of broadcasting.

Cost of station time varies, depending upon the location, the listening audience, and the interest the station manager takes in the broadcast. Programs have been put on for as little as $150 a month. In other instances some have run up to over $100 a day.

Advertising kits and supplies are provided at cost. This is the ideal way to break into a dark county, and the Voice of Prophecy invites questions as to the best procedure.
Dark Counties Lightened by Daily Broadcasts

Design for Decisions

H. M. S. RICHARDS, JR.

Associate Speaker, Voice of Prophecy

We have found that having the Daily Broadcasts on the air over the local stations for at least twelve months results in a more effective follow-up crusade and more definite interests. Some time before the crusade is to begin, the members of the church participate in a radio survey of the community, getting acquainted with their neighbors and finding out their listening habits in general, and their interest in the Voice of Prophecy broadcast in particular. Those who have not listened or tuned in are invited to do so. Those who manifest an interest are encouraged, and notation is made on the survey sheet. Some who have been reached during these surveys have requested the Bible correspondence course.

Radio and the Bible Marking Plan

It is advantageous at this time to introduce the eight weeks of our specially prepared Bible-marking broadcasts with the offer of the beautiful Friendship Bible. As the requests come in, the members and workers deliver the Bibles to the interested radio listeners, and instruct them how to find the Scripture texts by page number as well as by Scripture reference. To facilitate further call-backs, we have prepared a Bible-marking outline that the visitor uses for the first four weeks. This is to make the radio listeners better acquainted with, and more interested in, the Bible marking, and to provide them with further source material when the first four weeks of Bible marking has been completed.

A printed copy of the references for the second four weeks of the Bible marking is also available, so that actually three visits can be made to the homes.

How to Advertise Public Meetings

Soon after the Bible marking has been completed, the Voice of Prophecy radio crusade begins. Preceding the follow-up crusade the members of the participating church have been praying earnestly for the success of the meetings. Prayer band groups have been organized, and in some areas around-the-clock prayer has been ascending in the interests of the radio crusade. Spot announcements on radio, and sixty-second spots on television are used to announce the coming crusade, which should be held in a neutral place, such as a civic auditorium. This avoids loss of attendance through prejudice.

A half-page ad is placed in the newspaper a few days before the opening night. The layout of the newspaper ad is similar to the handbill, window card, and billboard layout, resulting in more effective advertising. Three or four strategically located billboards on the main highways and arteries of the city are most effective, and many thousands of persons view this form of advertising who would never notice it in any other media. Telephone calls are made by the members of the church, attempting, if possible, to call every name in the telephone book.

An “interest questionnaire” is supplied to members of the church, on which names of former Adventists, backsliders, new interests, are turned in to the pastor with full information. Bible school names are

June, 1965
procured from Faith for Today, Voice of Prophecy, It Is Written, and Signs of the Times offices. An invitation to attend the meetings is sent to those on these lists by the sponsoring organizations.

Teamwork

Teamwork is essential in following up the Daily Broadcast. Various committees are organized, such as the welcoming committee, the music committee, decorating committee, Friendship Bible committee, ushering committee, transportation committee. A large percentage of the church members can have a definite part in the follow-up effort. Many people would like to attend a meeting such as this if they had transportation. It would be the duty of the transportation committee to arrange transportation for these individuals.

A nursery is provided to care for the smaller children, so that the parents may be able to listen undisturbed and to participate in each service.

The Voice of Prophecy team—consisting of the local pastor, the Voice of Prophecy guest speaker, the soloist, any guest pastors brought in for the follow-up, Bible instructors, laymen—meet every other morning at nine o'clock for a special season of prayer on behalf of the interest names received during the crusade, and those with whom members of the team are working.

Most of the time each day is spent in an extensive visitation program by which every person is reached. It is most interesting to search out the many interests in every town that has had the Voice of Prophecy Daily Broadcast on its local station for a year or more. Such a three-week crusade as this is most effective because of the "saturation" the population has had through the Daily Broadcast. It certainly is very different from holding a three-week "cold turkey" crusade.

Let's Go to Church on Sunday

An integral facet of the Voice of Prophecy follow-up program is the visitation every Sunday morning of the various Protestant churches in the community. The team members fan out and attend several churches, getting acquainted with the pastors, and inviting them to attend the Voice of Prophecy services, and to offer prayer if they are willing to do so. As this invitation is given, the pastors are sometimes surprised that Seventh-day Adventists would desire their participation. During the second week and on, the Voice of Prophecy crusade speaker, with the local pastor, should visit as many of the non-Adventist pastors as possible in their own homes, thus getting acquainted with their families and having Christian fellowship and prayer with them. As a result of this friendship and willingness to pray and fellowship with those of other faiths we have found much prejudice broken down. In many places from the pulpit some of these pastors have invited their members to attend the Voice of Prophecy crusade. The Voice of Prophecy team members should also visit the local Ministerial Association meetings, if they are held during the time of the crusade.

The format for the actual meeting, of course, is flexible. A film series, such as The Life of St. Paul, is usually shown from 7:00 to 7:30 p.m. From 7:30 to 7:45, a quick-moving musical program. The music must be top notch, for today we are competing with Hollywood and professional musicians.

From 7:45 to 8:00 is the opening prayer, announcements, offering, distribution of the Friendship Bible, and a special solo just before the sermon. From 8:00 to 8:45 is the sermon.

The sermon, of course, is combined with Bible marking. (See The Ministry, March, 1964, for details of Bible-marking program.) Approximately eleven to fourteen texts are presented for the congregation to follow and look up and mark in their Friendship Bibles. During the services various means are used to obtain names of the interested persons present. The Friendship Bible is offered for use each night. Those who are able to attend ten or more of the twenty-one nights may keep the Bible. After the tenth night we announce that the Friendship Bible may still be worked for, since there are plans in the making for a Voice of Prophecy Bible seekers' class that will follow the crusade. Those who attend some of the crusade meetings, plus the Voice of Prophecy Bible seekers' class, will still be able to earn their Friendship Bibles.

Of course, some will not participate in the Bible-marking program. A second method is used to reach them. On various evenings when the attendance is up, plain No. 10 envelopes are passed down each aisle and offered to every person. From the platform the speaker displays a Voice of Prophecy sermon booklet, written by the Voice of Prophecy speaker, H. M. S. Richards. He
announces that he would like to send one of these sermon booklets to each one, and asks those who would like to receive it in the mail to fill out the envelope, giving their names and mailing addresses. This will help so much in getting this booklet to them promptly. He makes a point of it being so much easier to put the booklet into the addressed envelope and the stamp on the corner than to have to type in all the names and addresses from cards or slips of paper. This is an excellent method of obtaining names.

After the Crusade

When a Voice of Prophecy radio crusade has been completed, actually it is just the beginning. The Voice of Prophecy speaker is guest of the host pastor and his church on the fourth Sabbath of the crusade. Baptisms are planned for the third and fourth weekends of the series. Near the close of the crusade, an announcement is made of the Voice of Prophecy Bible seekers’ class, which will meet Saturday mornings at ten o’clock in the pastor’s study.

The crusade closes on a Saturday night, with a call for surrender. This is not simply an altar call. Early in the service each person is given a card on which he is asked to sign his name, but he is not told exactly how it is to be used. After the sermon comes the call for surrender, and the appeal is made for those who want to keep holy the seventh-day Sabbath and to study in preparation for baptism into the body of Christ, the church. The speaker asks each such person to put a check mark on his card and turn it over. Then all cards are passed to the aisle where the ushers gather them up.

On this last night a special “afterglow meeting” is announced for Sunday night, when something unusual and unique will take place in the auditorium. It is called a Voice of Prophecy university-type round-table discussion. Tables are brought in and placed in a wide V form with chairs on both sides of each arm of the V. The Voice of Prophecy guest speaker, and the host pastor sit at the apex or point of the V. Opportunity is given to those present to ask questions about what they have heard at the crusade meetings during the preceding three weeks, or over the Voice of Prophecy Daily Broadcasts. People are invited to bring their friends and even their pastors to these discussions. On the table in front of each chair are the first two lessons of the Voice of Prophecy Faith Bible Course.

