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ABSTRACT

A STUDY AND ANALYSIS OF THE BIBLE LANDS TRAVELOGUE-
ARCHAEOLOGICAL APPROACH IN PUBLIC EVANGELISM

by

Victor A. Schulz

Chairperson: Werner Vyhmeister

ABSTRACT

To investigate the method of a selected number of evangelists who are using the Bible lands travelogue-archaeological approach, to ascertain what they consider as the most significant and seemingly effective characteristics of their methods was the purpose of this project. Then, incorporating these findings, to develop an approach that may help the author and other evangelists to use this method effectively in public evangelism, has been the problem under investigation in this study.

The project was organized into three main parts. The first searches for a justification for a Bible lands travelogue approach. The second analyzes the method as it is being used by other evangelists and reports on the answers to a questionnaire administered to a sample group of them. The third part deals with the strategies, methods, and techniques suggested by the author for the use of this evangelistic approach.

The information provided by other evangelists who use this method suggests that part of the strength of this approach--its usefulness to attract large audiences--is lost as far as number of accessions to the church is concerned, when Bible lands travelogue and archaeology are used primarily to attract people. Based on his own experience, the author suggests an approach that makes Bible lands archaeology and travelogue an integral part of the nightly program

throughout the crusade, linking in a natural way Biblical archaeology and geography with Christian doctrine.

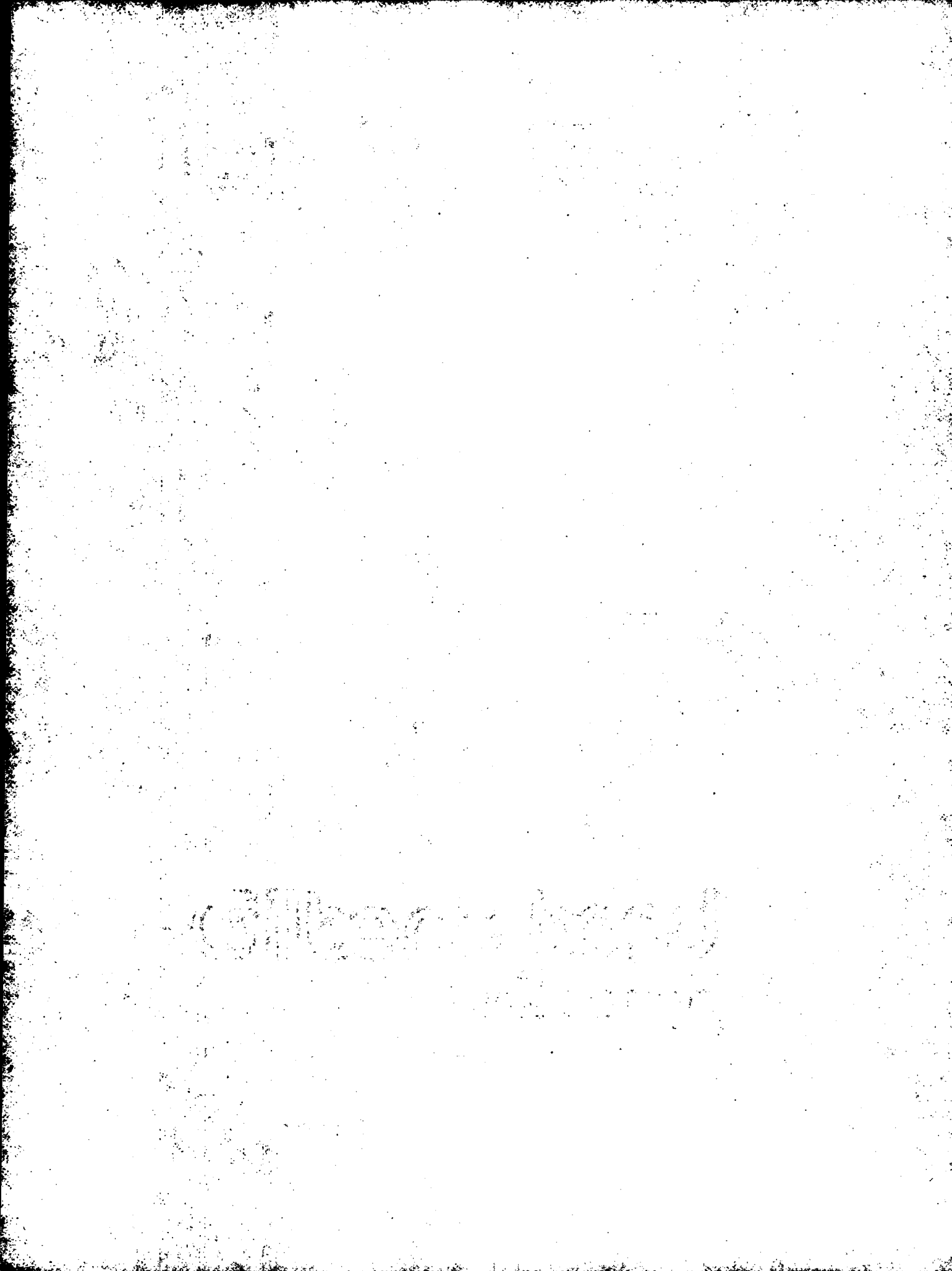
Andrews University
Seventh-day Adventist Theological Seminary

A STUDY AND ANALYSIS OF THE BIBLE LANDS
TRAVELOGUE-ARCHAEOLOGICAL APPROACH
IN PUBLIC EVANGELISM

A Project
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Victor A. Schulz

May 1979




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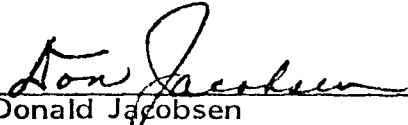
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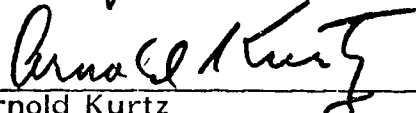
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DEDICATION

The author dedicates this project to Arturo E. Schmidt, Carlos E. Aeschlimann, and Salim Japas, Associate Secretary of the Ministerial Association of the General Conference and Secretaries of the Ministerial Associations of the Inter-American and the South American Divisions, respectively, of the Seventh-day Adventists, as an acknowledgment for the great inspiration they have provided for the author as God has used them as instruments to lead this writer to the paths of public evangelism; and to Dr. Siegfried H. Horn, who awakened the writer's interest in the field of Biblical archaeology and gave invaluable help in this research.

ACKNOWLEDGMENTS

The author of this project wants to express his deep gratitude and appreciation to those whose advice, cooperation, and support have contributed to the completion of this writing:

Most of all, to a loving Heavenly Father, for the opportunity and privilege of being an evangelist in His church on earth.

To Dr. Werner Vyhmeister, the advisory committee chairman, a very special thank you for his consistent willingness to guide this study and to give unstintingly of his time, counsel and advice.

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To the other members of the committee, Dr. Lawrence T. Geraty and Dr. Donald Jacobsen, whose expertise provided secure direction in the research.

To the evangelists in four continents who are using the method studied in this project, who took time from their busy schedules to answer the questionnaires sent to them, and for the invaluable information and materials they provided.

To Mrs. Joyce Jones who provided the editorial assistance.

And the most profound gratitude to his wife Elsa and sons Ronald and Leroy, who patiently endured a very busy husband and father for so long.

CHAPTER I

INTRODUCTION

Importance of the Study

The new interest in evangelism which has gripped the Christian church as a whole is encouraging. Church bodies world wide are engaged in carefully planned, nation-wide efforts to vitalize themselves for effective Christian witness for the purpose of reaching the unchurched and leading them into Christian fellowship.¹ The recruitment of new members is a major objective of the Seventh-day Adventist Church as well,² and churches expect their pastors to meet this objective directly by their own efforts and indirectly by organizing the membership of the local church.³ The Seventh-day Adventist Manual for Ministers states that,

Ministers for God first and foremost, are to be winners of souls. This is their primary work . . . nothing is to take the

¹George E. Sweazey, The Church as Evangelist (New York: Harper and Row, 1978), p. ix.

²J. L. Shuler, Public Evangelism (Takoma Park, Md.: Review and Herald Publishing Association, 1939), p. 15; E. E. Cleveland, "Baptism, A Legitimate Church Priority," The Ministry, December 1974, pp. 14-16; Ellen G. White, Testimonies to the Church, vol. 5 (Mountain View, California: Pacific Press Publishing Association, 1948), p. 456.

³Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 465.

place of this; nothing is to divert their attention from this supreme objective.¹

Ellen G. White, an important church founder, stated: "To win souls to the kingdom of God must be their [the pastors'] first consideration."² This author is convinced that a Holy Spirit-directed revolution is in progress calling the church seriously, soberly, and drastically to change priorities, patterns, and methods in order that anentireworld--"every creature"--might be evangelized in this generation. Much of this revolution or reformation centers around the growing realization that the church must return to the New Testament patterns: evangelism done by "everybody" (not just pastors and evangelists), done "everywhere" (not just at the church building), and done "all the time" (not just a few weeks out of the year).³ Furthermore, much centers around the search for new and more effective methods and patterns for massive, public evangelism, otherwise the gospel commission cannot be fulfilled: "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt 24:14).⁴

One method of evangelism that has been used with success is the Holy Land travelogue-archaeological method. Why have some

¹Manual for Ministers, General Conference of Seventh-day Adventists (Washington, D.C.: Review and Herald Publishing Association, 1964), p. 12.

²White, Gospel Workers, p. 31.

³Nate Krupp, A World to Win (Minneapolis, Minnesota: Bethany Press, 1966), p. 7.

⁴Unless otherwise noted, all Bible Texts in this project are quoted from the Revised Standard Version.

chosen to use it instead of more conventional ways? There is a need for new methods. Every scripturally valid type of evangelism must be used to fulfill the commission that was left to the church. No one method will win all men, and no one method may be omitted without loss. Evangelists must say with the apostle Paul, "I am become all things to all men, that I may by all means save some" (1 Cor 9:22 ASV). Mrs. White further emphasizes that "New methods must be introduced. God's people must awake to the necessities of the time in which they are living."¹ "[They must] not forget that different methods are to be employed."² "[Pastors] have a hard field to handle, but the gospel is the power of God. The class of people [they] meet will decide for [them] the way in which the work should be handled."³ Sometimes a mistake is made in thinking that the Gospel, being the power of God, can save in only one way, yet Mrs. White points out that "When in our work for God right methods are energetically followed, a harvest of souls will be gathered."⁴ Notice the plural used in the following sentences:

Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past; but let no one, because of this, block the way by criticism.⁵

¹Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1970), p. 70.

²Idem., "Our Duty to Leave Battle Creek," Review and Herald, April 14, 1903, p. 19.

³Idem., Letter 97a, to Edson and Emma White, May 21, 1901.

⁴Idem., "Our Duty to the Unsaved," Review and Herald, April 28, 1904, p. 8.

⁵Idem., "The Work in the Cities," Review and Herald, September 30, 1902, p. 7.

Whatever may have been your former practice, it is not necessary to repeat it again and again in the same way. God would have new and untried methods followed.¹

With the use of the approach studied and described in this project, evangelistic work has become more thrilling and fruitful for the writer. He expects that with the findings and refinings of the product of this research, it will become even more successful. It is the conviction of the author that it is possible to increase the results of evangelism by the use of more up-to-date methods. Though the archaeological approach, with its many variations, is not the method, it represents one method of introducing an audience to the Lord Jesus Christ. On the other hand, the study of this particular approach does not pretend to affirm the superiority of one kind of approach over another. But it has been very effective for a number of evangelists, and for a number of years this author has found that it is particularly effective in capturing the attention of a variety of people.

Perhaps no part of the world stirs the minds and emotions of men more deeply than the area known through the centuries as the Holy Land. There, at the crossroads of three continents, human thought and divine revelation converged, momentous dramas were enacted, timeless literature was written, and three of the world's greatest religions took form.² The mysterious Middle East never ceases to fascinate as year after year it discloses more secrets of the

¹Ellen G. White, Manuscript 121, 1897. Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

²G. Frederick Owen, The Holy Land (Grand Rapids, Michigan: Baker Book House, 1977), p. 7.

living past. No other land brings together similar conditions of the country of Jesus where the evocative monuments of our redemption are preserved. Each landscape, each valley and hill, each river and desert seems to evoke happenings of the history of salvation and speaks to us of Jesus who chose this land as the geographical center of redemption.

It is true that our faith is not in the spot, nor in the persons gathered there; it is in the Son of God who lived and died there to give us "access to this grace in which we stand" (Rom 5:2). Nevertheless, it seems that when we want to transport many to the sources of the faith, it is very helpful to have them look first to the Bible lands.

In the opinion of the evangelists who are currently using this archaeological approach, this will be a strong evangelistic method for some time to come. However, there are some dissenting voices which point to what they consider to be problems or disadvantages in the use of this approach. Striving for objectivity, we want to state briefly these disadvantages which have been claimed:

1. Archaeology as such, is too dry a subject to be presented to the masses. Some evangelists who use this approach find it hard to be "down to earth" in their presentations.

2. This approach tends to attract the intellectuals rather than the less educated classes of society. The evangelist needs to be very careful when preparing the publicity for the meetings to avoid giving the wrong impression about the real content of the programs.

3. It requires a great deal of research to prepare the lectures and the audiovisual presentations. This approach is very time consuming and expensive.

4. The evangelist risks being so involved in the mechanics of the program that he overlooks the real purpose of the meeting.

5. And finally, "the archaeological approach will usually attract a large audience the first meeting, but [the pastor] can expect a fairly large 'fall off' next meeting."¹

On the other hand, proponents of this method emphasize some of its strong points, such as² that travelogues are of human interest and attract large numbers of people. The Bible lands particularly seem to exert a special fascination and attraction, thus, the travelogue-archaeological approach is a good method for attracting an audience at the beginning of an evangelistic campaign. Because it attracts people more readily than other approaches, it requires less money spent on advertising and publicity. In other words, the relationship between publicity investment and attendance is very good.

The use of the Holy Land travelogue method they said, also overcomes the problem of prejudice and attracts segments of society not previously reached. The three monotheistic faiths among all the religions of mankind, claim the Bible lands as the focus of their origins and aspirations. Muslim Arabs consider Jerusalem and the temple area third only to Mecca and Medina in sacred significance. Furthermore,

¹David E. Lawson, "Archaeological Approach in Public Evangelism," pamphlet sent to the author in 1979, p. 1. Mimeographed.

²The advantages of this method will be discussed in detail in chapter V of this project.

according to some evangelists involved in the travelogue-archaeological method, "it is at its strongest when one is dealing with a non-believing society or perhaps one that is apathetic."¹ Finally the method is also effective in helping the audience of a crusade to put the spotlight on the Bible. It readily permits presentations that are naturally Christ-centered. When used properly, there does not have to be a great gap between the initial topic and the Bible, as is the case of the health approach, the social approach, and, in fact, most other approaches. This approach permits a smooth and natural lead into the distinctive Seventh-day Adventist doctrines.

Method Followed in the Project

1. Contacts were made with some of the most prominent evangelists in the United States, Europe and Australia who are currently using the travelogue approach. A questionnaire was designed for the purpose of finding the elements that seemed to contribute to their success.

2. An analysis was made of the author's own experience in this method of evangelism, specifically in the nature, strategies, and techniques employed during the crusades conducted in Ohio, Indiana, and Louisiana. Tentative conclusions were formulated and incorporated. The study also includes personal observations with respect to the Bible lands travelogue approach possibilities--the result of several trips to the Middle East which the author made for the purpose of research and filming.

¹John F. Coltheart to Lawrence T. Geraty, November 30, 1973, James White Library, Berrien Springs, Michigan.

3. The study also makes suggestions on specific details for this approach, such as:

- a. A suggested list of archaeological topics to be used in a campaign and their order of presentation.
- b. A list of audiovisual aids to be used on each occasion.
- c. Practical ideas on how a pastor can obtain materials, finance trips to the Bible lands, and prepare himself to use this approach.

Objectives of the Project

1. As a learning experience for the author, this project should help him and others to improve and sharpen his own evangelistic methods in the light of what others are doing.

2. In presenting something workable and effective, the author through this project may help to sensitize and inspire other ministers to a more aggressive evangelism and to help them employ this method of evangelism.

3. The findings developed in this project will hopefully contribute toward reaching more people with the gospel of Jesus Christ.

Delimitations of the Research

1. The report is written without scholarly archaeological pretensions. The author's aim is to portray the dramatic qualities of archaeology to emphasize its human and spiritual interest, and to suggest how it can be used in evangelism. Archaeology, the author has found, is both exciting and serious. Adventure is coupled with bookish toil; romantic expeditions go hand in hand with scholarly

self-discipline and moderation, yet, perhaps no science is more adventuresome than archaeology, if adventure is thought of as a mixture of spirit and deed. This aspect of archaeology is emphasized in this approach to evangelism in an effort to reach the masses, the non-scholars as well as the thinkers.

2. The author will be the first to admit that this presentation is far from complete. An entire dissertation could possibly be written on the matter covered in each chapter. This research, however, is intended to be broad and serve as a basic outline of the presentation of this particular approach to evangelism.

3. The limits established for this study will allow the author to evaluate and describe only those aspects which he considers most valuable for a dynamic and productive use of the travelogue-archaeological method.

4. This research does not pretend to be conclusive. It consists of a collection, compilation, and classification of elements that are common to those evangelists who are successfully using this method, and in the development of a new approach based on the author's own experience and on what can be learned from others.

Definition of Terms

The reader may be helped by noting the definitions of the following words, as the author intends them to be understood throughout this project.

Approach. This is a method of beginning an evangelistic crusade, the general unifying theme used as an approximation to get the attention and interest of the general public.

Archaeology. This is the "science of the treatment of the material remains of the human past."¹ The term will be applied to the results of explorations and excavations which have brought such remains to light. In this project, it is of special concern what these remains tell about the people and cultures that produce them.²

Biblical Archaeology. Many of the results of Near Eastern archaeology which bear directly on the Biblical record are brought into focus in order to help understand the Scriptures better.³ When the material that is relevant to the Bible is extracted from the field of general archaeology, then we have the substance of a Biblical archaeology.⁴

Bible Lands. These are countries and/or geographical areas in which the Biblical events actually occurred, including those outside the present day boundaries of Israel.

Evangelism. This term refers to every possible way of reaching people outside the church with the Gospel, to make 'contacts' with definite persons, to cultivate their knowledge of the Christian faith and living, to lead them to confess Christ as their Lord and Savior, to bring them into church membership, and to help them

¹Mortimer Wheeler, Archaeology from the Earth (Baltimore: Penguin Books, 1964), p. 13.

²Harry Thomas Frank, Bible, Archaeology and Faith (Nashville: Abingdon Press, 1971), p. 12.

³Robert Boyd, Tells, Tombs and Treasures (Grand Rapids: Baker Book House, 1969), p. 15.

⁴J. A. Thompson, The Bible and Archaeology (Grand Rapids: Wm. Eerdmans Publishing Co., 1962), p. 4.

commence Christian habits and church participation are all part of evangelism.¹

Evangelist. The evangelist is a person who has a specialized function in the church, who has been granted a special gift of the Holy Spirit and usually goes from place to place to spread the good news of salvation, and who invites men and women to repentance and to become part of Christ's body through baptism.²

Holy Land. This is the narrow strip of land known at different times by names such as: "Land of Canaan," Palestine, Israel. Although Palestine is by its very nature known as the land of the Bible, for the exclusive use of this project we will include other countries where Biblical events took place, such as Egypt, Syria, Jordan, Greece, and Italy.

Method. This is a regular way or manner of doing evangelism. It is an organized, systematic procedure through which the objectives of evangelism can be reached.

Public Evangelism. This term is used in contrast to personal evangelism. It is the spoken word of proclamation of the gospel to a large gathering of people.

Strategy. The art of organizing and employing all the resources of the church to achieve its evangelistic objectives is referred to as strategy.

¹George E. Sweazey, The Church as Evangelist (San Francisco: Harper & Row Publishers, 1978), p. 53.

²John MacArthur, Jr., The Church, the Body of Christ (Grand Rapids: Zondervan, 1974), p. 116.

Techniques. The working methods, manners, and procedures in evangelism designed for a specific purpose and time are an evangelist's techniques.

Travelogue. A travelogue is an audiovisual presentation accompanying a lecture on travel. The form does not confine itself exclusively to motion pictures, slide projection, and recording but also includes natural objects, replicas, models, and "mock-ups". In this research it will not refer to the use of audiovisuals as a form of entertainment or simple special feature, but as a central and important part of the evangelistic program; they are always related to a geographical region mentioned in the Bible.

Overview of the Study

The author has been involved in evangelism for several years, and in fact, evangelism is his present burden and task. As a result, he expects that this research will have a practical value. It will deal sequentially with the following:

1. Chapter II will attempt to give a justification for the use of archaeology in public evangelism.

2. Chapter III will be a synopsis of how evangelism using this method has been conducted in the last three decades, approximately. It is largely based on the information gathered by means of a questionnaire responded to by a group of evangelists who are using the travelogue approach.

3. Chapter IV presents a plan of public evangelism in terms of the Bible Lands travelogue-archaeological method. Included are techniques, strategies, lists of topics and films, a suggested order

of presentation, an outline of each meeting, and other ideas.

4. Chapter V contains the advantages of the use of the methodology and some words of caution.

5. Chapter VI contains the summary, conclusions, recommendations, and implications of this study.

CHAPTER II

TOWARD A JUSTIFICATION FOR THE BIBLE LANDS TRAVELOGUE APPROACH

The purpose of this chapter will be to develop a rationale for evangelism using the particular method of the travelogue. An attempt will be made to discover the extent to which this method of evangelism is Biblically sound. This will contribute to the meaningful conceptual framework toward which this project is directed.

Biblical Geography and Archaeology and the Study of the Bible

For many of the pilgrims who flock each year to the Bible lands, the trip is a highlight of their Christian experience. In spite of the fact that many of the Bible land sites have been proven to be legendary, they still bring to many a closer affinity with the Christ of the Bible. Reading or even studying the Scriptures without definite references to the geography of the lands leads one to think of the events described in a vague, impersonal way; the locations mean very little, distances have no real significance, the topography of the country does not assume its proper importance. Of course, nothing is better than to actually stand on the sites mentioned in Scripture and to personally view the scenes described in the Word of God. But, if this is not possible, movies, slides, and artifacts are a logical substitute in linking events with the specific site to bring

together, in a composite of synthesis, the place and the event, with special reference to its bearing upon the message of the Bible. This will provide a "third dimension" to the Bible student's comprehension of the text. David Alexander suggests that:

Few will disagree that finding out what the Bible says to us is essential if we are to grow in the Christian faith. The way of salvation is clearly set forth in God's Word. But not every passage of the biblical record is as easy to understand as every other. It has been many centuries since the books of the Bible were written under the guidance of the Holy Spirit. We do not speak the same language as those authors; and our way of life is radically different. That is why today's student of Scripture can profit much from insights into the society of biblical times.¹

As Siegfried Horn explains it, "since the Bible was written by Oriental authors in languages of the ancient world and describes events that took place in the ancient Orient, a knowledge of the history, culture and religions of the ancient Oriental nations is essential for a fuller understanding of the Bible."² Hence, discoveries made in the Bible lands cannot be ignored by those interested in the Bible and its story.

One of the foremost scholars in the area of archaeology, G. Ernest Wright, emphasizes this point in a different way:

The Bible, unlike the other religious literature of the world, is not centered in a series of moral, spiritual and liturgical teachings, but in the story of a people who lived at a certain time and place. Faith was communicated, in other words, through the forms of history, and unless history is taken seriously one cannot comprehend Biblical faith which triumphantly affirms the meaning of

¹David Alexander, ed., Handbook to the Bible (Grand Rapids, Michigan: Eerdmans Publishing Company, 1976), p. 5.

²Siegfried H. Horn, Light From the Dust Heaps (Washington, D.C.: Review and Herald Publishing Association, 1955), p. 3.

history. For the Biblical student, archaeology is his aid in recovering the nature of a period long past.¹

Of course it may be asked, "Why is it necessary to spend effort in reviewing history, when all we need to get from the Bible is its faith and religious ideas?" Wright answers that:

In Biblical sense there is no such thing as a knowledge of God apart, or somehow separated, from the real events of this human scene. Faith and knowledge in the Bible are founded in a complete commitment to the God who rules history. Furthermore, Biblical man could express his faith so confidently because he understood that the events he describes really happened. The intensive study of the Biblical archaeologist is thus the fruit of the vital concern for history which the Bible has instilled in us. We cannot, therefore, assume that the knowledge of Biblical history is unessential to the faith. Biblical theology and Biblical archaeology must go hand in hand, if we are to comprehend the Bible's meaning.²

Let it be immediately pointed out, though, that archaeology is not intended to prove the Bible to be the word of God. Many Christians may think that it is the purpose of archaeology to prove the Bible true; such an affirmation, however, fails to do justice to the Bible as a book which bears its own claim to man's faith and devotion.³ "The Bible" says Clifford Wilson, "is primarily a book of spiritual assertions, and as such its 'proof' is beyond history. But even in matters of history, the Bible touches on many thousands of incidents, facts, and people, and to suggest that archaeology 'proves' the Bible's history is only a sweeping generalization."⁴

¹G. Ernest Wright, Biblical Archaeology (Philadelphia: The Westminster Press, 1974), p. 17.

²Ibid.

³Boyd, p. 9.

⁴Clifford A. Wilson, Rocks, Relics and Biblical Reliability (Grand Rapids, Michigan: Zondervan Publishing Co., 1977), p. 12.

However, it is true that the spade of the archaeologist has confirmed the historicity of some of the greatest characters of the Bible. Many examples of this are available today. Scientific, archaeological evidences gathered in the last century especially provide clear evidence that Bible history is accurate and true. W. F. Albright has suggested that:

Biblical historical data are accurate to an extent far surpassing the ideas of any modern critical students who have consistently tended to err on the side of hypercriticism.¹

While Siegfried H. Horn continues:

There is no doubt that the whole attitude toward the Bible was changed during the latter part of the eighteenth century. An age of rationalism and reasoning began, and man tried to find proofs for everything that had been held as truth. People were no longer satisfied with traditional beliefs. A spirit of inquiry and search after the unknown led to marvelous discoveries and inventions. Unknown regions on this globe were explored, new ways of transportation found, and many new laws of nature discovered. Men became inquisitive about the past and tried to reconstruct ancient history. Theologians trained in this way of thinking applied the same reasoning to Bible history, and wanted to know whether the beliefs of their ancestors would stand through the test of reasoning and exploration. Critically inclined scholars became doubtful about the veracity of the Scriptural records, and began to look upon them as ancient legends, myths and folklore.²

The spade of the excavator supplies documentary evidence of events that happened centuries ago in the Bible lands. Hundreds of discoveries of great significance have been made, and "for more than a hundred years, the lands of the Fertile Crescent have been the object of archaeological investigation. Excavations at many important

¹W. F. Albright, Geschichte und Alter Testament (Tübingen: J. C. Mohr, 1953), p. 229.

²Siegfried H. Horn, Recent Discoveries Confirm the Bible, reprint of Our Firm Foundation (Washington, D.C.: Review and Herald Publishing Association, 1953), p. 61.

sites have produced vast quantities of relevant data."¹ Archaeological discovery has, within the last few decades in particular, radically enlarged our understanding of ancient history and added, at many points, a new context to the history of the Scriptures.

Biblical Patterns for the Use of Archaeology

To what extent does the Bible support the use of the archaeological method of evangelism analyzed in this project? The examples from Scripture used here are by no means cited to "prove" that the Bible says that archaeology or the travelogue approach should be used in evangelism. They are used to show that this evangelistic method is in harmony with the spirit of the Bible.

"Remember the days of old, consider the years of many generations; ask your father, and he will show you; your elders, and they will tell you" (Deut 32:7). This text points out the value of recalling the past as a means of reviewing and consolidating faith in God's guidance.

"When in time to come your son asks you, 'What does this mean?' you shall say to him 'By strength of hand the Lord brought us out of Egypt, from the house of bondage" (Ex 13:14). "And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the Lord's passover, for he passed over the houses of the people of Israel in Egypt, when he slew the Egyptians but spared our houses.' And the people bowed

¹Ernest Wright and David N. Freedman, eds., The Biblical Archaeologist Reader (Chicago: Quadrangle Books Inc., 1961), p. 1.

their heads and worshiped." (Ex 12:26, 27; Deut 6:20, 21; Ex 13:3).

These texts suggest that God is here indicating the necessity of rehearsing the past as a means of impressing his people with his guidance. There are at least forty-three different scriptural references that emphasize the advantages of recalling the past, such as "remember the days of old", the "wonders of old" (Ps 77:11); "meditate" on the past (Ps 142:5); remember the "things of old" (Isa 46:9). Scripture also refers to the fact that God remembers; he too remembers "the land" (Lev 26:42).

For the same reason God commands the institution of memorials and sacrifices. An interesting portion of Scripture, in this sense, is the one we find in Joshua 4. When Israel had passed over the Jordan, the Lord said to Joshua: "Take twelve men from the people . . . and command them, 'Take twelve stones from here out of the midst of the Jordan, from the very place . . . and carry them over with you'" (vss. 2, 3). "And those twelve stones, which they took out of the Jordan, Joshua set up in Gilgal. And he said to the people of Israel, 'When your children ask their fathers in time to come, 'What do these stones mean?' Then you shall let your children know, 'Israel passed over this Jordan on dry ground.' For the Lord your God dried up the water of the Jordan for you until you passed over, so that all the peoples of the earth may know that the hand of the Lord is mighty, that you may fear the Lord your God for ever" (vss. 21-24). The stones of the memorial would remind the people of what God had done in the past, so that in future difficulties Israel could look to the God who had formerly delivered them. Stones as a

"memorial" were directed by God to serve as a testimony, so that the Israelites would not forget.

On two separate occasions shortly after their entrance into Canaan God instructed Israel to call a solemn assembly of all the tribes upon Mts. Ebal and Gerizim (Deut 11:26-30; 27:2-8). Israel was to hear the law reread, and its precepts were to be inscribed on stone and placed in the very heart of the country¹ for a testimony to all, both Israelites and the other nations. Francis D. Nichol points out that "By this means God extended an invitation to all nations to become acquainted with His benevolent purposes, and to join His people."²

According to Deut 27:2-8, the stone monument was to be erected next to the altar. This was to be covered with plaster; and upon this plaster the Ten Commandments and the law of Moses were to be inscribed. In that country, where no heavy frost would weather the inscription, this monument may have remained for centuries as a witness to Israel.³

Another interesting passage on this topic is Acts 2:29. There the Apostle Peter in his Pentecostal sermon says: "Brethren, I may say to you confidently of the patriarch David that he both died and was buried and his tomb is with us to this day." Certainly, Peter's

¹Geographically the place was in the very center of the land and at the crossroads of travel.

²Francis D. Nichol, ed., Seventh-day Adventist Bible Commentary, vol. 2 (Washington, D.C.: Review and Herald Publishing Association, 1972), p. 215.

³Nichol, p. 216.

confidence is partly founded in the fact that the tomb was nearby at that time.

On one occasion, Jesus Christ was coming out of the temple when one of his disciples said to him, "Look Teacher, what wonderful stones and what wonderful buildings!" Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down" (Mark 13:1, 2). Recent excavations in the area of the temple show the fulfillment of this prophecy. The question comes: Why not use these "mute witnesses of the past" to assist us in the task of introducing the unchurched to this Christ who truly existed, truly lived on earth, and truly consummated the Redemption of man on the cross?

The evangelist, by making a simple presentation of "sacred" places, is attracting the attention of his audience to facts of history and geography that pertain to our salvation. The spotlight is not on the site, but on Jesus, who lived and died there for the salvation of mankind. The introduction and discussion of the plan of salvation follows naturally. Experience shows that after viewing the Bible lands many come to the realization that these lands are poignant with the scenes of our salvation history, and the response of many is the same as that of ancient Israel: "And the people bowed their heads and worshiped" (Ex 12:27).

It appears to be in harmony with Biblical usage for the evangelist to use this Holy land travelogue approach to assist people by means of the "old things" and "old lands", to focus their attention on the themes of their redemption. According to

Scripture these things "shall be as a sign on your hand and as a memorial between your eyes . . ." (Ex 13:9; Deut 6:8; Ex 13:6). Many evangelists find that the Bible lands constitute good "memorials", and the modern audio-visuals provide excellent means for placing them "between the eyes" (Ex 13:9). As "sojourners or natives of the land" (Ex 12:19), many who personally visit the places or experience a visit through audiovisuals that transport them there in imagination, discover that the "land of God" can exert a healthy influence over their faith, in their comprehension of salvation, in their love for the Lord of their salvation, and in their love for the Lord of the Holy Lands!

This gives rise to another question. Is it not possible to use the supposed tomb of Christ, Calvary, and other sites related to Christ's life and passion to assist people in gaining confidence in him, especially those who have no prior confidence in Scripture? Billy Graham answers: "Both the Bible and the Land have been preserved as physical evidences that, 'He endureth forever'. The 'places' validate the Person of the Scripture."¹ It is this knowledge that is motivating the evangelist when he uses the Bible lands travelogue approach.

Biblical Patterns for the Use of Audiovisual Devices

It is interesting to note and discover the multiple means that God has employed to communicate with man, all of which have

¹Billy Graham, "Why Christians Should Visit Israel," Israel, Spring 1979, p. 9.

culminated in the ultimate and supreme revelation of His Son, Jesus Christ (Heb 1:1, 2) through whom the promises of the entire Scriptural record (2 Cor 1:20) find their fulfillment.

There were in the Old Testament different avenues, a variety of multi-sensory means, through which God revealed himself and his ways to man. One such means was the Old Testament system of sacrifices and offerings--first, as practiced by Adam and his descendants and, later, as developed in the instructions given through Moses. It has been argued that the slaughter, shedding of blood, and burning of innocent animals spoke to the Israelites of the seriousness of sin and its results, as well as of the promised Redeemer.

The Old Testament bears witness to other means that God used to reveal himself to his people. The building of the ark became an impressive "visual aid" reinforcing the preaching of Noah and warning of judgment to come (Gen 6, 7). The rainbow (Gen 9:8-17) became a symbol to Noah and succeeding generations of God's faithfulness. When God chose Abraham to be the father of the covenant people, he used the reality of the world that Abraham knew visually--stars (Gen 15:15) and sand (Gen 22:17)--to impress upon his mind the certainty of God's promises. The burning bush (Ex 3:3) became a forceful means of gaining the attention of the one who was to be the leader of the children of Israel. When verbal symbols were not sufficient, then vivid, multi-sensory approaches, commonly referred to as the plagues, were used to convince Pharaoh to allow the children of Israel to leave Egypt. In the deliverance of the Israelites from bondage, God designed that the celebration of this event (Ex 12:11-18), the

Passover, would be a perpetual reminder of the redemption of his people. During the journey toward Canaan, the pillar of cloud by day and the pillar of fire by night (Ex 13:21, 11), the manna (Ex 16:11-36), the brazen serpent (Num 21:9), and the Urim and Thummim in the garment of the high priest (Ex 29:30) were evidences that through multiple means God wanted His people to be assured of his leading that they might respond to him in loving obedience.¹

Heaven communicated to mankind through personal encounters, the Holy Spirit, angels, Scripture, and nature. The urgency of mankind's lost situation led God to use even more diverse media to enlighten mankind. He used a sling and a stone to communicate with the Philistine army. He used the sheep's fleece to communicate with Gideon. He used lightning and fire to communicate with Ahab and the prophets of Baal. He used a donkey to communicate with Balaam. He used a rooster to communicate with Peter. He used a burning bush to communicate with Moses. But his clearest, most concise communication of all time, of course, was Jesus Christ, the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us . . . we have beheld his glory, glory as for the only Son from the Father" (John 1:1, 14).

Christ also used various illustrations and means to clarify his presentations. One of his sermons contains many examples of this technique. Speaking about the nature of the kingdom (Matt 13),

¹Ervin K. Thomsen, "Preaching with Audio-Visuals" (D.Min. project report, Andrews University, 1977), pp. 18, 19.

he illustrated his points with the example of the sower (vs. 3-8), the weeds of the field (vs. 24-30), the mustard seed (vs. 31, 32), the leaven (vs 33), the treasure in the field (vs. 44-46), and the net (vs. 47-50). Also, he used the lilies of the field (Matt 28:1, 2), the birds of the air (vs. 26), a child of the congregation (Matt 18:2, 3), a coin (Matt 22:19, 20), and many other objects to make his spiritual lessons more objective. Ellen G. White notes that in Christ's teaching,

Heavenly things were revealed through the earthly . . . the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. . . . Natural things were the medium for the spiritual; the things of nature and the life experience of His hearers were connected with the truths of the written word.¹

So when Jesus desired to awaken enquiry he used the objects of everyday life as narrative aids. The interest of his listeners was aroused by figures drawn from the surroundings. Christ did not deal in abstract theories. When he illustrated his sermons by telling a parable about a lily, a sparrow, or a man sowing grain, he was talking about an actual scene his hearers could see as he spoke. As Engels and Norton comment: "Jesus took the person from the known and familiar to the unknown through the use of parables, illustrations from real life, or symbols with which all were familiar."² Admonition has been given to preachers on this point: "If ever it has been essential that we understand and follow right methods of

¹Ellen G. White, Christ's Object Lessons (Nashville: Southern Publishing Association, 1942), p. 17.

²James Engel and H. Wilbert Norton, What's Gone Wrong with the Harvest? (Grand Rapids: Zondervan Publishing House, 1975), p. 37.

teaching and follow the example of Christ, it is now."¹ And Mrs. White warns: "Do not let the teaching be done in a dry, abstract way, which has been the manner in too many cases, but present the truths of God's word in a fresh, impressive way."² We must do something out of the common course of things. We must arrest the attention."³

So, it seems to be a perfectly sound technique, for an evangelist who wants to attract the attention of and make the gospel less ethereal and more real to the audience, to show movies, use audio-visuals, describe customs, or display artifacts linked to the scenes of Christ's life on earth, and, through these means, to point to Christ's teachings. The way Christ used illustrations and vivid, forceful language to reinforce his spiritual lessons underlines the necessity for today's evangelist to use modern audio-visual devices as a positive means of awakening interest, explaining, clarifying, and making salvation more attractive.

¹Ellen G. White, Letter 322 to the "Members of Our Churches in the California Conference," November 1, 1908.

²Ellen G. White, Letter 87, 1896 quoted in Evangelism, pp. 122, 123.

³Idem., Letter 20, 1893, quoted in Evangelism, p. 123.

CHAPTER III

OVERVIEW OF THE USE OF THE TRAVELOGUE- ARCHAEOLOGICAL METHOD IN SEVENTH-DAY ADVENTIST EVANGELISM

More than ever before, the church needs new strategies for reaching man in this secularized world. We need to seek for levers to overturn the bastions of hatred, exploitation, iniquity, and prejudice, to stress the people's need of God and of the gospel of His Son, and to build in them the faith that comes through the Word of God.

Seventh-day Adventist evangelists are sensing more and more the need for standing face to face with secular man on his own ground. The travelogue-archaeological approach is one of the methods they are trying. However, for many, the evangelist's venture into the arena of archaeology to achieve this goal seems strange and even incomprehensible. So in order to understand the strategy of those evangelists who use it as the approach, we have to look first at their philosophy for employing it.

The Philosophy of the Usage of the Method

Those who use this procedure consider the archaeology-travelogue approach as an effective way to lead people in a fruitful study of the Bible and the Seventh-day Adventist theological and

doctrinal message and finally to persuade these people to become church members. For some the use of slides and movies of the Holy Land and of archaeological diggings leads to a more scientific approach to the Bible. As Lynn Mallery of Loma Linda University sees it, the archaeological-travelogue approach has as its basic objectives:

- a) to bring a large number of non-Adventists into a building where they will see pictures of recent archaeological excavations, and
- b) to present to them the Bible and establish, on the basis of the material presented, that the Bible is the inspired Word of God.¹

For the evangelist, the method has "the advantage of bringing real questions to mind about what the Bible teaches. The curiosity of people is aroused. The next logical question is, 'What does the Bible teach?'"²

David E. Lawson, the Northern Europe-West Africa Division Ministerial Association secretary of the Seventh-day Adventists, indicates that he uses "archaeology as a means of building faith in the Bible as God's Word. Then, when this has been established with your audience, you can lead them on to faith in Christ, His salvation, and His message for today."³

Donald Lewis, of the New York Evangelistic Center, suggests that he had "found this approach to be the best possible way to reach

¹Lynn Mallery, Lands of the Bible Today Meetings, a report and analysis prepared in July 1, 1969, mimeographed, p. 3.

²Ibid., p. 4.

³David E. Lawson, "Archaeological Approach in Public Evangelism," London, 1979, p. 1. Mimeographed.

the non-committed people. It also appeals to one's logic. It enables us to show good evidence for the authenticity of Scriptures, something very much needed with the religious subjectivity of today."¹

For John Rhodes, Ministerial Secretary of the Southern California Conference, "the Bible lands gives the setting to lay the stage for the message to follow. I use it as a 'Come on'. Mainly to attract people."²

Jack Bohannon from the Central Union of the Seventh-day Adventists, stresses that archaeology helps to confirm doctrines and practices."³ To A. D. C. Currie, "people all over the world are interested in archaeology in one form or another. It never seems to lose its attraction."⁴

So we can find different reasons for the use of the Bible-lands approach in public evangelism. D. K. Down of Australia states that "in my country it is impossible to attract an audience on religious subjects."⁵ George Burnside of New Zealand, formerly Ministerial Secretary of the Australian Division of the Seventh-day Adventists, affirms that with this method he "presents the powerful evidence of the truthfulness of the Bible."⁶ On the other hand, Orley M. Berg, from the Ministerial Association of the General Conference of Seventh-day Adventists, sees two reasons for the use

¹Quotation derived from answers to questionnaire sent to the evangelists involved in the approach (see Appendix B).

²Answer to questionnaire.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶Ibid.

of this methodology. "One advantage is that it gives our members the opportunity of a completely different approach. Secondly, it has given me an 'in' with people that would otherwise not be reached, often persons who can make great contributions to the church."¹ This last point is shared too by Alvin Cook, formerly in Africa and now in Washington, D.C., who says that "these included doctors, lawyers, etc.,--a cross section of society we don't normally see, and not the easiest group to hold."²

In summary, the reasons or purposes for the use of this method are not sharply delineated in the reports of the evangelists. There is, in effect, considerable overlapping. Nevertheless, a study of the way in which each evangelist uses the approach would suggest that there are four basic reasons for adopting this method of evangelism:

1. To entertain or inform,
2. To promote interest and gain attention,
3. To demonstrate the credibility of the Bible as to its history, and
4. To provide analogies leading to persuasion on Biblical themes.³

A History of the Usage of the Method

As no previous report has been made on the history of this particular evangelistic approach, a brief account compiled from the

¹Ibid.

²Ibid.

³Kembleton S. Wiggins, "Persuasion Designs for the Use of Archaeology in SDA Evangelism," a research paper, School of Graduate Studies, Andrews University, November 1978, p. 5.

information provided by the evangelists involved in the use of this method will be outlined here.¹

Beginnings in the U.S.A.

The advertisements of the Sunday evening lectures by R. Allan Anderson in his 1951 New York campaign in Carnegie Hall, announced among other titles: "Palestine--Will it be the permanent home of Israel?" and "Armageddon," mixing prophecy with archaeology. The greatest emphasis, nevertheless, was on prophecy.

As early as 1951, George E. Vandeman, then associate secretary of the Ministerial Association in Washington, D.C., included some archaeological topics such as "Dean men do tell tales" and others in his most important crusade up to that time, in the Sligo Seventh-day Adventist Church in Washington, D.C. In 1952 he journeyed to London where he held a highly successful campaign in the London Colosseum and attracted peak audiences estimated at more than seven thousand persons. Later on, evangelistic meetings were inaugurated at the New Gallery Centre, a permanent Adventist evangelistic facility near Picadilly Circus. In both places, a few archaeological lectures were included.

A More Systematic Use in the U.S.A.

It is true that archaeology as the opening topic for evangelism is more popular in Australia, Europe, and Africa than in the

¹This historical presentation does not pretend to be exhaustive. The task is open for the historian of public evangelism to do a more comprehensive and critical research.

United States. However, there are a significant number of evangelists who use this approach also in this country. It seems that in the late 1950s Orley M. Berg in Florida and John Rhodes in Southern California were the first to use the archaeological approach in evangelism in a definite and concrete way.¹ It is interesting to note that in 1960 Berg, using this method and his Jacksonville, Florida, church building as an evangelistic center, and his church members as his evangelistic team, obtained "fifty-two converts in his first year and in the second year, 102."² This was followed by similar campaigns by D. D. Doleman in the late 1950s, and Elden Walter in the early 1960s.³

Several other evangelists such as Rex Edwards, Lester Carney, Lynn Mallery among others began using the method later on, with different degrees of success, and are still using it today. Several Australian evangelists emigrated to the U.S.A. and are using this method--among them, Donald Lewis (New York), Alvin P. Cook (Washington, D.C.), and A. G. Ratcliffe (California).⁴

¹This information is derived from the questionnaires sent to the evangelists involved in the approach.

²Howard B. Weeks, Adventist Evangelism in the Twentieth Century (Washington, D.C.: Review and Herald Publishing Association, 1969), p. 256.

³Elden Walters uses Holy Land travelogues only as a feature of the program and does not include archaeological lectures in his evangelism.

⁴Ratcliffe recently held an evangelistic campaign in Racine, Wisconsin, that attracted 450 non-Adventists and encouraged 150 to attend a Bible class.

The Method Overseas

One of the outstanding evangelists abroad to use this approach was the late John F. Coltheart who began to use this Bible-lands methodology even before its beginnings in the United States. In his own words, "It was in 1944 that I was able to pioneer this method in the Australasian Division. It certainly did revolutionize our evangelism. Immediately, men began to attract thousands instead of dozens to meetings and the result was that practically every evangelist in that Division began to use this method and most still do."¹ Later on, as evangelist and Ministerial Association secretary of the Northern Europe-West Africa Division, Coltheart promoted the use of this approach among his fellow pastors there, and he continued it in his own work.

Overseas, the postwar Adventist evangelistic drive using this procedure produced far better results, numerically, than did similar efforts in North America:

Australia. Weeks says: "A 1950 round-up of information on overseas campaigns showed that during the four years since 1946, large city efforts producing a total of more than fifteen hundred converts had been conducted in all of the capital cities of Australia; as well as Auckland, Wellington and Christchurch in New Zealand. George Burnside, and later C. A. Reeves, were leaders in this evangelistic drive."² In addition to the large city campaigns, more

¹John F. Coltheart to Lawrence T. Geraty, November 30, 1973.

²Weeks, p. 214.

than a score of smaller towns had been publicly evangelized during 1950.¹

Burnside, then the Australian Division Ministerial Association secretary, was pursuing an aggressive program, conducting demonstration campaigns, and stimulating young ministers. Over a period of thirteen months, Coltheart, in a program of continuous evangelism in Auckland, New Zealand, attracted 175 new converts. The total for the division in 1960 was 5,832, nearly 1,500 more than the number added in 1959, which in itself had been an all-time record.

In Melbourne, A. G. Radcliffe and a team of associates conducted a long campaign in 1961, resulting in more than one hundred converts at the end of the first thirty weeks. In Perth, Alvin P. Cook began a forty-week campaign in 1960 with the audience ranging from 3,400 to 4,300 on the first Sunday nights.²

Currently, on the Australian continent, the archaeological tactic is still very popular and effective among Seventh-day Adventist evangelists according to recent reports. D. K. Down, who worked in the Middle East and returned to Australia in February 1978, held archaeological meetings in the Sydney Opera House between May and June 1978 that required eleven identical sessions each week to accommodate the crowds.³

Gordon A. Lee says that "Using television spots at prime time each evening, John Carter, another Australian evangelist, has

¹Ibid., pp. 300, 301.

²Ibid.

³Pamphlet advertising the meetings in this writer's files.

introduced viewers of that country to archaeological finds in Bible lands and sparked a new interest among Adventists in television evangelism. . . ." ¹ When the organization realized how successful he was, Carter was commissioned to expand his archaeological-television evangelism. A recent letter informs that:

In just a couple of weeks, John Carter will commence the biggest ever evangelistic campaign in the city of Melbourne. His budget is expected to be around \$130,000. He has 23 ministers on his team and will be conducting about 35 public meetings in Melbourne's largest hall. The seating capacity for the opening meeting will be in the vicinity of ten thousands. He will be spending more than \$60,000 on television advertising. Elder Carter and Warren Judd [a film producer] made a visit to the Middle East last year to produce these films for advertising on television. . . . He has now recruited 400 laymen to support him as a volunteer team. . . . ²

Africa. In the late 1960s and early 1970s the technique stimulated a large increase in public evangelism and promoted many successful meetings in South Africa. Public evangelism reached new levels. Alvin Cook, in the white populations, got the following peak audiences: Johannesburg, 6,000 (1959); Johannesburg, 5,000 (1960); Pretoria, 9,000 (1961); Capetown, 8,000 (1962); and Soweto (blacks), 5,000 (1967). ³

Europe. A renewed emphasis was given to evangelism in Europe through the efforts of John F. Coltheart. He introduced the archaeological method for evangelism in Australia, Africa, and in Europe. He also looked for ways to engage other ministers in

¹Gordon A. Lee, "Australia: TV Spots Spark Outreach," Review and Herald, June 1, 1978, p. 24.

²K. S. Parmenter, President of the Australasian Division of the Seventh-day Adventist Church, Letter to the author, March 7, 1979.

³See Appendix A.

evangelism and to help them use this approach. Further he tried to help the young evangelists by providing them with visual aids to use in their programs. To accomplish this he selected good slides that were duplicated and used by everyone who was interested, and made special arrangements with the British Museum in order to supply the evangelists with plaster casts of important archaeological artifacts that could add interest to their meetings. But his main contribution was training a large number of local evangelists who are still using the method. As a result, "large crowds were attending the meetings. One day, for example, in just five northern cities 16,000 attended the meetings."¹ Another leading man in this European field was Russell Kranz who, for many years, worked in the New Gallery Centre in London and was accustomed to holding year-round crusades there.

In 1976, David Lawson, from Australia and currently Ministerial Secretary of the Northern Europe-West Africa Division of the Seventh-day Adventists, took up the torch laid down by Coltheart and conducted several campaigns in England, Norway, and other countries. His most recent one in Stockholm, Sweden, has been considered a success by a number of the people involved.² For Lawson "all methods produce baptisms, but not as many as archaeology."³ He is well supported by several other enthusiasts who use

¹J. F. Coltheart, "The Challenge of Northern Europe," The Ministry, June 1970, p. 50.

²David Lawson, "Crusade is Rated Success," Adventist Review, March 15, 1979, pp. 16, 17.

³Lawson's answer to questionnaire in author's files.

the archaeological approach in their evangelism. Among them are David Currie (England), Rolf H. Kvinge (Norway), Charles R. Stanley (Norway), and Kaj Pidersen (Sweden).

The best summary of this section is a table that permits, in one glance, a general view of the use of the archaeological procedure in different areas of the world (see Table 1).

A Brief Description of the Method as Now in Use in SDA Evangelism

How the Approach Works

With its many variations, the Bible lands-travelogue approach consists mainly in the use of slides or movies of the Holy Land and of archaeological diggings and findings in the Middle East. Artifacts are displayed and archaeological lectures are given as a means of attracting and holding an audience in public evangelism. To give the reader some idea of how this is done and the type of program the archaeological evangelist conducts, comments by evangelists presently using the methodology will be given.

David Lawson says: "Personally, I like to use archaeology for four meetings at the outset of a campaign, to establish confidence in the Bible. Then I quickly begin to teach my audience what God wants them to understand from His Book." And he adds, "Once I have established confidence in the Bible, next comes the acceptance of Christ and His saving grace. By this time I have established a regular audience who are usually happy and keen to keep attending irrespective of the topic. I do not keep archaeology going after four meetings."¹ However, Lawson mentions that in order to keep the

¹Lawson, p. 1.

TABLE 1
EVANGELISTS USING THE BIBLE LANDS TRAVELOGUE-ARCHAEOLOGICAL APPROACH

U.S.A.	Europe	Australia	S. America	Africa
Pioneers:				
Orley M. Berg (25)	J. F. Coltheart (35)	J. F. Coltheart (35)	D. Hammerly (25)	Alvin Cook (20)
John Rhodes (20)		G. Burnside (25) Alvin P. Cook (20)	Dupuy (25)	
Followers:				
D. D. Doleman (18)	David Lawson (20)	A. G. Ratcliffe (?)	B. Cayrus (15)	
Lester Carney (10)	Russell Kranz (20)	John Carter (16)	V. Schulz (10)	
Rex Edwards (10)	David Currie (15)	A. Tolhurst (15)		
Lynn Mallery (2)	Rolf Kvinge (10)	D. K. Down (5)		
Jack Bohannon (5)	Charles Stanley (2)	G. Youlden (?)		
Donald Lewis (15)	Kaj Piedersen (?)	Trevor Rowe (?)		
A. G. Ratcliffe (?)		Arthur Duffy (?)		
Alvin P. Cook (20)		Garry Williams (?)		
Elden Walter (15)				
Victor Schulz (10)				

Note: The number between parentheses indicates the total number of years this method has been used. This list doesn't pretend to be exhaustive. It is only a sample. More information can be found in the Appendix A.

program interesting and varied, he includes a travel feature of about fifteen minutes at every meeting. It is a purely social, relaxing feature which makes the audience conversant with what happens in the Biblical areas. But there is no planned religious emphasis in this feature and no special endeavour to tie it in with the lecture that follows later in the program.

Alvin E. Cook also uses color pictures to attract large crowds. He outlines the archaeological introduction he uses to launch his campaigns in the following way: "I advertise it as 'Amazing Modern Discoveries in the Lands of the Bible.' The material I use in this subject is pictorial with a few text slides thrown in. I show some general scenes which illustrate that the lands, rivers, lakes, mountains, cities of the Bible were real--that the geography of the Bible can easily be proved correct. I show various diggings and examples of what has been unearthed."¹ After he has whetted the appetite of his audience with a few of his best shots of Jerusalem, he announces more pictures of the Holy Places in the Holy Land, a method which has, for him, proved to be popular. The program always gets a good response and draws crowds for Cook. He adds that "One needs to work on the principle that archaeology must decrease and Scripture must increase in the lectures. Right from the beginning, of course, the lectures are Bible oriented."²

A. D. C. Currie uses archaeology in public evangelism under the general topic of "Amazing Discoveries in Bible Lands." He explains: "My main resources in presenting archaeology are visual

¹Alvin E. Cook to Lawrence T. Geraty, November 30, 1972.

²Ibid.

aids, pictures that I have taken myself in the Middle East. I also use on the opening night a large black light calico chart with a map of the Middle East. In fact this is quite a 'high-light' of the program. . . . Furthermore I generally have another chart picturing some of the outstanding archaeological places and 'finds' surrounding an open Bible having in large letters, 'Thy Word is Truth.' This comes down over my screen at the end and completes a full picture program which generally takes about 45 minutes."¹ With regards to the lectures on the first night he concentrates on two or three areas such as Petra, Nineveh, and Tyre and Sidon, then perhaps Jerusalem, the Dead Sea Scrolls, and Egypt; on the third night, Babylon, etc. After the opening night and during the remainder of the series he runs a section of the program featuring pictures that last for about ten to fifteen minutes, some of which concentrate on archaeology.

Lynn Mallery of Loma Linda University calls his programs the "Lands of the Bible Today Meetings." He, too, uses color pictures. The topics he presents, illustrated with transparencies, range from Egypt (Karnak, Luxor, pyramids), to Babylon, Italy, Greece and Palestine (Bethlehem, Jerusalem, Dead Sea, etc.). During these meetings, the emphasis shifts from night to night to cover the following: (1) historical information, (2) fulfillment of prophecy, and (3) the inspiration of the Bible.²

¹A. D. C. Currie to Lawrence T. Geraty, November 3, 1972.

²See Lynn Mallery, "Lands of the Bible Today Meetings," mimeographed analysis and report, July 1, 1969, pp. 4, 5.

As for John F. Coltheart, in Europe, his first presentation consisted almost entirely of pictures shown in a darkened hall--except for spotlights during the reading of portions of Scripture. This was done purposely to set the audience at ease for the first nights. For the first meeting he explains, "We begin on a very low key and show about forty or fifty general pictures of the Bible lands--usually something impressive like Egypt and Baalbek. We purposely drop in one or two pictures that call for an understanding of a Bible story."¹ In the second meeting, the pictures were largely based on Petra which he called the "city of human sacrifice." In the third he contrasted the story of Moses and Tutankhamun, showing how both men had to make a vital choice; Tutankhamun chose the treasures of this world while Moses turned aside from the treasures of Egypt and chose the things of Christ. The theme of the meeting was obviously "What Shall it Profit a Man. . . ." The following two programs were devoted to the Dead Sea scrolls under the title "How We Got Our Bible," followed by "The Mysterious Sign of the Cross." Then the meetings proceeded with a fair amount of Bible-Lands background. For example, when the Sabbath topic was presented, it was also introduced in the setting of the Bible-lands. Coltheart produced a number of papers and distributed them during the programs. People were encouraged to keep these in special folders.

The Different Styles

At this point there is need to establish some relationships between the many variables in the use of this procedure. Many

¹John F. Coltheart to Lawrence T. Geraty, November 30, 1973.

different approaches are being used; however, the research shows the existence of two main patterns in the use of this method which we refer to here as "schools." Table 2 summarizes the basic differences between the two schools. Table 3 is an attempt to classify the evangelists who use this method according to the school to which each one appears to belong.

Finally, Table 4 presents the main contributions to the approach made by each evangelist subject to this study.

A Preliminary Evaluation of the Method

As Seventh-day Adventist evangelists attempt to persuade people to become Seventh-day Adventists in a secular age, many are turning to archaeology as a means of creating interest that, it is hoped, will be utilized to lead people into a study of the Seventh-day Adventist doctrinal message. An objective evaluation of the method (see chapter V) permits us to see some advantages. However, there is a problem that those who use this method must face. As Lawson presents it, "the archaeological approach will usually attract a large audience the first meeting. But one can expect a fairly large 'fall off' next meeting."¹ The results of the questionnaire sent out to evangelists in Australia, England, Norway, South Africa, Argentina, New Zealand, and the U.S.A. seem to confirm Lawson's observation (see tables 5 and 6). In all places, the problem of a massive drop in attendance appears. It arises at the time of the transition from archaeological topics to spiritual matters. Bridging this gap has been difficult for the evangelists.

¹Lawson, p. 1.

TABLE 2

THE TWO SCHOOLS IN SEVENTH-DAY
ADVENTIST ARCHAEOLOGICAL EVANGELISM

	"Integral School"	"Featuristic School"
How archaeology is used	The meetings had a definite archaeological base. Archaeology is generously used in the program.	Archaeology is included at the meetings only as a travel feature to keep them interesting and varied. Generally the archaeological portion consists of movies or slides, rarely in lectures.
Rationale for use	As a means of building faith in the Scriptures as God's Word.	Travelogues are used simply to establish credibility and rapport.
Integration between archaeology and Bible.	Archaeological topics are well blended with the Biblical ones. Archaeology-Scripture are well tied and mixed.	The inclusion of Bible Lands travelogue is a purely social, relaxing feature and is not connected generally with the lectures.

These two patterns have had many variations, but they constitute the current main streams as far as this writer can discern.

TABLE 3

CLASSIFICATION OF EVANGELISTS ACCORDING TO THEIR
USE OF THE BIBLE LANDS APPROACH

School	Evangelist	Field of Labor
<u>Integral</u>	Orley M. Berg	General Conference
	George Burnside	Australasian Division
	John F. Coltheart	N. Europe-W. Africa Division
	D. K. Down	Australasian Division
	Russell Kranz	Australasian Division
	Donald Lewis	Evangelistic Center New York
	Lynn Mallery	Loma Linda University
	John D. Rhodes	Southern California Conference
	Victor A. Schulz	Indiana Conference
<u>Featuristic</u>	Jack Bohannon	Central Union
	Lester Carney	Indiana Conference
	John Carter	Victoria Conference, Australia
	Alvin P. Cook	Potomac Conference
	David Currie	British Union
	D. D. Doleman	Pacific Union
	Daniel Hammerly D.	South American Division
	Rolf H. Kvinge	East Norway Conference
	Kaj Piedersen	West Nordic Union
	Charles R. Stanley	N. Europe-W. Africa Division
	Gary Williams	Avondale College
	Geoffrey Youlden	West Australian Conference
Elden Walter	Pennsylvania Conference	

NOTE: This classification is limited mostly to evangelists who contributed material and information for this project, and therefore provided the elements for it.

For the sole purpose of this analysis, we include in the first category those who include five or more lectures on archaeology in their crusades or use Bible Lands travelogues all through the campaign. In the second group are included those whose meetings are not so much based upon archaeology and include less than five lectures during the whole crusade. It also includes those who use slides/movies only as a feature to enhance the programs.

TABLE 4

MAIN CONTRIBUTIONS TO THE APPROACH

Evangelist	Innovations	Place
Orley M. Berg	Audio-visual materials Artifacts on display	United States
Jack Bohannon	Code system for follow-up Cassette recording lectures	United States
George Burnside	Shorter campaigns	Australia
John Carter	Archaeology on TV evangelism	Australia
Alvin P. Cook	Pioneered the method in Africa	Africa
John F. Coltheart	Production of literature Training of local evangelists All-day seminars with meetings	Europe
A. D. C. Currie	Use of giant charts	Europe
D. D. Doleman	Prizes from the Holy Land Folder with Holy Land pictures	United States
D. K. Down	Doctrines in after-meetings	Australia
Rex Edwards	Talk summaries	United States
Daniel Hammerly	Pioneered the method in South America	South America
Russell Kranz	Year long programs	Europe
David E. Lawson	Training of local evangelists	Europe
Donald Lewis	Year long programs	United States
Lynn Mallery	Mobilization of laity	United States
A. G. Ratcliffe	Bible Marking Classes	United States
John Rhodes	Talk summaries Arch. & Bible truths related	United States
Victor A. Schulz	Emphasis in 'travelogue' over arch. Used all the way through crusade. Connection place/doctrines. Use of sound motion pictures	United States

NOTE: This table is not to be exhaustive. The task is open to a more comprehensive and critical research.

TABLE 5

ATTENDANCE DECREASE IN CRUSADES OF
THREE DIFFERENT EVANGELISTS

	Crusade	Opening Night Attendance ¹	Steady Average After Religious Topics Were Introd.	Baptisms ²
Evangelist "A" (Europe) ³	1	1000	250	(44)
	2	1500	150	(42)
	3	250	100	(46)
	4	400	100	(32)
	5	2300	250	(52)
	6	4200	1000	(288)
	7	400	35	(16)
	8	1000	220	(25)
	9	1400	240	(25)
	10	1100	210	(21)
Evangelist "B" (Europe)	1	3000	400	(60)
	2	1500	200	(25)
	3	1300	200	(27)
	4	800	150	(12)
	5	600	---	(10)
	6	600	200	(15)
	7	700	200	(12)
	8	700	100	(16)
	9	300	---	(15)
	10	200	---	(10)
Evangelist "C" (Africa)	1	400	150	(25)
	2	1200	250	(40)
	3	6000	750	(151)
	4	5000	300	(144)
	5	9000	500	(135)
	6	8000	450	(130)
	7	4500	400	(80)
	8	3000	100	(31)
	9	700	40-50	(10)
	10	5000	400	(100)

¹These figures are derived from the answers to the questionnaire sent out to leading men in the field of archaeological evangelism. The results are in the writer's files.

²We include figures of baptisms in this case to illustrate a point that will be discussed later in this chapter.

³The three evangelists belong to the "featuristic" school.

Information received from three evangelists will now be cited to illustrate this point. Each one is from a different country. The ratios are relatively similar in the other cases surveyed.

A detailed analysis of table 5, with special reference to the last two columns, shows that the ratio of baptisms to attendance is very good. The computerized analysis of the crusades reported by the evangelists studied in this project gives the following results between 1964-1977. See figure 1 on p. 48.

Approximately 23 percent of those who attend after the drop-out of the transition period become Seventh-day Adventists. This seems to be a very good proportion. It appears that the method is convincing for the audiences. However, it will be seen in the next chapter that the archaeological method is not being used as it might, hence there is a large drop in attendance during the transitional period. There is a decrease in numbers at the moment of transition from the purely archaeological meetings to those where spiritual truths are presented (table 5). This seems to be the reason why in the past fifteen years the church has enjoyed comparatively few accessions to Seventh-day Adventism in proportion to the initial large crowds that were attracted. In some cases, these small results have given birth to pessimism.

The next chapter of this project will present some ideas on how to make the transition more smoothly in order to avoid this dramatic drop in attendance and to better bridge the gap between archaeology and doctrine. This new strategy for a smooth transition hopefully will contribute toward maximizing the usefulness of

archaeology in persuading people to become Seventh-day Adventists and citizens of the heavenly Kingdom.

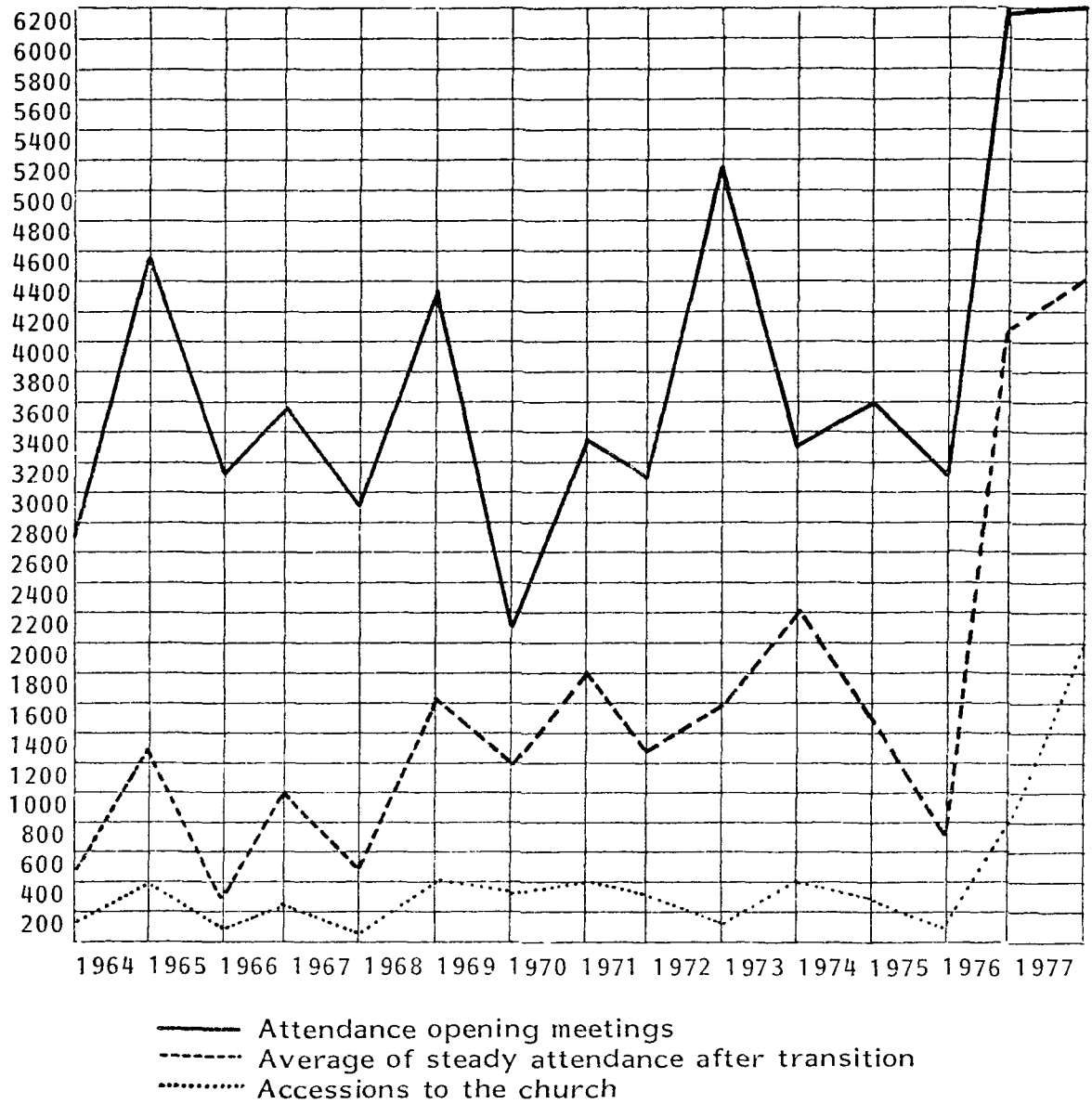


Fig. 1. Comparison of Average Attendance and Baptisms.

CHAPTER IV

A NEW STRATEGY USING THE ARCHAEOLOGICAL TRAVELOGUE METHOD

Extending the Evangelistic Horizon

Based on the experience of other evangelists, the author has elaborated, refined, and partially tested a new strategy for using the archaeological travelogue method. Among Seventh-day Adventist evangelists it is common knowledge that even lectures on Biblical archaeology have attracted large crowds in places where lectures on Christian themes have failed to attract audiences. In some lands, crowds such as have not been seen since the work of the Seventh-day Adventists began are attending our evangelistic meetings. A substantial number of these evangelists have employed the archaeology method to attract enthusiastic audiences as large as 8,000 and 9,000 people. But this writer has observed that while the method with an archaeological base has been successful in attracting multitudes to the evangelistic meetings, the results, in terms of accessions to the church, have not been so significant. This may be due to the fact that the crowds which have been drawn have not been held long enough for them to hear the presentation of the basic teachings of the Bible¹ and to step over the line in a decision for Christ.

¹See above pp. 46, 48.

Searching for a Cause and a Correction
of the Problem

Perhaps one important reason for the loss of the audience when the presentations move from archaeology to religious subjects is the abrupt switch in topic matter. According to experts in communication, there are several stages in the persuasion process: attention, interest, desire, conviction, action¹ which represent a sequence of rational decision making. In an evangelistic series also, the order of subjects should be progressive, leading the people step by step from where they are to where God wants them to be as in the following sequence:

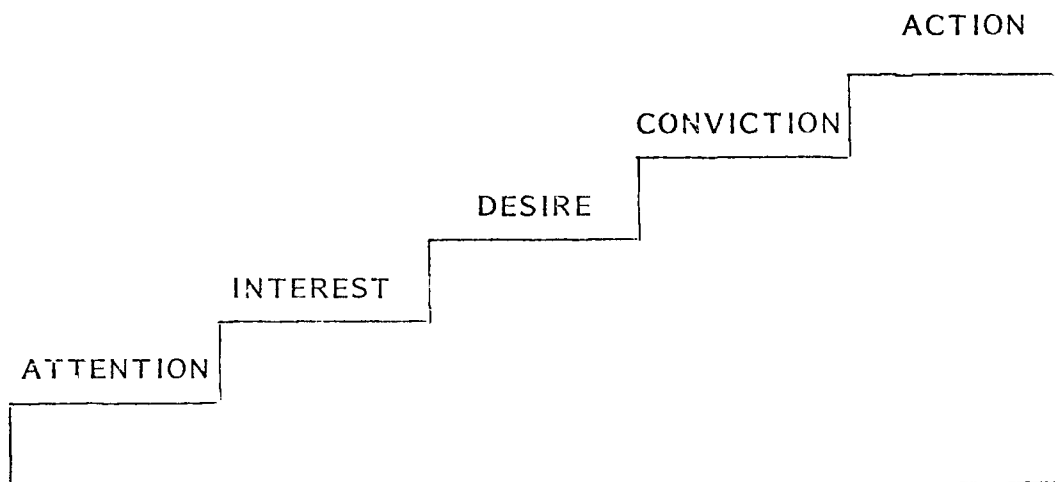


Fig. 2. Principles of Progressive Persuasion.

The evangelist must be prepared to present the message with the logic, coherence, and the cogency that the public deserves. In other

¹James D. Chase, Interview held in Andrews University, Berrien Springs, Michigan, March 20, 1979. More on the subject can be found in Otto Lebinger, Designs for Persuasive Communication (Englewood Cliffs, New Jersey: Prentice-Hall, 1972), p. 196.

words, he needs to give attention to the sequence of principles mentioned above.

1. Attention. Begin with a subject that people will want to hear.
2. Interest. Tell them something they do not know, something that will arouse their interest to come back.
3. Desire. Lead them to want the solution God offers.
4. Conviction. Move emotionally: facts alone are not enough.
5. Action. Prompt them to make a decision.

It is difficult in only two or three meetings to bring people to the third step, however, this is just what the evangelist tries to do when he jumps, after a few lectures, from archaeology to doctrinal topics. And what happens? The audience which is in the stage of Attention-Interest, tapers off to the possible dismay of the evangelist.

In today's world there is much to attract and please, and in order to interest people no ordinary efforts are sufficient. Ministers of God's appointment find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes and bring together large numbers of people. Since archaeology has great potential as an interest-creating lead-in to Seventh-day Adventist doctrines and for increasing faith in the Bible, it becomes obvious that methods are needed that can increase the persuasive power of the archaeological approach. It is the conviction of some that it is possible to increase the results by the use of a strategy different from the one basically used up to the present, that it is possible

to avoid the dramatic reduction of attendance when the "testing truths" or Bible doctrines are presented.

This study is intended to present a design that will maximize the usefulness of archaeology-travelogue as a solution to some of the problems encountered in trying to persuade people to become Seventh-day Adventists.

The rationale for this design is built upon the following question: If archaeology is so powerful in appealing to people, if it exerts such an irresistible attraction, and if the "drop-out" occurs when the evangelist leaves this topic to begin doctrinal studies, why not use archaeology all the way through the crusade? In other words, if it is true that archaeology attracts, why not include archaeology throughout the whole crusade instead of just at the first few meetings? Or why not include archaeology in the lectures instead of only as a feature at the beginning of the program?

If it is possible to use travelogues and archaeology in a very Christ-centered manner, and well integrated with the doctrinal teachings of Scripture, then they should be used throughout the entire crusade to avoid the drop in attendance. This could be accomplished by:

1. Combining in a natural manner, during the crusade, the place/facts of archaeology with the doctrinal truths of Scripture; i.e., Gethsemane--prayer; Calvary--salvation; Sinai--commandments; Jordan River--baptism, and so on.

2. Following a sequence of topics that will permit the presentation of the basic truths of the gospel in a natural way.

A method should be followed that will permit the campaign to be based on a step-by-step progression. The following is such a suggestion:

1. Arouse interest.
2. Create confidence in the Bible.
3. Lead to a decision to accept Christ.
4. Instruct in the way of life (prophecies, doctrines, victorious Christian life).
5. Bring to a decision for church membership.¹

By following this step-by-step procedure, there are more possibilities that crowds will not diminish so sharply when the testing truths are presented, and people will keep coming when doctrinal material is shared by the evangelist.

Patterns of Procedure

In contrast with the writer's suggested method, most other evangelists, with few exceptions, use archaeology as a very incidental part of their biblical message. Their main aim seems to be to arrest the attention and, in some cases, to use the material to support biblical themes and stories before moving to their message for the evening. In this approach it is possible to antagonize some people who claim that they were "baited and switched;" consequently, some evangelists do not consider this approach to be the most effective use of archaeology in an evangelistic campaign.

¹Raymond H. Woolsey, Evangelism Handbook (Washington, D.C.: Review and Herald Publishing Association, 1972), p. 167.

There are several basic differences between the procedure suggested here and that used up to the present. First, while the older method has been rightly called the "archaeological" approach, the new one is a "Bible Lands Travelogue." It is generally agreed that archaeology, as such, (1) may be rather too technical a subject to present to the masses; (2) might be too scientific for the general public; and (3) gives a false impression in its advertisement, thus making difficult the transition from pure travelogue to Biblical truths. Secondly, in this new method, "travelogue" is related in each program to the cardinal scriptural truth presented that evening. The evangelist weaves in with each travel sequence a prophetic or doctrinal biblical truth. Thirdly, this procedure continues throughout the whole campaign, not just during the first few meetings.