Thank You, Pastor!

The light of truth was first brought to our family through the Faith for Today television program in the form of a Bible study course that my wife faithfully completed and shared with me. As the Sabbath question was studied, a need arose in our lives to find some Sabbathkeeping Christians with whom we could worship. It was at this point that our family reached the turning point—we were in need of experienced guidance, so we asked for a pastor’s visit.

Would the pastor respond to our request? Would he bring the assistance and encouragement we so much needed? Only a personal visit would supply the answers to our questions. He did come, he did encourage and help us, and we responded to the prompting of the Lord because of the help we received from the faithful pastor who took time to call. Here are some of the reasons this pastor made such an impression on our family:

1. Personal contact—the warmth and understanding of a heart-to-heart talk was necessary.
2. He was prompt—he came when we felt a great need for him. This revealed his interest in helping us.
3. He was tactful—he didn’t try to reveal to us our errors, but brought us to the light of the truth.
4. He brought us to a point of decision here a bit, there a bit, piece upon piece, until a unified series of studies had been completed and a decision to be baptized had been made.

Today we are in this church and prepared to be workers in it because a busy pastor took time to follow up a personal interest. Because of his promptness and warm interest in us, we will join in the work of carrying the third angel’s message to the people living in the closing hours of earth’s history. Because he did care, the knowledge that Jesus saves will reach more people. Perhaps that group of interest cards you just received includes the names of some who will go out to follow the promptings of the Spirit of God and preach the gospel. But only if you follow them up will you ever know. My thanks to the pastor who visited us!

JOHN WILLIAMSON
Ministerial Appointee
North New England Conference

JUNE, 1965

This “afterglow meeting” is held at the same time as the services have been held during the three weeks preceding, and it is a very informal service—no music, no singing, no offering; just the opening prayer, and then questions are invited. As these questions are asked, they are funneled and directed to the local pastor. This lays the mantle on the pastor and helps the newly interested persons to recognize him as a Bi-
ble student to whom they can go with their questions and problems. Some of the women of the church prepare light refreshments and bring them in at the halfway time of the question-and-answer period.

Announcement is made that night that another round-table discussion will be held the following week at the same time and place, when they can bring in the completed test sheets of the first lessons of the Bible course. This is another way to increase the number in the Voice of Prophecy Bible seekers' class. After two or three weeks this round-table discussion is transferred to the pastor's study, which meets, of course, at ten o'clock on Sabbath morning.

The vital necessity of continuing the intense visitation program carried on during the three weeks is impressed upon the members of the church, for many of the interested persons will need further visitation and Bible study. The members of the church are encouraged to participate in giving these follow-up Bible studies.

These follow-up procedures have been used satisfactorily and have been found to be an effective "Design for Decisions."

---

**Georgia-Cumberland Conference and the Daily VOP Program**

**DESMOND CUMMINGS**

President, Georgia-Cumberland Conference

**THE Voice of Prophecy Daily Broadcast** has been on thirty-three stations in the Georgia-Cumberland Conference. The influence of this broadcast has brought a new day, especially to south Georgia, where previously prejudice was so strong that in many places our people were unable to rent a building or a lot and were oftentimes even held in contempt.

Because the Daily Broadcast was able to get into the offices, homes, and businesses whose doors have hitherto been closed, the feeling toward Seventh-day Adventists has taken an almost complete turnaround. A real warmth has been manifested, especially by the community leaders such as mayors, bank presidents, and influential businessmen.

Ministers, who previously have been almost violent in their prejudice, are now regular listeners and have obtained an entirely new concept of the Seventh-day Adventist Church. As we visit different cities, Sunday school teachers in many parts of south Georgia tell us that they discuss the Voice of Prophecy rather than their own Sunday school lesson. One influential minister went so far as to put an ad in the newspaper saying that the Voice of Prophecy is a good program and is God's truth for these times.

As a result of the message presented in the Daily Broadcast and the reception of the people in the area, twenty-four different stations have requested that we let them have the program at our price, which in every case is from 60 per cent to 75 per cent under their published rates. The station managers refer to the Voice of Prophecy broadcast as a prestige program with a message of hope for a dying world. Some radio station managers have apologized because they must charge for the program.

The owner of a radio station, while visiting a neighboring town, heard one of H. M. S. Richard's broadcasts. He went to the radio station there and borrowed the tapes, took them home, and put them on his station for two months free of charge. We have many stations waiting to have the program.

Evangelism for our pastors, especially in south Georgia, is more encouraging than ever before. The pastors in the conference have launched into a great thrust of evangelism this quarter, holding fifty meetings. Many of the listeners of the Daily Broadcast are attending these meetings. Several have already been baptized.

---

A good heart does no ill; a better heart thinks none.

**THE MINISTRY**
Why I Went on TV

DAVE WATTS
Pastor, Weslaco District, Texas

IN MY work of evangelism in the past I always had the feeling that I wasn’t reaching the masses of people with our message. We would hold a series of meetings in a town with about 15,000 people, and during that time perhaps get 150 non-Seventh-day Adventists to attend. At the close of the series I felt we had not begun to warn the city. How could we when only 150 out of 15,000 came to hear our preaching? So as soon as we moved to the beautiful Rio Grande Valley in the Texas Conference we decided to try another approach—TV evangelism.

In the Rio Grande Valley there are about 400,000 people and two TV stations. So our potential audience is terrific. The program is on from 10:00-10:30 A.M. Sunday, and is called “Your TV Pastor.” We felt this gave it a personal touch. We recently conducted a survey in our area. We visited 500 homes and in these 500 homes found 627 TV sets. Only five of the 500 homes had no sets. The two most popular religious programs were “This Is the Life” and “Your TV Pastor.” So with about one third of a million people in this area you can readily see our potential audience.

The stage setting is a study scene. Our aim is to develop the idea of having a friendly chat with our listeners rather than using a preaching approach. At first we used many slides, with texts and pictures illustrating what was being said. They would be projected on the screen according to prearranged cues. However, at the present time very few slides are used. Instead I use the blackboard nearly every week, and any other type of visual aid that illustrates my point. It is amazing how a simple thing like a newspaper or some glasses of water can be used as effective visual aids. We are also finding that bringing in some of the other pastors for a discussion adds a great deal of variety and increases interest. To cut down on cost we do most of our programs “live.”
The “Your TV Pastor” quartet starts the program by singing “All Hail the Power of Jesus’ Name!” and then the cameras zero in on one of the quartet members as he introduces the next musical number. Following that number, one of the other pastors makes the announcements and then introduces me. My talk closes with prayer and there is a close-up of my hands folded on my Bible while I am praying. At the close of the prayer there is another musical number. Then the camera comes back to me and I make a few announcements, tell about next week’s program, and then close by saying, “And now may the Lord bless thee . . .,” et cetera. As we go off the air there is a duet, “If you want joy, real joy, let Jesus come into your heart.” This format leaves about twenty minutes for my talk and still provides the variety we feel we need.

Once a month we have a panel of pastors and ask listeners to telephone their questions during the program, and we answer them. The public always seems to enjoy this a great deal and it gives us a chance to discuss many topics.

We have tried different types of follow-up, such as the Bible course, free books and pamphlets; but the one that seems to be working the best is the Bible Marking Plan. We offer one free Bible to every family that writes in requesting one for the purpose of marking it with us on TV. Then on Sunday morning when I give a text I also give the page number for their TV Bibles so they can look it up with me and mark it. The Bibles are delivered to their homes. Every two weeks we go back with sermon outlines from the previous two weeks. The outlines include a list of texts and page numbers in case they missed a few texts or perhaps missed the whole program. This keeps us in contact with our interests. So far we have Bibles in more than 300 homes, which we endeavor to visit every two weeks. Our laymen are also helping in this phase of it.