This new strategy, the travelogue-archaeological, can be used in several different ways.

1. Introduction. A short movie or slides showing different scenes can be used at the beginning of the lecture.

2. Confirmation. A short movie or slides can be shown to review and to help prompt a decision.

3. Continual use throughout the program. All the main topics can be related to the archaeological theme through the program by the display of artifacts or objects from the Holy Land, etc. (see table 6).

The following diagrams are an attempt to assist the reader to visualize at a glance what has been discussed to this point regarding the various uses of archaeology in public evangelism.

TABLE 6

THE USES OF BIBLICAL ARCHAEOLOGY IN
PUBLIC EVANGELISM

CURRENT USE	PROPOSED USE
(a) One to five lectures at the beginning of the crusade to attract people, then switch to Scriptures (Integral School).	(a) Holy Land travelogue, not "technical" archaeology.
(b) Short travelogues at the beginning of the programs (Featuristic School).*	(b) The theme continues throughout the whole crusade by means of: <ol style="list-style-type: none"> 1. movies/slides 2. derived spiritual topics 3. displays, awards, contests related to the holy places.
(c) Generally announced as "archaeological" meetings.	(c) Advertised as travelogues and lectures on the Bible lands, and the meaning that those places carry.

*This school uses travelogues from all places, often not related to the Scriptures; i.e., Moscow, New Zealand, etc.

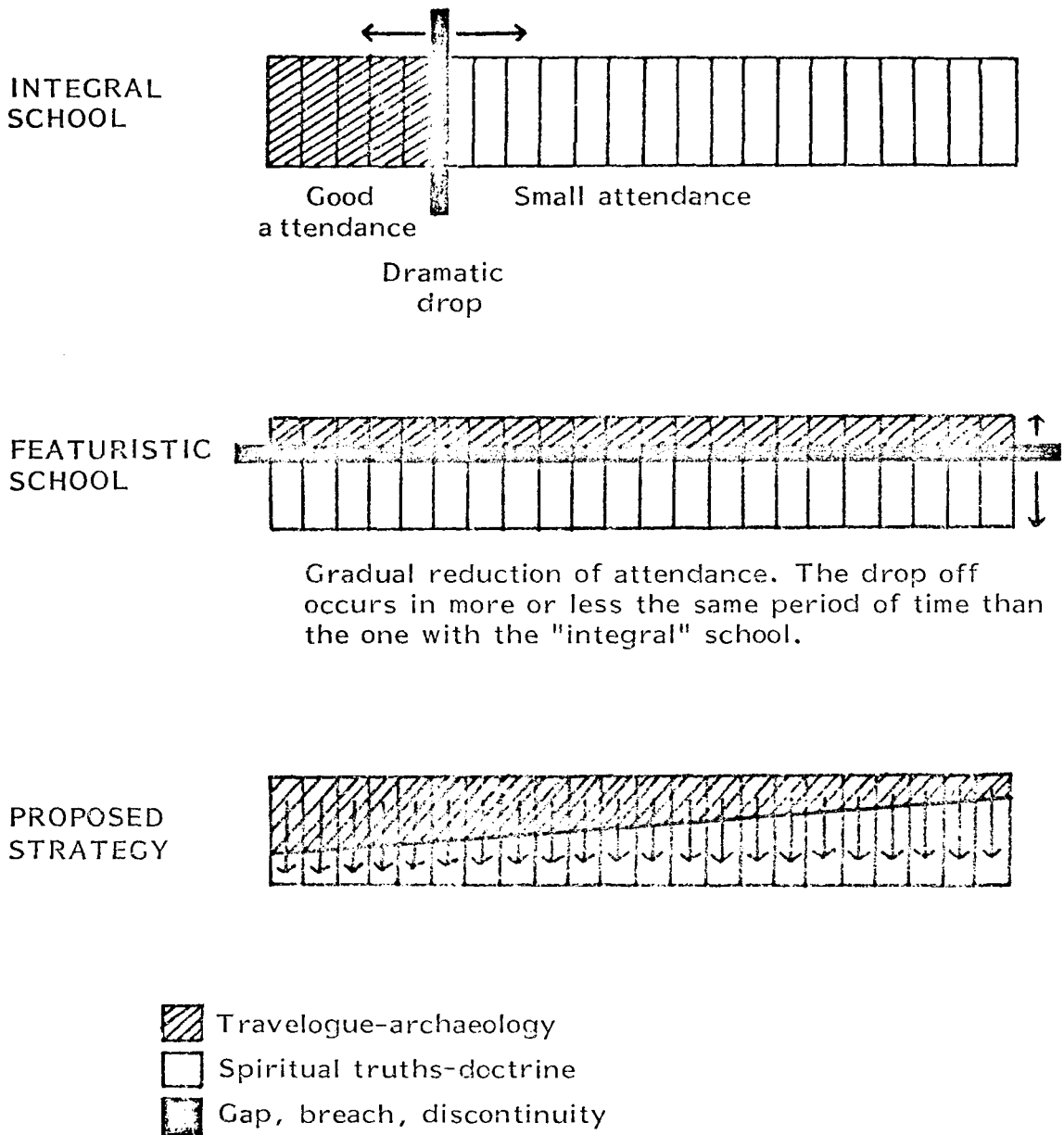


Fig. 3. Diagram of Patterns.

Figure 3 diagrams the relationship between the archaeological and biblical portions of the lectures. The reader will notice that there is no specific point of tension breach in the proposed strategy. Tension is distributed throughout all the meetings in a gradual and progressive way; there should not be a dramatic reduction in attendance.

In this way, the travel sequence weaves in biblical truth, the archaeological theme continuing through all the main topics. Archaeology is not used only to attract attention and promote interest, but also to verify, corroborate, or support biblical history and to supply a frame of reference. But, above all, the travelogue-archaeological approach can, in this way, become a powerful agent in the persuasive effort of the evangelist, so that unless he makes some serious error in his strategy, the audience that is with him at the end of the first week will probably be with him at the end of the crusade and there should be no psychological reason for them to stop coming to the lectures. So this, it seems to this writer, is the best way that archaeology can be used in evangelism. Using it in this manner, the Holy Land travelogue should prove effective not only in promoting interest and attracting attention but also in terms of persuasion, since:

1. The laws of progression are followed,
2. The laws of logic are followed,
3. Maximum use is made of the "appeal" of the Bible lands,
4. The Holy Land element is well blended with the spiritual truths presented, and
5. There probably will be no dramatic drop in attendance.

Suggested Sequence of Topics

Seventh-day Adventists have a complete message, or "system" of doctrines, that fits together to make a complete logical and rational whole. Before God, we owe it to the world to share this message in its attractive wholeness. Indeed many people are gratified to find a church that has such a complete message. Though fear may lead us to avoid sharing every aspect of the message with equal force and firmness, we must be prepared to present the message with the logic, the coherence, and the cogency that it deserves. In this light, it is suggested that the topics of a campaign should pursue at least three objectives: the proclamation of Christ as Lord and Saviour, the teaching of Christ's doctrines; and finally, an invitation to belong to Christ's church. In each stage of this approach a progressive, psychological, and forceful appeal must be made in order to prompt decisions. The following outline summarizes in another way the objectives of this method.

1. To create confidence in the evangelist as an interesting, informed speaker with an important message;
2. To create confidence in God the Creator, Ruler of the Universe, who sees and hears his creatures;
3. To create confidence in the Bible, a book of fulfilled prophecies with counsel for the sinner and for all life's needs;
4. To create confidence in Christ, who has provided salvation for all men; and
5. To create confidence in the church as the body of Christ on earth (leading to baptism into the church).

The Order of Presentation of Topics

In the following pages, a suggested order of topics for a six-week series of meetings with four meetings per week will be mapped out. This scheme could also be used in a four-week lightning campaign.¹ No two evangelists would arrange these topics in the same order, and it is possible that one man would not arrange the subjects exactly the same way, in two of his own crusades. So, the listing of subjects may serve just as a general guide. It should be noted, too, that these are subjects, not lecture titles.

With the topics, the area of the Bible lands to be shown in a movie or slide program is included--an introduction to the topic. Note the interrelationship between the movie and the lecture of that night. And again, the writer points out that this list of suggested topics may be altered and modified as the experience of each evangelist suggests. Also, the main purpose of this basic order is to win the confidence of the people and lead them step by step to accept all of God's special message for this time (see table 7).

Presenting the Message

Beginning with this section, and to the end of this chapter, several aspects of this method will be discussed. Most of them are not unique to the travelogue-archaeological method; however, it seems appropriate to discuss them here to show how they can be incorporated into this method. It is not the author's intention to discuss the details of the preaching process. Nevertheless, suggestions

¹The lightning campaigns will be discussed in a later section of this chapter.

TABLE 7

A SUGGESTED ORDER OF TOPICS

Topic	Movie Film /Slides	Lecture
Introductory (1)	Rome: circus, Colosseum, catacombs	"Life at its best 3,000 years ago"
Introductory (2)	Vatican: In audience with John Paul I	"Dead men do tell tales"
Introductory (3)	Cairo: pyramids, Memphis	"Secrets in Stone"
Introductory (4)	Damascus; Babylon	"Gods of Gold"
Introductory (5)	Petra: Rock of sacrifices, etc.	"Gold is where you find it"
Bible	Qumran: Dead Sea, caves, Shrine of the Book	"In the saga of the Scrolls"
Second Coming	Mount of Olives; Old Jerusalem	"The Day the World Ends"
Signs of Christ's Coming	Golan Heights; Meggido; Pompeii (Italy)	"Minutes to Midnight"
Prayer	Gethsemane; Church of Pater Noster	"Lifeline to Heaven"
Salvation Plan (1)	Bethlehem: shepherds field, Nativity Church, etc.	"Pilgrimage to the City of the Nativity"
Salvation Plan (2)	Calvary; Holy Sepulchre and Gordon's tomb	"I Climbed the Hill of Calvary"
Ten Commandments Sabbath	Mount Sinai; the desert	"Formula of Happiness"
Change of the Sabbath	Nazareth; Capernaum; temple area in Jerusalem	"God's Sign of Authority"
State of the Dead	Mount Carmel; Haifa; Caesarea	"The Search for a Missing Text!"
Health Reform	Tutankhamun; Valley of the Kings; Lazarus tomb	"After the Funeral - Where?"
Christian Norms	Healing pools; Old Jerusalem	"How to Postpone your Funeral"
	Corinth: market place, agora, temples	"A Visit to the Market Place at Corinth"

TABLE 7 - Continued

Topic	Movie Film /Slides	Lecture
True Church	Athens: Acropolis, Parthenon, Mars Hill where Paul preached	"What Church Would Jesus Join?"
Baptism	Jordan River; baptis-tries of first centuries, ceremonies	"The Day I Died and Lived to Tell It"
Decision (1)	MASADA	"The Strage Fate of Masada"
Decision (2)	POMPEII	"The Last Days of Pompeii"
Decision (3)	LUXOR	"What Shall it Profit a Man. . ."
Decision (4)	BABYLON	"Mysterious Writings On a Wall"
Decision (5)	SODOM & GOMORRAH	"Looking to Lot's Wife"
Decision (6)	"LUCIA" (*)	"There is a Way Which seems Right to Men. . ."
Decision (7)	"FIESTA" (*)	Baptismal Ceremony

NOTE: The writer suggests that "heavy" doctrine be scheduled for after-meetings. This will be discussed later in this chapter.

The general title for the series is "In the Footsteps of Christ - 2,000 Years Later." Alternative titles could be: "Walking Where Jesus Walked" or "Sights and Sounds of the Holy Land."

The two motion pictures marked with a (*) have no archaeological content but are included because their great value for decision calls.

as to some general principles that could help to maintain a balanced presentation of the archaeologically based lectures, will be made.

1. The evangelist needs to present the archaeological information in simple, yet precise, language, that the listener will have no difficulty in understanding. This is particularly important in view of the fact that the audience in an evangelistic crusade is generally composed of people with very little background in this field. The evangelist must place himself at the mental level of his audience, considering such things as the differences in people's language.

2. The presentations need to be accurate, without overstatements or sensationalism. Of paramount importance is the need to present a balanced and informative program that avoids cold stereotyping. The message should be made extremely attractive and interesting and should be saturated with anecdotes and experiences in order to maintain interest and, thus, attendance.

3. An examination of sermon notes, outlines, and summaries prepared by evangelists using archaeology reveals that they have relied heavily on argumentation and polemics. All serious students of persuasion know the futility of an attempt to win over a person to one's point of view by argument. People defend their beliefs for emotional and social reasons, and "it is simply impossible to encounter an emotional state with facts and logic."¹ So, the lectures should never be presented by way of argumentation.

4. The evangelist should have a purpose for each sermon and he should work towards that purpose. He should not simply

¹Jacob A. Varela, Psychological Solutions to Social Problems (New York: Academic Press, 1971), p. 264.

talk "about" a subject. He should not try only to "explain," "describe," or "prove" something, but rather, it is his purpose to "appeal" for surrender to Christ, our only hope of salvation. He needs to have this goal in mind and aim for it at all times.

The Bible-Marking Plan

In this evangelistic framework, the use of the Bible is central. In this suggested strategy the Bible should be prominent in each meeting. The Bible-Marking Plan or the Bible-in-the-Hand program has been shown to give excellent results. There are several ways of using Bible marking in evangelism. Sometimes it is used in preparing the field, whereby the church members distribute Bibles and enroll interested people in a systematic study. Or it can be used in the after-meetings, in the follow-up meetings by the local pastor, and even in the main crusade, transforming the lectures into a "Bible Investigation."

The advantages of the Bible-Marking Plan are readily apparent. It can be used to encourage people to come regularly and to accustom the people to handling the Bible. Best of all, there is psychological power in reading something for oneself, directly from the Bible. This is the primary advantage of the Bible marking technique. When the Holy Scriptures are placed in the hands of the listener and he himself reads them they become something like a time bomb. God's message found in the Bible will redeem the soul that is open to God's influence. Contrary to what happens in the introductory lectures where the evangelist acts as the lecturer, in the Bible Investigation he becomes a teacher or professor who is

helping the audience to "discover" or "decipher" God's mysteries revealed in His book. Another advantage is that both the physical and the spiritual distance which exists between the lecturer and his audience is decreased, since during the Bible Investigation the evangelist and the audience are identifying and sojourning together for the discovery of divine truth which emerges as the investigation advances.

This type of approach requires special training and adaptability on the part of the supporting team because they need to be open to the requirements of a flexible program. Moreover the evangelist enjoys a free hand to sense the mood of the audience at any given moment. Rather than attempting to force the audience into a rigid, pre-set structure, a more relaxed atmosphere is provided and a more dynamic program is attained.

The plan works as follows: After the first introductory nights, when the curiosity seekers have been satisfied and have stopped coming, the evangelist announces the Bible-Marking Plan. This is scheduled to coincide with the program that features the movie on Qumran and the lecture on "How the Bible Came to Us." For this program, enough Bibles are supplied so that each family, or every person twelve or fourteen years of age and older may have a Bible. On the spine of the Bible is placed a self-adhesive, removable label on which a number beginning with 1 or 101 and ascending, is printed. Into each Bible is placed a card with a perforated stub. The number of the Bible is marked on both card and stub. When the Bible is presented to someone coming to the meeting, he

writes his name and address on the card and stub. He then detaches the stub and keeps it as a reference. The main card remains in the Bible. On the main card are marked the dates or sequential numbers of the meetings in the campaign. Beside each date or number is a space for a punch hole.

On the first night of the plan, these Bibles may be passed out to the people in attendance. At the close of the meeting they are left with an usher. On succeeding nights, those attending the lectures stop at the shelves near the entrance to the auditorium and pick up the Bible with the card corresponding with the number on their stub. An attendant punches the card or initials it and returns it to its place inside the Bible.

During his class the evangelist identifies the chief texts by page number as well as by chapter and verse. Because all the Bibles are identical, each person can easily find the text by page number. All underline the text referred to. This process is repeated with all the important texts in that lesson. After a certain number of nights in attendance, the Bible becomes the property of the person who has used it. On that night the attendance removes the label from the spine of the Bible as he presents it to its new owner. The label is attached to the attendance card, which in turn is delivered to the evangelist for his attention in the visitation work.

In teaching the "class" the evangelist should remember that he is now a teacher. Hence he should resist the temptation to present the subject matter in the form of a lecture. Insofar as possible

he should ask dialectic questions, and he himself should suggest the answers to them. The evangelist should not forget that the Bible must talk. He should avoid arrogant expressions and mannerisms and dogmatism, and most important, he should be respectful of other people's beliefs, maintaining at the same time an earnest presentation of the Gospel.

If the evangelist has sufficient funds and time, he may want to provide a folder with the Bible, in which those attending the campaign can collect the outlines, complete with the Scripture texts of the night, and all the printed materials given each night on the subject. This is very effective and valuable investment since many of those in attendance each night will go straight home from the meetings and before retiring look up every verse of Scripture on the outline, and almost everyone will look up any point in question.

A Few Words on How to Approach Doctrines

All doctrines relate to Christ in one way or another and their importance is seen by non-believers in the degree to which they magnify Christ; therefore Christ must be the center of every doctrinal presentation. The purpose of every meeting is to get the people to accept Christ as their personal Saviour, if they have not already made this commitment. The evangelist does not convert people to Sabbath keeping or to health reform or tithing. Rather, the whole burden of every presentation is to bring the people to the point where they can accept Christ, follow His example, and do His bidding. The evangelist's approach to those who have already accepted Christ in other churches is to help them to accept new

light as it comes to them. They are Christians already and so they will accept this new truth because they are following Jesus and He is leading them along the way to haven. Hence, they will follow His teachings and example in the matter of Sabbath observance, healthful living, and so on.

The evangelist must never let his audience feel that he is trying to "prove" something or "convince" them. He always needs to take the positive attitude that everyone who comes to his meetings is in agreement, because they all agreed at the start that they wanted as proof the Bible and the Bible only. Therefore, he must never let the audience, or individuals in the audience, feel that he is on one side and that they are on the other side of the question.

Motion Picture Films/Slide Programs

Visual devices are very important in archaeological method of evangelism. Visual aids have definitely proven to be effective in public meetings in general, and they are ever more so in this technique where what is shown on the screen is harmonized with the subject of the evening. The advertisement, "Illustrated Lectures," is a drawing card for the meetings. In the procedure suggested in this project, archaeology, visually illustrated, can be used in two different ways. It can be used at the beginning of the program to provide material that will lead smoothly and effortlessly into the main subject. Also, it can be used after the topic of the night as information to reassure the people that they have made the right decision, or to prompt them to make a

decision. At that point, archaeological evidence is most welcome and effective.

To begin the program, this writer uses his own twenty-minute sound movie films taken personally on his trips to the Bible lands. These motion picture films focus on the area that will tie in with the topic of the night's lecture. After the main message, he reviews the topic with slides.¹

A few suggestions on the use of the audiovisuals might be valuable. Firstly, informality is basic when slides are used. The more informal the showing and explanation, the more smooth the presentation. Secondly, the slides should be carefully edited before showing them in public to eliminate out-of-focus, irrelevant slides. Thirdly, a motion picture or slide session should not be too long. Twenty minutes is a good length, and never more than thirty. Fourthly, the auditorium in which audiovisuals are being shown should not be so dark that the speaker cannot see the audience and the audience cannot see the speaker. There is a gap in communication when there is no eye contact. The use of a spotlight which is turned on each time the lights in the auditorium are turned off, can be useful in eliminating this problem. And, finally, the audiovisual presentation must always be secondary and should never even seem to take the place of the sermon or the Bible, nor should the evangelist ever depend on his slides to make the impression that his own presentation should make.

¹The reader is referred to appendix G for complete information regarding sources of film materials, slides, artifacts, and other materials from the Bible lands that could be used in his own meetings.

The Length of the Campaign

Perfectly adapted to the concept of congregation-centered evangelism as outlined in the following statement, short campaigns are quickly becoming in some countries the dominant evangelistic format, eclipsing the older three- to six-month crusades. Time is running out. Under God's guidance we must find more effective ways to gather in the harvest of souls. This is the hour when thousands will be converted to the truth with a rapidity that will surprise the church.

Thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity which will surprise the church, and God's name will be glorified.¹

The fast pace of life today in which this rapid conversion of large numbers occurs has influenced this evolution to the shorter crusade. The short, or "lightning," campaign is in essence a concentration of the Seventh-day Adventist evangelistic message into a three- to four-week series of nightly meetings. It is something similar both to the ordinary church revival and the conventional campaign. Unlike the later, however, it is usually addressed more directly to persons already within the influence of the church than to the general community; and unlike the ordinary revival, it is not primarily designed to reach present church members.

This technique stresses the blending of mass media, personal contact, and the public platform. The emphasis is on preparation and

¹Ellen G. White, Selected Messages, vol. 2 (Washington, D.C.: Review and Herald Publishing Association, 1958), p. 16.

reaping rather than crusading, as in the older tradition. Every meeting becomes a climax rather than a preparation for a future climax as with many meetings in traditional crusades. Perhaps the most significant general characteristics are that of utilizing rather than avoiding the church institution, and of thoroughly preparing the ground through church action before launching public meetings.

In these campaigns the evangelist keeps several groups in mind as possible prospective candidates: (1) backsliders; (2) relatives of Adventists--husbands, wives, children, parents; (3) former interests aroused by the work of the laity or the Bible Instructor or the pastor himself; (4) Bible Correspondence School students; and (5) colporteur interests.

The basic philosophy behind the use of the short campaigns contains three basic steps, the first two of which must be carried out by the local church.

1. Win the confidence of the public
2. Maintain a strong program of sowing through personal work
3. Reaping the seed cultivated

Another idea behind the short campaign is a new and daring one built on the premise that people can become Seventh-day Adventists in a very short time. The idea is that a person without previous knowledge of the Seventh-day Adventist church can attend the short campaign, understand, and accept the Adventist message and be baptized quickly. Early fears about the stability of converts brought into the church in such a short period of time seem to be

fading away. In 1964 Elden Walter made a detailed study of his lists of baptisms for the 1961-1962 period and discovered that among 671 converts, 108 were of doubtful status but only 23 had become outright apostates, and 540 were judged soundly converted Adventists-- a record comparing very favorably with the best long-term campaigns.¹ Such statistics suggest that those baptized in the short campaigns have no higher rate of apostasy than those who study for months before being baptized.

As previously suggested, some have avoided the short term evangelistic campaign as too superficial a manner of bringing people to Christ. However, with increasing numbers of persons on the periphery of the denomination--relatives of members, persons who have become somewhat acquainted with Adventist doctrine as presented on radio or television, or who have read Adventist periodicals or participated in correspondence courses--it has been discovered that many people have sufficient background in Adventist thinking to respond intelligently to a call for full acceptance of Christ and the Adventist message and can be prepared for incorporation into the church in a shorter time than is usually necessary. It is amazing to note the speed at which people will move when presented with the straight message of the Word of God.

So, while most Adventist evangelists continue to place a relatively strong emphasis on standard prophetic and introductory themes, the short-term evangelism goes directly to the basics of the truth. While the long-range campaign awakens interest and

¹Weeks, p. 270.

prepares for a decision, the shorter campaign works directly by leading to a decision those who have become already interested in one way or another. Thus, it consists mainly in a reaping effort. The Holy Land travelogue can be used effectively both ways.

The advantages of a short campaign could be summarized as follows:

1. It permits one to hold ten or perhaps more crusades a year, instead of two or three.
2. More people attend, and therefore more baptisms are secured.
3. Conferences are more willing to give their support to the short campaign.
4. It does not tie up a large force of workers for months on end nor does it upset the conference balance of workers over a long period.
5. It seems to be less disturbing to congregations. It does not weary the church as do the long campaigns. People will set aside a short period of time more readily than they will a long period.
6. The shorter campaigns can be sandwiched between other activities such as ingathering, camp meetings, vacations, and so on.
7. These intensive campaigns are comparatively less expensive (fewer rental payments, salaries, and travel expenses, etc.).

These advantages, and the results seen, encourage one to recommend to fellow ministers not to "fear" the short campaigns. It

is not believed that this form of evangelism supersedes the longer campaigns, however. Large cities and towns, where the work is still new, need the longer and more expensive campaigns with larger groups of workers. But, whereas an evangelist was formerly able to conduct only two full campaigns in a year, with this strategy he will be able to conduct ten! Further, baptism statistics indicate that a three-week campaign can bring in half as many new church members as a six-month campaign.¹

In the light of what has been said, this writer suggests a design for a three-week crusade with a last week being a decision week, including a total of twenty-eight meetings.² The same pattern could be followed for a six-week campaign, with four meetings each week in the first five weeks and then a decision week in which meetings are held each night (see table 8 and figure 4).

The Nightly Program

A good program is the best means of motivating people to return after the opening night of a crusade. If the people like the program, they will come back bringing others with them. The basic rationale for the content of each meeting in the Holy Land travelogue method can be illustrated in the following manner (see figure 5).

¹Fordyce W. Detamore, Evangelistic Methods Step by Step (Keene, Texas: College Press, 1962), p. 59.

²This writer would like to stress once more that this type of effort is held only in the area where much work has been done in advance and the campaign is simply to "finish up" and reap the harvest of souls.

³L. Festinger and N. Maccoby, "On Resistance to Persuasive Communications," Journal of Abnormal and Social Psychology 64 (1964): 359-365.

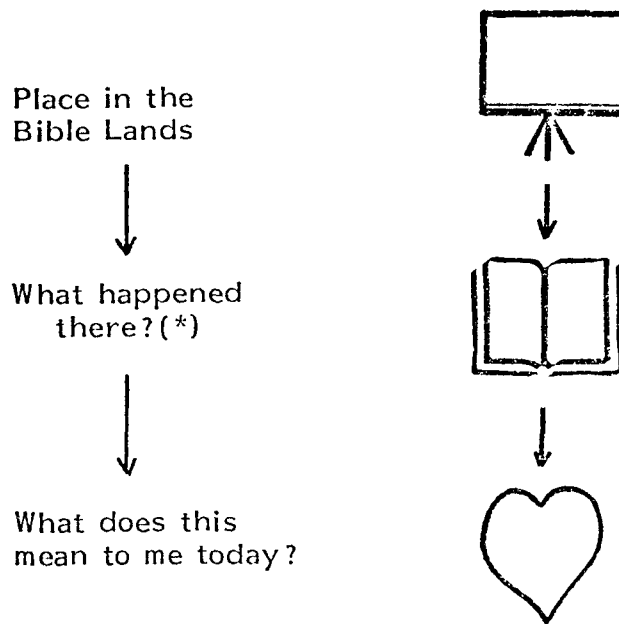
TABLE 8
THE SIX-WEEK CRUSADE OBJECTIVES WEEK BY WEEK

Week	Week	Week	Week	Week	Week
1	2	3	4	5	6
Conversion	Conversion	Indoctrination	Indoctrination	Indoctrination	Decision

- (1) Conversion weeks: These are the most important ones in the scheme. If people accept Christ, they will accept what this commitment means.
- (2) Indoctrination weeks: This is done quickly with maximum effort to cause as little disturbance as possible in the minds of the listeners.
- (3) Decision week: In this week the objective is to bring souls to a decision to accept baptism and church membership. The decision process is not confined to the last week, rather it is a progressive feature through the whole campaign, culminating in the last week.

Time period:	6 months	1 week	1 week	1 week	1 week	1 week	1 week	4 months
Action:	Soil preparation	Church Revival	Conversion	Indoctrination	Indoctrination	Decision	Follow-up	
Responsible parties:	Local pastor Local church		Evangelist Local pastor Local church				Local pastor Local church	

Fig. 4. Diagram for a Short Campaign.



(*) This is a Christ-centered presentation.

Fig. 5. Rationale for the travelogue meetings.

Apart from this basic content, the program of each night can and should include some other features in an attempt to provide a more relaxed atmosphere for the audience. An atmosphere of this kind will be a great help in the persuasive effort of the evangelist, given the fact that relaxation and "distraction" increase the power of persuasion.

Basically, this writer suggests that besides the Holy Land travelogue (motion film or slides) and/or lectures, the program may include some of the following features each night for variety attractiveness:

1. Awards, prizes, and gifts
2. "True or False" quiz, or Question and Answer period with a "Question Man"

3. Children's Corner or Story Hour (with slides)
4. Congregational singing (with slides)
5. Lecture or Bible class
6. Audiovisual reviewing of the topic

Awards. The giving of awards can be an effective technique to maintain and even arouse interest. The offering of these awards for attendance serves several valuable purposes. First, awards keep the people coming regularly so that they hear the major portion of the series. This plan also helps the evangelist to obtain the names and addresses of those attending which will later prove valuable in the visitation program. Special awards may be given out to those who attend a specific portion of the series, if the evangelist wants to boost some special meeting. Or it can be announced that all who bring a "guest" or friend will receive an award.

The best means of keeping a record of attendance is with punched cards. These cards should be about 3" by 5", with numbers running consecutively along the edge beginning with the number 1 and extending to the total number of meetings that will be held. This card is printed with the name of the series and perhaps with a slogan. An explanation that the holder of the card receives an award after attending a certain number of meetings should be included. A place is left so the owner's name and address can be inserted. The people in attendance should be encouraged to insert their names, then in case the card is lost or misplaced, it can be identified.

A display table can be used to show the gifts. Each gift is labeled indicating the number of punches needed to "win" that particular gift. The people have their cards punched for each night they attend and receive one additional punch for each new guest they bring.

There is a wide variety of fine gifts that are available to encourage people to come and to bring others with them. In this approach, the most attractive gifts are Holy Land souvenirs. Among others, the author suggests the following gifts:¹

1. Olive wood objects from Jerusalem
2. Hand carved camels from Bethlehem
3. Nefertiti head (very popular award)
4. Tutankhamun head (also very popular)
5. Plates and plaques from the Bible lands
6. Bible land pictures (or of Christ)
7. New Testaments (the editions with pictures of the Holy Lands)
8. Watercolors from the series "The Promised Land"
9. Old lamps and coins from the Middle East
10. Award books: gift Bibles, gift edition of the "Life of Christ"²
11. Long play records: good ones with songs from the Holy Land or with hymns referring to the Holy Land.

¹Complete references of sources of these materials are included in appendix G.

²The illustrated book, Flight 657 to Jerusalem (Cleveland: Associated Printers, 1976), including a complete presentation of the Adventist message and written by this author, can also be given away.

Open Question Period. Educators have long known that one of the best ways to teach is through the question and answer method. The Open Question Period is one of the greatest assets to an evangelistic campaign and far surpasses the older "Question Box" plan. The method of having a printed card for the questions, with the "conditions" printed on the back, is an excellent plan. Thus, very early in the campaign, the evangelist obtains the names of very interested people. The people write their questions on the question card and these are brought up to the platform to be answered immediately. This is an exciting feature that helps the audience to understand better some aspects of Scripture. Inexperienced evangelists should not be afraid to say, "I don't know," to some questions, or to say, "I'm not sure of the answer to that, but I'll look it up and try to bring you an answer tomorrow night."

There are several advantages to having a regular question period during the meetings:

1. It lends interest to the meetings--offers variety.
2. It enables people to receive help on those points about which they are confused or unsure.
3. It helps the speaker to gain the confidence of the audience.
4. It is an effective method of answering honest doubts.
5. It gives an opportunity to repeat truth. Repetition deepens the impression on the mind.
6. It encourages people to be on time for the lecture or class, if the question period is conducted early in the meeting.

7. It arouses interest in future subjects. Sometimes a question involves discussion of a subject that the evangelist will preach about later, in which case the evangelist can tactfully say that he will talk on that very subject, an important one, later (he should give the date, if he can), and he can encourage all to come and hear it.

8. It can be used to clear up many objections that arise after testing truths have been presented.

9. It can serve as a natural and effective introduction to the Sabbath question and to other topics. If someone asks a question about any of these topics the evangelist can say, "Well, I see that we ought to have a lecture or class on that subject."

10. Planted questions, that is, questions the evangelist himself or his associates have put in, can be used to touch on any point needing attention.¹

Another effective, interesting method to draw questions is to use a Question Man, a member of the team appointed by the audience. He should be introduced to the audience on the first night when the plan is explained. The audience is invited to give this man their questions before, after, or during the meetings. The next evening the Question Man will come up on the platform with the evangelist and ask the questions, which the evangelist will then answer.

In summary, the question period is a "teaching device" as well as an "interest raiser."

¹Woolsey, pp. 180, 181.

True or False Test. This simple device creates interest by (1) arousing curiosity, (2) involving the people personally in the program, and (3) offering an opportunity for an award. It also gives the evangelist added opportunities to repeat the truths he has taught, and it is one of the best ways of obtaining the names of interested people. The quiz may be conducted every night of the series. The questions used should be about the Bible or from the Bible, and should be related to the topic studied in the previous meeting. It is important to reassure the audience that no one will be embarrassed if his answer is wrong. All must be encouraged to take a guess on any question as they have a fifty-fifty chance of being right!

Special Nights. Add variety to a series by designating certain nights for honoring certain age or class groups. There may be a Ladies' Night, Men's Night, Honor-the-Aged Night. It is good if the lecture or class can be particularly suited to the group being honored. A special section of seats should be reserved for the individuals being honored. It is a good idea to include a musical item in their honor also. To give each one a corsage or a rosebud is also a very pleasing gesture. For the young people, the evangelist may have a Youth Night in honor of this very important group.

Artifacts on Display. This, the author has found, is a very exciting feature in any evangelistic series. Due to the wide interest in biblical archaeology, other evangelists have also added exhibitions related to the authenticity and historicity of the Bible narrative to

their meetings. Replicas of some of the most important artifacts discovered which are unique, such as the Rosetta Stone, the Black Obelisk of Shalmaneser III, and the Hammurabi Diorite Stele are put on display. Also, original artifacts, which are obtainable from authentic sources, such as coins mentioned in the Bible, coins of people recorded in the Scripture, lamps and pottery from biblical times, scrolls of Scripture are effective exhibits.¹

Many people become excited about the prospect of seeing these biblically related artifacts. The use of these artifacts expands their horizon of Scriptural knowledge and increases their confidence in the authenticity of the Bible.

Finally, it should be pointed out that all aspects of the nightly program should be related to Christ in one way or another. Christ needs to become the center of each doctrine presented, the purpose of every sermon or class. The ultimate reason for the use of each feature is to lead the people to accept Christ as their personal Saviour. This fact must be uppermost in the mind of the evangelist at all times.

The Aftermeeting Sessions

In the thirty-five to forty minutes devoted to a lecture or a class, people do not generally receive enough instruction to really ground them in the respective doctrines. Part of the lecture time

¹Special arrangements with the British Museum have been made to supply plaster casts of important archaeological objects so evangelists can use these in displays. Detailed information on sources of authentic artifacts and replicas are provided in appendix G.

is used to introduce the subject, part in illustration, part in appeal. The presentation arouses interest, but the people need more.

There are several ways of giving them this extra study. Probably the most effective means is to have an inquirer's class, or an aftermeeting. This plan generally works beyond the expectations of the most optimistic. It consists of a Bible class that meets somewhere near the main auditorium, in a side room or small tent. If there is no other place, it can meet in the front rows of seats of the main auditorium. In this class a series of lessons covering the essentials for baptism are presented. It is, in reality, a baptismal class under another name.

Some of the advantages of this post-meeting Bible class are:

1. It is the easiest plan yet discovered to obtain full commitment for baptism. There is no need for any long altar calls, no need to plead and beg people to come forward, no need for assistants to go out into the audience and lead certain people to the front. The decisions are secured in the prayer room.

2. When the class has begun, the team can visit other interested people who are not attending and encourage them to come as well.

3. In the suggested short campaigns, the aftermeetings are a must because they help to secure results in a short period of time. When the evangelist has an aftermeeting following the program, it makes each meeting count for two, thus a three-week campaign almost equals a six-week crusade in which there are no aftermeetings.

4. These aftermeetings enable the evangelist to come close to his best prospects and provide him with the opportunity to lead those who were most deeply impressed by the lecture into the advanced step which the sermon has already set forth. Moreover, they enable the evangelist to round up and bind off the interest in the shortest period of time.

5. In using this procedure, the Adventist evangelist is walking in the light of inspired counsel.¹

How to Use Aftermeetings

At the end of the sixth lecture, the evangelist announces that there will be a fifteen-minute lesson in a predetermined room. It must be made plain that this study is for those who are hearing these truths for the first time. He can say, "I know you are interested in digging deeper into the precious truths of the Bible. I am inviting you to step out, at the close of the program, and make your way through this open door on my left (or wherever) so that you can enjoy this special Bible lesson." Generally, several interested people respond. The procedure of these meetings can be as follows:

1. The evangelist teaches the class with the help and in the presence of the local pastor.
2. Those who miss an aftermeeting are visited the following day and are helped make up the lesson.
3. The pastor keeps a record of attendance each night.
4. The people attending should be invited to bring pen and paper.

¹See White, Evangelism, pp. 151-156.

The Content of the Aftermeetings

Some of the topics for the first fifteen-minute classes can be: "The Key to a Better Life," "How to be Truly Converted," "Facts, Faith, and Feeling," "How to Exercise Faith," and "How to be a True Christian." Then, after the Sabbath and other controversial topics have been presented in the meetings, topics like the following can be discussed: "How God Will Open the Way When You Give Him Your Decision," "How to Keep the Sabbath," "Tithing," "The Ordinances," "Separation From the World," "Christian Temperance," "The Gift of Prophecy," "The Significance of Baptism," and "Becoming One of the Remnant."

The subject of study in the Bible class might be an important topic that the evangelist does not have time to include in his regular series, or it might be a restudy, in-depth, of a subject presented earlier (i. e., the night before). However, the restudy in an after-meeting of the topic just preached that evening would be anti-climatic. Also, it may be difficult to get people to stay for an aftermeeting that has this approach. Having just heard a good lecture on a particular topic, the people feel they have heard all they need to know on that subject.

The aftermeetings are usually in the form of Bible studies. As a guide or outline of study, the evangelist may wish to use a Bible correspondence course, such as "My Bible Says," or an outline of his own. The writer generally uses his own series called "In His Steps."

In summary, the evangelist should take time to work through this aspect of the approach. The evangelistic meeting cannot produce

its full potential without a rightly conducted aftermeeting, which is the path that leads to the baptistry. They are another tooth in the gathering rake for a harvest of souls.

Other Alternatives

In certain difficult or "emergency" situations, aftermeetings are not practical or possible. There are several alternatives that can be useful in such situations. Some of these alternatives are:

1. Full-day Bible Seminar. This is held at the end of a crusade, generally on a Saturday or a Sunday with a vegetarian mid-day meal provided. The purpose of the Seminar is to review the doctrines, answer questions, and appeal for decisions. These seminars have been proven to hold special appeal for more intellectually oriented people. The topic "Walking Where Jesus Walked," will help to secure a good attendance. The evangelist can tell the people, "A trip to the Holy Land, where you can walk where Jesus walked long ago, could truly be a high point in your experience. However this subject from the Bible, at the Full-day Seminar will prove even more valuable to you than a trip to the Holy Land. If you follow in Christ's steps as the Bible is opened to you, you will be ready to enter the New Jerusalem. And what could be better?"

The discussions in the Bible Seminar bring together all the essential items for a full commitment and baptism presented as steps in walking all the way with Jesus. The Seminar is a summation of all the lectures and classes given during the crusade and is designed to show that the Adventist faith, which the evangelist

invites them to accept, is what Jesus set forth in his example and teachings as recorded in Scripture.

Each of the doctrines must be handled briefly so that the sermon will not be too long. Also, the evangelist can quote the words of Jesus from the four gospels as the doctrinal steps are outlined. It is impressive after quoting the words of Jesus for each step to say, "Ye should follow his steps" (1 Peter 2:21).

2. Decision Week. For the details and content of this whole week of nightly meetings devoted to help people in their decision for Christ, see page 62.

3. Slide Picture Bible Study. Some have followed the plan of having a Bible worker conduct a Bible study in pictures before the meeting each evening. This gives, in pictorial Bible study form, a review of the doctrines already presented in general lectures which does not make the evening seem too long to the listeners. Some excellent material for this type of approach can be found in the "Encounter" series which is taught using a TV-like projector with filmstrips and recorded explanations.¹

Helpful Ideas and Information

The author wants to conclude this chapter by referring the reader to appendices G and H once more where he will find detailed references and lists with addresses of:

¹Projectors, filmstrips, cassettes, and lessons in this series can be obtained from Audio Visual Service, 1100 Rancho Conejo Blvd., Newbury Park, CA 91320.

1. Sources of films and slides of the Holy Land
2. Sources of artifacts and replicas
3. Lists of courses on archaeology that could better prepare the evangelist for the use of this method
4. Lists of publications, books, and magazines that would assist in giving an authoritative presentation

In the opinion of the majority of the evangelists currently using this approach, as indicated by the questionnaire responses, a minister who has never visited the Bible lands could nevertheless use this approach as the basis of his public campaigns. It is for this reason that the preceding information has been discussed and shared.

This does not negate the fact, however, that a minister can best prepare himself for this approach by journeying through the lands that were once traveled by the Lord Jesus Christ and becoming personally acquainted with these areas.¹

¹See appendix H.

CHAPTER V

ADVANTAGES AND LIMITATIONS OF THE ARCHAEOLOGICAL- TRAVELOGUE METHOD

In chapter I some advantages of the archaeological method were mentioned. These advantages will not be discussed in greater detail. Also, some words of caution regarding the use of the approach will be given.

Advantages of the Use of the Method in the Evangelistic Process

1. Travelogues are of human interest. As previously mentioned, this approach attracts large numbers of people, since everyone has a desire for adventure, for the exotic or unusual, adventure. Many enjoy the idea of travel, and the Bible lands seem to exert a particular fascination and attraction on people. Several reasons for this fact might be suggested: for spiritual quest, for pilgrimage, or for travel adventure. But the fact is that in 1977 alone over 1,000,000 people visited Israel from all over the world.¹ The Jerusalem manager of one tour company reported to this writer (1978) that in the last seventeen years, his company has taken 350,000 pilgrims to the countries of the Bible. The mystic charm

¹Amnon Linn, Director of the Israel Government Tourist Office for the Midwestern States, Circular Letter, January 1979.

of the Holy Lands is great and suggests the question: Why not utilize this mystic charm in a legitimate way to encourage people to come hear about the Lord of the Bible lands?

The 1978 exhibition of the treasures of Tutankhamun may well have been viewed by seven million Americans by the time it concludes in San Francisco, after a three-year seven-city tour of the U.S.A. According to one magazine:

In New York City, where the exhibition opened on December 20, at the Metropolitan Museum, 900,000 tickets were snapped up in 5½ days in mid-September, and the line at one point stretched 20 blocks. At its U.S. debut in Washington, the collection drew 835,000 visitors, more than the entire population of the district of Columbia. It attracted an even bigger crowd in New Orleans (87,595), and was credited with bringing in \$75 million in revenue. The record for the U.S. tour, nevertheless, is held by Chicago's Field Museum of Natural History: 1,349,725 visitors. That figure could have been doubled if the museum had been able to handle the crowds. Seattle's Art Museum drew 1,293,203. Although many of the exhibit's 55 pieces are gold, Tomas Hoving, former head of the Manhattan's Metropolitan Museum and author of the bestselling "Tutankhamun: The Untold Story" maintains that the value of the collection is "not a critical part of its popularity."¹

The traveling show has spawned a Tutglut of 'objects d'art.' Among the decorative items have been reproductions and adaptations designed and distributed by the museums. They range from a \$4.50 charm to a \$2,000 gold statuette of the king. Hieroglyphs, geometrics, and other Egyptian themes adorn jewelry, sheets, games, puzzles, rugs, glasses, stationery, bags, plates, and posters. Tutmania has also produced such vulgarities as T-shirts and such culinary abominations as "sphinxburgers".² Further evidence of

¹"A Golden Trail across the U.S.," Time, December 11, 1978, p. 79.

²Ibid. (See also Thomas Hoving, "King Tut's Tomb: The Untold Story," Reader's Digest, January 1979, p. 178.)

the attraction that travel, geography, and adventure exerts is the fact that the National Geographic Magazine is one of the three leading U.S. magazines. A total of 9,756,312 people subscribe to this magazine. Time and Newsweek are in the fourteenth and fifteenth place with circulations of 4,273,962 and 2,947,406, respectively.¹ This means that National Geographic travel magazine has two times more subscribers than Time and three times more than Newsweek, which has something to say about the current interest in travel. It is also interesting to note, that the editors of the National Geographic Magazine frequently include articles on the Bible Lands.

According to David K. Berlo, "a speaker needs to develop a sensitivity to listeners that will guide him as he makes various decisions about selecting and arranging speech materials."² Since the speaker wishes to elicit a desired response from his listeners, he should adapt to the interest of the audience. When an evangelist plans to "adapt to the audience", he does not propose to sacrifice principles or beliefs. What he does attempt is to sustain interest so that eventually he can present his message. Berlo explains:

The concept of interaction is central to an understanding of the concept of process in communication. Communication represents an attempt to couple two organisms, to bridge the gap between two individuals through the production and reception of messages which have meanings for both.³

¹George E. Delury, The World Almanac and the Book of Facts 1979 (New York: Newspaper Enterprise Association, Inc., 1979), p. 429.

²David K. Berlo, The Process of Communication, p. 130, quoted by Walter Scragg, The Media, the Message, and Man (Nashville: Southern Publishing Association, 1972), p. 120.

³Ibid.

Earlier Mrs. White advised that:

Let every worker in the Master's vineyard study, plan, devise methods to reach the people where they are. We must do something out of the common course of things. We must arrest the attention.¹

The conviction of the author is that it is possible to increase the results of the public evangelism by the use of more up-to-date methods adapted to special situations and times. The Holy Land travelogue-archaeological approach is one such method which successfully attracts people to public meetings and fills the desire for novelty, originality, and human interest. The same attraction toward the Middle East culture, noticed in the "secular" world, can also be seen when travelogues and archaeology are used in the presentation of spiritual things. A few examples will follow.

In 1960 Evangelist Alvin E. Cook announced public lectures on the Bible lands illustrated with the presentation of screen pictures that packed one of the biggest halls, the Barclay Theatre in the city of Melbourne, Australia, three times.² In his South African lecture series (1962-1967), the largest theatres were also constantly packed three or four times for identical programs. In Johannesburg, 6,000, in Pretoria, 8,000, and in Cape Town, 8,000 people attended his opening program.³ According to evangelist Russell Kranz the same thing happened in England. Enthusiastically he affirms that

¹Ellen G. White, Letter 20, 1893, Ellen G. White Research Center, Andrews University, Michigan.

²Leslie Anderson, Printed open letter sent to the general public inviting them to attend public meetings in Bradford, England (n.p., n.d.).

³Ibid. See appendix A.

"advertising campaigns bring in large audiences. The synchronization of the talk, 'The Man in the Gold Mask' with the recent Tutankamun exhibition attracted 14,000 people for the one lecture alone. We had to repeat the program ten times to accommodate the crowds."¹ The former president of the North Swedish Conference, Eric Sunnermo, writes: "When we remember that we in Sweden used to start off with twenty or thirty listeners at our meetings, we rejoice that God is now giving us hundreds and even thousands."² R. Engdahl, holding a thousand people in his mid-week meeting and more on Sunday, says: "I am especially thankful for the privilege of standing before thousands witnessing to the reliability of the Bible, and uplifting Christ."³

Such is the pattern that is emerging when this approach is used enthusiastically. In Australia, New Zealand, and the South Pacific Islands, George Burnside, formerly the Australian Division Ministerial secretary, was pursuing an aggressive program, conducting demonstration campaigns, and stimulating younger ministers. Over a period of one year (1970), and as were mentioned before, the total converts for the division were 5,832, nearly 1,500 more than the number for the previous year, which itself had been an all-time record.⁴ The number has now climbed to 9,173 in 1978, according to K. S. Parmenter, the Australasian Division President.⁵

¹Russell Kranz to Dr. Lawrence T. Geraty, November 16, 1972, James White Library, Berrien Springs, Michigan.

²J. F. Coltheart, "Evangelism in the Northlands," The Ministry, June 1969, p. 15.

³Ibid.

⁴Weeks, p. 299.

⁵K. S. Parmenter, Letter to the author, March 7, 1979.

Audiences of a thousand and more were attracted by L. J. Cherry at the beginning of a twenty-four week campaign in Sydney, and evangelism continued at this level during the ensuing years. In 1975 in the town of New Plymouth, New Zealand--with a population of 33,000--some 2,200 persons attended Cherry's opening meetings in the Community Opera House.¹ K. S. Parmenter in a letter gives an encouraging report on archaeological evangelism in two of Australia's cities in the beginning of 1979. He mentions that "J. J. Carter, one of our interunion evangelists working in the city of Melbourne, reports that a crowd of 9,500 were attracted to his week-end program. I think this is possibly the largest crowd that has ever attended evangelistic meetings in Australia. Geoff Youlden began his evangelistic program in the city of Perth, with 3,160."² Another evangelist, a New Zealander, writes: "I have used a number of different approaches in evangelism such as health, prophecies, etc., but have found that archaeology increases our audience by at least three hundred percent. . . ."³

It is true that the Bible lands travelogue method seems to be used abroad with more success than in the United States. But it is also true that it has been used less in this country. At the most, evangelists use a travelogue feature before the beginning of each meeting to add variety to the program. The few who have used the

¹Weeks, p. 300.

²"Evangelism Underway in Australia," Adventist Review, May 3, 1979, p. 24.

³A. D. C. Currie to Dr. Lawrence T. Geraty, November 3, 1973, James White Library, Berrien Springs, Michigan

approach to its full extent have done so with different degrees of success. For example, Orley Berg, D. D. Doleman, Jack Bohannon, Donald Lewis and A. G. Ratcliffe. Orley Berg writes: "Let me emphasize that this approach definitely brings out many people who would not normally attend."¹ It seems that this method has worked well in the States, too, when it has been used.

By way of summary, the travelogue-archaeological approach seems to be a valuable method for attracting an audience at the beginning of an evangelistic campaign. Using Lawson's words, "The archaeological approach will usually attract a large audience the first meeting."²

How often a preacher has a wonderful message, but he fails to get the attention of the people. How hard it is to generate enthusiasm when one sees many empty seats! And this is particularly true today, in many places, where one meets many obstacles that make the task of drawing a crowd to hear the gospel message a hard one.

Ellen G. White aptly comments:

*In the cities of today there is so much to attract and please, the people can be interested in no ordinary efforts. Ministers will find it necessary to put extraordinary efforts in order to arrest the attention of the multitudes.*³

The Holy Land travelogue-archaeological approach is one answer to this dilemma!

¹Orley Berg to Victor Schulz, January 24, 1979.

²David E. Lawson, p. 1.

³Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1944), 9:109.

2. The second advantage of this method is that because it attracts people more easily than other approaches, it requires less expenditures in publicity and advertising. This is a very important point. The ratio between advertising investment and attendance is usually very good. One example will suffice.

Lynn Mallery, in a report to his Conference president regarding a crusade he was holding in Auburn, California, wrote:

The opening attendance was approximately 250. Our second week attendance was between 350 and 400. During the 10-week period our attendance varied from 250 to 400. Our last several nights held as high an attendance as did the early meetings. ¹ There were 121 non-Adventist families attending the meetings.

This record is very commendable, when it is considered that: "The total cost of the 10-week series in the Auburn church, including the purchasing of the 175 New Testaments, was somewhere under \$250."² Because this approach does not require as much advertising expenditure as other methods of evangelism,³ it offers a valuable alternative to the conventional more expensive method.

3. Another strength of the approach is its "news-worthiness." The mass media looks for what they consider to have "news value." According to the journalistic traditions there are certain attributes that, when connected to an event, are evidence of this "newsworthiness." According to Chaffee and Petrick the major attributes of a newsworthy story traditionally include the following: conflict,

¹Lynn Mallery, "Lands of the Bible Today Meetings," report and analysis, July 1, 1969, James White Library, Berrien Springs, Michigan.

²Ibid.

³For more examples on this, see the following two pages.

magnitude, oddity, proximity, prominence, timeliness, significance.¹ Experience shows that the media will very likely consider lectures that are using audiovisuals and artifact displays from the Bible lands, as a happening with "news value." This is not generally the case, however, with the straight religious meetings, which the media will find to be of no significance. This "newsworthiness" criterion will make the mass media very willing to publicize the meetings at no cost to the evangelist, which means, of course, less expense for the crusade.

To illustrate this point, the author wants to share his experience in two of the most recent longer crusades he conducted. In the city of Chicago, two TV channels gave extensive coverage to the campaign, including two long interviews with the evangelist, the first for one hour and the second for one-half hour, in prime viewing time. These were on the two most popular programs and they were free! This occurred prior to the crusade, and thus money previously allotted for this purpose was saved. Radio and newspapers publicized the meetings to a surprising extent without charge.² The meetings are newsworthy!

Another example: In the 1977 crusade held in the city of New Orleans, Louisiana, the publicity consisted of TV spots of one minute each on all the channels of the city and at frequent intervals

¹Steven Chaffee and Michael J. Petrick, Using the Mass Media (New York: McGraw-Hill Book Co., 1975), p. 34.

²Victor A. Schulz, "Members Observe Rewards of Faith," Review and Herald, January 13, 1977, p. 27.

during the day, of TV interviews on some of the most popular programs and of daily radio spots and interviews. Published advertising in three newspapers also gave extensive coverage of the meetings. And the remarkable point--not one dollar was spent on TV, radio, or the newspaper space. Several thousand dollars worth of publicity were thus donated by the six television channels, the radio, and the newspapers.¹ This active support by the mass media is undoubtedly an asset to awaken interest and, in the long run, to inspire decisions.

4. The use of the Holy Land travelogue method overcomes the problem of prejudice. Engen and Norton discuss in their book what has gone wrong with the harvest in evangelism. Because of prejudice, many of the efforts amount only to one-way communication. The message is sent from the pulpit, over the air, in print, or in person, but the response on the other end is only a secondary consideration. The person on the other end has full opportunity to ignore the message if he wishes.² The barrier consists of the person's beliefs, understanding, and personality. Seventh-day Adventists, are mainly reaching the Protestants. What can be done in countries or continents where Protestants are a small minority of the population? New ways must be found to reach others; for example, the Roman Catholics. The U.S. Census Bureau estimated

¹Victor A. Schulz, "Report of the New Orleans Crusade," Lake Union Herald, November 29, 1977, p. 5.

²James F. Engen and H. Wilbert Norton, p. 24.

the total population of the United States in 1976 to be 214,529,000,¹ approximately 131,245,000 of which are church members of different denominations.² Of these, a total of 48,881,872 were Catholics.³ These statistics show that at the moment the Roman Catholic Church is the largest single religious body in the United States, comprising 41 percent of the church members of the country. Therefore, Catholics are yet the major audience for evangelism in this nation and in many other countries! The author feels that the Bible lands travelogue-archaeological approach is a very effective method of breaking down prejudice and attracting this segment of the community, not successfully reached before. Palestine is the Holy Land for Catholics as much as it is for all other Christians who are equally intrigued by it as the place where Jesus and his followers "wrought and taught." It is the base from which the influence of the Christian religion spread to all parts of the globe. The Moslems regard it as holy--second only to Mecca and Medina in the Arabian peninsula. Jews look to it as their historic homeland. Thus, the three monotheistic faiths among all the religions of mankind claim the Holy Land as the focus of their origins. According to some evangelists, the travelogue-archaeological method, "is at its strongest when one is dealing with a non-believing society or perhaps one

¹Bureau of Census, Statistical Abstract of the United States (Washington: U.S. Department of Commerce, 1976), p. 48.

²Ibid., p. 48.

³Official Catholic Directory (New York: P. J. Kennedy, 1976), p. 48.

that is apathetic."¹ What other evangelistic method with such a wide cross-cultural appeal attracts such a wide spectrum of religious beliefs, or even non-believers? This is another strong advantage in the use of this particular approach in evangelism. Undoubtedly, travelogue-archaeology as it helps to break down prejudice, helps give many individuals a favorable exposure to the Seventh-day Adventist church.

5. The method is very effective in building credibility for the preacher and his message. It is true that generally "who says something is just as important as 'what' is said."² Thus this approach usually gives confidence to the authority of the speaker if he is competent in these areas. People think, "He knows what he says, he was there!" It is also interesting to note that ancient objects in many cases evoke implicit trust, in contrast to contemporary things (see Luke 9:8, 19; Acts 15:21).³

6. The method is also effective in helping the audience of a crusade to place the spotlight on the Bible. From university halls, from the press, and from the microphone, the Bible is being assailed as never before. Yet the spade of the excavator is supplying documentary evidence of things that have transpired in the old Bible lands. In imagination, the audience can, in the time machine of their minds, walk in the footsteps of the Bible past. Scripture

¹J. F. Coltheart to L. T. Geraty, November 30, 1973.

²E. Griffin, The Mind Changers: The Art of Christian Persuasion (Wheaton, Illinois: Tyndale House, 1977), p. 115.

³For more on this see Gerhard Dellling, "archēgos," Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1964-1976), 1:169.

becomes more vivid and real for them. Their faith in the accuracy and veracity of the Bible is thus strengthened. The Scriptures, unlike much religious literature, are not only an anthology of sacred books, containing a series of theological and ethical teachings, but they are also the story of people who lived in the land known as Holy. Discoveries and analyses have thrown an altogether new light on the beginnings of Christianity. Archaeology has substantiated and illuminated biblical history at numerous points. Discoveries, on the other hand, have had a very important, if indirect, impact on scholarly analysis and interpretation of the text. The net effect has been to support the general trustworthiness and substantial historicity of the biblical tradition. Archaeological information often sheds light on the background and context of the biblical accounts,¹ so the lectures usually bring the people to the point of establishing a faith in the Bible as the inspired Word of God and, consequently, they are ready to accept the doctrines of the Seventh-day Adventist Church.

7. The method permits presentations that are naturally Christ-centered. For the writer this is very important, key point. After a person has truly found the joy of a personal experience with Christ, whatever objections he or she may have to church standards or church membership, disappear when a loving Saviour has been presented. If these truths are presented to a person before he accepts Christ, the natural man objects and leads the person to turn away.

¹Gaalyah Cornfeld and David N. Freedman, eds., Archaeology of the Bible: Book by Book (New York: Harper & Row Publishers, 1976), pp. 1, 3.

On the other hand, it has been said that in

the exceeding complexity of our physical universe with its continual process, endless diversities, numerous similarities, unique relatedness, and unswerving order makes it difficult to comprehend with our finite minds, let alone describe with our limited vocabularies. The apparent complexity of our spiritual world creates an even more vexing barrier. Men find it easy to agree with empirically demonstrated facts of the physical universe.¹

But it is more complicated when one speaks about the nonsensory experiences of the spiritual universe. For Siegfried H. Horn this is the reason that many "unconsciously transfer the Bible events to an environment known to them. And to know as much as possible about these lands helps to present Bible stories in their right setting."²

Here archaeology seems to play another important role, that of making Christ more real to people attending public meetings. Many converts express this conviction in their testimonies at the end of the series.

8. The method permits a direct transition into religious topics There is not a great gap, as in the health, social or other approaches, between the attention-getting device and the message. This approach permits a smooth and natural transition to the distinctive Seventh-day Adventist doctrines. Chapter IV discusses how this is facilitated.

9. The method fulfills the laws of persuasion. According to Loren Reid there are three ways in which a speaker persuades his listeners: through logical argument (reasons, examples,

¹Raymond McLaughlin, Communication for the Church (Grand Rapids: Zondervan Publishing House, 1971), p. 98.

²Siegfried H. Horn, Bible Lands and Their Explorations Syllabus (Berrien Springs: Andrews University, n.d.), p. 1.

testimony of authority, analogy); through emotional appeal (affections, fears, hopes, loyalties, sense of duty). He may also influence belief through the force of his personal character (his sincerity, his integrity, his sense of fairness and unselfishness).¹ The archaeological approach usually seems to appeal forcefully to logic, making the presentations of the truth more convincing. The author finds in his experience that it does not need to be a dry and purely intellectual presentation. No speaker can overlook the role of emotion in human behavior. Many evangelists have learned this lesson well. The Holy Land travelogues can be presented with a variety of emotional appeals without stirring the base emotions. They appeal rather, to higher motives. So, in the author's opinion, this particular approach complies with at least two of the laws of persuasion as stated above. Hopefully the third law of persuasion will be implemented also, though this depends totally on the evangelist.

10. Specialists in the area of education have made observations and claims in regard to what audio-visual media can accomplish in the teaching process. According to Oscar J. Rumpf audio-visual aids can: (1) condense time and place, bridge gaps in history; (2) give form to words, phrases, and imaginings; (3) provide a setting and create an atmosphere; (4) show relationships; (5) enlarge what may be too small for the eye to see; (6) make possible satisfying aesthetic experiences, reinforce or channel ideas which help persons to change attitudes; and (7) provide help in

¹Loren Reid, Principles of Public Speaking (Columbia, Missouri: Artcraft Press, 1965), p. 242.

concentration on the subject.¹ This instructional media is especially effective in increasing retention of facts and ideas. Various books on audio-visual teaching methods state that retention rates, calculated according to channel, are roughly: reading--10 percent; hearing--18 percent; seeing--25 percent; and seeing and hearing--48 percent.² In some studies, hearing and sight combined account for up to 94 percent of all learning. All this seems to indicate rather conclusively the great instructional value of the audio-visual media, which the travelogue method uses and it may be said with some degree of certainty that the results show the accuracy of the assertions of the experts in the educational field. Undoubtedly the use of visual aids in this method makes the lectures more effective. The use of travelogues rescue some evangelistic talks from mediocrity and gives them a clarity that will make them more easily remembered, too. The "visualization" that travelogues provide is another obvious advantage. No one can "visit" the ancient homeland of God's people without being touched by its historic importance in the affairs of God and men. The audience, by means of the evangelist's movies and other audio-visuals, with the lectures and artifact displays, seems to 'see' the ancient Biblical sites. They seem to 'pray' in the Garden of Gethsemane

¹Oscar J. Rumpf, The Use of Audio-Visuals in the Church (Philadelphia: Christian Education Press, 1958), pp. 9-17.

²Margaret Gillett, Educational Technology (Scarborough, Ont.: Prentice-Hall, 1973), p. 35. For a comprehensive analysis and digest regarding audio-visual efficiency in human information-processing, see Robert W. Tavers, Research and Theory Related to Audio-Visual Information Transmission (Salt Lake City, Utah: University of Utah, Bureau of Educational Research, 1967); and Research, Principles, and Practices in Visual Communication (Washington, D.C.: National Education Association, Department of Audio-Visual Instruction, 1964).

where Jesus prayed. They feel as if they actually have followed the lonely path he trod up Golgotha's hill to the site of his crucifixion. They 'visit' the tomb out of which he walked a victor over death, nearly 2,000 years ago. In this way the travelogues confer an aura of adventure and personalize the Christian experience.

11. That the scientific approach to Bible topics attracts many minds is shown by the results of a survey conducted by the Department of Religion, Andrews University in 1965.¹ Thirty-five percent of those answering the questionnaire indicated that they preferred to hear the subject "Can a Scientific Mind Believe the Bible?" compared to 20 percent who preferred "The Second Coming of Christ," and 4 percent who chose "Heaven." According to another study, the most significant teachings of the Seventh-day Adventist Church that appeal most to people, are sermons relating to the doctrines (78 percent of the men and 59 percent of the women) and emphasizing Christ (40 percent of the men and 54 percent of the women).² This appeal of the 'scientific' and Christian emphasis on Biblical doctrine over other subjects is another positive characteristic of the strategy proposed in this project (see table 7).

12. There are other side benefits that can be derived from the use of this type of archaeological travelogue program in public evangelism, but only one will be added. The approach is so completely different from the usual evangelistic approach and the conventional

¹See Donald Jacobsen, "Questions People Aren't Asking," The Ministry, August 1965, p. 29.

²Gottfried Oosterwal, Patterns of S.D.A. Church Growth in America (Berrien Springs: Andrews University Press, 1976), p. 37.

way of presenting the message, that present church members respond very favorably because they have learned things that they have not already learned in previous campaigns.¹ The author, in each crusade, is pleasantly surprised by how much the presentations attract members and non-members alike. On occasion, one hundred percent of the local congregation have attended the meetings, which is an advantage that cannot be ignored.

The Writer's Experience Using this Method

Evangelism, under the approach studied and described in this project has become more thrilling and more fruitful for the author as he has tried it in different fields. A brief report follows:

In the first instance, the Uruguay Mission in the South American Division requested in 1971 that this author try something in a city where Adventists had an adequate two-story building complex. For over forty years, the stagnant church had a membership of fifteen or so with no apparent growth at all. Thanks to God, due to the use of the archaeological-travelogue approach just discussed in this project, the evangelist was able to report only nine months later that the membership had grown to 109!

The experience was repeated in the state of Ohio. In an area where there was only one church (1962-1974) and one pastor, there were three flourishing churches (Cleveland, Youngstown, and Lorain), only two and one half years later, and three ministers taking care of them. In a report, the Conference president

¹Orley Berg's answer to questionnaire.

indicated that the above-mentioned church was third of the eighty-eight churches of that Conference in average membership increase, with a total of 67.23 percent increase in the three-year period.¹

In the city of East Chicago the results of this type of evangelism, produced the same spectacular growth. In this case the local church tripled its membership in only one year (1976).²

Similar results were obtained in another archaeological crusade in the city of New Orleans, Louisiana in 1977.

The author has seen these results and heartily recommends this plan of evangelism to his fellow ministers. He expects that through the findings and refinements resulting from this study, the method will become even more successful. It is his conviction that it is possible to increase the results by the use of a more up-to-date strategy in this method of evangelism, and that this approach, among many others, constitutes a simple, natural, and sensible approach heaven can use to bring people to a decision for Jesus Christ.

Some Words of Caution

In the study and research done for the preparation of this project, some principles, hints and techniques have been discovered that appear to hold promise. But a discussion of the method would not be complete if some cautions were not included. The general

¹Ohio Conference, Churches in Order of Average Percent of Membership Gain, report given by Philip Follet, August 18, 1976. (Mimeographed.)

²See reports on "News Notes," Review and Herald, December 15, 1977, p. 21; Cliff Hoffman, "Church Triples Membership in One Year," Lake Union Herald, November 22, 1977, p. 8.

evaluation of the method permits one to lay down some recommendations for its future use.

1. There is a science of salvation, and the underlying principles are always valid. But the principles may be worked out through various methods as circumstances vary. Some methods work well for some evangelists; other men may be equally successful with different methods. No particular method is guaranteed to work in all cases or in any specific case. Evangelism is not a mechanical proposition that can be carried out in a mechanical way, with results mathematically predictable. In evangelism, God is the power; man is simply one of the agents. The prime essential for successful evangelism, then, is a right relation with God. The purpose of this study is not to rigidly set forth some system or method as the only right way of evangelism. It is, rather, to set forth the principles of evangelism and then to point out one particular way which has been tested by experience. Beyond this, it is hoped by this writer that the method described here will be improved upon. His main concern is not in strategies but in results. It is important not to become so involved in the mechanics of the program that the evangelist overlooks his relationship with and dependence upon his Lord.

2. The presentation in the travelogue-archaeological evangelism must be done with as little "scientific" emphasis as possible, without scholarly pretensions. There is a danger of intellectualizing this approach. The aim of the evangelist must be to portray the dramatic qualities of archaeology in its divine-human aspects. Archaeology comprehends all manner of excitement and achievement.

Romantic excursions should, in the presentations, go hand in hand with valuable information, without being hopelessly buried in technical expressions and vocabulary. The subject of archaeology, especially as it relates to God's Word, can be presented in a simple and interesting way. Technical terms and expressions must be left aside as they often cause the average person to lose interest. The evangelist is not there to address the subject of archaeology; he is to share interesting information so that those who do not believe the Bible will recognize it as worthwhile in the field of Christian evidence. As the written Word begins to take on life, it needs to reveal the Living Word, even Jesus Christ Himself, who is the theme of the Bible and who is God's answer to man's age-old problem--sin. One reason the archaeological approach has failed in some places is that it has been advertised totally as archaeology. Then the bridge from that topic to religious materials was weak and the audience disappeared. So it is advisable not to advertise the meetings as "archaeological lectures." The evangelist could be introduced in the advertising as a traveler, or, if appropriate, as an expert in the Scriptures. The evangelist should maintain a friendly and relaxed manner in the meetings. The presentation must not look too "professional," it should rather, be simple and clear.

3. A study of the conversion experience of people from varying religious backgrounds reveals that conversion experiences are predominantly (1) intellectual, (2) emotional, and (3) moral. While all conversions contain a blending of these elements, they

manifest themselves in different degrees in different individuals.¹ Intellectual conversions involve the acceptance of new ideas. Emotional conversions involve the reorganization of the life, strongly motivated by love or gratitude. Moral conversions involve the decision of the will in favor of a behavior that is more ideal. There is the risk in the archaeological approach of emphasizing the intellectual at the expense of the others, and for this reason many evangelists have been less effective than they could have been.² The evangelists need to consider the emotional aspect. Just to tell the people "what is what" is not enough--they may already know that. What they need is an emotional stimulus to "do something" about it. First, of course, the evangelists must supply the facts. They must clear away the debris of ignorance and provide a foundation of reasonable evidences upon which a man can build his faith. They must prick a man's conscience with the sword of truth. But then they must address their appeal to man's "will." It is his will that governs his actions. A man may know in his head that a thing is right, but he will not do it until his heart agrees. The evangelist must be careful to tie together truth and reason, mind and heart.

4. Careful thought should go into the preparation and use of the visual aids. The message of God is grand and majestic. Nothing

¹Owen Brandon, The Battle for the Soul (Philadelphia: The Westminster Press, 1969), p. 34.

²On this point the reader is directed to the excellent paper entitled "Persuasion Designs for the Use of Archaeology in S.D.A. Evangelism," written by K. S. Wiggins (see above p. 30).

cheap should be done, nor should the message be theatrical. The visual aids should be representative of the Advent message. They should not be used as mere entertainment. Visual aids should not draw attention to themselves; they are only a means, not an end. An aid should focus attention on the message, or a portion of it, and make that portion better understood than it would be otherwise.

5. Christ must be the center. He must be the single theme, common in all meetings--Jesus of Nazareth, his baptism, his proclamation and acts in Galilee, his last journey to Jerusalem, his death, and resurrection. In order to succeed the evangelist must present Christ first, last, and always. The doctrines need to be presented only as an objective foundation for a saving, living and satisfying relationship with Jesus Christ. This, the author feels, is basic in this and in all evangelism.

CHAPTER VI

SUMMARY AND CONCLUSIONS

This last chapter consists of two major sections. The first is a summary of the findings, the second deals with the conclusions. A small section with suggestions for further study is added at the end.

Summary

First, in this study, the value of archaeology for the transfer of religious knowledge to today's people in an effective manner was discussed. The use made in the Bible of memorials, historical places, and audiovisual devices to explain or clarify religious truths and values was examined.

Knowing that many evangelists in several continents had been using for years the travelogue-archaeological method, a questionnaire was prepared and sent to them. Their answers make possible a brief history of the usage of the method and a description of it.

Based on his own experience and on the information provided by other evangelists, the writer proposed a new strategy that uses travelogue and archaeology not only to attract people to the evangelistic meetings, but as an integral part of each nightly program, illustrating each doctrinal presentation with films,

slides, artifacts and/or descriptions of the Bible Lands. A detailed description of the proposed new strategy was given.

Finally, the advantages and limitations of the use of the travelogue-archaeological method were discussed.

Conclusions

This research was very profitable for this writer by permitting him to reflect on his own experience, on the method other evangelists are using, and to give all these elements a new focus that he considers will give better results than the strategies used before. The results brought out of this study can be summarized as follows:

1. The use made in the Bible of memorials, tombs and other monuments suggests that also today the "mute witnesses of the past" may be used to assist us in the task of introducing the unchurched to Christ.

2. The Holy Land travelogue-archaeological method can be an effective way for laying a firm platform of faith in the Bible, then establishing faith in the Christ of the Bible, and finally leading people to church membership.

3. Observations gathered from the questionnaire sent to evangelists using the travelogue-archaeological method also indicated the presence of certain problems, of which one of the most critical is that of the outflow of attendance at the moment of transition from the purely archaeological meetings to those where spiritual truths are presented. No clear solution has been suggested by the evangelists using this method.

4. Archaeology should be recognized as a powerful attraction which should be integrated into the whole evangelistic effort to sustain the interest. Since using travel and archaeology during the entire series would yield better results, it is suggested that Bible lands archaeology and travelogue be made an integral part of the nightly program throughout the crusade, linking in a natural way Biblical archaeology and geography with Christian doctrine.

5. Finally, while it is true that new ways to secure and maintain an evangelistic audience must be the object of our continual study, a total dependence on the guidance of the Holy Spirit is needed above all to lead in an ever expanding, ever challenging work. The words of the ancient prophet must be remembered at all times: "Not by might, nor by power, but by my Spirit, says the Lord of hosts."¹

Suggestions for Further Study

The writer of this project recognizes limitations in the scope of this study. He recognizes the need for, and recommends, further research in the following areas:

1. A comprehensive study of the history of the use of the travelogue-archaeological method.
2. A comparative study of the results in terms of baptisms between the method here proposed and other evangelistic methods.
3. A careful study of the influence that different cultural heritages and intellectual levels have on the attraction that this method has on people.

¹Zech 4:6.

APPENDICES

APPENDIX A

BIOGRAPHICAL SKETCH AND BASIC INFORMATION ON
METHODOLOGY OF EVANGELISTS USING THE BIBLE
LANDS TRAVELOGUE-ARCHAEOLOGICAL APPROACH

BIOGRAPHICAL SKETCH (1)

Evangelist: Orley M. Berg

Nationality: American

Working In: United States

Years using the approach: More than 20

Training in the area of archaeology: Yes

Visits to the Bible lands: 4

Place of Campaigns: Public halls

Ways of advertising: Handbills, brochures, radio, TV, direct mail

The meetings include: Slides, artifact displays, lectures

Average length of crusades: 4-6 weeks

The archaeological lectures were used: During the whole crusade

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Battle Creek, Mich.	1971	400	20
Boulder, California	1972	250	20
Philadelphia, Penn.	1972	175	17
Windsor, Canada	1973	300	35
Hamilton, Canada	1974	250	30
Midland, Michigan	1974	150	20
Rockford, Illinois	1975	200	25
Cardiff, Wales	1976	100	13
Indio, California	1978	100	10

BIOGRAPHICAL SKETCH (2)

Evangelist: Jack Bohannon

Nationality: American

Working In: United States

Years using the approach : 5

Training in the area of archaeology: Yes

Visits to the Bible lands : 5 (lived there 12 years)

Place of campaigns: Public halls, Seventh-day Adventist churches

Ways of advertising: Handbills, brochures, TV

The meetings include: Slides, movies, display of artifacts

Average length of crusades: 4-6 weeks

The archaeological lectures were used : Alternating with other
topics up to the end

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Denver, Colorado	1977	600	64
Farmington, N. Mexico	1977	350	42
Delta, Colorado	1978	250	38
Colorado Springs, Colorado	1978	500	78

BIOGRAPHICAL SKETCH (3)

Evangelist: George Burnside

Nationality: New Zealander

Working In: Australia

Years using the approach: 20

Training in the area of archaeology: None

Visits to the Bible lands: 5

Place of campaigns: Public halls, theatres

Ways of advertising: Handbills, radio, direct mail

The meetings include: Archaeological slides, lectures

Average length of crusades: 4-6 weeks

The archaeological lectures were used: Alternating with other topics
up to the end

BEST CRUSADES

The evangelist reported only that he campaigned practically in every city and main town throughout all Australia, New Zealand and the South Sea centers.