We have discovered that we have a tremendous psychological advantage when visiting in the home of a person who has been watching “Your TV Pastor.” They seem to forget that we are SDA preachers and really give us a royal welcome. Because of this, we work all of our local pastors into the program as much as possible, since they all help with the visiting. This is really proving to be a great help in our follow-up work.

Our members have been more than willing to finance the program as they see their pastors on TV every Sunday morning discussing our beliefs, and as they see their neighbors watching it and hear their comments. Even though we have been on for more than a year we take very few special offerings because our members are happy to give of their means to see the gospel preached to the masses. A number of times we have discussed our cardinal doctrines, such as the Sabbath and the state of the dead, and have received no criticism from the station. We feel we are on the air to preach the message, and that’s what we are doing. The public enjoys studying right from the Bible.

It is thrilling to have people come up to you in the stores or on the street and say, “We are watching ‘Your TV Pastor’ program every Sunday morning and really enjoy it.” Many of these people call us their pastors, forgetting they are Baptist or some other faith and we are SDA brethren. I believe that using TV in connection with the Bible Marking Plan and following up with evangelistic meetings are tremendous ways to reach the masses.
We Must Increase Radio Coverage for Other Languages

WESLEY AMUNDSEN
Secretary, North American Missions

One of the perplexing questions facing the church in North America is that of reaching the 30 million people who read, speak, think, and write in some language other than English as their mother tongue. To this number we need to add 6 million Jews, most of whom are without the Messianic hope of salvation. One-half million of these Jewish people use Yiddish, and nothing has been done for them.

At the present time we are publishing in twenty-two languages, and Bible correspondence courses are available in twenty of these languages. However, it seems that the means of making direct contact with this great mass of humanity in the North American Division field who speak in a language other than English has eluded us.

But has it eluded us, or are we willfully ignorant of the avenues open to us? We cannot shrug off 30 million people, which is just about one in seven persons in this division, and deny them their God-given right to an opportunity of hearing the truths of God for today.

One of the most penetrating avenues is that of the voice of radio, for it reaches into practically every home in America. Evangelism for the foreign born and the Jews should include the radio broadcasts. The 1964 census indicates that 600 stations in the United States are using some forty languages. There are one or more of these broadcasts in every conference territory.

Let's take a look at what we are doing in this field of modern communications.

The Spanish broadcasts, operating under the capable, well-organized Voice of Prophecy system of broadcasting, are operative on twenty-five of the 283 stations. Results are accruing constantly. There is a potential of approximately 5 million Spanish listeners spread across the United States.

Pastor Gerhard E. Suckert, of the German Manhattan church, New York City, has prepared tapes for use in New York and Cleveland. A recent letter from Pastor Suckert carries this note of encouragement:

“A Greek Catholic nun and former countess found the truth exclusively through our radio program. Another couple is anticipating baptism, having made their decision just by listening to the broadcasts and through personal correspondence. . . . It would be a shame if our blessed hope could not be broadcast to 880,000 people here in Greater New York who speak and understand the German language.”

Charles J. Sohlmann, pastor of the Hungarian churches of New York City and Bridgeport, Connecticut, has developed a ten-minute capsule for Hungarian radio listeners, which is heard in New York; Cleveland, Ohio; Norwalk, Connecticut; and Montreal, Canada, with a total potential listening audience of 150,000. Another broadcaster wrote:

“What is most pleasing is not that we Protestants, but our Catholic friends love it very much. . . . It would be a great honor for me to shake the hand of such an expositor of Christ.”

Three of our Japanese ministers—Elders Aso, Toronto; Okohira, Colorado; and Iwahashi, California—are conducting radio broadcasts. There is a listening potential of approximately 70,000 in the greater San
Francisco Bay area. Many are tuning in regularly, but it is with difficulty that a Shintoist or a Buddhist makes the decision to forsake his religion and turn to Christ. However, converts are being made.

Some time ago Pastor Aso baptized a Japanese Shinto priest who had been sent to Canada as leader of the Shintoists. The contact was made through radio.

For several years the small Yugoslavian church in New York City has sponsored a fifteen-minute radio program in the Yugoslavian language with Pastor Branes Kanachky, as "Voice." In 1964 the broadcast was heard in Hammond, Indiana, and New York City. Already six persons have been baptized. The listening area potential for both broadcasts is 80,000.

The Ukrainian broadcasts are being operated from two sources. Pastor Nicholas Ilichuk is heard at present over nine stations. And what a listening potential—about 615,000! Two hundred thousand of these are in New York City. Interestingly enough, the new Ukrainian Bible Correspondence Course has enrolled 650 persons.

P. E. Uniat, Ukrainian evangelist in Alberta, Canada, conducts his personal radio program. He reports that twenty-three persons have been baptized, and his listening potential is around 150,000.

Latest is the breakthrough on TV in Mexico. Joseph Espinosa, Spanish-language evangelist in the Southeastern California Conference, succeeded in obtaining permission for putting on the first religious broadcast in the Mexican Republic, reaching an area comprising Tia Juana, Mexico, and San Diego. Presenting the full message, Pastor Espinosa reports 173 have taken their stand for baptism. This is indeed a marvelous indication of things to come in our day.

Dr. Joshua A. Fishman, director of Language Resources Project, financed by the United States Government, says about the potential of power in the foreign-language people of this country:

"It is important that we recognize the linguistic gold mines that we have in our midst, and it is particularly important that first- and second-generation Americans recognize the value of preserving this precious heritage of their parents and grandparents. In doing so, they will be helping their country as well as enriching their own lives." — American Council Press Release, Dec. 31, 1961.

Seventh-day Adventists in North America might study well the implications involved in this statement.

In behalf of the millions of untouched people of other tongues and of the Jews, we would voice the profound question, "How shall they hear without a preacher?" Radio evangelism stands in a tall pulpit. Let's do more preaching from it.

My Assistants—VOP and FFT

(Continued from page 17)

I have gone with the same prayer, dedication, and purpose that my "assistants" have—that together, under God's guidance, we could win some souls for the kingdom.

The results have been most rewarding. Only eternity will tell the full story. Without a doubt, multitudes will credit their new-found hope to these two witnesses.

Every Seventh-day Adventist pastor has found people who have said point-blank, "I have no church, but if and when I do join a church, it will be the Voice of Prophecy church or the Faith for Today people." We also know of scattered multitudes who privately and systematically listen to and/or watch these pulpits, and who earnestly feed and drink from their messages. There is no community in America that has escaped their blessing in one way or another. There is no Seventh-day Adventist congregation that has not been blessed by their ministry.

Whenever I can I like to play up my team. The more I put them in the spotlight the more effective is the entire program. I do this by advertising Faith for Today and the Voice of Prophecy in my church bulletin, in the newspapers as our budget allows, and by organizing our church members in the distribution of radio and television logs. I feel that the better known these programs are the better results my church and I will have.

I do the same with the Bible correspondence courses. I encourage my members to secure enrollments both in individual as well as door-to-door contacts. Here again, the more people studying the lessons, the more interests I will have. The more interests I have the more baptisms will result.

I thank God for these two "assistants."

THE MINISTRY
“The Sound of Worship”

DONALD G. REYNOLDS
Pastor, White Memorial Church, Los Angeles, California

IT IS a thrill to have someone you have never met before step up to you at the close of a church service and say, “Your voice and your message are well known to us. We have listened to your radio program for the past year and couldn’t stay away any longer.”

Radio ministry at the White Memorial church, serving the great metropolitan center of Los Angeles, has been carried on since 1959. For the past two years it has been my privilege to serve as minister of this church, which includes the presentation of God’s message through this medium of communication.

The Worship Hour

“The Sound of Worship” is a live broadcast of the Sabbath worship service. With the concentration of Adventists in our area we feel the Sabbath broadcast is a real benefit to the many who are shut in or for some other reason are unable to attend church. For wider coverage the worship hour is taped and prepared for rebroadcast at a time on Sunday when a greater listening audience is available.

The time of the offering would normally be a lull in the service for the radio listener, so these minutes are utilized for the “commercial,” which presents special features of the church’s activities or gift offers to listeners. This prepared script is read by our own announcer, carefully timed, taped and dubbed in to the program.