BIOGRAPHICAL SKETCH (4)

Evangelist: Lester Carney

Nationality: American

Working In: United States

Years using the approach: 10

Training in the area of archaeology: Some

Visits to the Bible lands: 1

Place of campaigns: Seventh-day Adventist churches

Ways of advertising: Handbills, brochures, radio, direct mail

The meetings include: Archaeological slides, lectures

Average length of crusades: 4-6 weeks

The archaeological lectures were used: Only uses slides as travelogues

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Spokane, Washington	1969		60
Yokima, Washington	1969		40
Spokane, Washington	1970		40
Walla Walla, Washington	1971		37
San Diego, California	1972		40
Victorville, California	1972		30
Garden Grove, California	1973		35
La Mesa, California	1974		40
La Sierra, California	1974		30
Redlands, California	1976		30

BIOGRAPHICAL SKETCH (5)

Evangelist: John Carter

Nationality: Australian

Working In: Australia, New
Zealand

Years using the approach: 16

Training in the area of archaeology: Some

Visits to the Bible lands: 2

Place of campaigns: Public halls

Ways of advertising: Handbills, brochures, TV, direct mail

The meetings include: Archaeological slides, lectures

Average length of crusades: Over 6 weeks

The archaeological lectures were used: Only for the first meetings

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Gosford, Australia	1972		55
Murwillumbah, Australia	1974		78
Mackay, Australia	1976		50
Townsville, Australia	1977		55
Albury, Australia	1978		90

BIOGRAPHICAL SKETCH (6)

Evangelist: Alvin P. Cook

Nationality: Australian

Working In: Australia, Africa,

Years using the approach: Over 20

USA

Training in the area of archaeology: Some

Visits to the Bible lands: 5

Place of campaigns: Theatres

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, movies, lectures

Average length of crusades: More than 6 weeks

The archaeological lectures were used: For the first meetings only

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Invercargill, N. Zealand	1955	400	25
Newcastle, Australia	1957	1200	40
Johannesburg, Africa	1959	6000	151
Johannesburg, Africa	1960	5000	144
Pretoria, Africa	1961	9000	135
Capetown, Africa	1962	8000	130
Melbourne, Australia	1964	4500	80
Bradford, England	1960	3000	31
Soweto, Africa	1967	5000	100
Norfolk, USA	1978	700	10

BIOGRAPHICAL SKETCH (7)

Evangelist: David Currie

Nationality: New Zealander

Working In: Australia, England

Years using the approach: 15

Training in the area of archaeology: Some

Visits to the Bible lands: 4

Place of campaigns: Public halls, theatres

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, lectures, artifact displays

Average length of crusades: More than 6 weeks

The archaeological lectures were used: During the whole crusade

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Perth, Australia	1960	4200	288
Bunbury, Australia	1961	400	32
Donnybrook, Australia	1963	400	16
Christchurch, N. Zealand	1965	250	46
Invercargill, N. Zealand	1967	1000	44
Dunedin, N. Zealand	1969	1500	42
Nottingham, England	1976	2300	52
Southampton, England	1977	1000	25
Bunbury, Australia	1977	1400	25

BIOGRAPHICAL SKETCH (8)

Evangelist: D. D. Doleman

Nationality: American

Working In: United States

Years using the approach: 20

Training in the area of archaeology: Some

Visits to the Bible lands: 5

Place of campaigns: Seventh-day Adventist churches

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, lectures

Average length of crusades: More than 6 weeks

The archaeological lectures were used: Uses mainly slides not lectures

BEST CRUSADES

(Information not provided by the evangelist)

BIOGRAPHICAL SKETCH (9)

Evangelist: D. K. Down

Nationality: Australian

Working In: Australia, India

Years using the approach: 5

Training in the area of archaeology: Some

Visits to the Bible lands: 5

Place of campaigns: Public halls

Ways of advertising: Brochures, direct mail, newspapers

The meetings include: Archaeological slides, movies, lectures

Average length of crusades: 13 weeks

The archaeological lectures were used: During the whole crusade,
one per week

BEST CRUSADES

(Information not provided by the evangelist)

BIOGRAPHICAL SKETCH (10)

Evangelist: Russell Kranz

Nationality: Australian

Working In: England, Australia

Years using the approach: 20

Training in the area of archaeology: Some

Visits to the Bible lands: 5

Place of campaigns: Permanent evangelistic center

Ways of advertising: Brochures, radio, TV, direct mail, surveys

The meetings include: Archaeological slides, movies, lectures

Average length of crusades: More than 6 months

The archaeological lectures were used: During the whole crusade

BEST CRUSADES

(This evangelist did not provide this information)

BIOGRAPHICAL SKETCH (11)

Evangelist: Rolf H. Kvinge

Nationality: Norwegian

Working In: Norway, Denmark

Years using the approach: 10

Training in the area of archaeology: Some

Visits to the Bible lands: 2

Place of campaigns: Public halls

Ways of advertising: Direct mail

The meetings include: Archaeological slides

Average length of crusades: More than 6 weeks

The archaeological lectures were used: Alternating with other topics
up to the end

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Bugin, Norway	1968	300	15
Kr. Sand, Norway	1969	1500	25
Voss, Norway	1969	200	10
Alesmid, Norway	1970	600	15
Oslo, Norway	1973	3000	60
Esbyirg, Denmark	1973	700	12
Tromso, Norway	1974	1300	27
Bomholm, Denmark	1974	800	12
Tr. Lyin, Norway	1976	700	16
Thorsvih, Denmark	1976	600	10

BIOGRAPHICAL SKETCH (12)

Evangelist: David E. Lawson

Nationality: Australian

Working In: Australia, Europe,

Years using the approach: 16-20

Africa

Training in the area of archaeology: Some

Visits to the Bible lands: 2

Place of campaigns: Public halls

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, contests, lectures

Average length of crusades: More than 6 weeks

The archaeological lectures were used: For the first meetings only

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Bundanberg, Australia	1965	350	52
Toowoomba, Australia	1967	350	51
Rockhampton, Australia	1968	350	40
Wollongong, Australia	1970	400	51
Sydney, Australia	1971	300	35
Christchurch, N. Zealand	1974	300	45
Christchurch, N. Zealand	1975	400	90
Coventry, England	1976	300	30
Kumasi, Ghana	1977	1000	150
Oslo, Norway	1977	300	30

BIOGRAPHICAL SKETCH (13)

Evangelist: Donald Lewis

Nationality: Australian

Working In: Australia, United States

Years using the approach: 15

Training in the area of archaeology: No

Visits to the Bible lands: 4

Place of campaigns: Public halls, theatres

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, artifact displays, gifts from the Holy Land, contests, lectures

Average length of crusades: 6 months

The archaeological lectures were used: For the first meetings only

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
New Plymouth, N. Zealand	1971	200	25
Tavranga, N. Zealand	1972	300	26
Wellington, N. Zealand	1973	300	22
Auckland, N. Zealand	1974	400	50

BIOGRAPHICAL SKETCH (14)

Evangelist: Lynn Mallery

Nationality: American

Working In: United States

Years using the approach: 2

Training in the area of archaeology: Yes

Visits to the Bible lands: 1

Place of campaigns: Seventh-day Adventist churches

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, lectures

Average length of crusades: More than 6 weeks

The archaeological lectures were used: During the whole crusade

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Auburn, California	1970	300	5
Oroville, California	1972	250	15
Loomis, California	1975	50	18
Pleasant Hill, California	1976	700	35
Arcadia, California	1977	400	20

BIOGRAPHICAL SKETCH (15)

Evangelist: Kaj Piedersen

Nationality: Norwegian

Working In: Denmark

Years using the approach: 2

Training in the area of archaeology: Some

Visits to the Bible lands: 2

Place of campaigns: Public halls

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, lectures

Average length of crusades: More than 6 weeks

The archaeological lectures were used: Alternating with other topics up to the end

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Copenhagen, Denmark	1968	4000	23
Fredericia, Denmark	1968	300	8

BIOGRAPHICAL SKETCH (16)

Evangelist: John D. Rhodes

Nationality: American

Working In: United States

Years using the approach: 20

Training in the area of archaeology: Yes

Visits to the Bible lands: 2

Place of campaigns: Seventh-day Adventist churches

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, artifacts on display,
gifts from the Holy Lands, lectures

Average length of crusades: 4-6 weeks

The archaeological lectures were used: During the whole crusade

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Long Beach, California	1969	300	20
Fullerton, California	1970	300	20
Anaheim, California	1971	100	20
Colton, California	1972	50	8
Mira Linda, California	1974	60	16
Lakeside, California	1978	65	15

BIOGRAPHICAL SKETCH (17)

Evangelist: Victor A. Schulz

Nationality: Paraguayan

Working In: Argentina, Uruguay,
USA

Years using the approach: 10

Training in the area of archaeology: Some

Visits to the Bible lands: 2

Place of campaigns: Public halls

Ways of advertising: TV spots, brochures, direct mail

The meetings include: Archaeological movies, artifacts on display,
gifts from the Holy Lands, contests and lectures

Average length of crusades: 4-6 weeks

The archaeological lectures were used: During the whole crusade

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Salta, Argentina	1966	800	90
Corrientes, Argentina	1968	250	60
Guichon, Uruguay	1971	220	85
Instituto, Uruguay	1972	140	28
Youngstown, Ohio	1973	100	21
Youngstown, Ohio	1974	120	12
East Chicago, Indiana	1975	150	42
New Orleans, Louisiana	1977	220	54

BIOGRAPHICAL SKETCH (18)

Evangelist: Raymond Stanley

Nationality: Australian

Working In : Australia, Europe

Years using the approach: 12

Training in the area of archaeology: No

Visits to the Bible lands: 2

Place of campaigns: Public hall

Ways of advertising: Handbills, radio, TV

The meetings include: Lectures, slides

Average length of crusades: More than 6 weeks

The archaeological lectures were used: Alternating with other topics

BEST CRUSADES

(The evangelist did not provide this information)

BIOGRAPHICAL SKETCH (19)

Evangelist: Athol Tolhurst

Nationality: New Zealander

Worked In: Australia

Years using the approach: 15

Training in the area of archaeology: No

Visits to the Bible lands: 2

Place of campaigns: Theatres

Ways of advertising: Handbills, radio, direct mail

The meetings include: Slides, artifacts, lectures

Average length of crusades: Over 6 weeks

The archaeological lectures were used: Alternated up to the end of
the crusade

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Orange, Australia	1963	600	29
Bathurst, Australia	1965	300	18
Millicent, Australia	1966	400	16
Whyalla, Australia	1968	800	18
Elizabeth, Australia	1969	1400	33
Modbury, Australia	1970	1200	35
Sth. Perth, Australia	1971	1600	61
Tremontle, Australia	1972	1000	52
Newcastle, Australia	1974	1800	48
Belmont, Australia	1975	600	35

BIOGRAPHICAL SKETCH (20)

Evangelist: Elden K. Walter

Nationality: American

Working In: United States,

Years using the approach: 15

Canada

Training in the area of archaeology: Some

Visits to the Bible lands: 4

Place of campaigns: Public halls

Ways of advertising: Handbills, TV, direct mail

The meetings include: Lectures, movies

Average length of crusades: 4-6 weeks

The archaeological lectures were used: Used mostly slides, no lectures

BEST CRUSADES

<u>Place</u>	<u>Year</u>	<u>Attendance</u>	<u>Baptisms</u>
Lansing, Michigan	1960	600	80
Mt. Pleasant, Michigan	1961	300	60
Battle Creek, Michigan	1962	1000	125
Denver, Colorado	1965	800	40
Kuching, Canada	1975	600	150

BIOGRAPHICAL SKETCH (22)

Evangelist: G. Youlden

Nationality: Australian

Working In: Australia

Years using the approach: 15

Training in the area of archaeology: No

Visits to the Bible lands: 2

Place of campaigns: Public halls, theatres

Ways of advertising: Handbills, brochures, direct mail

The meetings include: Archaeological slides, lecture

Average length of crusades: More than 6 weeks

The archaeological lectures were used: Alternating with other topics
up to the end

BEST CRUSADES

(Information not provided by the evangelist)

APPENDIX B
QUESTIONNAIRE AND FIGURES

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

January 17, 1979

Dear Elder

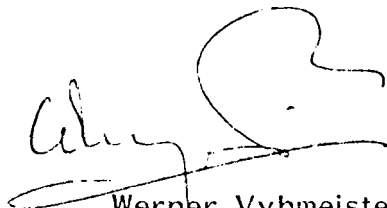
Greetings in the name of the Lord! We are conducting a study on the use of Archaeology and Holy Land-travelogue in evangelism. This research is made as a part of a Doctor or Ministry project here at our Theological Seminary. And we need your help! Because of your successful experience using this kind of approach, your cooperation in the form of answering a short questionnaire, will be greatly appreciated.

It was designated to gather useful information. We are anxious to see what the tabulation of these responses might indicate. And because the men experienced in the use of this approach are relatively few, your response is important. Your opinion is crucial to the completion of this project. We are sure you are busy today, but won't you take a little time to go trough the survey now?

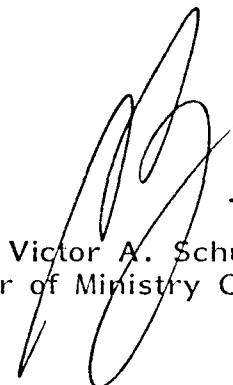
We have enclosed a pre-addressed envelope in an effort to make it as convenient as possible for you. Please help us making sure that it is returned in these next few days. As a way of saying thanks, we will send you a summary of the study's results, if you like.

Thank you again for your help!

Yours in the finishing of our Lords work,



Werner Vyhmeister
Chairman of the V. A. Schulz Doctoral Committee



Victor A. Schulz
Doctor of Ministry Candidate



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

February 15, 1979

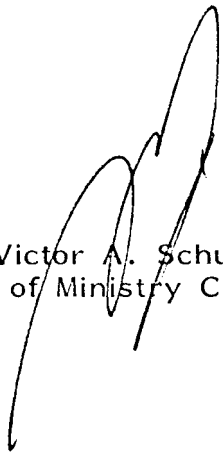
Dear Elder

A few weeks ago you were selected from among the SDA evangelists, to receive a questionnaire concerning the use of the Holy Land Travelogue-Archaeological approach in evangelism.

Perhaps yours is in the mail already, but if it isn't, let me assure you that the time spent responding to it will, we believe, greatly benefit our evangelism. It is an integral part of a Doctor of Ministry project which is currently being completed at our Theological Seminary.

In case you've misplaced it, we have enclosed another copy of the questionnaire and an addressed envelope. Thanks so much for taking the time to return it right away.

Sincerely your,



Victor A. Schulz
Doctor of Ministry Candidate

<p>SURVEY ON THE USE OF THE HOLY LAND TRAVELOGUE APPROACH IN EVANGELISM</p>

I - YOUR BACKGROUND

(Fill in the box next to each appropriate answer which applies to you)

(1) Years you have had in full-time public evangelism

- | | |
|----------------------------------|---------------------------------------|
| <input type="checkbox"/> under 2 | <input type="checkbox"/> 11-15 |
| <input type="checkbox"/> 2-5 | <input type="checkbox"/> 16-20 |
| <input type="checkbox"/> 6-10 | <input type="checkbox"/> more than 20 |

(2) Years using an archaeological-travelogue approach

- | | |
|----------------------------------|---------------------------------------|
| <input type="checkbox"/> under 2 | <input type="checkbox"/> 11-15 |
| <input type="checkbox"/> 2-5 | <input type="checkbox"/> 16-20 |
| <input type="checkbox"/> 6-10 | <input type="checkbox"/> more than 20 |

(3) Do you have professional training in the area of Archaeology?

- yes
 no
 some

(4) How many times have you traveled to the Bible Lands?

- 1-2
 3-4
 5 or more

II - YOUR ADVERTISING

(Circle the two responses which apply to you)

(5) You advertise yourself as a:

- 1 a world traveller
- 2 an archaeologist
- 3 a Bible lecturer, minister, preacher
- 4 an authority, e.g. author, professor, Ph. D., etc.
- 5 an evangelist

(6) Those who read your advertising expect your first program to concern mainly

- 1 archaeology
- 2 world travel
- 3 current events or international affairs
- 4 evidence for the reliability of the Bible
- 5 Bible prophecy
- 6 the real truth of the Bible

Other (please specify) _____

(7) Features you stress in the initial advertising

- 1 visual aids -movies, slides, Colorama
- 2 special music -vocal, instrumental, choir
- 3 Bible -Bible Marking Plan, Bible in the hand, award Bibles, etc.
- 4 contests and awards -Oldest Bible Contest, gifts for attendance, etc.
- 5 child care -nursery, simultaneous childrens program

Other (please specify) _____

(8) Ways you use to advertise your meetings

- 1 handbills, brochures
- 2 radio
- 3 TV
- 4 direct mail
- 5 surveys

Other (please specify) _____

(9) In your opinion the initial advertising is most effective if it

- 1 states the meetings are sponsored by Seventh-day Adventists
- 2 indicates no denominational ties
- 3 announces only the first one or two programs
- 4 introduces the entire series, or almost all titles

Other (please specify) _____

III - YOUR MEETINGS

(10) Usually begin in a

- public hall
- theatre
- portable structure
- Seventh-day Adventist church
- permanent evangelistic center

(11) The content of your public meetings generally includes

- archaeological slides
- archaeological movies
- objects or artifacts in display
- gifts from the Bible Lands
- contests
- lectures

Others (please specify) _____

(12) The audience attracted is mainly of

- religious background
- non religious
- mixed

(13) It mainly consists of

- catholics
- protestants

Others (please specify) _____

(14) Aproximate percentage of each group (fill in please)

catholics	_____	%
protestants	_____	%
others	_____	%

(15) This approach seems to appeal mainly to

- intellectuals
- non intellectuals
- it makes no difference

(16) The average length of your crusades is

- 1-3 weeks
- 4-6 weeks
- more than 6

(17) How many archaeological lectures are included in each?

- 1-5
- 5-10
- 10-15
- 15-20
- more than 20

(18) The archaeological lectures were used

- during the whole crusade
- for the first meetings only
- alternating with other topics up to the end

(19) Topics/Bible Land places that you found attract the most people

- | | |
|----|----|
| a. | f. |
| b. | g. |
| c. | h. |
| d. | i. |
| e. | j. |

(20) Do you find it difficult to bridge the gap between Archaeology and SDA doctrines?

- yes
- no

(21) Do you notice a reduction in attendance when you leave the archaeological topics for the doctrinal ones?

- yes
- no
- not sure

(22) Suggest how an evangelist can avoid this problem (please explain)

IV - A FEW STATISTICS

(23) List here please, your 10 best crusades, average attendance, approximate number of baptisms, etc.

	<u>Place</u>	<u>Year</u>	<u>Lenght</u>	<u>Attendance</u>	<u>Baptisms</u>
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					

(24) Of the non-SDA people in attendance in your crusades, approximately what percentage was baptized

- | | |
|----------------------------------|---|
| <input type="checkbox"/> 1-5 % | <input type="checkbox"/> 31-40 % |
| <input type="checkbox"/> 6-10 % | <input type="checkbox"/> 41-50 % |
| <input type="checkbox"/> 11-20 % | <input type="checkbox"/> more than 50 % |
| <input type="checkbox"/> 21-30 % | |

V - YOUR EVALUATION

(25) As you see it, what are the strengths, of the travelogue-archaeological approach in evangelism (indicate as many as you think)

- the topic attracts crowds
- it does not require too much advertising
- permits Christ-centered presentations
- can easily be related to the SDA doctrines
- attracts people of a variety of religious convictions
- makes it easy to get decisions
- interests members and non-members alike
- helps to stabilize the attendance

Others (please specify) _____

(26) If you were to recommend this method to a friend, what weaknesses in this approach would you mention in your recommendation

- attracts only the intellectuals
- attracts only people interested in archaeology
- people seem frustrated expecting other things
- makes it difficult to transfer to the spiritual topics
- modern people are not interested in "old" things
- this approach requires a lot of professional training
- requires too much expense in travel, audiovisual equipment, etc.

Others (please specify) _____

(27) By virtue of your experience, would you recommend this kind of approach to a young evangelist

- with enthusiasm
- with reticence
- would not recommend it at all

(28) Do you believe that a person who never visited the Bible Lands should use this approach in doing evangelism?

- yes
- no
- perhaps

VI - AN OPEN-ENDED QUESTION (OPTIONAL)

What reasons do you have for the use of this method of evangelism? Do you have a theological rationale for it? (Feel free to write on the other side if you need more space).

VERY IMPORTANT

Would you send me some of the following materials with this questionnaire? We will greatly appreciate it. We want to include examples in this project of:

- (a) Handbills and other forms of your advertising
- (b) List of the topics you use in your crusades
- (c) Copies of your lectures, if possible

(We will be glad to reimburse you for the expenses involved)

We appreciate your patience and your help. We welcome any remarks you might wish to make concerning the Bible Lands Travelogue-Archaeological approach. Please use the reverse sides of the questionnaire for comments.

(*) If you would like a summary of the findings of this survey, check here, please. We will be glad to send it to you upon finishing this research.
[]

Deadline for this questionnaire: FEBRUARY 15, 1979

<p>Mail to: Elder Victor A. Schulz Andrews University Theological Seminary 3296 W. 74th. Place, <u>MERRILLVILLE</u> Indiana 46410</p>

THANK YOU VERY MUCH !!!

ANALYSIS OF THE DATA OF THE QUESTIONNAIRE

Evangelists to whom the questionnaire was sent: 22

Number of responses received for data analysis: 22

Percentage of questionnaires returned: 100%

(Since this investigation is concerned primarily with the travelogue-archaeological method of evangelism, the population studied was a group of the evangelists using this approach in Europe, Australia and the United States. In order to qualify for inclusion in this study, the evangelist had to be engaged in the use of the mentioned method. A few non-full time evangelists were also included in this study. The instrument used was a 28 item forced-choice questionnaire, with two filler items and one open-ended question. This means that only 25 items are scored. The questionnaire is scored in percentages to facilitate the reading.)

I. PERSONAL BACKGROUND

1. YEARS IN FULL TIME PUBLIC EVANGELISM

<u> </u>	<u> </u>
<u>10</u>	under 2
<u>5</u>	2-5
<u>5</u>	6-10
<u>15</u>	11-15
<u>25</u>	16-20
<u>40</u>	more than 20

2. YEARS USING THE TRAVELOGUE-ARCHAEOLOGICAL APPROACH

<u> </u>	<u> </u>
<u>15</u>	under 2
<u>10</u>	2-5
<u>20</u>	6-10
<u>25</u>	11-15
<u>15</u>	16-20
<u>15</u>	more than 20

3. PROFESSIONAL TRAINING IN THE AREA OF ARCHAEOLOGY

<u>30</u>	yes
<u>20</u>	no
<u>50</u>	some

4. TIMES TRAVELLED TO THE BIBLE LANDS

<u>45</u>	1-2
<u>20</u>	3-4
<u>35</u>	5 or more

II. ADVERTISING USED (More than one answer per item was allowed in the following questions)

5. ADVERTISES AS

<u>65</u>	a world traveller
<u>15</u>	an archaeologist
<u>45</u>	a Bible lecturer, minister, preacher
<u>30</u>	an authority, e.g. author, professor, Ph. D., etc.
<u>40</u>	an evangelist

6. THOSE WHO READ THE ADVERTISING EXPECT THE FIRST PROGRAM TO CONSIST MAINLY OF

<u>35</u>	archaeology
<u>25</u>	world travel
<u>5</u>	current events or international affairs
<u>40</u>	evidence for the reliability of the Bible
<u>30</u>	Bible prophecy
<u>20</u>	the real truth of the Bible
<u>10</u>	other

7. FEATURES STRESSED IN THE INITIAL ADVERTISING

<u>72</u>	visual aids -movies, slides, Colorama
<u>15</u>	special music -vocal, intrumental, choir
<u>20</u>	Bible -Bible Marking Program, Bible in the hand, etc.
<u>-</u>	contests and awards -Oldest Bible Contest, gifts for att.
<u>20</u>	child care -nursery, simultaneous childrens program
<u>30</u>	other

8. WAYS USED TO ADVERTISE THE MEETINGS

<u>90</u>	handbills, brochures
<u>30</u>	radio
<u>35</u>	TV
<u>85</u>	direct mail
<u>5</u>	surveys
<u>50</u>	other

9. IN YOUR OPINION THE INITIAL ADVERTISING IS MOST EFFECTIVE IF IT

<u>10</u>	states the meetings are sponsored by SDA
<u>60</u>	indicates no denominational ties
<u>65</u>	announces only the first one or two meetings
<u>15</u>	introduces the entire series, or almost all titles
<u>30</u>	other

III. THE MEETINGS (More than one answer allowed for questions 10, 11, and 19.)

10. USUALLY BEGAN IN A

<u>60</u>	public hall
<u>30</u>	theatre
<u>5</u>	portable structure
<u>35</u>	Seventh-day Adventist church
<u>10</u>	permanent evangelistic center

11. THE CONTENT OF THE MEETINGS GENERALLY INCLUDE

	%
<u>90</u>	archaeological slides
<u>25</u>	archaeological movies
<u>35</u>	artifacts display
<u>15</u>	gifts from the Bible lands
<u>15</u>	archaeological contests
<u>85</u>	archaeological lectures
<u>10</u>	other

12. THE AUDIENCE ATTRACTED WAS MAINLY

	%
<u>30</u>	religious background
<u>10</u>	non religious
<u>60</u>	mixed

13. IT MAINLY CONSISTED OF

	%
<u>20</u>	catholics
<u>65</u>	protestants
<u>5</u>	other

14. APPROXIMATE PERCENTAGE OF EACH GROUP

	%
<u>23.5</u>	catholics
<u>49.2</u>	protestants
<u>27.3</u>	other

15. IN YOUR OPINION THE APPROACH SEEMS TO APPEAL MAINLY TO

	%
<u>25</u>	intellectuals
<u>-</u>	non intellectuals
<u>75</u>	it makes no difference

16. THE AVERAGE LENGTH OF THE CRUSADES IS

<u>5</u>	1-3 weeks
<u>40</u>	4-6 weeks
<u>55</u>	more than 6

17. NUMBER OF ARCHAEOLOGICAL LECTURES INCLUDED

<u>45</u>	1-5
<u>10</u>	6-10
<u>15</u>	11-15
<u>15</u>	16-20
<u>15</u>	more than 20

18. THE ARCHAEOLOGICAL LECTURES WERE USED

<u>30</u>	during the whole crusade
<u>30</u>	for the first meetings only
<u>20</u>	alternating with other topics up to the end
<u>20</u>	not lectures at all, only travelogues

19. BIBLE LAND COUNTRIES/PLACES WHICH ATTRACTED MORE

<u>20</u>	Italy
<u>85</u>	Egypt
<u>15</u>	Greece
<u>10</u>	Syria
<u>40</u>	Babylon
<u>45</u>	Petra
<u>10</u>	Bethlehem
<u>5</u>	Nazareth
<u>5</u>	Galilee
<u>100</u>	Jerusalem
<u>40</u>	Sinai

20. FIND IT DIFFICULT TO BRIDGE THE GAP BETWEEN
ARCHAEOLOGY AND THE SDA DOCTRINES

 %
 10 yes
 90 no

21. NOTICES A REDUCTION IN ATTENDANCE WHEN LEAVE
THE ARCHAEOLOGICAL TOPICS FOR THE DOCTRINAL ONES

 %
 45 yes
 40 no
 15 not sure

22. SUGGESTIONS ON HOW AN EVANGELIST CAN AVOID
THE PROBLEM (FILL IN QUESTION)

IV. STATISTICS

23. LIST OF YOUR BEST CRUSADES, AVERAGE ATTENDANCE
AND NUMBER OF BAPTISMS (FILL IN QUESTION)

24. PERCENTAGE OF BAPTISMS FROM NON SEVENTH-DAY
ADVENTISTS IN ATTENDANCE

 %
 15 1-5 %
 15 6-10 %
 15 11-20 %
 35 21-30 %
 10 31-40 %
 - 41-50 %
 10 more than 50 %

V. EVALUATIONS (Questions with more than one possible choice)

25. THE STRENGTH OF THE METHOD AS YOU SEE IT

- $\frac{\%}{75}$ the topic attracts crowds
 $\frac{10}{30}$ it does not require too much advertising
 $\frac{30}{55}$ permits Christ-centered presentations
 $\frac{55}{85}$ can easily be related to the biblical doctrines
 $\frac{85}{5}$ attracts people of a variety of religious convictions
 $\frac{5}{70}$ makes it easy to get decisions
 $\frac{70}{30}$ interests members and non-members alike
 $\frac{30}{40}$ help to stabilize the attendance
 $\frac{40}{}$ other

26. THE WEAKNESSES IN THE APPROACH AS YOU SEE IT

- $\frac{\%}{10}$ attracts only intellectuals
 $\frac{10}{30}$ attracts only people interested in archaeology
 $\frac{30}{25}$ people seem frustrated expecting other things
 $\frac{25}{5}$ makes it difficult to transfer to spiritual topics
 $\frac{5}{5}$ modern people are not interested in "old" things
 $\frac{5}{25}$ this approach requires a lot of professional training
 $\frac{25}{25}$ requires too much expense in travels, audiovisual equipment
 $\frac{25}{40}$ other

27. IN VIRTUE OF YOUR EXPERIENCE YOU WOULD RECOMMEND THE APPROACH TO OTHERS

- $\frac{\%}{65}$ with enthusiasm
 $\frac{65}{35}$ with reticence
 $\frac{35}{-}$ would not recommend it at all

28. IN YOUR OPINION IS IT POSSIBLE FOR A PERSON WHO NEVER VISITED THE BIBLE LANDS TO USE THE APPROACH

- $\frac{\%}{70}$ yes
 $\frac{70}{25}$ no
 $\frac{25}{5}$ perhaps

APPENDIX C
TOPIC LISTS OF SOME EVANGELISTS

TOPICAL SEQUENCE

Evangelist: Orley M. Berg

General theme: "Wonders of the Ancient World"

- (1) Pictures: Long Lost Cities of the Ancient World
Lecture: Amazing Discoveries in Ancient Lands
- (2) Pictures: Wonders of the Pyramids
Lecture: The Rediscovery of the Bible
- (3) Pictures: Fabulous Luxor, Karnak and Abu Simbel
Lecture: Is Life a Dead End Street and Heaven a Myth?
- (4) Pictures: Discovery of King Tut's Treasure
Lecture: If God is Good, Why the Mess We're In?
- (5) Pictures: Incredible Journey to Sinai
Lecture: Is Jesus for Real?
- (6) Pictures: Palestine -Where Jesus Walked
Lecture: Light in a Dark Night
- (7) Pictures: Fabulous Finds of Archaeology
Lecture: Daniel in the Critic's Den
- (8) Pictures: Exploring the Dead Sea Caves
Lecture: The Seers and A.D. 2,000
- (9) Pictures: A Visit to Old Babylon-Astrologer's Paradise
Lecture: Ancient Prophecies Now Come True
- (10) Pictures: Pilgrimage to Rome
Lecture: The Bible Speaks About America
- (11) Pictures: The Resurrection of Pompeii, City of Death
Lecture: Ancient Rituals and Modern Truths
- (12) Pictures: We Climb the Rock Fortress of Masada
Lecture: When God Plays Back the Tape

- (13) Pictures: Rose-Red Petra, the World's Strangest City
Lecture: The True Sign of Our Creator
- (14) Pictures: Exploring Hallowed Caves Mid Alpine Peaks
Lecture: Up-dating the Church
- (15) Pictures: Walking the Sacred Way to the Oracles of Delphi
Lecture: Modern Prophets Claim Visions too
- (16) Pictures: Unforgettable Visit to Old Jerusalem
Lecture: The Psychics Are Back- Can they Really Talk with the Dead?
- (17) Pictures: Digging Up the Cities of King Solomon
Lecture: Fantastic Finds at Meggido, Hazor and Gezer
- (18) Pictures: The Historic Battleground of Meggido
Lecture: What About Armageddon?
- (19) Pictures: The Wonders of Nineveh and Babylon
Lecture: Huge halls and chambers, fantastic palaces, the world's oldest library.
- (20) Pictures: Space Flight and the Future
Lecture: The Seven Terrible Plagues of the Apocalypse and the Love of God

TOPICAL SEQUENCE

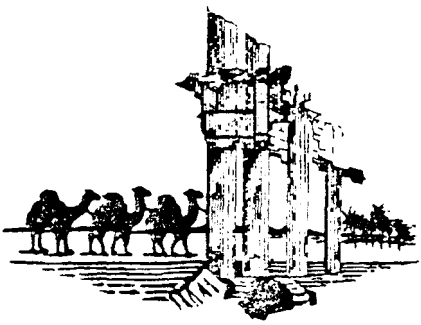
Evangelist: John Rhodes

General Theme: "From Bible Paths to Bible Truths"

- (1) Lecture: Belshazzar's Palace and the Handwriting on the Wall
Pictures: Babylon: Daniel's Lions' Den, Hanging Gardens, Gate
- (2) Lecture: Enchanted Cyprus
Pictures: Touring ancient Salamis, Famagusta, and the tomb of Barnabas
- (3) Lecture: A Visit to the Market Place at Corinth
Pictures: The Agora, the Bema, the Corinthian Canal and the Ancient temples of Corinth
- (4) Lecture: Nazareth, "Home Town" of Jesus
Pictures: Interesting shops in Nazareth, Jacob's Well, and the countryside nearby where Jesus grew up as a boy
- (5) Lecture: The Rome Paul Knew
Pictures: The Appian Way, the Mammertine Prison, and the Forum
- (6) Lecture: I Climbed the Hill of Calvary
Pictures: Dramatic walk from Gethsemane to the Golgotha, the empty tomb where Christ was said to be laid
- (7) Lecture: A Visit to Historic Karnak and Luxor
Pictures: The streets where Moses walked, the temple made by Queen Hatshepsut
- (8) Lecture: Old and New Jerusalem
Pictures: Interesting streets, gates and walls in the old city of Jerusalem, plus what prophecy says about a new Jerusalem
- (9) Lecture: The Mysteries of King Tut's Tomb
Pictures: The ancient Valley of the Kings, artifacts from Tut's tomb in the Cairo Museum
- (10) Lecture: Rome and the Vatican
Pictures: The Vatican, the Sistine Chapel, St. Peter's, Pilate's Staircase, and the Pope on his throne

- (11) Lecture: Fourteen Prophetic Signs of Christ's Return
Pictures: Visual illustrations with color slides
- (12) Lecture: A Trip to Mars Hill
Pictures: Athens, the Acropolis, the Mars Hill, view of the Parthenon
- (13) Lecture: Megiddo -Biblical Armageddon
Pictures: Solomon's stables, Valleys of Jezreel and Jehoshaphat, archaeological excavation of the Tell of Megiddo
- (14) Lecture: From the Shores of Galilee to Jordan's Stormy Banks
Pictures: A ride across Galilee, the spot where Jesus was baptized
- (15) Lecture: Beirut to Baalbek
Pictures: A travel from the most European city of the Middle East to Ancient Baalbek. The famous Pillars to Jupiter, the famous Temple of Bacchus, Baal worship places.
- (16) Lecture: The Healing Pools of Jerusalem
Pictures: The underground Hezekiah tunnel, the two famous spas in Jerusalem still exist in ruins today
- (17) Lecture: The Masada Story
Pictures: The Herod's "modern" ancient ruins of Masada
- (18) Lecture: From Iskenderun to Antioch
Pictures: Land tour through the interesting Turkish lands, the licentious Groves of Daphni, historic church of St. Peter, and home of early Christians

APPENDIX D
EXAMPLES OF ARCHAEOLOGICAL LECTURES



REX D. EDWARDS, L.Th., M.A.

A Faith To Live By

a religious program designed for modern people

DEAD MEN DO TELL TALES

In an older generation, especially among the writers of the more lurid types of fiction, it was an accepted axiom that "Dead men tell no tales!". Our generation knows different. By means of an archaeological resurrection, the great men of antiquity are with us again. From as far distant as 5,000 years or more they have returned to tell their stories of splendid civilizations, great conquests, cruel customs. The tongueless tombs of the distant past have suddenly become vocal, and this mighty chorus of the dead great, tell tales in a multitude of languages -Egyptian, Sumerian, Chaldean, Hittite and Hebrew.

Did you know that the Middle East is filled with the buried treasure of the centuries? The hot desert sands have covered hundreds of cities and towns and villages dating back to the earliest days of man.

For a long time scholars have looked upon the Tigris-Euphrates area as the cradle of civilization. They were undoubtedly influenced by the Bible which suggests that man first appeared around this basin and then migrated west and east. However, gradually the hub of the world shifted until Europe became the centre of history. Men forgot about the past and the sand held the secret as she recorded voices of kings, dictators, princess and empires.

Then came the 19th century. A great wave of knowledge swept the world. New discoveries and exciting inventions spurred men on to new quests of learning. People became interested not only in the promise of a bright new future, but also in obtaining a more correct understanding of the past.

Archaeologists put their spades into the huge dirt mounds of Asia Minor and turned over a series of finds as thrilling as anything you could read about. For instance, the ROSETTA STONE (discovered by Boussard 1798-99) and the great BEHISTUN ROCK (discovered by Henry C. Rawlinson in 1835) provided the two keys that unlocked the mysteries of Egyptian hieroglyphics and Cuneiform inscriptions. But this was just the beginning.

Since then, entire libraries recording the exploits of the great kings have been found. The correspondence files of important people unearthed,

and the records of business transactions have been uncovered. Giant inscriptions and clay tablets by the thousands stored in museums of antiquity enable us to hear the tales of men who have been dead for centuries.

When dead men tell tales what do they say?