As an innovation the pastor may do this in a subdued, confidential tone from the platform by use of a hand mike. He may include in his announcement special services to come or the radio offer currently featured.

The Five-Minute Program

During the week the White Memorial church presents a daily five-minute pro-
ator's viewpoint than longer programs. With the tendency of broadcast companies to reduce time given to religious programming, this is an item to consider as reduced time may very well be an increasing problem.

It is necessary to keep alert to possible openings of radio time. Two important considerations are the area covered by the station and the type of listening audience it attracts. The type of programs the station tends to schedule may be predominantly western, classical, or rock 'n roll music, news or conversation, et cetera. From an analysis of the daily program schedule it is possible to judge the listener following. Of course, the station's sales department will have material on their coverage and audience, but it must be remembered that this is promotion material.

**Special Features**

Twice a year special musical programs originate from the White Memorial church. These have been favorably received by radio as public-service features. Such programs must be of excellent musical production and top-quality recording to produce tapes suitable for broadcast purposes.

The "Festival Choir" presents one concert in the spring, around the Easter season, and another at Christmas time. Our experience with this type of program has been very gratifying, for network stations across the nation have been pleased to air the concert tapes. They are also carried around the world over Armed Forces Radio Services. Such music festival presentations help build the name of Seventh-day Adventists in places afar as well as the image of the church locally.

Maintenance of a radio ministry demands much in equipment, time, money, and prayer; but it is a medium of mass communication by which many will be reached who would otherwise never hear God's message. This does not mean our broadcasts must all be preaching. If we can beam something on the air that is uplifting and stimulating, building up the image we seek to project, the listener may gain a desire through this contact to know more of a better way of life through Christ.

We could quote from countless letter or telephone responses that reflect the influence of our radio efforts at the White Memorial church but these only reveal in part the effect of our radio visits into the thousands of homes within our broadcast range. We have faith to believe there will be many who one day will be able to say to the faithful members who support radio evangelism with their prayers and their means, "It was through your gifts in radio ministry that I found salvation."

"Feed the sheep instead of trying to amuse the goats. . . . A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. Men will be bold in sin, and ministers must be bold to reprove."—GURNAL.
The Role of the College in Training for Use of the Media

DON DICK
Assistant Professor of Speech, and Manager of KSDA, La Sierra College

SIX of the Seventh-day Adventist colleges in the United States are operating FM radio stations and another is broadcasting on limited radiation to the campus only. While the letters FM stand for “frequency modulation,” they also seem to stand for a number of stations “frequently misunderstood.”

This article is designed to reduce misunderstanding and to clarify the purposes, impact, potential, and problems of SDA college FM stations.

Purposes

Most of these stations have three major purposes: (1) To provide an educational service to students at the college, (2) to act as a public-relations instrument to interpret the college to the community, and (3) to provide public service programming to the listening area served.

Training in announcing, programming, audio control, producing, recording, engineering, management, and station secretarial work are among the types of training offered at these stations. In addition, students in many departments such as music, speech, theology, et cetera, participate in broadcasts. Most of the stations are run on an extracurricular volunteer basis although some positions are paid jobs at some stations. Training is not restricted to speech majors or students of any particular department.

Inasmuch as these stations serve communities up to fifty miles distant, they can do much to give a valid picture of the college and the church, to break down prejudice, and to awaken or prepare persons to be receptive to the more direct ministry of the church in a wide area.

The public-service goals of college FM stations are covered in three types of broadcasting: educational, entertainment, and religious.

Educational programs are usually divided into two categories—informational programs and credit courses. At present no SDA college FM stations are offering credit courses, but it is a distinct possibility for the future. The informational programs are of several types—news, talks, discussions, documentaries, quality music, et cetera.

Entertainment programs consist chiefly of light music whose chief function is to increase listening audience for other programs.

Religious programming usually does not take a direct evangelistic approach, but rather that of breaking down prejudice, promoting worship, and giving instruction. The Voice of Prophecy is carried on every one of these stations, and most of them carry such programs as “Your Radio Doctor,” “Time for Singing,” “Your Story Hour,” et cetera. These programs are not overly evangelistic in nature but certainly do tend to carry forth the work of the church.

Impact

That these stations do have an impact is made plain by a recent survey conducted by the Voice of Prophecy. Each listener on the Voice of Prophecy mailing list was asked to write in indicating the call letters of the stations on which the listeners heard the program best, second best, and third best.

A total of 89 listeners in one week indicated that they heard the Voice of Prophecy on one of these college FM stations, and 65 indicated that they heard the program...
best on one of these stations. The home cities of these stations (which also were large SDA centers) were most heavily represented, but a total of fourteen cities were heard from.

Although it is very hard to know how many listeners each letter represents with certainty, I. E. Gillis, manager of the Voice of Prophecy, estimates that each letter mentioned previously represents 500 listeners. If this is true, it means that some 44,500 listeners hear the Voice of Prophecy on SDA college FM stations.

Potential

In spite of the apparently large listening audience of these stations, it can safely be said that they are not operating at anywhere near their potential. Most of them are relatively low power—only two broadcasting with more than ten watts. All of them broadcast for very limited hours—usually from very late afternoon till late evenings on weekdays and most of the day on Sabbath. During the summer and often during vacation periods these stations are silent.

Almost every station could extend its outreach considerably with the addition of larger transmitters, higher transmitter sites, and antennas of higher gain. Instead of Riverdale-San Bernardino, Angwin-St. Helena, Collegedale, et cetera, the listening audience could include Los Angeles, San Francisco, Chattanooga, et cetera, as well.

Problems

The problems of the college FM station are many: (1) Personnel are never really top-notch, since they are in training and still make many mistakes; (2) promotion of the station is never adequate—too few potential listeners even know the station is on the air; (3) greater communication, liaison, and cooperation with local church, conference, and union leaders are needed, and (4) lack of adequate funds for equipment and operation.

Perhaps someday soon our church may be unable to purchase time on commercial stations—the pinch is being felt in some cities now—and these college FM stations may become a primary method of carrying forward the gospel commission as well as forming a training ground for future broadcasters and breaking down prejudice toward the church.

At any rate, the six SDA college FM stations now on the air and the potential for others like them at our other colleges are an asset of great value that should not be overlooked—a talent to be multiplied.

---

The Battle for Men's Minds

(Continued from page 5)

Bible correspondence schools, and during 1964 more than 18,000 were enrolled.

We have added two new languages to the Bible school in Southern Asia.

We are making television breakthroughs in the South American Division.

The forward march in the Far East is phenomenal. Faith for Today is being televised in the vernacular of Korea. And so goes the story—in the Philippines, Inter-America, Central and Southern Europe, and North America. The year 1964 shows 14,978 baptisms through radio-TV Bible school evangelism, 3,811 more than 1963.

Yet there is so much to do to reach the inhabitants of the sophisticated 60's in this gigantic world community. If a pastor were to preach to 500 people in a congregation every week, it would take him forty years to reach one million. Franklin D. Roosevelt spoke to 62 million on V-J Day. And yet the effectiveness of communications is many-fold more than that of twenty years ago. We are just rounding the corner of a 3 billion world population mark. It has been estimated that in A.D. 2000, if time were to last, the world population will have reached 9 billion. Someone has stated that the birth rate is far exceeding the rebirth rate. The challenge of the teeming masses in the apartment homes, tenement sections, sophisticated suburbs, in a densely populated world, poses a tremendous challenge to a people that have been commissioned, "Go ye, into all the world, and preach the gospel." This problem has been compounded by the shortness of time in which we have to do our work. Jesus said, "Unto whomsoever much is given, of him shall be much required."

The greatest days of this organization are immediately before us. We have an obligation to the masses. We must do everything within our power to use the tools that are available for us, and most important, to pray that the Holy Spirit might make these tools effective in our hands.
The farmer must have been desperate. He had been to town four times that day looking for laborers, and now at five o’clock he was back again at the market place, and, finding men standing around, he asked, “Why do you stand here idle all day?” “Because no one has hired us,” they replied. He said to them, “You go off into the vineyard as well, then” (Matt. 20:6, 7, R.S.V.). The harvest of the kingdom is spoiling for want of workers, and church members are standing around the market places of life with nothing to do. The householder mentioned by Jesus could have been sweating in the field trying vainly to do the job himself, or he could have been on his knees praying for more help. But he was doing neither; he was at the market place, looking for helpers in the harvest. He would not give up—he was back again and again enlisting men, assigning them their tasks in his field.

Most Seventh-day Adventist pastors will confess that they are never able to do all there is to do. At the same time, they are painfully aware that most of their people are doing next to nothing by way of direct missionary endeavor. Why are they idle? “’Because no one has employed us,’ they replied” (Matt. 20:7, Phillips).* “It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. . . . Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work?”—Christian Service, pp. 58, 59.

In my opinion one of the greatest weaknesses in our lay evangelism is at the point of enlistment and assignment. And the larger the church the more apparent is the failure. As I stated in a previous article, we have long depended on exhortation to lead our people to work. We have not come to grips with the hard, grueling task of enlisting, organizing, and sending our people to work. It reminds me of a man I once knew with a large family of boys, and much work to be done in the garden. He was continually telling his sons that it was their duty to help, and furthermore it was for their good to learn to work. But this father never could bring himself to assign specific tasks and see that they were carried out. Consequently, these boys never got around to the work to be done and grew up to be listless, irresponsible men. As pastors, are we not told, “Every one who is added to the ranks by conversion is to be assigned his post of duty”?—Ibid., p. 74. “Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.”—Ibid., p. 59. We should pray the Lord of the harvest “that he would send forth labourers into his harvest” (Luke 10:2). Then let us follow our prayers to the market places of the world where our members are spending their energies in selfish pursuits. Let us confront them with the grand privilege of working for God in this sunset hour and enlist them in the work of the Lord.

In considering this vital matter of enlistment and assignment, we must first define our tasks. Like Nehemiah, we should examine the broken-down wall and measure the work to be done before we confront
people for enlistment and assignment. Within the framework of an average church organization one can enlist from one fourth to one half of the active membership. The larger the church the more complex is the organization. But a church whose main interest and concern is directed within will never experience optimum spiritual growth, nor will it become an evangelistic force in the community. We must lift up our eyes and look on the fields, white ready for harvest, and obey the divine imperative of the Great Commission. Our members should be taught the importance of preparing the hard soil of the human heart for the seed by acts of loving kindness, missionary visitation with smiles, encouragement, sympathy, and help for the poor and needy. Under the ministry of the Holy Spirit hearts may thus be softened and prepared for the more formal presentation of truth in the form of Bible studies.

As mentioned earlier in this series, one must first discover the prospects if he expects to conduct a lay visitation program. Who are they and where are they? Do careful research in areas mentioned earlier, such as correspondence school interests, the church guest book, colporteur interests, backsliders, non-Seventh-day Adventists attending Sabbath school, interest lists from evangelistic meetings. From these sources build a master file of prospects. (See Figure 1.) You will be surprised at the large number of names you will find. In one large city where I served, we found more than six hundred names for our prospect file. This file must be kept active. There should be a constant flow of names added to the file from our members who are alert and actively engaged in seed sowing. For the convenience of the people I kept small cards in the tithe receptacles in the pews entitled "A Prospect for Our Church." (See Figure 2.) As the prospect file is worked, names will be added and deleted constantly.

What can a pastor do with six hundred prospects? Buried in such a list are the names of many people ready and waiting for follow-up and Bible studies. With the heavy pastoral responsibilities of a large city church it is impossible for the minister to follow up such a list of prospects. In this instance I turned to our Sabbath school. It provided a ready-made organization for this huge task. The pastor can place the responsibility for these lost persons squarely upon a responsible, compatible group, namely, the Sabbath school classes and divisions. These basic units thus provide organizational outreach for evangelism, and the teachers and division leaders become responsible for names or tasks assigned. I have found that our Sabbath school can be led to accept these challenges by following the eight steps mentioned in my last article. With patience, prayer, and persistence they can be inspired to visit constantly and effectively for Christ. Visitations assignments can be made from the prospect file and sent to appropriate Sabbath school classes or divisions. I have a card printed for this purpose entitled "Prospect Visitation Assignment and Report." (See Figure 3.) On this card I place all the pertinent information available about the prospect. A record should be kept of who has the card, and the visitor must be instructed to write a full report of the visit on the back of the card. This information should be posted on the master card and the name reassigned to appropriate persons for fol-

![Figure 1]

**REPORTED PROSPECT (Master Card)**

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Phone:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address</td>
<td>Age</td>
<td>Phone:</td>
</tr>
</tbody>
</table>

**IF A FORMER S.D.A.**

<table>
<thead>
<tr>
<th>How long ago did he drop out?</th>
<th>Why?</th>
</tr>
</thead>
<tbody>
<tr>
<td>How long was he in the church?</td>
<td>Present attitude</td>
</tr>
</tbody>
</table>

**IF AN INTEREST**

<table>
<thead>
<tr>
<th>Became interested through</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Assigned to</th>
<th>Phone</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Results</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assigned to</td>
<td>Phone</td>
<td>Date</td>
</tr>
<tr>
<td>Results</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**MEMBERS OF FAMILY, AT SAME ADDRESS, WHO MIGHT BE PROSPECTS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Age</td>
</tr>
</tbody>
</table>

*Other information on reverse side*
A PROSPECT FOR OUR CHURCH
(NAMES OF REAL INTERESTS ONLY)

Name ___________________________ Approx. Age ___________________________
Address __________________________ Phone __________________________
Church Affiliation __________________ When is prospect at home: __________________
IF A FORMER MEMBER
How long did he drop out: __________________ Why: __________________

IF AN INTEREST
Became interested through: __________________
Other information: __________________

YOUR NAME ___________________________ Phone __________________________
Address __________________________

Drop in Collection Plate or Mail to the Church or Pastor
NOTE: Write other information on the reverse side of this card.

low-up, or discarded, as the case may be. In assigning names for visitation, the pastor should be careful to match the visitor with the prospect. A timid visitor who calls on a person who is antagonistic—whose name happened to be in the prospect file—may be treated so cruelly that he can never be persuaded to visit again. As the members visit, they will discover some genuine interests who are ready for Bible studies. If the person who made the initial contact is not capable of following through, the pastor should assign someone able to carry through with Bible studies. Every pastor should gather a smaller group of capable, consecrated laymen about him and teach them everything he knows about soul winning. This “elite corps” become his specialists for reaping. They can be equipped to instruct the prospect and lead him to a decision for Christ and the message.

The importance of keeping a careful record of all prospects should be emphasized. How many names of precious, blood-bought souls have been lost because of a poor record system! One of your most capable and responsible laymen should be designated as “secretary of visitation” to assist you in making visitation assignments and in keeping the master file of prospects up to date. Reports of visitation should be posted to the master card regularly. Should we be any less meticulous in keeping records of our prospects than a physician would be in charting the progress of his patients? The pastor can thus turn to his master file and select the names of those who are ready for depth visitation. His members have found the real interest and saved him days of searching and “sifting” names. Then he and his “elite corps” can spend their time where it will count the most. This procedure is no more complicated than it must be for efficiency. “Big business” and the professional world understand the importance of keeping records with meticulous care. We must do likewise, for our God is a God of order.

There are some churches where the prospect list is small or nearly nonexistent. And there are members who just will not accept a formal visitation assignment. The Lord has said, “There is work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities.”—Ibid., p. 12. I have followed the plan of suggesting that each adult Sabbath school class meet informally once a month. I have provided each class with a list of soul-winning projects, requesting that they select one. These projects should be varied and challenging, such
as supplying reading racks for laundromats, a block of territory for systematic literature distribution, visitation of nursing homes, or the placing of our books and magazines in public libraries. The projects should be changed from time to time. Reports to the entire Sabbath school, with success stories, will help to keep the interest high.