1. When DEAD MEN TELL TALES they prove that the great men of the Bible were real men and women.

The spade of the archaeologist has confirmed the reality of the great characters of the Bible. For instance -

- (a) Botta's discovery in 1842 (Khorsabad, Iraq) verified the existence of Sargon II of Assyria (Isa 20:1).
- (b) The ruins of BABYLON have yielded details concerning Nebuchadnezzar's reign, of Belshazzar and King Jehoiachin of Judah. They have given us the famous BABYLONIAN CHRONICLE which makes mention of King Zedekiah.
- (c) the MOABITE STONE -a monument 2,900 years old (discovered in 1868), not only gives us the name of King Omri of Israel, mentions "Israel" six times and confirms Moab's vassalage to Israel, but is veritable supplement to the Old Testament Book of Kings.
- (d) Inscriptions made by Shalmaneser III of Assyria describe the chariot forces of King Ahab. His palace can be seen in Samaria today.
- (e) At nearby MEGIDDO, ruined stables at the Solomonic level corroborate the building activities of King Solomon. (1 Kgs 9:15, 16).
- (f) The Lachish Inscriptions in the British Museum tell of conquering King Sennacherib, and his struggle against good king Hezekiah.
- (g) The rulers of MEDO-PERSIA come to life as we read the inscriptions of Darius, Cyrus and Xerxes at Persepolis and Susa. The Story of Esther and Mordecai has been verified by Professor Ungnad on finding a cuneiform inscription in the British Museum. The name Sanballat, the wily Persian satrap has appeared in recently deciphered Elephantine documents.

These finds represent only a tithe of available information verifying and authenticating the Biblical Record.

2. When DEAD MEN TELL TALES their words assure us that Bible History is accurate and true.

Scientific facts unearthed in the last century prove the Bible to be historically sound.

- (a) The discovery of the TELLEL-AMARNA TABLETS (1887) shed light on the Exodus story and confirmed the subsequent invasion of Palestine by Hebrews. The tablets record the correspondence of vassal kings in Palestine appealing to Pharaoh Akhnaton for military aid, against invaders (letter 286 from Ebed-Hepa). These accounts mirror the political conditions in Palestine exactly like those described in the Old Testament, in fact, these letters make reference to no less than 20 cities mentioned in the Old Testament.
- (b) The Bible record of the HITTITES (Gen 23:10-16) was vindicated by the discoveries of the famous Berlin Assyrologist HUGO WINCKLER in Central Asia Minor, and more recent excavations in Carchemish by the British Museum.
- (c) Sir Leonard Woolley's discovery of UR OF THE CHALDEES establishes the reliability of the story of Abraham. His finds are now to be seen in the British Museum.
- (d) The rock-hewn tunnel made by Hezekiah, from the Spring of Gihon to the pool of Siloam (1 Kgs 20:20) can now be examined in Jerusalem.

The greatest exponent of Archaeology in the Middle East today, writes:

"Biblical Historical Data are accurate to an extent far surpassing the ideas of any modern critical students who have consistently tended to err on the side of hyper-criticism."

-W. F. Albright

The Old Testament and Archaeology
p. 229

Other fantastic finds establish the historical reliability of the Patriarchal Tradition of the first five books of the Bible, and shed light as to the reason for the mass extermination of the inhabitants of Canaan by the invading Israelites. The Bible always claimed this extreme action was necessary because of the degrading practices of the Canaanites. The discoveries made by archaeologists at Byblos, Megiddo, Gezer, together with recently deciphered UGARITIC TEXTS found at Ras Shamrah in Northern Syria, give all the sordid and squalid details of Canaanite worship. Referring to the horrific Gezerite practice of sacrificing newborn infants, MERRILL UNGER says:

"No other people ever rivaled them in the mixture of bloodshed and debauchery."

-Archaeology and the Old Testament, 74.

Albright says:

"Sacred courtesans and eunuch priests were excessively common. Human sacrifice was well known."

-Recent Discoveries in Bible Lands, p. 82

The evidence verifies that whatever the Bible said about these people was without a doubt, grossly understated.

3. When DEAD MEN TELL TALES they confirm the accuracy and vindicate the truth of Bible Predictions.

God alone knows the future. Interestingly, one third of the Bible deals with prophecy. Disprove these predictions and you shatter confidence in the Bible as the Word of God. EGYPT stands as a testimony to the accuracy of Bible predictions.

- (a) 2,700 years ago the prophet Isaiah (19:7) declared that the PAPER REEDS (papyrus - writing paper of the ancients) - "shall be no more." Apart from a pool containing bulrushes outside the Cairo Museum, the prophecy holds true.
- (b) Ezekiel predicted that the Holy City of Noph (Memphis) together with its idols and images would cease (30:13). A highly improbable prophecy when it is realized how prone were the Egyptians in worshipping anything from beetles to crocodiles. Yet, today, only palm trees and a few miserable broken statues remain on this site. Only God could have foreseen the rise of an iconoclastic people, the Mohomedans, who would accomplish this work of destruction hundreds of years later.
- (c) 500 miles south of Memphis was the great city of THEBES. In the Bible this city was called "No". When unending prosperity was predicted for this mighty metropolis with its wonder temples, obelisks and 100 golden gates, Ezekiel (30:14-16) pronounced the very opposite. Destruction and desolation. All that remains of this once mighty capital of Upper Egypt are statues and colossal ruins of a vanished civilization.
- (d) In 587 B.C. when Egypt was one of the most powerful nations of the world -the number of its cities, their populousness and wealth almost surpass credulity -Ezekiel predicted that the period of Egypt's glory and prosperity was to close forever, and its country would sink out of the class of the great nations. (29:14,15). Note, the fate of Egypt was not total extinction as in the case of Assyria and Babylon. The inexorable decree was one of continual baseness and decline. The

fulfilment of this prophecy is a matter of history. Today, Egypt though still a nation is on a very low plane when compared to her illustrious and gloriously unequalled past.

- (e) Even more remarkable, at a time when Egypt boasted a longer line of unbroken kings than any other nation, Ezekiel foretold that the Egyptian line of kingship would be broken and "there shall be no more a PRINCE OF THE LAND OF EGYPT" and that she would become a subject nation "ruled by the hand of strangers." (30:12,13). Staggering accuracy when you realize that for the last 3,000 years Egypt has been successively ruled by the Persians, Greeks, Romans, Byzantine Greeks, Saracens, Turks, French and British. For centuries no trueblooded Egyptian has graced the throne of Egypt -always "stranger". MEHEMET ALI, founder of the royal house of Egypt, was born on the frontier of Thrace and Macedonia. KING FAUD I was an Albanian. FAROUK, the last King of Egypt, deposed in 1953, was not an Egyptian but Sudanese. NASSER was of Arabian stock and he who sits, not as prince, but "president" is not an Egyptian -a "stranger".

We marvel at the stunning accuracy of these predictions. Indeed, Egypt stands today as a great witness to the truthfulness of the Bible. Although the sun has set on Egypt's glory, the Word of God endureth forever.

Indeed, DEAD MEN DO TELL TALES assuring us that:

Bible information is accurate in the tiniest detail;
 Bible characters were real men and women;
 Bible history is reliable;
 Bible predictions are bound to be fulfilled.

In fact, Jesus said that if men did not speak, the very "stones would cry out". And just at the very time when Christians have held their peace, when men have not spoken, the stones have cried out, and brought us back the Tales of Men long Dead. And as they speak, their testimony is persuading the greatestest scholars.

"New archaeological material continues to pour in, compelling revision of all past approaches to both Old and New Testament religion. It becomes clearer each day that this rediscovery of the Bible often leads to a new evaluation of Biblical faith which strikingly resembles the orthodoxy of an earlier day."

-W. F. Albright

Religion and Life, Vol. 21, p. 550

It is no longer modern to doubt the Bible. It's old-fashioned. Little wonder our Lord declared, "the Scriptures cannot be broken." Of special significance and compelling challenge are the words of Isaiah -

"Seek ye out the Book of the Lord, and read: NO ONE OF THESE SHALL FAIL." (Isa 34:16).



THE LAWSON PROGRAMME

MYSTERIES UNEARTHED

One hundred and eighty years ago, a French corps under the leadership of Napoleon set sail for Egypt. Once in that land of the ancient Pharaohs they not only executed their military campaign but became intensely interested in the colossal temples and monuments that lay in abundance throughout the land. Although unable to understand the strange ancient language inscribed on the monuments, the French gathered up many of them to transport back to their Museums. One of Napoleon's soldiers unearthed at that time a large black stone upon which were inscribed three forms of writing. Egyptian hieroglyphics, Egyptian demotic and Greek. This large black stone, known as the Rosetta Stone, was diligently examined and after twenty years of study by English and French linguistic experts the hieroglyphic writing of the ancient Egyptians was no longer a secret. Napoleon's expedition to Egypt had commenced something of much greater significance than a military campaign. The Rosetta Stone's discovery and decipherment opened up the fascinating wonders of ancient Egypt. Voices that had been silent for two, three and four thousand years were now able to speak.

We too, take our journey to the land of the Pharaohs that we might gaze with awe on the fascinating wonders of Egypt and discover unearthed mysteries of the past.

When the name Egypt is mentioned to most people, the first thing that enters their minds is the word "Pyramid". Egypt and the pyramids go together. The most famous of the pyramids are situated at Giza, several miles west of Cairo. These pyramids were built almost 5,000 years ago. Almost 100 pyramids altogether lift their heads above the desert wastes. The great pyramid of Khufu or Cheops, consists of 6,250,000 tons of stone with an average block weighing 2.5 tons. Altogether 2,5 million blocks of stone were used in this construction. How all the stones were lifted into place by a people who did not possess the giant cranes and other machinery available today is one of the unsolved marvels of the past. To build this and other like pyramids, almost the complete population of Egypt worked part of every year during the life-time of the building King. 100,000 slaves working steadily for 20 years were employed on one such pyramid. It has been estimated that over 2 million dollars was needed just to feed the workers on this giant monumental tomb for a Pharaoh. This forceful labour, and tremendous cost drained Egypt of much of her energy and wealth, but the kings reached their purpose, having built for themselves monuments which have lasted longer than any other edifices on earth.

In front of the great pyramid of Cheops stands the Sphinx, one of the unusual landmarks of Egypt. This great monument consists of a woman's head and a lion's body. Between its front paws is a memorial slab on which Thutmose IV recounts his unexpected elevation to the throne of Egypt, unconsciously giving witness to the truthfulness of the Bible story, for it was written at the very same time that the children of Israel were leaving Egypt. God, you will remember, delivered them by then great plagues, the last of which destroyed the first born son of each family in the land of Egypt, including the first born son of the King. Exodus 12:12:29. Unexpectedly the King's second son became the heir to the throne. On this monument Thutmose IV tells that as a young prince he had rested in the shade of the Sphinx during a hot afternoon while hunting in the desert. In his sleep the god appeared to him in a dream, and revealed that he would become King of Egypt. Since he had not been the crown prince, he seems to be explaining how he came to the throne unexpectedly, without mentioning that his brother had been a victim of the tenth plague sent by the God of the Israelites. As the story tallies with the exact time of the Bible account, scholars believe this to be remarkable confirmation of the record in the book of Exodus written by Moses.

At Tell-el-Amarna in 1887 a peasant woman discovered thousands of clay tablets which proved to be the filing cabinet of King Akhenaton, the heretical king of Egypt. Several letters from the King of Jerusalem tell of the invasion of Palestine by a people called the Habiru or Hebrews, and urges Akhenaton to send help. As the discovery remarkably confirmed the account of the Exodus of the Children of Israel, and their entry into the land of Canaan, the Scriptures have once more been vindicated.

Memphis, or Noph, was for centuries the ancient capital of Egypt. It was a great temple city, a place of extreme beauty, a city filled with images, statues and carvings. However, it was a city that was steeped in idolatry, a city that by its actions blasphemed the God of the Bible. Of this city the prophet Ezekiel, writing in 550 B.C., while it still abounded with images and idols, predicted these words concerning it -Ezekiel 30:13- "I will destroy the idols and cause their images to cease out of Noph (or Memphis)". 1800 years after the prediction was made it still had not been fulfilled and it looked as though Ezekiel may have been wrong for Memphis abounded with glorious remains. But Memphis today reminds us once again that the prophecies of the scriptures do come to pass. Every prophecy meets its fulfilment with minuteness of detail. That's what I like about this Book. Every word can be relied upon. It is the only really reliable thing in all the world. What of Memphis today? A. M. Edwards, Egyptologist wrote, "And this is all that remains of Memphis, eldest of cities, a few rubbish heaps, a dozen or so broken statues and a name. Where are the stately ruins that even in the middle ages extended over the space of half a day's journey in each direction? One can hardly believe that a great city ever flourished on this spot or understand how it should have been effaced so utterly." Surely the prophecy of Ezekiel made 2500 years ago has been remarkably fulfilled.

Again Ezekiel made predictions concerning the city of No, or Thebes, also for many years the capital of ancient Egypt. Ezekiel 30: 14-16, "I will execute judgements in NO (Thebes)... I will cut off the multitude of NO (Thebes)... and NO (Thebes) shall be rent asunder." Of Memphis, God's servant said the idols and images would cease and so they have, yet of Thebes he does not say this. He claims God would bring judgments on her, she would be rent asunder and her multitudes would be cut off. And as God said so it has come to pass. The multitudes of people that once populated Thebes have disappeared, judgements have come upon her, she has been rent asunder, but her ruins remain as a wonderful reminder of her past glory. What if God's prophet had got mixed up in his predictions and said Thebes idols would vanish, but those of Memphis would remain? The Bible would have been laughed to scorn. But not. Whatever God says about a city or people comes to pass. Memphis idols have ceased. Those in Thebes remain as a witness to her glory and power before the judgement of God fell upon her.

Today the villages of Luxor and Karnak, only two miles apart, stand on the ancient site of Thebes. And what thrilling ruins are still to be seen of this glorious city of the past. The ruins of the temples of Amenhotep III are still beautiful to behold after standing for 3500 years of time. The Temple of Ramses II, the avenue of Sphinxes from Luxor to Karnak and the great Amon Temple with its Hypostyle Hall and colossal columns are but a few of its magnificent ruins.

The excavated remains reflect the past glory of ancient Egypt. Centuries ago mighty Egypt could afford to construct these grand stone temples and monuments, but today its people live in poorer circumstances.

Hatshepsut's mortuary temple built against the towering cliffs of Western Thebes is one of the most pleasing to the eye. From whichever angle it is viewed, the temple makes a favourable impression. It was constructed by Queen Hatshepsut, a princess of strong character, and a very important person in the politics of the time. It is believed by many scholars that this remarkable woman was none other than the "Pharaoh's daughter" who rescued Moses from the reed basket in the Nile, for she lived at the very time that the children of Israel were in bondage in Egypt.

Perhaps the most valuable and interesting discovery in all Egypt has been the tomb of King Tutankhamen in the Lost Valley of the Kings at Western Thebes. Discovered in 1922, it had been untouched by robbers. Its treasures amazed the archaeologists. Over 600 objects were discovered altogether valued at \$ 36,000,000. These objects included three coffins inside which the King's mummy was laid, a golden death mask valued at \$ 900,000, many pieces of jewellery that had been wrap-

ped in the cloth that covered the mummy, necklaces, over 300 gold statuettes, ornate alabaster vases, the King's alabaster altar beautifully ornamented with inlaid hieroglyphic and religious symbols, miniature inlaid Nile river boats, the King's gold covered royal couch and his carved throne.

Another remarkable sculptural, architectural and engineering achievement is to be found in Western Thebes, the Memnon Colossi. These two tremendous statues depicting Amenhotep III were once standing on either side of the gate of that monarch's palace. The palace has completely disappeared, but the two colossal statues are still standing. They are 70 feet in height and each weighs approximately 700 tons.

The Pharaohs of Egypt who built these time defying structures, ruled in succession for centuries, the longest line of ruling monarchs any country has known. But that mighty line was broken, broken by the sure word of Bible prophecy. I want you to notice a staggering Bible prediction concerning Egypt that was made directly against the Pharaohs. Ezekiel 30: 13 "Thus said the Lord God.... There shall be no more a prince of the land of Egypt." Here God predicted that the ruling house of Egypt would be overthrown and there would never be anymore a native son -a native prince- an Egyptian on the throne of Egypt. What of its fulfilment? The prophecy again rings true. History books testify that for over 2,000 years, an Egyptian has NEVER sat on the throne of Egypt. Egypt for centuries has been in servitude to strangers -the Babylonians, Persians, Greeks, Romans, Mohammedans, Turks, French, British and finally it has become a Republic. For centuries her rulers have been non-Egyptians. The last King, Farouk, was an Albanian. Today it is a Republic. Let me remind you once again that you can trust this Book, the Bible. Its prophecies are certain, its messages sure.

The Bible prophets, Isaiah, Jeremiah and Ezekiel lived at the time when Egypt was a mighty nation. She had had a line of kings such as no other nation under heaven has possessed, and it seemed as though she would last forever. When most other people were predicting unending prosperity for Egypt, the prophets of Scripture pronounced the very opposite. In Ezekiel 29:14-15, we read, "They shall be there a base kingdom... neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations..." Egypt was to be diminished, but not destroyed. She was to be a base kingdom. The history of Egypt answers fully to every prediction of the Bible concerning her. She is still a nation, but on a very low plain compared with her past glory. Egypt stands today as a witness to the Word of God, a testimony to the truthfulness of the Bible.

Whether it be in Karnak with its magnificent time-defying ruins, the 88 pyramids that lift their heads above the desert wastes, the fabulous wealth of Tutankhamen's tomb, or deserted Memphis stripped of her glorious idols and images, the unearthed mysteries of Egypt constantly remind us of the might and grandeur of the past and of the remarkable exactness

of the Scripture record and the uncanny accuracy of its prophetic utterances.

Yes, unearthed mysteries are vindicating the Bible. And as a result of the accumulated evidence, thousands of discriminating thinkers around the world are reaching the conclusion that, "the Bible is right after all." The Bible is inspired. It is God's Book. Egypt's history is one of the numerous examples that proves it so. Why should we not, in view of the evidence of unearthed mysteries, accept it, read it, believe it and follow it.

TREASURE

J.F. COLTHEART

THE SECRETS OF KING TUT'S TOMB

The Eighteenth Dynasty was destined to become probably the most brilliant age of all Egyptian history. The powerful Queen Hatshepsut was followed by Thutmose III (The Great) some of whose mighty obelisks erected at Karnak, may today, be seen in places like London, New York, Rome and Constantinople. After the vigorous "strongman" Amenhotep II, came Thutmose IV and later, Amenhotep III (The Magnificent), under whose reign the empire attained its greatest splendour. But Amenhotep IV (Akhenaten) took no interest in far-flung dominions and seemed to turn a deaf ear to the impassioned pleas that came from Jerusalem, Tyre, Sidon and elsewhere: "Let the king have a care for his territory".

"If there should be no bowmen this year, my Lord the King's entire territories are lost."

"To my Lord the King's secretary bring thou in plain words to the King my Lord. It is all up with the King my Lord's entire territory."

Instead, Akhnaten began to institute a religious reformation in Egypt and made a valiant attempt to turn the people from the worship of the thousands of gods of the Amun system (fleas, flies, frogs, crocodiles, etc.) to the worship of one god. He claimed that the Aten was the creator of heaven and earth and was the source of all power and blessing; the Pharaoh was not divine. For the next eleven years the god stepped down from his pedestal and became a human being.

The priests of Amun, sensing their loss of privilege brought such opposition to bear, that the king deserted his capital and, loading up great barges sailed with his court some 200 miles down the Nile to establish a new city in the desert at present day Tell el Amarna.

The reformation continued and the king, having moved against the degrading Amun system set out to make monotheism the religion of the land. Isis, Osiris, Hather, Ptah and the entire pantheon of lesser deities were swept away. The demons and monsters of the Underworld found no place in the tombs of his nobles.

His successor was Tutankhaten, who came to the throne at the age of nine. The ending of the name signified that he was continuing in the "aten" worship with its monotheism. The sun's rays of blessing were used to portray this unknown Creator-God and a number of interesting hymns were composed. This was not Babylonian sun-worship but something quite

different. The priests at Thebes continued to bring pressure upon him to return to the ancient capital and restore the worship of Amun. His was the choice either to remain true to the purer religion and perhaps lose his kingdom or to surrender his principles and remain on the throne. He yielded to popular opinion and returned to the degenerating worship of bulls, lice and frogs, changing his name to Tutankhamun. It was a fateful decision, for several years later, he died at the age of 18, most probably murdered by those same priests.

His Tomb Discovered

His tomb was uncovered in 1922 and it revealed undreamed-of treasures of gold, alabaster, lapis-lazuli and turquoise. There were chariots of gold, couches of gold, inlaid thrones, jeweled collars and amulets, alabaster vessels and golden sarcophagi intricately patterned with precious stones. There were hundreds of ushabti figures -miniatures in wood or stone- usually about nine inches in height. Their purpose seems to have been to take care of the menial tasks in the next life.

Three years later after the tomb was discovered, Carter opened the solid gold coffin encasing the boy-king. Within this, were 143 gold jewels and the beautiful death-mask. This was placed inside a second coffin of gold leaf and multicoloured glass-paste with lapis-lazuli and turquoise and this in turn was enclosed by a third coffin. These three had been encased in a sarcophagus carved from a solid block of finest yellow quartzite. The sarcophagus and its three inner coffins were enclosed in a series of four gold-sheathed boxes, one inside the other, the outermost being the full size of that particular chamber in the tomb. The over 600 objects that were discovered, were altogether valued at more than \$36,000,000.

Another Prince in Egypt

In seeing these treasures one is more able to appreciate the great contrast between Tutankhamun's life and that of the other prince who forfeited such wealth and fame because he looked beyond the transient glories of earth. Though Moses was born to Hebrew parents in humble surroundings, God had greater plans for him. By a miraculous set of circumstances he grew up trained by his mother, yet called "the son of Pharaoh's daughter". See Exodus 2. Because of his relation to the throne, he had all the might and wealth of Egypt at his fingertips. Yet his mother had taught him that the thousands of slaves working in the brickpits were his people and that his destiny was linked with theirs.

A Choice for Eternity

And so the time came for Moses to make his decision. Like Tutankhamun, his choice lay between his God or the treasures of the world. He

could choose to become king of what was then the world's greatest empire or to be numbered among the sweating and grumbling slaves who nevertheless were the "people of God". Hebrews 11:24, 25 tells of the choice he made. "By faith Moses... refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." "He esteemed the reproach of Christ greater riches than the treasures of Egypt."

For forty years he led Israel through the wilderness while he patiently bore their criticism and rebellion. But the greatest disappointment came when, because of disobedience to God on one occasion, he was denied the privilege of leading the tribes through into the promised land. God had to teach the people that disobedience always brings disappointment and death. The Lord told him to go up to the top of a mountain where he was shown in a glorious vision the land, not as it was then, but as it would become under the blessing of God.

As the vision faded, he lay down to rest and died there on Pisgah. He was buried by the hands of angels.

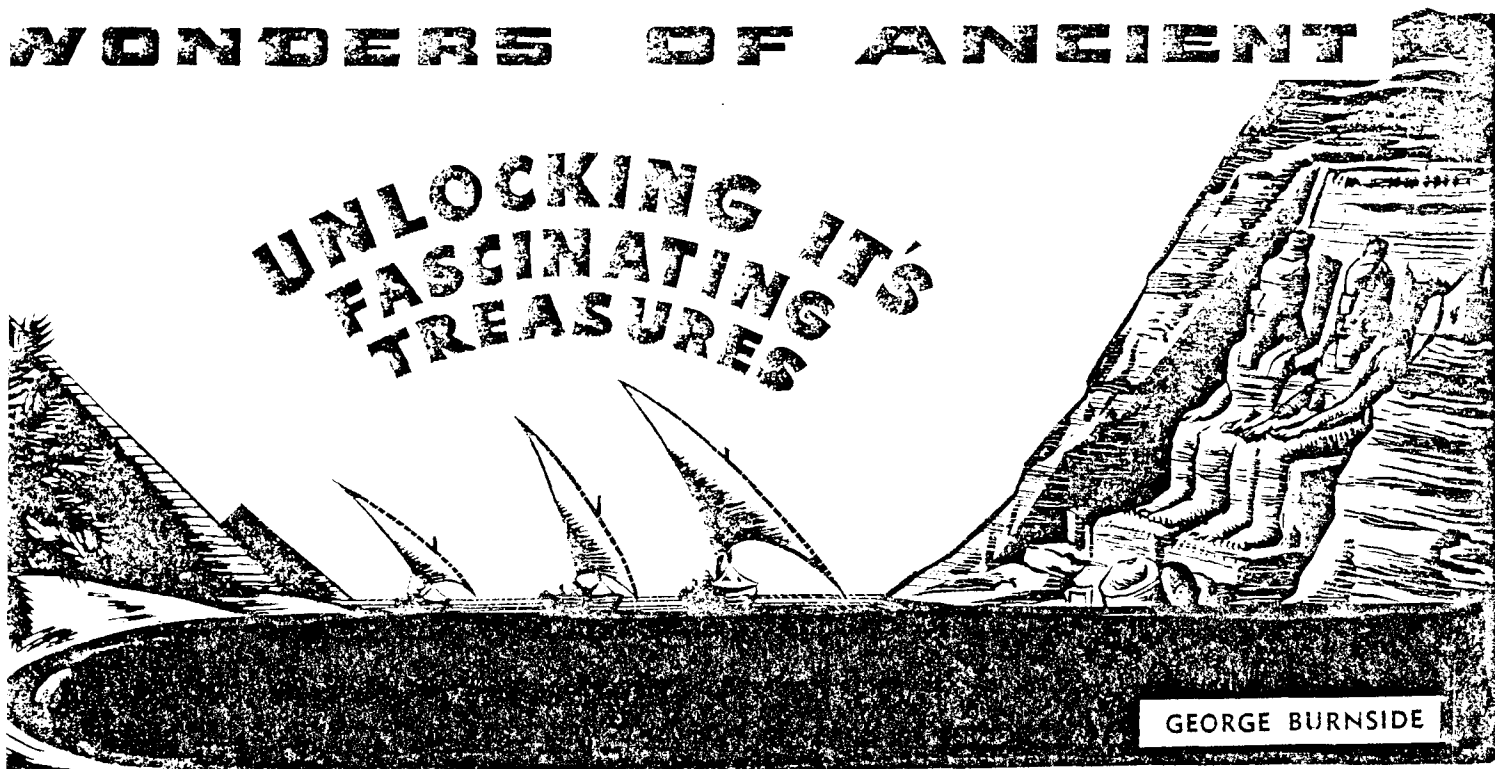
The Bible reveals that some time after his death, Satan disputed with Christ over the body of Moses, but Christ raised him up as a guarantee that He had power over death, and took him to heaven. Fifteen hundred years later, Moses received the glorious honour of returning to earth on the Mount of Transfiguration to strengthen Christ for His ordeal on Calvary.

Tutankhamun chose the things of this world and today he is just a mummy surrounded by his wealth. Had Moses NOT obeyed God's voice, today we might be gazing upon his mummy in some museum. Instead he is alive for evermore.

"What is a man profited if he shall gain the whole world and lose his own soul?" (Matt 16:26).

WONDERS OF ANCIENT

UNLOCKING
FASCINATING ITS
TREASURES



GEORGE BURNSIDE

MY VISIT TO PETRA, THE CITY THAT THE WORLD FORGOT

With what amazing precision and exactness of detail the Scriptures spoke in the ancient prophecies! In the early dawn of history there were two brothers named Esau and Jacob. Two nations were to come of them, and it was declared at their birth that they would be widely differing peoples. In Gen. 25:23 we read: "The one people shall be stronger than the other people; and the elder shall serve the younger."

Esau was the father of the Edomite nation, while Jacob became the father of the Jewish people. Side by side these people developed. The Jewish nation outreigned Edom for many generations as the prophecy said.

Regarding their later history, Bible prophecy dealt with exactness of detail. The land of each was to be desolated, but one was to perish off the face of the earth, while the other was to remain a living witness throughout all time to the justice of the living God. Well, the people of Israel outreigned the Edomites by many generations. However, the latter became strongly entrenched in their many cities on the great trade routes between the East and West. Petra became their capital city. Petra means "rock," and is called Mount Seir in Gen. 36:8,9.

The Edomites despised the truth of God, and the ancient prophecy foretold their doom. In Jer. 49:13, 17 we read: "All the cities thereof shall be perpetual wastes," and "Everyone that goeth by it shall be astonished"; while in Obadiah, verse 18: "There shall not be any remaining of the house of Esau: for the Lord hath spoken it." And in Joel 3:19: Edom shall be a desolate wilderness." So literally were these prophecies fulfilled that not only was Edom overthrown and its people defeated, but the

very name of their city was forgotten for over a thousand years. It was truly the city that the world forgot. That great and mighty people disappeared leaving no trace and no record in secular history of the part that they had played in world events. Petra had dropped from the memory of mankind. In fact, so completely had it disappeared that the critics of the Bible ridiculed the statements of Holy Writ. They maintained that there never was such a people. Their strong argument which seemed unanswerable was: Where is Edom situated? The city had disappeared, the people were forgotten. Not one of the race remained. No one could even produce a relic of the Edomites. However, the spade of the archaeologists unearthed a record of Rameses III of Egypt who boasted of his campaigns and the defeat of the Edomites at Seir. The tablets of Tiglath Pileser, the king of Assyria, the monuments of Esar-Haddon, and the records of Nebuchadnezzar of Babylon mention the Edomites and their wonderful city.

With the discovery of these ancient tablets from Egypt, Babylon, and Assyria, interest was again aroused among Bible students and archaeologists, and the result was that in 1812 the British Archaeological Society sent in a young Swiss explorer to try to find this lost city. He disguised himself as an Arab so as to avoid the certain fate of infidels in those parts. He travelled throughout Jordan with little success. However, through becoming friendly with the Arabs and aiding them medically he was told of wonderful ruins that had been discovered, and the Arabs led him to a remarkable cleft in the rock nearly a thousand feet deep and barely wide enough to permit the passage of a single file of men. The local Arabs being very superstitious feared to enter it. However, undaunted, this Swiss traveller plunged into this slot in the rock wall. The winding passage down which he travelled narrowed until he could touch the two walls with outstretched hands and could scarcely see the top of the mountains 1,200 feet above him.

The path lay in perpetual gloom the chilly darkness hiding the fierce rays of the desert sun. This passage provided the most impregnable entrance that any city has ever possessed. It is the only approach to this the most wonderful natural fortress that I have ever seen anywhere in the world. This canyon, three miles in length is so narrow that in places it would be well-nigh impossible for two horsemen to ride abreast. The traveller pressed on regardless of the menacing cliffs until suddenly the passage widened, and a flood of sunlight was admitted by a gap in the mountains. Here the Swiss scholar looked in amazement, for before him carved in one piece from the living rose-red sandstone cliff was a wonderfully preserved temple, sixty feet in height, a temple carved literally like a cameo from the cliff face.

He was looking at a city that no European had seen for well over a thousand years. There was this great dead city, carved from the sheer sandstone heights that ringed the valley, tier after tier of majestic, but empty tombs, temples, dwelling places, and palaces - every structure hewn from the living, multicoloured sandstone. It was well called the "rose-red

city, half as old as time." It was evident that a very large city had once existed here. These ruins were not relics of a feeble race - certainly not of a people who were likely to perish utterly, but how true are the Bible prophecies!

Petra, this principal city of the Edomites, is found in one of the most rugged places on earth. Ranges are thrown up to form the weird mountains, like mountains of the moon, thus forming one of the wildest, weirdest, and most fascinating regions on earth. The sandstone is brilliantly hued with a wide range of colour - yellow through to brown and then through red to purple. The buildings that once evidently covered the floor of the valley are gone, worn away by the wind and rain of centuries, but here and there small remains are yet to be seen. However, far up the sides of the encircling mountains there valley people have left imperishable records of their former existence in buildings, some of them as large as churches. There are tombs, palaces, and dwelling places, all hewn from the solid rock. I saw flights of steps, temples with beautifully carved pillars, and excavated residences of large dimensions in one of which is a single chamber which I calculated to be at least sixty feet in length.

I climbed up an old path of a cliff face to the high place. God strongly warned Israel against the worship connected with these high places. There, the Edomites worshipped the sun, and one can still see the altar facing the east. This rock-hewn altar is made in a perfect circle symbolizing the sun, and here the human victims were offered to the blazing orb of day. The circular hollow in the centre which caught the blood and drained it away is still to be seen. The prophets of God warned that this counterfeit worship would lead to destruction. Utter desolation both of the country and the family of Esau was foretold, and utter desolation is certainly now their condition.

When Christ was riding into Jerusalem in triumph, the Pharisees requested: "Master, rebuke Thy disciples." They did not want to hear the hosannas come to Christ. Christ answered them: "If they held their peace the very stones would cry out." In this infidel age when nations and people are dishonouring God and disobeying His Word, God has raised up witnesses from the dead to show forth His authority and power and truth. Rocks of the rose-red city of Petra cry warning. Rocks form that rock city witness to the truthfulness of the Word of God. The God of the Bible is today worshipped by millions, while the high places of Edom and other heathen centres are but tourist attractions.

It would take days and weeks to visit every excavation of this wonderful fascinating rock city of the dead. One can count at least three thousand temples, tombs, and dwelling places cut from the rock. I wish that every unbeliever could stand as I did in this city of the rock and there open the sacred Book of God and read the words of the inspired pen written when this desolate place was one of the great cities of the ancient

world. His unbelief would be arrested as the stones of this ruined city speak as one risen from the dead.

One is compelled to read the handwriting of God Himself in the desolation and perpetual ruin around it. Petra, the wonderful city of the Edomites, would become "the stones of emptiness." See Isa. 34:11. May we heed the advice then given in verse 16 of the same chapter: "Seek ye out of the book of the Lord, and read: no one of these shall fail."

Archeological Treasures

IN THE LANDS OF THE BIBLE



I CLIMBED THE HILL OF CALVARY

Nothing impresses the tourist more the first time he visits Jerusalem than the closeness of proximity of the places he has heard about in the Bible. Everything can be reached in a few minutes or not more than an hour of rather brisk walking. The city of Jerusalem rests on a couple of plateau or shelves that lie between a couple of narrow valleys. Jerusalem weather comes as a surprise to the stranger. One usually pictures all of the land of Palestine as hot, dry desert, much like around Jericho. Jerusalem has for the most part a rather comfortable climate. Occasional short-lasting snows fall. While we were there in March, it hailed the first day. In fact, the storm was so strong that pilgrims who had come with Palm branches to celebrate Palm Sunday, the day of our arrival, were so frozen that the walk was cancelled.

The word Jerusalem is thought by some to have come from the Jewish word for peace, "Shalom", being a corruption of the word. Others think it comes from two words, Abraham's name for the area, "Jireh", and from Shem's name for the area, "Sahem". Hence, Jireh plus Sahem might have come to be Jerusalem. In 1 Kings 14:31, we note it was a burying place of many famous kings; therefore, a sort of sacredness was attached to the spot. Men made pilgrimages and came to pray where the ancient kings had been buried. David described Jerusalem as beautiful in elevation, the joy of the whole earth, Psalms 48:2. At one time, this ancient city was the capitol of the Jebusites and was later known as the threshing floor of Arunah. The purchase of this site for Israel's capitol was negotiate by David. As we walked the walls of ancient Zion, we looked down to see primitive farmers threshing grain as they had done for centuries.

At one time, the westernmost plateau that formed the city was wrongly referred to as Mt. Zion. The easternmost higher shelf of the city is actually Mt. Zion. Today, the old temple of Solomon and the later temple built for the Jews by Herod are completely gone. Excavations under what was the temple area suggest that archaeologists may have come upon remnants of this temple.

Jerusalem has been destroyed and rebuilt about 70 times so it is difficult to tell where the old was and the new began. Today, on the flat area where the temple once stood is the Dome of the Rock. Underneath this dome is a huge flat rock projection thought to be the top of ancient

Biblical Mount Moriah. All along the eastern side of this mountain is a deep valley called the Kidron Valley. Narrow winding paths from this dome area lead down past the Gihon spring that provided water for ancient camel trains. As one descends down into the spring, he finds it leads via a tunnel called Hezekiah's Tunnel past where once there was a marker called the Siloam Inscription, dating back to the days of Isaiah. Tunnel makers dug a tunnel through the rock from both sides and where they met they made an inscription to commemorate the event. At the other end of the tunnel is the famous pool of Siloam where Jesus performed some of his acts of healing.

As one traverses the Kidron Valley, he walks through many graveyards. Near the spot of the pool of Siloam is the location of the traditional upper room. Houses were sometimes built more or less as a part of the walls. Most Hebrew homes were flattopped, whereas some had an upstairs penthouse room. Some were actually part of the city wall and had an inner or outer staircase for entry.

It was in the upper room that Jesus held the last Passover Feast with His disciples. Jesus then instituted a new feast, His love feast, the communion supper. He broke bread and gave it to them saying, "This is my body which is broken for you." Then after the supper, He gave them the cup saying, "This cup is a new testament or covenant that I make with you." "It is my blood which is shed for you." "And as often as you eat this bread and drink this cup you do show the Lord's death till He comes." The communion feast then is an Advent promise that He would come again. Apparently, there was no one there to perform the menial task of washing the feet of those present. Usually a servant did this. It was not thought out of line for the host of the home to perform this menial task. Over in the corner was a basin and water all prepared by the host who had gone into town. Jesus Himself began to wash the disciples' feet. Judas at this point nearly surrendered. Peter protested, "Lord, you'll never wash my feet." Jesus answered him, "It is necessary if you are to have a part with me in my kingdom. Peter then wanted to be washed all over for he did not want to miss out on Heaven. Jesus told him it was not needed to wash all over, only the feet. Jesus then said, "I have given you an example that you ought also to wash one another's feet." The Seventh-day Adventists still practice this service. Not because we have such dirty feet, but we have like other Christians soiled hearts. This is rather like a little baptism.

That night, they went out singing into the Mount of Olives. Our tour group held a historic re-enactment of the last supper on the Mount of Olives. Jesus felt the need of prayer and assurance from His Father that His coming sacrifice for the human race would be acceptable. He went ahead of Peter, James and John and asked them to tarry back a ways while he went into the Garden of Gethsemene to pray. It was here Jesus had spent many nights in prayer. The sins of the world weighed down on Jesus' heart as He prayed that night, "Father, if it be possible, let this cup pass from me, nevertheless, not my will but thine be done." While

He prayed this prayer, His disciples fell fast asleep. He wanted them to pray for Him and for themselves that their faith could not fail as they faced the ordeal ahead of them. It was in this famous garden on the Mount of Olives that Judas betrayed the Master with a kiss.