All of the foregoing suggestions covering enlistment and assignment will be productive of little good if careful spiritual preparation is not made before the organization is attempted. As mentioned earlier, there should be a series of studies given to the church board and Sabbath school council. They should be led to see their responsibility, to feel the woe of a lost soul. Too many of our people belong to the “cult of the comfortable.” Some may tend to resist the man or program that dares to disturb them; they may look upon the whole idea as an impertinence. But a preacher in his pulpit, fully consecrated to God, with his heart ablaze with concern for lost souls, may become the scourge in the hand of our Lord to drive out apathy, worldliness, and indifference from the soul temple. A series of sermons, before anything is said to the leaders about the program, may be used of the Holy Spirit to “prepare . . . the way of the Lord, make straight in the desert a highway for our God” (Isa. 40:3). I have used such topics as “The Peril of Uselessness,” “The Pull of the People,” and “Why Stand Ye Here Idle?” We may, under God, build a tremendous and convincing accumulation of testimony regarding the imperative hanging over our heads. The church must recognize the urgency of reaching the side of men and women dying in sin with the saving gospel of Jesus Christ. As Arthur Archibald says in his book New Testament Evangelism, “The preacher is the pivotal man. . . . Without evangelism in the pulpit there will be none in the pew. . . . There must be a fire in the pulpit, not fireworks, but passion, power to stir the people like the tap of the drum. There can be no earthquake in the church unless the preacher is profoundly stirred himself. . . . The church must see the soul-winning mind and spirit in their pastor before they will move.”—Page 35. Doctor Archibald goes on to say, “One of the biting criticisms leveled at lay evangelism by its critics is that it tends to degenerate into mere mechanism without spiritual content or power.”—Ibid., page 65. But this need not be. Correct methods, baptized with a spirit of concern for lost men, and the power of the Holy Ghost, will bring success. Let us, therefore, seek to enlist, assign, train, and send forth a host of men and women into the vineyard of the Lord, and thus bring to pass the vision, “Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven.”—The Great Controversy, p. 612. (To be continued)

* The Bible texts in this article credited to Phillips are from The New Testament in Modern English, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

**CLASSIFIED ADVERTISEMENTS**

Advertisements appropriate to The Ministry, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address The Ministry, Takoma Park, Washington, D.C. 20012, U.S.A.


---

In a bulletin of a certain Baptist church the following suggestions were published under the title, “How the Church Can Operate Without Money.”

- Each member will come to services warmly enough dressed to eliminate any necessity for heat.
- Each member will come to church with broom and mop to keep his part of the building presentable.
- Those who wish to use water will bring their own bottles.
- Each member will bring materials and tools to remodel and repair buildings.
- Each will provide his own hymnbook and choir music.
- Each member will take his turn preaching, leading the services, conducting funerals, performing marriages, calling on members and prospects, visiting the sick, etc. This will save the expense of a pastor.
- Each member will spend some time working in the church office. If one desires a copy of the bulletin, he will bring his own supplies for printing same.

The proper place to start curbing crime is not in the electric chair, but in the high chair. When two quarrel both are in the wrong.
“Righteousness by Faith”
Sparked the Ministerial Association

(Concluded)

Arthur G. Daniells Rekindles the Flame in the 1920’s

LE ROY EDWIN FROOM
Professor Emeritus, Historical Theology, Andrews University

“Christ Our Righteousness” the Great Pathfinder

My first task upon reaching Washington was to help A. G. Daniells bring to completion his really epochal book Christ Our Righteousness, upon which he had been working for nearly a year. This great Adventist book gem was indeed present truth, and exerted a tremendous influence at the time—especially upon the younger workers. And it was to these younger men that Elder Daniells turned, and upon them he depended—men of vigor and vision, men without the battle scars and remembrances and handicaps of former years. Upon them his hopes rested. He was persuaded that they would respond. It was a moving story, especially to those of us who were close to him.

Strangely enough, with certain others it seemed to have no particular appeal—in much the same way that the original revival of the message of righteousness by faith met with a varied reception during and following 1888. In fact, that seems to have been the dual reaction whenever this great truth has been brought to the fore. Apparently we must expect this, and not be nonplussed by it.

Christ Our Righteousness (1926) was thus the first Ministerial Association book of its kind. It was a notable pathfinder, and paved the way for emphasis on the transforming experience and witness that God expects of His ministry in time’s last hour. That precious book, I would emphasize, should be in every worker’s and in every theological student’s library. It is a must. It should be mastered and marked, and made a part of one’s life and ministry. It provides a blueprint for the Spirit-filled, triumphant close of God’s final message to man.

Supporting Leaflets and Books Next Step

The next challenge was the opportunity afforded by the Milwaukee General Conference in the summer of 1926. The leading Bible study hours of the conference were assigned to men close to the Ministerial Association having this great burden. Among others they included A. G. Daniells, W. W. Prescott, Oliver Montgomery, E. K. Slade, I. H. Evans, and Carlyle B. Haynes. Theirs were powerful presentations. Put into leaflet form, these constituted the next literary contribution—nine Ministerial Association leaflets that likewise had an abiding effect.

It should be added that at this General Conference, Elder Daniells gave up his secretaryship of the General Conference, for which he had been jointly responsible along with his Ministerial Association responsibilities. His heart and his burden lay in the objectives, possibilities, and imperatives of the Association work. He had served his time in administrative work.

I had already begun an intensive personal study of the Holy Spirit as a result of my work with Elder Daniells. Because of this I was asked to give the study on the
Holy Spirit at the Milwaukee Conference. This in turn led to assignment to the North American Union Ministerial Institutes series, with this great theme. These studies, given from notes, were by request put into book form under the title *The Coming of the Comforter*. Thus the second book was produced by the Ministerial Association specifically fostering these great spiritual themes, and helping to bring to actuality the vision of Elder Daniells for a supporting literature that would abide.

*Mimeographed Bulletins Pave Way for The Ministry*

But Elder Daniells had dreamed of a journal for preachers that would with constant frequency foster these great objectives. He wanted and needed a periodical through which we might speak to all workers. But to this proposal there was, at first, decided opposition. "We have an official church paper," we were told by some, and in no uncertain tones. There was no need, such contended, for a special paper. It would cost too much money, and would not be worth it. A page—or even two pages—in the *Review* would be sufficient, and would reach not only our ministers but our laity as well. They would arrange that. It was a battle royal. And those controlling the finances won the first skirmish.

But we were not to be outdone. A plan was devised for continuous contact with the various worker groups through periodic mimeographed exchanges—not too widely used in those days. We would reach them by groups. One series was prepared for pastors, another for evangelists, one for singing evangelists, and another for Bible workers—as they were then called. Still other exchanges were for Bible teachers in our colleges and academies, for chaplains in our sanitariums, and other groups. It became a bit complicated, just as we anticipated. The working media were provided.

*Opposers See the Light and Acquiesce*

These bulletins appeared with periodic regularity and were well received. But word got around concerning the other exchanges. The workers of one category soon asked to be included in the other lists. Pastors asked for the evangelists' bulletins, singing evangelists for the evangelists' materials, chaplains requested the Bible worker discussions, and so forth. That was just what we wanted, so as to reach the largest number with their respective messages. They were increasingly appreciated and much in demand. In fact, the lists snowballed until they became too unwieldy—and costly.

Finally, certain reluctant leaders saw the light. "Why not let the Ministerial Association brethren have their magazine. It would reach all workers, and probably wouldn't cost any more." So, in January, 1928, the first issue of *The Ministry*, edited by the Ministerial Association and published by the Review and Herald, started on its printed way. Another tactical battle had been won. Another vehicle provided. Another Daniells dream had come true.

The first issue of *The Ministry*, in its introduction, "Our Apology and Our Authorization," refers to the "mimeographed bulletins heretofore used," dubbing them the "necessary stepping-stone to this ideal provision." And the back page quotes the "Establishment and Charter of the Ministerial Commission." Then are recorded the actions of the Autumn Council for 1927, authorizing the issuance of *The Ministry* as the "evangelical workers' own journal." The plans were now in full operation.

*1935—Still Supreme Burden of His Heart*

We now turn over the pages of time to the spring of 1935, when I was privileged to be with Elder Daniells during the last seven weeks of his life. Doris Robinson and I had been called out hurriedly to Los Angeles, at the urgent request of Elder Daniells, to help him finish his book *The Abiding Gift of Prophecy*. It was a race against time, for he had been stricken with a fatal malady.

Long hours for us, with no respite, was the order of the day and night. But the book was finished. And the introduction, which Elder Daniells asked me to write, was dated, "Los Angeles, California, February 24, 1935"—approximately a month before his death. The last weeks were devoted to the final revisions.

Despite the strain, this period provided a priceless privilege for me. Not only was I able to help my beloved friend, trainer, and former chief to finish his cherished task but it afforded the last opportunity to talk intimately with him many, many times regarding those great themes and goals and vistas that were ever on his mind.
heart—righteousness by faith, the Holy Spirit, the loud cry, the latter rain, the Laodicean message, revival and reformation, the finishing of the work of God under the power of the Holy Spirit—and we often talked on the Minneapolis Conference. The compelling urgency of these great principles and provisions seemed to grow upon him as he neared the end. These burdens he shared with me as his son in the ministry. He reiterated the hope that I would, in due time, perfect a full trace- ment of the marvelous way God had led us from advance to advance, and the glorious triumph assured, according to the divine blueprint.

Pinned Hope on Others Catching the Vision

Never did he waver as to his great hope and expectation. Though he had to lay down his burden, he was concerned that others pick up the banner and lift up the torch—higher and ever higher. "Onward" was the watchword. New hands and hearts must carry on. Though he would not live to see the glad day of consummation, others would. He pinned his hope on those oncoming men who would catch the glorious vision and respond. He had a burden and a last message for such.

To this end he turned over to me his accumulation of loose-leaf compilations that to him were the most priceless quotations he had found, and certain of his well-marked books—some even autographed "Ellen G. White." He also bequeathed to me a large packet of his sermon notes. These reveal his heart burden as perhaps nothing else could, and show where his deepest interest lay till the last. More than that, he committed to me a priceless assemblage of special testimonies addressed to himself and to others, of which he had been custodian. These, too, had given him added incentive, and had outlined the special emphasis that was to characterize the climax of our message.

His Dying Charge to the Advent Ministry

Elder Daniells' last concern was to formulate a "Farewell Charge to the Advent Ministry." This he outlined to me and asked me to put it into connected form and appropriate phrasing. This was done and read back to him the day before his death. (See "Intimate Story of the ‘Charge,’" THE MINISTRY, May, 1935, p. 2.) Though he was failing fast physically, his mind was still clear. He followed every word intently, often nodding or expressing approval. It was evidently as he wished it to be.

Halfway through I noticed tears coursing down his cheeks as the significance of the scene came home to him. I paused, but he motioned me to continue. And as we came in the reading to the closing sentence, ending with a single "Amen," he joined me in orally saying "Amen"—but added a fervent second "Amen!" That supplemental "and amen!" was added then and there (ibid., pp. 2, 23).

Never will I forget the solemnity of that moment, for these were the last words he ever spoke to me. He soon lapsed into a coma from which he never awakened. Steadfast to the end, he died in the faith for which he lived, with the special emphasis of that last decade of his fruitful life uppermost. Here is the gist of his Charge.

A Testimony, a Challenge, and an Appeal

In this solemn farewell charge—first read publicly at his funeral service on March 22, and then published in THE MINISTRY for May, 1935—Elder Daniells charged the entire ministry of the movement—the elderly, those in the prime of life, and especially the younger men to be "true to the expectations of your God." He then uttered a call and voiced a challenge. This is the way he phrased it:

"Great tests are coming, and coming soon; and God is counting on you to be both faithful and true to every principle of righteousness. Great spiritual advances are needed in the church, and you are the ones who should make them.

"God calls for a spiritual revival and a spiritual reformation in our ranks, and this must come through a truly spiritual ministry."

Defining these terms as a "vital experience," "imperative for the welfare and triumph of the church," he left this personal testimony and made this appeal:

"God laid upon me the burden of urging this forward spiritual move several years ago. It changed my own life and vision. And many testify as to what God did for them personally when they responded to His call.

"And now my last sermon has been preached. My public work is finished. My life course is run. And my last appeal is now being made in this way to the ministry
of this movement, in which I have been a fellow minister for over fifty years.”

Then he added most earnestly:

“I solemnly call upon you to take up this burden, and complete the work. God expects it of you. The welfare of the church is involved in it, and yours is the task of bringing this higher-ground experience into the life of the church. This is my great heart burden. And now I bequeath the burden to you. Take heed, I would admonish you, as to how you relate yourself thereto.”

Though his heart was stilled and his lips now were silent, he would continue to speak to the hearts of his fellow ministers through his precious volume Christ Our Righteousness, and his last charge. His was the breath that fanned into flame the latent embers of the message of righteousness by faith that he profoundly believed would in due time come into its full and destined place. He was the chosen instrument that designed the motif of the Ministerial Association—righteousness by faith.

We must not and will not fail him, nor our God, in his expectations. The hour has surely come for that last advance.

Church and State: The Story of Two Kingdoms,

Mr. Kik, a minister of the Reformed Church in America and former associate editor of Christianity Today, uses as his springboard the recent United States Supreme Court decision concerning prayer in public schools. His aim is to warn Americans against “a stricter and narrower interpretation of our First Amendment.”

The book is essentially summarized historical narrative. It presents in chronological sequence well-chosen high points of church-state conflict: Christ's trial; Paul's appeal to Caesar; pagan Rome's protection of, then persecution of, the young Christian church; the policies of Constantine; the church-state union during the time of the Holy Roman Empire; the policies and aims of the Papacy; the contributions of John Calvin and the Scottish reformers; the growth of liberty in Colonial America; and the twentieth-century demands of liberal Protestantism for a religionless state.

The final chapter pictures the deterioration of the wall of separation and decries the growing paternalism of the Federal Government. The wall of separation between church and state must be high enough, he says, to assure that no legal relationship will exist between these two institutions, but it must not be so high that it discourages the application of Christian principles in civil affairs.

A most valuable concept developed in this book is that “two divisions of the Christian Church pose danger to traditional separation of Church and State: Roman Catholicism and liberal Protestantism. Of the two, the latter is perhaps the more dangerous, since it has a more subtle approach and its position has not been discerned.”

The author apparently has purposes other than summarizing the development of the principle of separation of church and state. While he succeeds admirably in unfolding the story of church-state struggles and in clarifying important underlying principles, he also attempts to exonerate Calvinism—a worthy but out-of-proportion effort. In addition to the chapter on Calvin, “Liberty's Pioneer,” he devotes much of his chapter on Colonial America to a defense of Calvinistic theology among the Puritans, charging that critical historians “ignore the value of Calvinistic theology in bringing about both religious and civil liberty.”

Moreover, the author urges that public school officials may wisely choose the type of religious instruction that the parents of the community would want their children to have. “Local control,” writes Mr. Kik, “will reflect the religion culture of the community and is, after all, the best solution to the problem of curriculum and attitude toward religion.” Such a statement is unrealistic. Americans are mobile. Old community patterns have broken up. Parents would not be unanimous in choosing appropriate religious exercises or instruction for their children. The author also overlooks what has happened in predominantly Catholic communities where the church has absorbed the local public school system.

This book is written in a direct, lucid style. Most of the chapters are valuable to those interested in church-state problems. The over-all quality is tarnished, however, by Mr. Kik’s digressions into the defense of Calvinism and his implied support of religious instruction in the public schools.