Jesus spent the night in trials. He was taken to the temple before Annas and Caiaphas, the present and past high priests. He appeared before Pilate and Herod. Finally, before Pilate, He was brought before a riotous crowd with the choice to set free Barabbas or Jesus. The old cry rang out over and over again, "Crucify Him!" "Crucify Him!" The very floor of Pilate's judgement hall is still intact. There is a game inscribed in the stone of the floor, rather like tic-tac-toe. Some have wondered if it might not have been the method the cruel soldiers used to cast lots for the garments of Jesus.

Jesus then had placed on His back a cruel cross to carry to His place of execution. Crowds on Good Friday re-enact this event. Pilgrims vie to help carry the cross. Hundreds pack their way through the streets down a street called Via Dolorosa, the way of the cross. From a pavillion near Pilate's judgement hall to where our Catholic friends believe Jesus was crucified. These crosses find their way to the Church of the Holy Sepulchre. Here, Greek, Roman and Coptic priests each have their sacred chapels or wings leading off from the central chamber which is supposed to be the tomb chamber of Christ. The day we visited, there was a Greek monk guarding the tomb. Picture, if you can, Jesus carrying His cross through the city. This city is made up of winding stairstep streets. The Bible says that He went to the Hill of the Skull.

The most famous spot, believed by many to be the place called Golgotha, is a unique rock formation, located under an Arab cemetery. Had it not been thus protected, it would have long since been bulldozed out, for below this hill is a bustling, busy Arab Bus Terminal. One takes his life in hand when he attempts to take a picture of this hill from the terminal. Below and to the left is a lovely garden, called Gordon's Calvary, which is thought by many, particularly Protestants, to be the more likely place of Jesus' burial. I recall with Mark in Chapter 16:1,2, that on Sunday morning when the Sabbath had passed the disciples came to the tomb and looking in found it empty. Thank God, friends, that tomb is empty today. I serve a risen Saviour, He's in the world today.

Let us go back across the city and the Kidron Valley again to the area where Jesus ascended. We cannot be sure of the exact location, but it awes one to think that somewhere within a few hundred feet of where we stood, angels spoke from a cloud, "This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go." Acts 1:9-11.

Sometimes we fail to catch the total significance of what we have seen and what it means to us. Right in the very garden of Gethsemene, Nicodemus, one of the Sanhedrin Council, came to Jesus by night. After a few

words of greeting, Jesus said, "Marvel not that I say unto you, Nicodemus, 'Ye must be born again.'" The reason one needs to understand this Calvary story is the fact that all need rebirth. All are sinners. Isaiah says in 64:6.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags, like the wind they have taken us away."

Seventh-day Adventists have never taught that one is saved by his works. He is saved by the power and mercy of the Lord Jesus Christ --"For by grace are ye saved through faith." Christ came to this world of sin to be my substitute. I claim His perfection through faith. "He was the lamb slain from the foundation of the world." Revelation 13:8. That He would die for me was long ago planned should man fall into sin.

No matter how I feel about it, if I accept Christ as my Saviour and begin to walk in His footsteps, whether I feel like I am saved or not is not important --the fact is that I am, and further, this salvation has been made available long before I was born. I must accept it by faith and begin to walk by faith. After I accept Jesus, then I walk uncondemned. Romans 8:1 assures us, "There is therefore no condemnation to them who are in Christ Jesus." One thing that does begin to happen, however, is that I find new life, new desires, new motivations coming into my life. The Bible says, "By their fruits ye shall know them." I will begin to bear the fruit of a Christian. We sing, "What a wonderful change in my life has been wrought since Jesus came into my heart." The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; again such there is no law."

Life is a continual development spiritually as long as one lives. As the green apple is perfect though not ripe, so one's life is perfect, "In Christ", though he has a lot of mellowing ripening to do. When one accepts Jesus, he just begins to walk as the Lord shed a little light, he is to walk a little further. "We are to walk in the light, as He is in the light" I John 1: 6,7.

Someone has said faith and works are like two oars of a rowboat. Try to use them alone and the boat spins in circles, and no progress is made. When one puts forth human effort, couple this with divine power and Godly mercy, he is saved. Paul, who said, "I press toward the mark of the high calling of God in Christ Jesus", also said, "But to him that worketh not, but believeth on Him that justifieth, his faith is counted for righteousness." Roman 4:5,6. Jesus concludes the whole argument by saying, "If you love me, you will keep my commandments." John 14:14.

Has God spoken to your heart? He has promised, "Thine ears shall hear a word behind thee saying, this is the way walk ye in it when ye turn to the right and to the left." Isaiah 30:2.



MYSTERIES UNEARTHED

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TREASURES IN THE SINAI DESERT by Russell Kranz

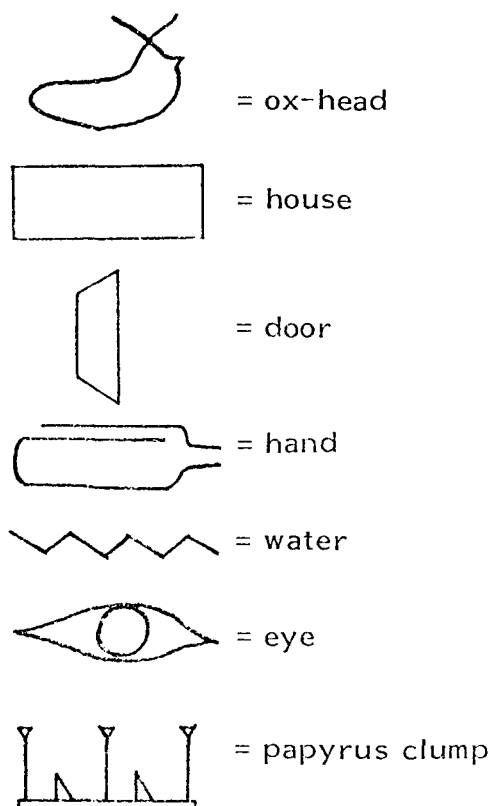
The wilderness of Sinai sits like an inverted triangle between the Gulf of Aqaba and the north arm of the Red Sea. Along the Mediterranean shore runs a belt of sandy country some fifteen miles deep. A high gravel and limestone plateau stretches for one hundred and fifty miles to the south of this, and at the apex of the peninsula, rising to almost 8,000 feet above sea level, is a mass of granite mountains.

Who would expect to find treasure in such a forbidding place?. The rainfall is scarce, the country inhospitable, and vegetation is practically non-existent. This is frontier territory, a non-man's land between Egypt and south-western Asia. Apart from a few wandering Beduins, nobody lives here; it's too hot, too stony and too inaccessible. And yet this stark, harsh landscape, as wild as the surface of the moon and as desolate as you can imagine, is at the same time impressive. Who could not be impressed by the loneliness of the region - the sheer grandeur of the mountains of stone, their bold peaks thrusting themselves into a copper-coloured noon - sand-drifts deeper than snow - the burning, blazing sun with its penetrating and purifying heat - great fissures in rock faces cutting deep into the heart of the hills - unexpected wadis with their haze of green and honeysuckle, caper, and broom, and tamarisk trees - flash floods that seem to spring from the rocks and roar like thunder down the gorges - high horizons and endless ridges of red granite heaving in tumultuous waves against the sky? At night the silence is unbearable, as heaven and earth blend in a harmony of colour. Then, reds, golds and browns give way to purples, indigos and eventually to black. No wonder Moses brought his wandering Israelites through this barren wilderness to teach them about God. The solitary wonder of the place is conducive to worship.

Amongst the Sinai ranges are the ancient copper and turquoise mines to which the Egyptians sent regular expeditions. In 1904-5 Sir Flinders Petri investigated two of these sites, and subsequent archaeological explorations have provided us with useful information about the mineral resources of the region. Annealing, the process of relieving the stress in metal by reheating was known ages ago. By the year 2,500 the Egyptians had discovered copper ores at places like Serabit-el-Khadem and were sending armed convoys of miners into the Sinai peninsula. (1) A well worn copper route ran down the eastern coast of the Gulf of Suez into Wadi Magdra and it was probably this road that the Hebrews used on their trek to Mount Horeb. The area would not have been completely unknown to them because many of the hieroglyphic inscriptions left by the Egyptians in and near the mines reveal the fact that Semites were frequently employed as

cheap slave labour. For thousands of years Sinai was the main source of malachite. (2) It is to one of the Canaanites, who toiled in the quarries, that we are indebted for one of the greatest inventions of all time in the field of writing.

The Egyptians, and other peoples who employed a pictographic method of writing, needed hundreds, even thousands of different characters in order to express their ideas. Symbols representing either a syllable or a complete idea were used as for example:



Then this unknown Semite on Sinai came upon a method of isolating singly the consonant sounds, by using one single character for each consonant and not connecting it with a vowel sound. This, the ox-head sign became the character for the first letter in the alphabet, aleph. This was a great improvement over all previous systems of writing because it enabled men to put everything the human tongue can express into between twenty and thirty characters.

When Petrie unearthed the turquoise diggings at el-Khadem he found that the Egyptians had left a temple dedicated to Hathor. Amongst several stone inscriptions he noticed a script which, though similar to Egyptian hieroglyphs, was poorly executed and definitely of Semitic origin. Since only about twenty-two characters were employed, Petrie recognized the

script as alphabetic. Later on the eminent Egyptologist Alan Gardiner deciphered the texts and identified ten of the signs as an alphabetic form of picture writing in a Semitic language. Further discoveries have increased the number of proto-Sinaitic inscriptions to around twenty-five characters, which shows that our present system of writing has scarcely been improved or simplified in 3,500 years. Hebrew, Syriac, Arabic and many other Oriental scripts besides Greek, Latin and all the derived European scripts, can be traced back to this linear alphabet.

Scholar are still uncertain whether the alphabet was devised in the Sinai mining district in the 16th or 19th century BC. It has been suggested that the invention may have been made either in Phoenicia, southern Palestine or Sinai. Exact locations matter little, the fact is alphabetic writing was in common use in the second millennium BC and a Canaanite miner was utilizing it long before Moses' time.

Now that proto-Sinaitic scripts are recognized, the Mosaic origin of the Pentateuch is no longer criticized on the grounds that the Hebrew Bible could not have been written in Moses' day because no writing system for that language existed then. Professor W. F. Albright maintains that the documents of the Mosaic Age are well established: "New discoveries continue to confirm the historical accuracy or the literary antiquity of detail after detail in it... It is therefore, sheer hypercriticism to deny the substantially Mosaic character of the Pentateuchal tradition." (3) In other words, we can approach the literature of the Old Testament with much more confidence than hitherto. And of course it is to the pages of Exodus, Numbers and Deuteronomy that we are indebted for our interest in the Sinai peninsula. Events recorded in the first books of the Bible form the kernel of our Judaeo-Christian heritage.

People of three faiths call Sinai holy ground. Christianity, Judaism and Islam believe that near Mount Sinai God called Moses to deliver the Hebrews from Egypt. Speaking from a bush which burned with fire, and yet was not consumed, Jehovah commissioned the exiled son of Pharaoh to return to the royal court and demand the freedom of Israel. Later, on Sinai's summit, Moses received a law code that was to become the basis of morality in both the Western and Middle Eastern world. According to Exodus the ten commandments were carved on tables of stone and written with the finger of God. For generations pious pilgrims have braved the parched desert to journey to the sacred peak of Jebel Musa in the hope that they might recapture the wonder of that revelation. Usually they have received hospitality at the monastery of St. Catherine - a starkly isolated bastion lying against the slope of a steep-sided wadi deep in the mountain fastnesses of the granite range.

St. Catherine must be one of the oldest monasteries in existence. What is more, it houses some of the richest treasures of Byzantine art. There are precious icons, rare manuscripts, and beautiful mosaics. Justinian, emperor of Eastern Rome AD 527-565 founded the community in honour of St. Catherine, a Christian martyr who was tortured at the wheel and beheaded in AD 307. According to legend, angels carried the saint's body to

the top of Jebel Katherin, an 8,576 ft peak $2\frac{1}{4}$ miles south west of Jebel Musa. Her bones were later found and buried in the monastery chapel.

To visit St. Catherines is like glimpsing the vanished world of Byzantium. Less than a dozen Orthodox monks continue the services of their order, caring for the buildings and practising their devotions just as holy hermits have done for many centuries. Behind the tunnel-like entrance lies a miniature town of narrow paved streets, small courts, covered pasage-ways and white-washed buildings. The church is supposed to have been built over the site of the burning bush. Strangely enough this is one place in the world where cross and crescent exist happily together. A mosque actually stands within the monastery walls just a few paces away from the church's bell tower. The monks explain that the burning bush is sacred to Moslems too; they revere Moses as a prophet and have always journeyed to Jebel Musa on holy pilgrimages.

St. Catherine houses the world's richest monastic library. A wealth of over 3,000 ancient manuscripts recalls 1,500 years of Christianity in texts that are written in Greek, Arabic, Syriac, Georgian, Slavonic and Ethiopic languages. Most valuable of all single manuscripts in the book room, the famous Codex Sinaiticus, no longer graces the shelves. The codex is one of the oldest extant manuscripts of the Bible in existence. A German scholar, Count von Tischendorf, visited the monastery in 1844, and somehow managed to take the Sinaiticus to Russia where it remained until it was purchased by the British Museum in 1933.

Down in the monastery's charnel house lie the skulls of thousands of holy men who have served at St. Catherines. Monk Stephen once guarded the way up to Mount Sinai and expressed the wish that he might always do so. But when he died in AD 580 his brother monks set up his skeleton, garbed in a habit, to watch over the ossuary. When a man takes vows at Sinai he remains at his post long beyond the term of his natural life. But not all who came to this sacred spot survived to die of old age. Marauders frequently sacked the tiny outpost and massacred its community. As late as World War I it was surrounded by the Turkish army, demanding entrance. Fortunately a messenger was able to slip out through a secret pasage which surfaces in the lower garden, and warn a friendly sheik who raced across the desert all the way to a British camp on the Gulf of Suez. A detachment of soldiers arrived just in time to save the monastery.

Three thousand stone steps lead to Sinai's peak. Ascending this path is an exalting experience. Saw-toothed mountains, eroded slopes, desolate valleys stretch out in all directions. And from Ras-es-Safsafah's lofty height you can view the wide expanse of er-Rahah, upon which a large camp could easily have been situated. This spot is sacred. A flood of religious memories crowds the mind as one surveys the scene. Once the desolate wilderness below was dotted with the tents of the twelve tribes. A vast and trembling congregation waited for the giving of the covenant as clouds shrouded Moses from sight and shut him in with Jehovah. The word

spoke: "You have seen how I have carried you on eagles' wings and brought you here to me. If only you will listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation." (4) Then all the people answered together "Whatever the Lord has said we will do." The earth shook and the mountain smoked and in awesome solemnity a nation was forged there amongst the jagged fastnesses of coppered Sinai.

Malachite, turquoise and other minerals cannot compare with the stream of literature that has flowed from the Proto-Sinaitic alphabet. Icons, mosaics, rare manuscripts and richly painted miniatures have been created with infinite skill in the workshops of old St. Catherines. But I am convinced that the greatest treasure bequeathed to mankind from this isolated corner of the Middle East, is the Decalogue.

Undoubtedly a momentous event lies behind the survival of the remarkably resilient Jewish race. Throughout milleniums the Torah has been its guide and Hebrew faith was established upon the unshakable conviction that Moses spoke with God face to face at Horeb. That the Ten Commandments have moulded Jewish behaviour and shaped its conduct is without doubt.

I believe we ought to rekindle the enthusiasm we once share with Judaism for these practical precepts. The principles of the decalogue have stood the test of aeons and with all our premissive talk and rash experimentation, we haven't yet devised anything to equal them as a guide to go by and rule by which to order our personal lives.

Think of their good sense:

"Honour your father and your mother
You shall not commit murder
You shall not steal
You shall not give false evidence
You shall not covet." (5)

Think of their wisdom:

"You shall have no other god to set against me
You shall not make carved images for yourselves
You shall not make wrong use of the name of
the Lord your God
Remember to keep the sabbath day holy." (6)

Think of their breadth:

"Love the Lord thy God with all thy heart
and soul and mind and strength and
thy neighbour as thyself." (7)

Think of their authority:

"God spoke and these were His words." (8)

Men have broken them, ridiculed them, ignored them and forgotten them. Too often they have discarded them, too rarely have they kept them. But never have they bettered them.

Undoubtedly more than code-morality is needed to repair the broken walls and crumbling foundations of contemporary society. Enough tearing down has been done and surely it is of utmost importance that we begin building again. There must come a time when rebellion ceases and the builders take over from the iconoclasts. "There is" writes Lord Fisher of Lambeth, "no more to be learned from free morals and free love than we have already learned, both on the level of personal morality and on the level of political morality." (9)

Where then are we to begin? What better place could there be than at the tenth commandment. For after all, covetousness lies at the root of materialistic discontent and materialism is the temper of the age. Gradually we could work from Ten to One and in the process we would probably rediscover the spiritual dimensions of the law. The decalogue consists largely of prohibition - a dirty word in an anti-authoritarian climate, but nevertheless an important one. Most parents spend a great deal of time with their young children saying "Don't do that." And seeing we have to begin all over again to teach the rudiments of morality we should start by sifting right from wrong. "To learn the don'ts in any pursuit, intellectual, moral or practical is the beginning of wisdom." (10)

Society of course cannot be transformed in a day. Change comes about in the lives of individuals. And if persons find a chart and a compass to direct their lives, the leaven will gradually affect the lump. Personal moral stability is needed before anything else. Once that is achieved the art of living is rediscovered. Life then has meaning. Too often we beg the moral question by wishing to reform others when moral reformation begins in our own hearts. So let's reshape our behaviour within the frame of reference that history and revelation have given us in the Ten Commandments and in the experience of our Christian and Hebrew forefathers. I for one, suspect that the old prophet was correct when he said that the moral law was taught for man's own advantage.

"If only you had listened to God's commands your prosperity would have rolled on like a river in flood and your just success like the waves of the sea." (11)

FOOTNOTES

(1) Henry Hodges, Technology in the Ancient World (The Pinguin Press, 1970), p. 13.

(2) L. Woldering, Egypt: The Art of the Pharaohs (Methuen, 1965), p. 36.

- (3) W. F. Albright, The Archaeology of Palestine (Pelican, 1960), p.225.
- (4) Exodus 19:4-6.
- (5) Cited from Exodus 20:12, 17.
- (6) Exodus 20:3-11.
- (7) Matthew 22:37-40.
- (8) Exodus 20:1.
- (9) Standards of Morality (Mowbray 1967), p. 36.
- (10) Ibid.
- (11) Isaiah 48:18.

John Rhodes, Ph.D.
Professor

Archeological Treasures

IN THE LANDS OF THE BIBLE



THE MASADA STORY

After spending several days in Israel, the day finally arrived when our tour bus was to take us to Masada. It was an exciting morning when two full bus loads boarded large Mercedes buses to head toward the Negev (South). We had hoped to go via Hebron but war conditions prohibited this.

I had decided that, since we were going into hot desert country, I would join the natives in their attire. In any event, I wanted to try an Arab headpiece. I had been told that it would give me some shelter from the blistering sun. It did not take a great deal of imagination to realize the value of this scarf about my neck when I got to the very hot country of Southern Israel.

Along the way, we paused briefly to see where the Philistine giant, Goliath, was slain by the shepherd boy David. Today, near this area in Gath, there is a population of over 15,000 where a few years ago no one lived. Great forests of pine trees are being planted by the Israelis in a frantic attempt to reforest the land. Our Jewish guide was not only interesting but also filled with wit and humor. That day we had read that the Israelis had shot down some Russian migs. After mentioning this bit of news, he told us a story. "It seems," he said, "that the Russians were trying to explain to the Egyptians how to fly the Mig 23. The Russian told his students, 'Push this button and you go up.' Finally the pilots asked the instructor, 'Where is the button to go down?' To which the chagrined instructor replied, 'The Israelis control that one.'"

After a tiresome drive through the Judean desert, we came upon a very modern city of Beersheba, spelled over there, "Beersheva." Here, where there is almost no rain, all crops must be irrigated. It is remarkable to know that where a few years ago almost no one lived, today over 80,000 live in quite modern houseing. Water is pumped all the way from Galilee via pipeline to this southernmost city. One day the Israelis hope to desalt the seawater of the Mediterranean for an unlimited source of water for this region.

We were in Beersheba on Thursday, which is Arab Market Day. We persuaded our bus driver to stop long enough to get a few pictures. The guide told us that where the Bedouins used to come on camels and donkeys they now come in jeeps and pickup trucks, and that under Israeli control the Bedouins were better off than they had been before. Before, they lived in goatskin

tents, whereas today many of them have houses of packing box lumber and sheetiron. One old Bedouin has enterprisingly set up a roadside drink stand advertising along the highway "genuine Bedouin tent." Probably in this area, at least, these will one day be a thing of the past. The market place was a din of noises, smells, and activity. I became so interested in mill ing among the crowd that I almost got left behind.

It is at Beersheba that the road turns more directly toward the Dead Sea and to Masada. It is near here that the ancient Sodom was located. All that is left at Sodom is a mountain of rock salt. Some archaeologists have felt that Lot's wife did not actually turn to salt, but the Biblical writer was trying to describe how she was inundated with a mountain of salt from an underground explosion of the Dead Sea. The lower end of the Dead Sea opposite Masada is actually a spillover from the upper sea or large lake that one day overflowed into this valley and ancient location of the cities of the plains. The lake at this end at one time had tree tops poking their heads above the water. As the lake filled in to form the great Dead Sea, they of course were covered up. Through the years, this has been called Lake Asphaltitis from the evidence of underground deposits of asphalt that frequently flows to the top. As I put my feet into the Dead Sea, I noticed that the oily deposit was difficult to get off.

As our bus wound through rugged country near Masada, we were happy that the road crews had just finished the new super highway that leads to the foot of this site. The treacherous highway of the past would have taken hours, whereas we made it from Beersheba in minutes.

The first thing one sees as he comes to Masada is the huge Roman Ramp that leads from the base of the plateau to its top. It is made up of lighter soil than the rose red soil of the mountain.

For centuries the Jews have known of Masada. The ancient Jewish historian, Josephus, told of the destruction of this city by the Roman armies.

Let us now begin a brief history of Masada. In the second century B.C., Judah Maccabee first transformed this rock into a stronghold. Later Herod built one of his four palaces here. The name itself is appropriate being derived from metzuda of "citadel".

Volunteers from 30 countries under the direction of Dr. Yigael Yadin excavated this ancient ruin in just 2 years instead the planned 26 years. Over 97% of the old city has now been excavated.

The Herodian period of Masada dates back to about 44 B.C. Herod built this palace for two reasons. He was afraid of the Jews and wanted a place to hide from them. He was also afraid of Cleopatra, Queen of Egypt, so wanted an escape hatch from her. Herod was an Edomite, or half-Jew, who had sold out to the Romans to serve as king of Judea under them. He

was hated by more people than he was loved. But Herod died a normal death without ever having to use this palace site for other than pleasurable purposes. One might think of it as his Palm Springs resort for the winter months.

Masada is actually a plateau 1,000 feet wide and 2,000 feet long projecting up abruptly from the floor of the desert near the south end of the Dead Sea. The only pathway was the ancient snake trail, so called because of its narrowness, that led to the top. Attackers were an easy prey to the inhabitants by means of rockhewn cannonballs that could be rolled over from the top on the enemy.

Herod wanted everything there for his supreme comfort. He built bathhouses, palaces, burial grounds, underground cisterns and fortified stone walls. At the north end of the compound steps lead down to Herod's hanging palace. Here are terraced shelves that seem to hang out over space where to this day some of the paintings and fresco work can still be seen. From the porch one can see off in the distance the location of the caves where David hid from Saul.

Some of the oldest polychrome mosaic tile is still visible of Herod's ancient palace floor. He entertained royalty in style as they came to his winter palace. A large swimming pool, which was used for either ceremonial purposes or pleasure, is in evidence. Special heating systems heated water for varied degree baths. A viaduct carried water into underground pools for storage.

The later use of this plateau was in the time of the Roman conquest of Jerusalem. Jesus had predicted the fall of Jerusalem in Matthew 24 where he likened the fall of the city as a type of the end of the world. The abomination of desolation refers to Rome in this passage. Matt. 24:15-18 - "When ye therefore shall see the abomination of the desolation, spoken of by Daniel the prophet, standing in the holy place (whoso readeth, let him understand:) Then let him which be in Judaea flee into the mountains: Let him which is on the house top not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes." The Holy place is, of course, Jerusalem.

Among the disciples of Christ there was one named Simon the Zealot. These were Jews who were strongly Zionist and anti-Roman. Apparently long after Herod had died and this palace grounds had become a deserted ruin, over 900 of the Jewish Zealots fled the city of Jerusalem under attack and carefully holed themselves up in this mountain hideaway for safety. After Titus and his armies had mopped up Jerusalem, they moved on Masada. It is easy to this day to pick out the location of the camp of the Roman armies that laid siege to this fortress.

These Jews atop the mountain were quite self-sufficient against a siege. They could catch the infrequent rainfall in their cisterns. They raised crops for food. They felt they could withstand any siege. Finally the

Romans, deciding that this tactic was futile, built a huge earthen ramp on which to raise their battering rams against the walls of the city. The wily Jews rebuilt their damaged walls with wood from the palace ruins. Then the Romans threw firebrands against these wooden walls to burn them up. At this time it seemed fate would be in the favor of the Jews when a wind blew up, blowing the fire of the burning walls back against the battering ram. Finally, however, in 73 A.D. it became evident that the Jews were fighting insurmountable odds. But rather than surrender they devised a plan. Eliazar ordered that all possessions be destroyed except food. They did not want the Romans to think that their plan of siege had been the reason for surrender. Josephus tells us then that ten men were chosen by lot to accomplish a genocide pact. All families lay down in close embrace. They kissed for the last time and bared their necks to the executioner's knife. When this had been done one man was chosen by lot to execute nine of the ten then to kill himself. The last man alive was to examine all bodies to be sure all were dead. When he had decided this, he set fire to the palace and impaled himself on his own sword.

The impassioned speech of El'azar before this event is recorded in the words of Josephus.

E L ' A Z A R ' S O R A T I O N

"My loyal followers, long ago we resolved to serve neither the Romans nor anyone else but only God, who alone is the true righteous Lord of men: now the time has come that bids us prove our determination by our deeds. At such a time we must not disgrace ourselves: hitherto we have never submitted to slavery, even when it brought no danger with it: we must not choose slavery now, and with it penalties that will mean the end of everything if we fall alive into the hands of the Romans. For we were the first of all to revolt, and shall be the last to break off the struggle. And I think it is God who has given us this privilege, that we can die nobly as free men, unlike others who were unexpectedly defeated. In our case it is evident that daybreak will end resistance, but we are free to choose an honourable death with our loved ones. This our enemies cannot prevent, however earnestly they pray to take us alive; nor can we defeat them in battle."

"Let our wives die unabused, our children without knowledge of slavery: after that, let us do each other an ungrudging kindness, preserving our freedom as a glorious windingsheet. But first let our possessions and the whole fortress go up in flames: it will be a bitter blow to the Romans, that I know, to find our persons beyond their reach and nothing left for them to loot. One thing only let us spare--our store of food: it will bear witness when we are dead to the fact that we perished, not through want but because, as we resolved at the beginning, we chose death rather than slavery."

"If only we had all died before seeing the Sacred City utterly destroyed by enemy hands, the Holy Sanctuary so impiously uprooted! But since an honourable ambition deluded us into thinking that perhaps we should succeed in avenging her of her enemies, and now all hope has fled, abandoning us to our fate, let us at once choose death with honour and do the kindest thing we can for ourselves, our wives and children, while it is still possible to show ourselves any kindness. After all we were born to die, we and those we brought into the world: this even the luckiest must face. But outrage, slavery, and the sight of our wives led away to shame with our children--these are not evils to which man is subject by the laws of nature: men undergo them through their own cowardice if they have a chance to forestall them by death and will not take it. We are very proud of our courage, so we revolted from Rome: now in the final stages they have offered to spare our lives and we turned the offer down. Is anyone too blind to see how furious they will be if they take us alive? Pity the young whose bodies are strong enough to survive prolonged torture; pity the not-so-young whose old frames would break under such ill-usage. A man will see his wife violently carried off; he will hear the voice of his child crying "Daddy!" when his own hands are fettered. Come! while our hands are free and can hold a sword, let them do a noble service! Let us die unenslaved by our enemies, and leave this world as free men in company with our wives and children." (Extract from "The Jewish War" by Josephus Flavius).

But not everyone was dead however. Two women and five children had hid in a cistern and survived. When the Romans duly attacked the fortress they met no resistance. When they found the horror story of the dead bodies strewn everywhere they did not have the heart to kill the few survivors and set them free. One of these told the story that has now been substantiated to Josephus the historian.

To date about 20 remains of these Zealots have been found. The Romans had flung some of the bodies over the cliff to the valley below. Digging still goes on, and no doubt more will be found. In some of the wall areas some scrolls were hidden among the ruins. These parchments are similar to those found in the Dead Sea Caves and in the Cave of Letters. Some believe that some of these Zealots were part of the sect called "Essenes," which were also found in Qumran near Jericho.

A I thought of this story I thought of a fateful prophecy found in Revelation 13. Down near the end of time God's people will need to be strong and stand for the right though the heavens fall. Here is predicated a death decree against the followers of God.

Rev. 13:15-17 - "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond,

to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Many today allow most anything to stand between them and their full allegiance to God. But like the Zealots of the past we need the determination to follow God whatever the cost. To follow our Lord fully and to accept his commandments including his Holy Sabbath may mean a real test for some of us. Jesus did not promise our pathway would be easy. He promised instead:

Matt. 10:34-36 - "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Let me remind you that only 8 people got into the ark.

The majority in the case of spiritual matters are more often wrong than right.

Matt. 7:13, 14 - 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'

As we ponder full and complete acceptance of Jesus Christ and His commandments, we must squarely face what might happen if we delay or maybe never fully make a commitment to Him.

Probably all of us have at one time heard of what some term the "Unpardonable Sin." Let me say at the outset that no one here has committed this sin or you would not be here. To have committed this sin would suggest you have gone so far from God that there is no return.

I recall with some degree of concern one day while flying across the Atlantic Ocean the pilot announced that we had gone more than half-way across. This is called the P.N.R., or point of no return. To go back would be more distant than to go on ahead. So in the Christian life some go so far in sin that there seems to be no turning back. Instead they go down the primrose path to destruction.

To understand this matter let us first ask what sin is then we can begin to understand what the sin against the Holy Spirit, or the unpardonable sin, is.

I. What is Sin?

- A. 1 John 3:4 "Sin is transgression of the law."
- B. James 4:17 "To him that knoweth to do good, and doeth it not, to him it is sin."

II. Is there any sin that the blood of Jesus will not cleanse away?

A. Matt. 12:31

1. I'm thankful that Jesus said "all manner of sins" can be forgiven.
2. I know that I am a sinner and that my only hope must be in Jesus.

- B. Even scarlet sins can be made white. Isaiah 1:18 "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

In ancient times they used to make a dye they called scarlet or crimson. They achieved this bright color by dipping the garment twice. The word scarlet is said to mean twice dipped. Here we are promised no matter how deep, dark colored, and seemingly permanent our sins may be they can be made like white snow.

- C. Apparently then, there is no sin too deep for our Saviour's love and forgiveness to cleanse away.

III. What about this unpardonable sin then?

- A. "Blasphemy against the Holy Ghost shall not be forgiven men." Matt. 12:31. To blaspheme this power is to blaspheme that part of Godhead that convicts.
- B. To understand this we must comprehend what the Holy Ghost or Holy Spirit is to do in our lives.
 1. When Jesus was among men they were enriched by His personal presence.
 2. When He left He promised them a greater outpouring of the Holy Spirit He called Him the Comforter.
 3. Jesus said in John 16:8,13 - "He will reprove the world of sin, and of righteousness, and of judgment... He will guide you into all truth."
 4. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. 30:21.

5. Isn't it wonderful that Jesus still speaks to us?

a. He hasn't given us up as long as that voice still speaks to us.

b. The Holy Spirit tells us when we are right and when we are wrong and He leads us into the truth.

C. We blaspheme the Holy Spirit by rejecting its voice.

1. I have a radio at home that sometimes does not bring me the programs I want. It is a very simple matter for me to turn it off or change to another station. Likewise, I can listen to or not hear, or reject, or blaspheme the Holy Spirit as I so choose.

D. We have said He speaks to us as a voice through our conscience or mind--He also speaks through the Bible.

1. To reject the Bible is to reject the Holy Spirit.

a. John 16:13-- Guide into all truth

b. John 17:17-- Thy Word is truth

c. Word speaks to conscience--Heb. 4:12

d. Sharper than two-edged sword

E. How does God speak of one who rejects His Spirit?

1. Acts 17:30 - Times of ignorance God winked at.

2. John 9:41 - Say we see your sin remaineth.

3. Acts 7:51 - "Resist"

4. Eph. 4:30 - "Grieve"

5. 1 Thes. 5:19 - "Quench"

6. Might even neglect the listening to His voice--

a. Heb. 2:3

b. Acts 24:25

7. Dwell on evil thoughts continually --Gen. 6:5

a. We cannot help being influenced by our environment

IV. Description of a lost man

- A. Matt. 24:37-- More concerned with things of world.
Micah 5:2
- B. Eph. 4:19--Past feeling
- C. 1 Tim. 4:2--Conscience seared
- D. Eccl. 8:11--Fully set to do evil
- E. Prov. 16:25--So set in mind in our own way of sin that it seems right.
- F. Isaiah 5:20,21--Call evil good and good evil
- G. Matt. 7:21-23--So called religious people

V. The unpardonable sin is the unpardoned sin

- A. When we get to the place that we no longer listen to God's voice we don't see our sins and they are not pardoned. Gen. 6:3--My spirit not always strive. Rev. 22:11,12--Holy still.
- B. Only those who accept the pardoning love of Jesus may be saved. Death closes all accounts.
- C. God can cleanse the most hideous sin:
 1. Moses was forgiven for murder. Moses repented.
 2. David murdered and committed adultery. Ps. 51.
 3. Paul put to death and persecuted Christians.
 4. Jacob lied to his father and stole his brother's inheritance.
Name changed to Israel.
 5. Mary Magdalene was forgiven of adultery 7 times and of devil possession. "Go and sin no more -thy sins be forgiven thee."
 6. Peter who had been an apostle at the last cursed and denied Christ.
 7. It is apparently not the degree of sin, but the measure of repentance and forgiveness that counts.
A cherished little sin can cost me salvation -a surrendered sin regardless how large, can be forgiven.

VI. Oh, the Love of God

- A. 1 John 1:9 - If we confess--that is not asking much--He is faithful and just to forgive. Condition on our part.
- B. John 6:37 - He will not cast out any soul who comes to him for forgiveness.

Jeremiah 3:22 - "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee, for thou art the Lord our God."

THE UNPARDONABLE SIN

"There is a time, I know not when,
A place, I know not where,
Which marks the destiny of men
To heaven or despair.

"There is a line by us not seen,
Which crosses every path;
The hidden boundary between
God's patience and His wrath.

"To cross that limit is to die,
To die, as if by stealth.
It may not pale the beaming eye,
Nor quench the glowing health.

"The conscience may be still at ease,
The spirits light and gay.
That which is pleasing still may please,
And care be thrust away.

"But on that forehead God hath set
Indelibly a mark,
By man unseen, for man as yet
Is blind and in the dark.

"Oh, where is that mysterious bourn,
By which each path is crossed,
Beyond which God Himself hath
That he who goes is lost?

"How long may men go on in sin
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

"One answer from those skies is sent,
'Ye who from God depart,
While it is called today, repent,
And harden not your heart.'"

--George W. Truett--

It is much easier to surrender to Satan than to stand up for Jesus. But let me remind you we need to determine now that whatever the test to the last man, woman, child, we will stand firm for the Master.

A group of soldiers were standing with their captain to receive orders to move in on a dangerous attack against the enemy. The captain said as he turned his back to men "I will take one pace forward, those who want to join me in this battle may take one pace forward with me." As he turned around he saw the entire unit in a solid straight line. Thinking no one had volunteered he asked if no one had moved forward. They protested as the sergeant spoke up, "Sir, we have all taken one step forward." I hope that each one here will take that step forward and say "By God's help I will keep all the God's Commandments. I will surrender my life fully to Jesus Christ, and will serve the Master all the days of my life."

WHICH WAY?

The path of the just is shining light,
I'd rather walk therein,
Than heap to me the vanities
Found in the paths of sin.

But the road is broad where sin abounds,
And most folks go that way,
Few seem to realize the price
They soon will have to pay.

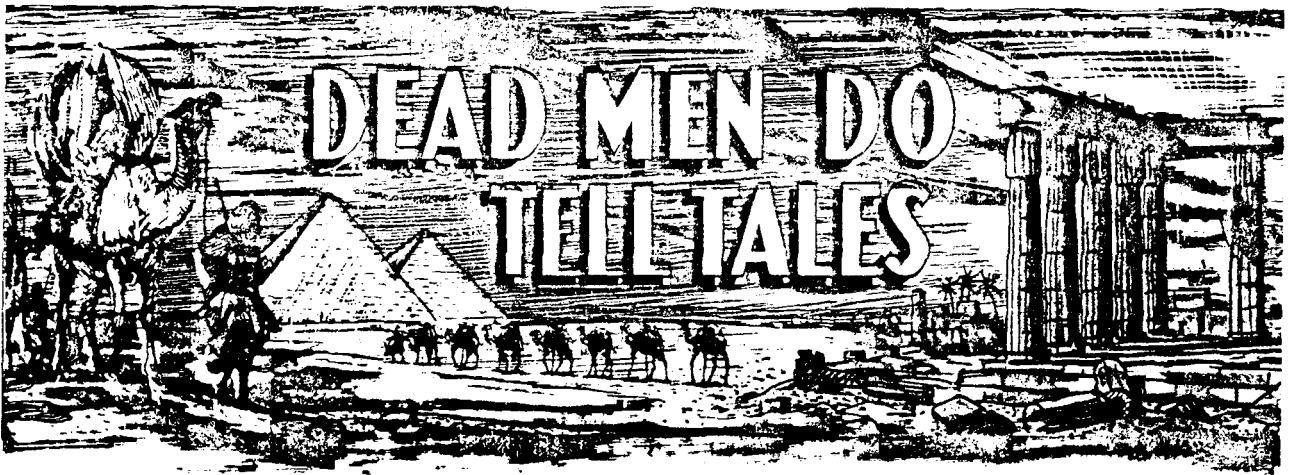
Yes, "there is a way which seemeth right"
The Holy Record saith,
But all who go there, walk in night,
The end thereof--is death!