DON YOST
**The Seventh-day Adventist**

**COMMENTARY REFERENCE SET**

<table>
<thead>
<tr>
<th><strong>The SDA Bible Commentary</strong></th>
<th>7 volumes, 8,000 pages</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SDA Bible Dictionary</strong></td>
<td>Complete with atlas, 1,300 pages</td>
</tr>
<tr>
<td><strong>SDA Bible Students’ Source Book</strong></td>
<td>1,800 entries, 1,200 pages</td>
</tr>
</tbody>
</table>

Nine unexcelled reference books—bound in matched buckram

**THE SEVENTH-DAY ADVENTIST BIBLE COMMENTARY**

- A verse-by-verse study of the whole Bible
- Authoritative scholarship—doctrinally sound
- Up to date historically and archeologically
- Free from the bias of modernism

**SDA BIBLE DICTIONARY**

- Complete coverage—based on the King James Version, but includes words found in the Revised Standard Version
- Theologically sound—agrees with the Bible and the Spirit of Prophecy writings
- Up to date—embraces the latest findings and scholarship in the fields of archeology, ancient history, and linguistics
- Illustrated—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.
- 40 pages of maps, authentic, in full color

**SDA BIBLE STUDENTS’ SOURCE BOOK**

- Historical and contemporary references relating to SDA fundamental beliefs
- Confirmation of Adventist prophetic interpretation
- Encyclopedic—up to date—comprehensive—biographical sketches—summary of other beliefs—topically indexed

**THE SEVENTH-DAY ADVENTIST BIBLE COMMENTARY**

- Each volume divided into three main parts: (1) General Articles, (2) Commentary, (3) Supplementary Material
- Exclusive—50,000 references cross-indexed to the writings of Ellen G. White

**Price**

- $14.75 per volume
- $132.75 complete set

Plus 35c postage and insurance for each volume—65c outside U.S.A.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

**JUNE, 1965**
Role of Clergy Stressed in Mental Health Program

Addressing the Academy of Religion and Mental Health on "The Role of Religion in the Mental Program," Dr. Stanley F. Yolles, director of the National Institute of Mental Health, said that without using technical terms, clergymen can explain modern concepts of mental illness and treatment. "They can thus help prepare their congregations to become truly therapeutic communities, ready to understand and accept rather than fear and reject the mentally ill," he warned, however, against confusing the role of the clergyman and the psychiatrist in handling mental health problems. "When an amateur brand of psychiatry is adopted as a substitute for religion," he said, "or when clergy come to feel there is no difference between the two because both have similar goals, then the result ... is neither religiously valid nor psychiatrically sound. Religion and psychiatry can be highly effective allies—but the effectiveness of both is diminished if either one loses its identity in the other."

Anglican Leader Sees Christianity Threatened With "Extinction"

Asserting that Christianity is threatened with "extinction," the Anglican Primate of Australia called for a "mighty spiritual revival involving millions of our brothers." Archbishop Gough said that despite the threat he saw to Christianity "there are days of great thrills and exciting possibilities for the church of Christ." He stated that Christianity is becoming a world minority movement and is endangered by "enemies from without and by those from within." Dr. Gough went on to quote from a Moslem publication which he said, contended that "the task of shattering the Cross to pieces demands that Moslem missionaries should carry the fight into the homelands of Christians. The day does not seem distant when only one religion will prevail over the world — the religion brought by the prophet Mohammed." He warned Christians, particularly those who "pay only nominal allegiance to Christ," that these are days of "great danger for the church of Christ" and of "tremendous significance in the history of mankind."
In the highest reaches of his pulpit ministration, the preacher must use imagination, feeling, and will to create his impressions upon the minds and hearts of men. To be a real preacher is the work of a lifetime.

The author’s lifetime of service is revealed in these chapters. For more than two decades he has conducted city-wide evangelistic campaigns, participated in numerous extension schools conducted by Andrews University, and taught more preachers and preachers-to-be to preach effectively than any other living Seventh-day Adventist.

The book contains the eight dynamic lectures given at the H. M. S. Richards Lectureship on Preaching at Columbia Union College. The intellectual distinction, fine literary form, and motivating spirit throughout combine to make this a notable volume worthy of the attention of all eager, growing ministers and lay preachers. The depths of his well-cultivated mind are reflected in these pages, along with his own skill in the use of illustrations and his consecration to the preaching ministry.

212 pages of rich reading for only $3.75 at your friendly Book and Bible House.
Add 15 cents postage when ordering by mail. Add sales tax where necessary.

Published by Southern Publishing Association, Nashville, Tennessee

JUNE, 1965
THE MINISTRY OF THE WORD

John Edmund Haggai of Kentucky recently summed up the spiritual peril of one's time when he said: "The pulpit today is praised for almost everything except its main function—evangelistic preaching. Preachers are praised as administrators, book reviewers, organizational wizards, after-dinner speakers, program pushers, good mixers, psychologists, conciliators and what have you...sin is rampant...sensualism turns the hands of America's time-piece to sex o'clock...humanity with all its needs pleads for revitalized gospel preaching." Men in every walk of life today are looking for reality. They long to hear a "Thus saith the Lord." That note of finality and authority so real in the message of the apostles, needs to be heard again in our generation. The one thing the devil hates and fears is evangelism. But that is the only thing that can meet the issue of our day. No combination of evil forces can withstand the piercing light, power, and purity of the Word of God. The apostle Paul said: "Preach the word." That is our calling.

R. A. A.

FALLOUT

One of the horrors of this Atomic Age is the danger of atomic fallout. Far from the scene of the actual explosion human life is affected by this invisible rain of death. It is believed that in any single explosion more people would be affected by fallout than those killed at the point of blast.

But what about "ecclesiastical fallout?" It is as real as that which accompanies the atomic explosion, often affecting men and women far removed from the point of infraction. Let a preacher lose his temper, and the "fallout" spreads like circles on a pebble-pierced pond. The ministry is such a sensitive position that the slightest move for good or ill has its consequence—often far-reaching.

That is why some often innocent pursuits indulged in by the laity are beyond ministerial privilege. Would he lose his effectiveness for good and become a target of unwarranted attack? Then let him ignore this question of ministerial "fallout" and he may even reap where he has not sown.

This is especially true of familiarity with the opposite sex. The lingering handshake, the acceptance of flattery, and the tendency to fondle or accept the same, all have their "fallout."

It is also true in the handling of church money. This task should ordinarily be committed to hands other than those of the clergy. Truly there is no "fallout" comparable to "financial fallout."

Needed? A sanctified sensitivity toward good taste in all human relationships, recognizing that no man can please "all of the people all of the time." May we nevertheless, be aware that owing to "fallout" many valuable men have "fallen out."

E. E. C.

"THIN SKIN" In whole or in part, the doctrine of infallibility cannot be applied to anyone human or anything pertaining thereto. The pretenders to this pedestal are legion. Not all of them are situated on the banks of the Tiber.

Few would admit to entertaining such flattering opinions of themselves—but touch their pet projects or make a correction however minor and the battle flags cease the breeze.

All men should remember that opposition is not always personal. In fact, some leaders have literally been saved from themselves by a strongly advocated opposite idea. The church needs neither the rubber stamp nor the thorn in the flesh. Honest difference or agreement is the spirit essence of the committee system. Loyal opposition has often made good plans better. The philosopher was right who said, "Ideas sifted through many brains are safer."

The root causes of "thin skin" are self-esteem and the inferiority complex. That opposite causes may produce the same effect is in itself paradoxical. It is nevertheless true that whether one suffers from super ego, or from a sense of insecurity, the tendency is to sameness. This paralyzes initiative and contributes to a fatal "me-too-ism," which is destructive of all individualism. Aren't you happy to see the new trend in church buildings, each reflecting the personality of its pastor-builder? Homogeneity, though possible with milk, is difficult with humans. Unity with diversity is the policy that offers the widest immunity to "thin skin."

E. E. C.

"God cannot use a man who has a high opinion of his own ability, and seeks self-glory and honor among men."

—The Preacher and His Preaching, p. 69.

"Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,—this is our need."


The three grand essentials of happiness are: Something to Do, Something to Love, and Something to Hope for.—Chalmers.

The Ministry