So, standing before decision's door,
With all these things in mind,
I choose the Christ, and light, and right,
And leave this world behind.

--Shel Helsley--

APPENDIX E
EXAMPLES OF ADVERTISING MATERIALS

INVITATION LETTERS



April 5, 1961

Dear Friend,

Alvin E. Cook, Bible Lecturer and Evangelist, who has travelled and preached in more than thirty countries has come to Melbourne from South Africa. His addresses and pictures of his investigations and experiences in the lost cities of Bible Lands consistently attract capacity audiences. In his recent South African series, the largest theatres were often packed out three and four times for identical performances to accommodate the interested crowds. In Johannesburg 6,000, and in both Pretoria and Cape Town more than 8,000 attended his opening programme, "Dead Men Do Tell Tales." People always say, "We wouldn't have missed it for anything."

You can hear his opening address in Melbourne, "Dead Men DO Tell Tales" telling of his search for buried treasure in the lost cities of the past, and see his fascinating natural colour slides in the Barclay Theatre, Russell Street, on Sunday, April the 12th, at 4 p.m. or 6 p.m., identical programmes. We would urge you to avoid disappointment by taking advantage of the reserved seat plan. Just phone 475361 or 494045 at any hour and we will make reservations for you and your friends. All seats are free. A free-will offering will cover expenses.

Al Riggins from Oklahoma, U.S.A., and his 60 voice robed choir will sing. You will appreciate the moving prelude of sacred music.

The enclosed card is your invitation to the special midweek programme by Alvin E. Cook. Attend the meeting nearest your home suburb.

Be at the Barclay on April 12, for the Best Sunday Afternoon in Town.

Cordially and sincerely,

Organising Secretary,

Cook Bible Lectures

AMAZING DISCOVERIES in BIBLE LANDS



50 Wray Street,
Dunedin.
3rd April, 1969.

Dear Friend,

I am taking this opportunity of writing you a special letter to invite you to the unusual programme in the Concert Chamber, on Sunday, 13th of April.

No doubt you have heard that archaeologists in the Middle East have unearthed some fantastic finds that give tremendous evidence and reason for belief and faith in the Scriptures.

Mr. Currie, a Bible lecturer of note, has personally visited some of these outstanding discoveries in Eastern Lands and has brought to Dunedin a wealth of fascinating material and beautiful pictures that will bring much enjoyment to you and the members of your family. Capacity crowds in other centres have enjoyed this programme from beginning to end.

There will be two identical sessions commencing at 5p.m. and 7p.m. in the Concert Chamber. As bookings are expected to be heavy, please phone 36-636 or 42-092 and make your free seat reservations in good time. There is no charge for the programme although there will be a free-will expense collection.

The doors will open 30 minutes prior to the programme and beautiful Screen pictures of New Zealand will be shown 10 minutes prior to the commencing time.

Yours sincerely,

.....
Secretary.



HOME TO THE HOLY LAND

The Cradle of the Christian Faith

Dear Friend,

Several thousand Melbourne people heard Alvin E. Cook, the "Man from Africa" and enjoyed his lovely pictures of Bible Lands in the Barclay Theatre on Sunday - DID YOU?

Here is great news ... Mr. Cook will speak again and show more of his wonderful screen slides this coming Sunday afternoon, April 19, at 3.30 p.m. and again at 7.00 p.m. These will be identical programmes.

These natural colour views will take you for a thrilling visit, "Home to the Holy Land", the cradle of our Christian faith. Mr. Cook will tell of his interesting adventures following the steps of the Master through the holy places of Bible lands.

With millions of Christians you have longed to see the old walled city of Jerusalem, and the Mount of Olives with the Garden of Gethsemane on its rocky slope. You have tried to visualise Bethlehem and Bethany where our Lord visited with Mary and Martha and raised Lazarus. No doubt from the days of childhood you have tried to picture Nazareth, Galilee, the Jordan River, the Jericho Road, Samaria, and Jacob's Well, Calvary, and the Garden Tomb!

The opportunity may never come for you to visit these places in person, but YOU can really follow the path of Christ through these memorable scenes next Sunday afternoon as Mr. Cook vividly describes his travels in Palestine and screens his fascinating colour slides.

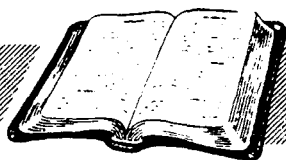
All seats will be free, unreserved at both the 3.30 and 7 o'clock programmes so come early and be sure of your seat.

Cordially and Sincerely,

David J. Dabson

Organising Secretary.

Renew Faith in God



Insure Peace of Mind



0110211
0110211
0110211

3 Greenhill Road,
Coleraine,
Co. Londonderry.
25th February, 1979.

Dear Reader,

It may startle you to know that you can turn back the pages of history and discover the world of 3000 years ago! No doubt you have thought you would like to 'jet away' to some remote place of the earth and breath in the atmosphere of history. You are invited to travel on a simulated adventure with New Zealand's David Currie on Tuesday, 13th March, 1979.

"Rose-red Petra, half as old as time" (according to the Poet Burgeon) with its colossal red sandstone temples and its thousands of empty homes all hewn out of rock, is just one of the places to be visited. Like every other person who has seen David Currie's pictures, you will be thrilled with Petra's magnificence even today. It has however, had quite a history- they even offered human sacrifices there! You will travel up the red stairs to the sun and see where those sacrifices were made.

Among other ancient places like Ur of the Chaldees, the ancient home of Abraham the father of the Jews and the Arabs, we will visit old Egypt and its mighty palaces at Luxor that have stood for centuries - a mute testimony to the greatness of the Pharaohs. See life as it now is and then was in a country as old as history. Some of the exciting finds of Tutankhamen's tomb are still an amazement to all who see them. Don't miss this rare opportunity to compare the writings of the Prophets with the archaeologist's spade.

With expertise and a host of beautiful colour pictures, shown through special projection equipment, David Currie who has travelled extensively and recently arrived back from yet another Middle East excursion and fresh back from Africa as you read this letter, will present a series of programmes in the Town Hall, Coleraine, on Tuesdays and Thursdays for the next few weeks. However, don't miss the first of the series on Tuesday 13th March, at 7:30p.m. In other parts of the U.K., Australia and New Zealand packed theatres and halls have seen this programme, so we suggest that you phone in to reserve your seat. Phone Coleraine 3533 for your free tickets and reservations. It may startle you to discover that there is no catch, we simply want you to enjoy some marvellous programmes. You may help if you like by giving a donation in the expense collection. By the way, if you come to a number of these programmes you can have free of charge a miniature set of handcarved camels and a donkey.

May we have the pleasure of your company on Tuesday night's Middle East adventure.

Yours faithfully,

David Currie

Discovery



P.O. Box 319, Times Square Station, Times Square, N.Y. 10036
Phone: (212) 245 3242
Director: Don Lewis
Assistant Director: Art Slagle

November, 1978.

Dear Friend:

Thank you for attending our slide lecture program: THE TUTANKHAMEN EXPERIENCE. The response has been overwhelming. We are almost booked out for our second program; Dead Men Do Tell Tales.

Saturday, at 3 p.m. and Sunday at 1 p.m. and 3 p.m.
Times Square Center, 410W 45th St. Just off 9th Avenue.

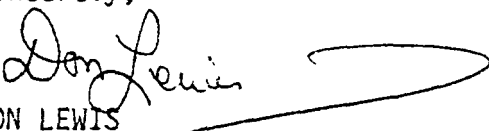
If you have booked to attend this fascinating slide-lecture, you will find your tickets enclosed. Your seats will be held until ten minutes before the start of the session.

Should you want any more tickets, may we strongly urge you to call us now on (212) 245.3242. We still have some seats left in the 3 p.m Saturday and 1 p.m. on Sunday.

Remember, admission is free, optional donation only.

Looking forward to seeing you again this weekend,

Sincerely,


DON LEWIS

DIRECTOR AND SPEAKER

HANDBILLS



6.30 SUNDAY EVENING OCTOBER 17. NEW GALLERY

What secret remained sealed for over 3000 years in the

"TOMB OF THE TEENAGE PHAROAH"

"Strange animals, statues and gold, everywhere the glint of gold" ... who found it all, and why did he suffer such a strange fate? ... some speak of an ancient curse. ...

Is there any message from the City of the Dead?
RUSSELL KRANZ gives his answer

A family night—fascinating pictures, a story to intrigue

30p
ADMISSION
CHILDREN 15p
Reserve now
DETAILS OVER

COMMENCING AUTUMN SERIES *Wonderful world of the bible*

At 6.30 on Sunday evening February 20 the New Gallery lights will dim.

**By 6.31 you will be looking and listening as
Russell Kranz begins his screen lecture**

"Lost Libraries Rediscovered"

There will be a short
break for music
and programme news

The second part of
the lecture will close
at approximately 7.30

Arrive in good time

*** Reserve best seats
in advance NOW**

RING 734 8888|8889|8880 TODAY

NEW GALLERY 123 REGENT STREET
3 minutes Piccadilly Circus.

**RESERVED SEAT
VICTOR**

Take this stub
with you on Sunday
February 20

As you leave the
New Gallery the
ushers will gladly
exchange it for a
free printed copy of
the lecture by
Russell Kranz

**LOST LIBRARIES
REDISCOVERED**

... to Attend a New Kind of Thrilling
Adventure in

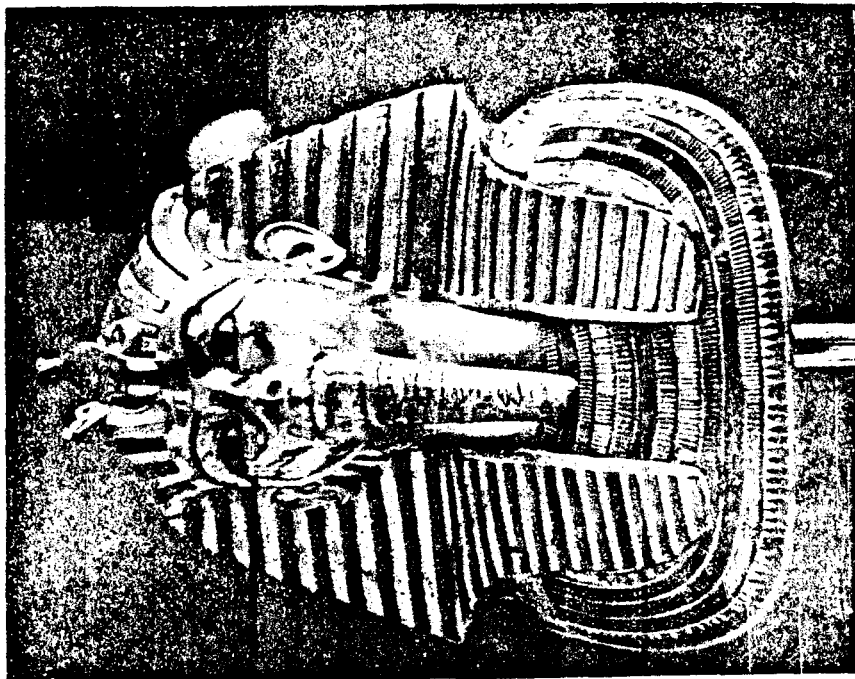
When You and Your Family will have the JOY of exploring
by camera . . .

BURIED CITIES
MYSTERIOUS TEMPLES
DESERT CAVES
in the fascinating lands of the Middle East

Mr. Currie has recently returned from
an extensive study-tour of all the
great countries of the Ancient World.

TWO IDENTICAL SESSIONS . . . 3 p.m. and 7 p.m.

BOOKINGS ARE HEAVY . . .
PHONE NOW 36-524
FOR CHOICE SEATS

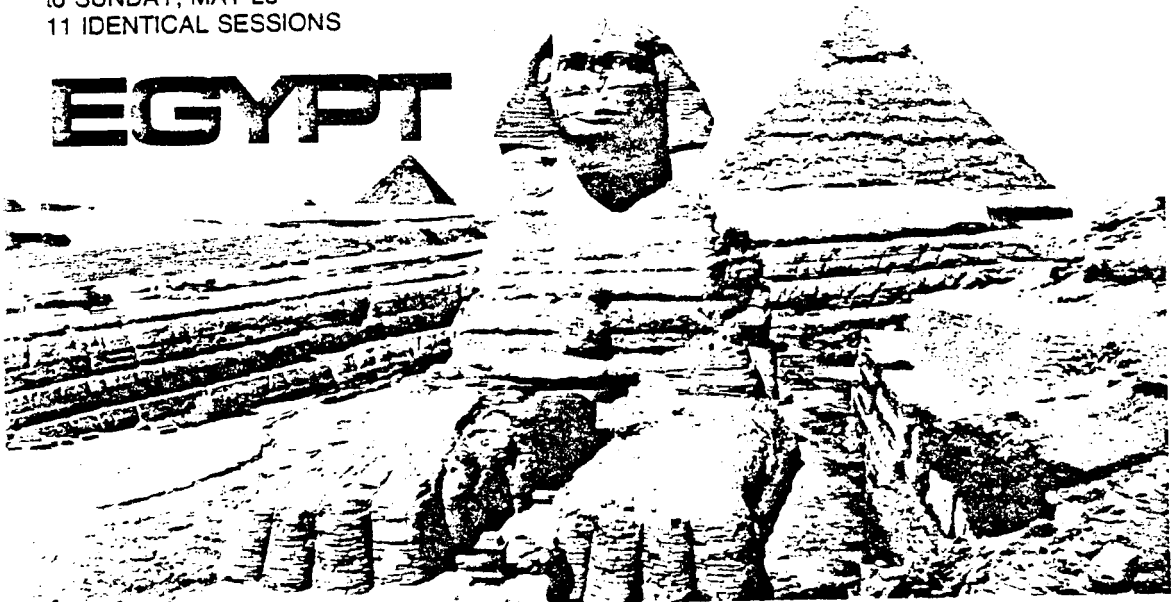


Golden Death Mask of Tutankhamen
THE FAMOUS BOY KING OF EGYPT

WONDERS OF THE ANCIENT WORLD

FILM AND SLIDE LECTURES
IN THE
SYDNEY OPERA HOUSE
TUESDAY, MAY 23
to SUNDAY, MAY 28
11 IDENTICAL SESSIONS

EGYPT



THE PROBLEM OF THE PYRAMIDS . . . THE SECRET OF THE SPHINX.



The remarkable woman who wore a beard and posed as a pharaoh for twenty-one years, identified at last after 3,400 years.

The mystery of the mummies. Who? Why? How? Voices from the past reveal their secrets.



The strange conduct of the heretic Pharaoh Akhenaton.



D. K. DOWN HAS JUST RETURNED FROM ANOTHER VISIT TO EGYPT WITH PICTURES OF THE LATEST EXCAVATIONS AT LUXOR

Special Opening Subject



DEAD MEN DO TELL TALES

SCREEN PICTURES OF AMAZING DISCOVERIES IN BIBLE LANDS

Hear **WORLD TRAVELLER, ATHAL H. TOLHURST**, in the Gripping Story of his recent visit to these Fascinating places.



PICTURES in Brilliant Colour, of Strange People, Giant Statues, Lost Cities, Haunted Harems, and Deserted Palaces. Visit strange Petra, the World's Mystery City, carved from Rose-Red Cliffs, and then lost for 2,000 years. Mr. Tolhurst will tell of the exciting moonlit trip he recently made into Petra, accompanied by an old Bedhoun Soldier. See Pictures of the Sacred Altar where these Rock-dwellers made Human Sacrifices to their Sun God. One of the Rare Occasions when it is brought to the Screen.



FABULOUS TREASURES found in King Tutankhamen's Tomb - worth a cool \$35 million. See his beautiful solid gold Death Mask, and other wonders from Egypt. Visit the silent Tombs of the Sacred Bulls. See Royal Mummies from the Valley of the Kings.



FACTS STRANGER THAN FICTION from the Lost Cities of the Dead. This is a truly amazing programme. You will be thrilled as you see the latest pictures of such places, seldom seen by white men.



DARING BIBLE PROPHECIES fulfilled in these Mysterious Lands. Hear how God foretold in exact detail, the rise and fall of ancient cities, and see the amazing fulfilment in the Screen Pictures. Thousands have received lasting satisfaction. Don't let your best friend, or your worst enemy cause you to miss this special treat.



THREE GREAT SESSIONS
TO ACCOMMODATE THE CROWDS
4 p.m., 6 p.m., 8 p.m.

SUNDAY, MAY 24
CIVIC HALL - MODBURY

1020 Main North East Road

RESERVE

Phone 552384

and your choice reserved seat tickets will be posted immediately.

NOTE. A few hundred good seats will be kept unreserved and open to all unable to book.

ALL SEATS ARE FREE—BE WISE AND RESERVE

Expense collector only

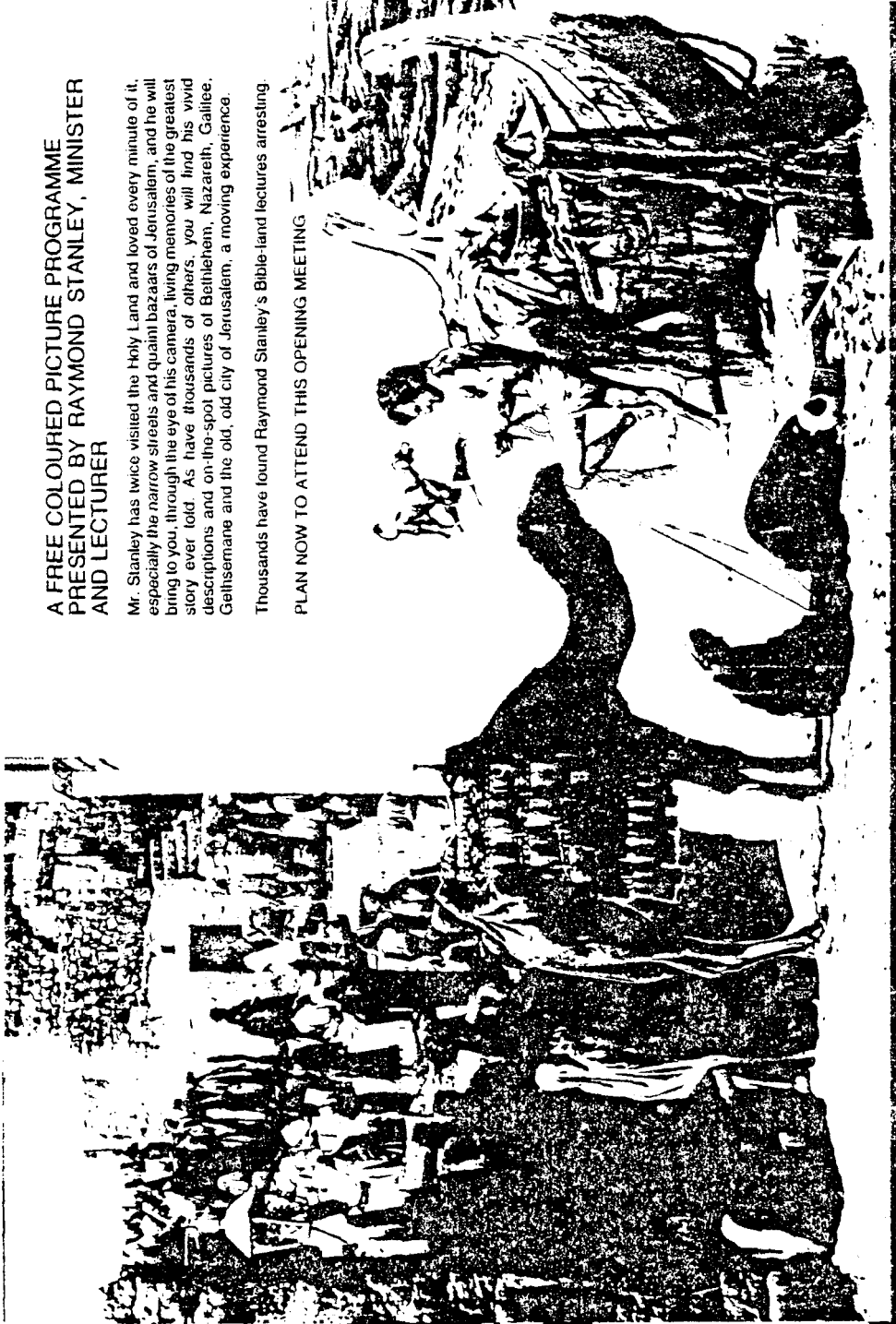


**A FREE COLOURED PICTURE PROGRAMME
PRESENTED BY RAYMOND STANLEY, MINISTER
AND LECTURER**

Mr. Stanley has twice visited the Holy Land and loved every minute of it, especially the narrow streets and quaint bazaars of Jerusalem, and he will bring to you, through the eye of his camera, living memories of the greatest story ever told. As have thousands of others, you will find his vivid descriptions and on-the-spot pictures of Bethlehem, Nazareth, Galilee, Gethsemane and the old, old city of Jerusalem, a moving experience.

Thousands have found Raymond Stanley's Bible-land lectures arresting.

PLAN NOW TO ATTEND THIS OPENING MEETING

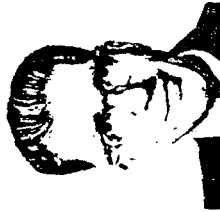


PETERSHAM TOWN HALL

MONDAY, SEPTEMBER 12, 7.30 p.m.

FOR FREE RESERVATIONS PHONE 487 1716, 713 8517 or 569 1153

EXPENSE COLLECTION



The speaker, Orley Berg of Washington, D. C., is a minister, author and lecturer. His special interest in Biblical archaeology has engaged him in fantastic "digs" and explorations to many of the out of the way places of the ancient Near East, places once the center of thriving civilizations but now mounds of ruins or ghost-like remains of places, temples and tombs. Through his on-the-spot pictures ancient lands and peoples come alive in the framework of their contemporary cultures, adding a new dimension to the oft-read stories of Holy Writ.

This is your Golden Opportunity to explore the fascinating world of Biblical Archaeology.

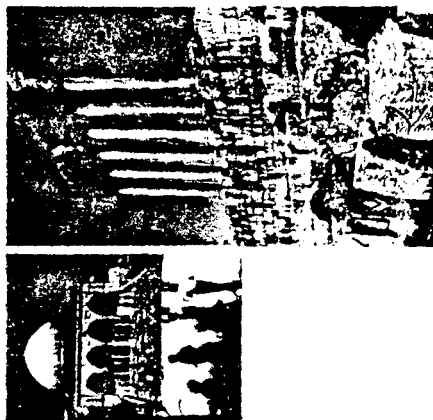
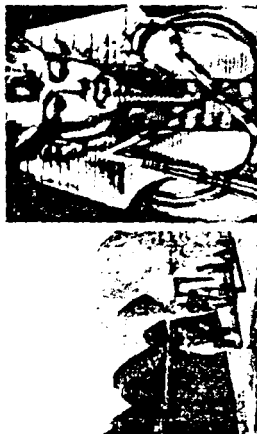
The lecture series is for scholars and laymen alike who are interested in Biblical history as illuminated by archaeology. Presented in non-technical terms so that even the children will enjoy them.

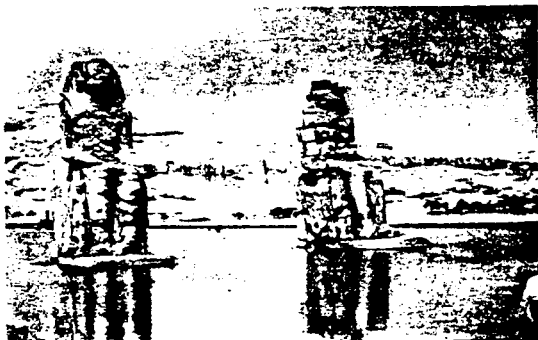
Further programs will include Jerusalem, Petra, Dead Sea Scrolls, Mt. Sinai, Baalbec and Masada. For printed program please call 342-1084 or 345-1541 or 347-1362.

This Community Program sponsored by Andrews University. It is Written, Faith for Today, Voice of Prophecy.

Simultaneous translation into Spanish provided. Se ofrecerá traducción simultánea al Español

Saturday Nov. 4 4:00 & 7:30 p.m.	"KING TUT'S TREASURES"
Sunday Nov. 5 4:00 & 7:30 p.m.	"WONDERS OF EGYPT"
Tuesday Nov. 7 7:30 p.m.	"IN SEARCH OF THE LOST HITTITE EMPIRE"
Wednesday Nov. 8 7:30 p.m.	"FINDING ROYAL PALACES OF ASSYRIAN LANDS"
Friday Nov. 10 7:30 p.m.	"DIGGING UP THE CITIES OF SOLOMON"
Saturday Nov. 11 4:00 & 7:30 p.m.	"THE STONES OF BABYLON"
Sunday Nov. 12 4:00 & 7:30 p.m.	"EXPLORING THE SEVEN CHURCHES OF REVELATION"





THE NEW GALLERY

is a cultural and religious centre that presents programmes designed for thinking people who want to know what life is about. Lectures, film demonstrations, hifi, concerts, exhibitions, classes, folk music.



**Ever had the feeling
it's all happened
before?**

An unforgettable experience that will make you thrill
to the world of the past



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DEAD MEN DO TELL TALES!

An unforgettable ADVENTURE INTO CERTAINTY through
the eye of a camera, with

L.Th., B.A.

World Traveller and well-known New Zealand speaker. Mr. Edwards was recently associated with the eminent Biblical Archaeologist, Dr. Siegfried H. Horn and has just returned from an extensive tour of little known areas of the Middle East. As a result of this research and travel, he is convinced that 'dead men do tell tales' and that the man in the street should hear the evidence. Capacity crowds jammed Sydney's Town Hall to see the programme. By special arrangement this popular programme is brought to the people of Nottingham.

RESERVE YOUR FREE SEAT
RING 61 965 or 66 823 (a/h)
Bookings are heavy

amazing discoveries

in BIBLE LANDS



A FASCINATING JOURNEY
THROUGH THE LANDS
WHERE CIVILIZATION BEGAN

1 SAT. SEPT. 16, 7:30 P.M. "Dead Men Do Tell Tales" Great Opening Program

2 SUN. SEPT. 17, 7:30 P.M.
Petra
 City of Human Sacrifice
 The last city of the Arabian desert carved out of the living rock — fascinating color slides and movies!

6 THURS. SEPT. 21, 7:30 P.M.
"The Secret Of The Pyramids"
 You will hear about the mystery of Egypt's Mummies, and get reliable Bible information on LIFE AFTER DEATH.

3 MON. SEPT. 18, 7:30 P.M.
"Home To The Holy Land"
 See on the screen the holy places in the Holy Land, the cradle of the Christian faith. Your Bible will become a new book.

7 FRI. SEPT. 22, 7:30 P.M.
 Visit with Alvin E. Cook, the
"Caves Of Riches By The Dead Sea"
 See Qumran, the excavated Essene Monastery and the caves where our most ancient Bible Manuscripts were found. Learn how to get the most out of your Bible.

4 TUES. SEPT. 19, 7:30 P.M.
"The Paths of St. Paul"
 Travel with Alvin E. Cook from Jerusalem to the street called Straight in Damascus, through Turkey and Greece to Rome. You follow the footprints of St. Paul in lovely color pictures.

8 SAT. SEPT. 23, 7:30 P.M.
Gods of Gold and Graves of Ashes
 A thrilling lecture that will take you to ancient Babylon on the Euphrates River, Iraq. Unique picture writing with a real message for today.

5 WED. SEPT. 20, 7:30 P.M.
The Golden Treasure Hoard of Tutankhamen and the Two Young Princes In Old Egypt
 Which one made the wise choice?
 Unusual lecture — wonderful pictures

9 SUN. SEPT. 24, 7:30 P.M.
The "Chariots of The Gods"
 Has earth been visited from outer space? And will earthmen leave this world alive?
 Interesting Bible facts to be released — Don't miss this one! More Pictures . . .





CELEBRATED EXPLORERS and ARCHAEOLOGISTS JOHN and IRENE TUNSTALL

present adventure films and tell about their exciting journeys in strange remote and exotic places. Producers of TV programmes that are being screened in 18 different countries, the Tunstalls are intrepid travellers. Hear about little known wonders in the inaccessible Nubian and Arabian deserts.

LOST TEMPLES

DOOMED KINGDOMS

Before the waters of the Aswan High Dam flooded the upper Nile and engulfed the valuable monuments and ancient temples of Nubia, John and Irene Tunstall journeyed on an expedition to photograph some of the archaeological treasures.

SUNDAY JULY 4 6:30

This double film feature programme introduces you to the primitive tribes of tropical Africa. See how they live. Enter the game forests and thrill to some of the most fantastic wild life movies that have ever been shot.

SUNDAY JULY 11 6:30

SAVAGE EQUATORIA

THE PEACE GAME

CITIES OF DECAPOLIS JOURNEY TO JERUSALEM

Deep in the heart of Jordan at Jerash and Petra lie the ruins of once fabulous cities. Journey to the capital of Ancient Nabataea, a rose red marvel carved out of solid stone. Then explore the holiest of all places—Jerusalem.

SUNDAY JULY 18 6:30

The Arabian desert is still one of the least visited areas of the Middle East. Meet the oil-rich rulers of the Gulf states. In an evening of startling contrast you will penetrate the Jungles of the Congo and visit Madagascar, vast island at the end of the earth, the home of rare plants and animals.

SUNDAY JULY 25 6:30

Sheikdoms of Arabia The Forbidden Kingdom

DEAD MEN DO TELL TALES



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BILDER AV FORBLØFFENDE OPPDAGELSER I BIBELSKE LAND

Utgravninger av restene fra en stor fortlid — Stemmer spaden og Bibelen overens?

Se bilder av enorme skatter, fremmede folkeslag, bortkomne manuskripter og kjempemessige pallasser.



Foredragsholderen vil gjennomføre et detaljert innlegg om de arkeologiske oppdagelsene i Midtøsten.

FOR Å GI SJANSEN TIL SA MANGE SOM MULIG - HOLDES 2 FOHEDRAG

SØNDAG 14. JANUAR
kl. 13.00, 17.00

HENNIE-ONSTAD
KUNSTSENTER
Høvikodden

FRI ENTRE
men bestill plass
Telefon 20 43 78 kl. 9.00—16.00
Eller 76 24 49 kl. 10.00—18.00

Fasaden av ABU-SIMPELS store tempel med flere statuer av Ramses II.



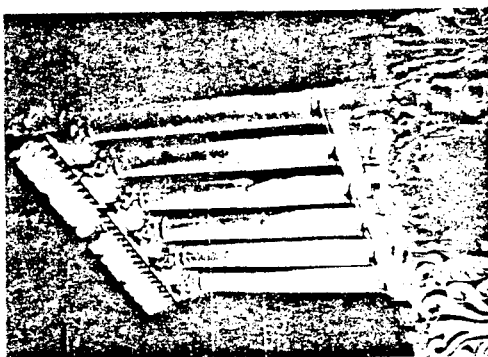
Foredragsholderen har trent inn i mange avsideliggende strøk som sjelden blir besøkt av turister. Gå ikke glipp av dette programmet.

Tusenvis av tilhørere i mange land har satt stor pris på dette programmet.

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MEN BESTILL Plass
TELEFON 20 43 78
kl. 9.00—16.00
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Forsamlingen i Bergen ved et av de populære programene.



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Stenen som hviler på 20 meter høye søyler veier 1200 tonn. -- Hvordan maktet de å reise slike kjempemessige minnesmerker?

UNDERSØKELSER AV BEGRAVDE BYER, MYSTISKE TEMPLER OG ØRKENHULER I MIDT-ØSTEN

Bli med på en spennende reise til noen av de mest eksotiske og interessante steder i verden.

ARCHEOLOGICAL TREASURES

In the Lands of the Bible

The Secrets of Babylon



The Babylonian Clay Tablets

Hear the story of how ancient clay tablets were produced. See the ancient "mimeograph machines" from 1,700 B.C. Compare the ancient mail system with our pony express.

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ARCHEOLOGICAL TREASURES

in the Lands of the Bible

SECOND LECTURE



THE MUMMIES AND PYRAMIDS

See the men who were meant to live forever.

Hear the story of why and how they became mummies.

Visit the pyramids. See the secret burial chambers.

Hear the unbelievable story of the building of the great pyramids.

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OPPORTUNITY OF A LIFETIME TO SEE ON THE SCREEN COLOR PICTURES OF UNEARTHED AND long-lost cities of the ancient world of Palestine and the Middle East. Walk again the streets of Abraham's city—see the glories of ancient Babylon and the wonders of the Egyptian Pharaohs, etc., etc. See how modern archaeology proves the Bible true.

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CITY OF PETRA

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Opening in Livermore

SEPTEMBER 24, 3:00 P.M. AND 7:30 P.M.

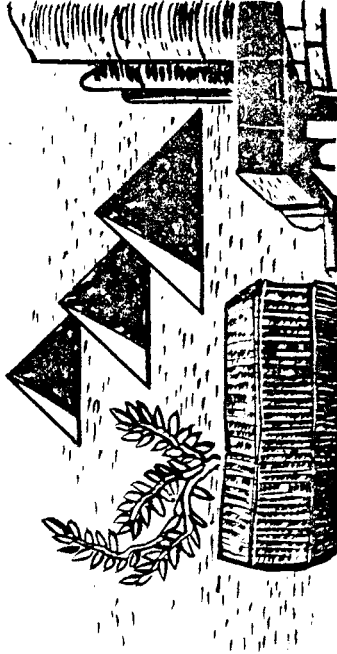
(IDENTICAL PROGRAM)

Wednesday, September 27 at 7:30 p.m.

Friday, September 29 at 7:30 p.m.

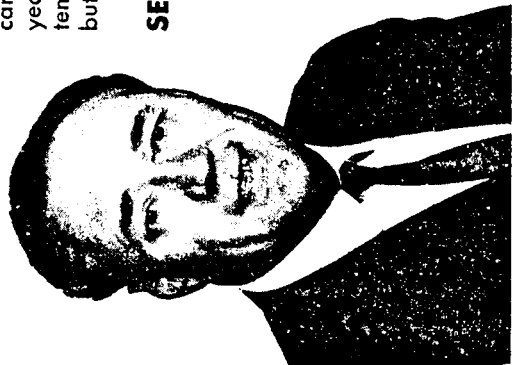
A. GEOFFREY RATCLIFFE

of Australia comes to Livermore with an illustrated lecture program of his extensive travels throughout the lands of the Bible and beyond. These programs have been enthusiastically received by tens of thousands in Australia, London, and U.S.A. "Truth is springing out of the earth," he says, "to prove the Bible true."



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Screen Pictures of Amazing Discoveries in the Mysterious Land of the Pyramids

See Fabulous Wealth from a Pharaoh's Tomb. See Giant Statues Strange in Style. Lost Cities, Haunted Harems, Decreed Palaces.

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SUNDAY, SEPT. 15, 3 p.m. and 7 p.m.

DOORS OPEN 2.30 p.m. AND 6.30 p.m. ALL SEATS FREE BUT COME EARLY

2 Great Sessions to Accommodate the Crowds

- Hear of daring Bible prophecies fulfilled in this Mysterious Land.
- Find undeniable proof of God and the Bible, in the recent discoveries of archaeologists.
- Evangelist Tolhurst's programme will thrill both young and old.

RESERVE A CHOICE SEAT EARLY — AVOID DISAPPOINTMENT
RESERVATIONS HELD ONLY UNTIL 2.50 P.M. AND 6.50 P.M.

... dead men do tell tales . . .



*Desert Arab interviewed
by Cook near Nineveh,
in Iraq.*

In this Unique Lecture Programme you will see fascinating screen pictures of the remains of Babylon by the Euphrates, famous for its Hanging Gardens, and the ruins of Nineveh, the city of Jonah. You will hear of the strange fate of Tyre and Sidon as Alvin E. Cook tells of his adventures in the Middle East, the home of the Bible. See the pictures of archaeologists at work.

Digging up the glorious past -- Proving Your Bible True



*Barclay Theatre
Sunday, 12th April*

4 p.m. & 6 p.m.

Be wise and Book Early!

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HOME TO THE HOLY LAND

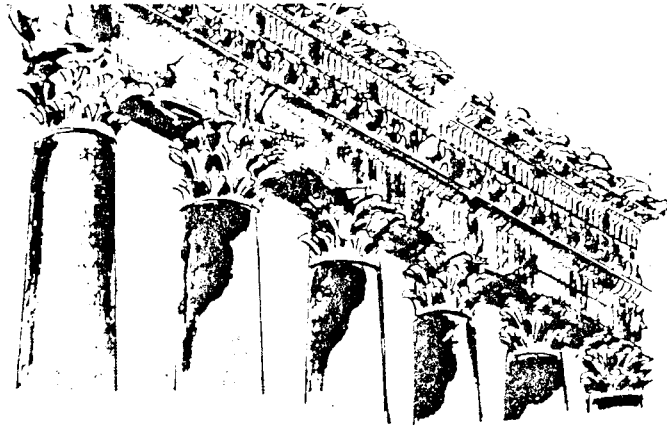
*CRADLE of the
CHRISTIAN FAITH*



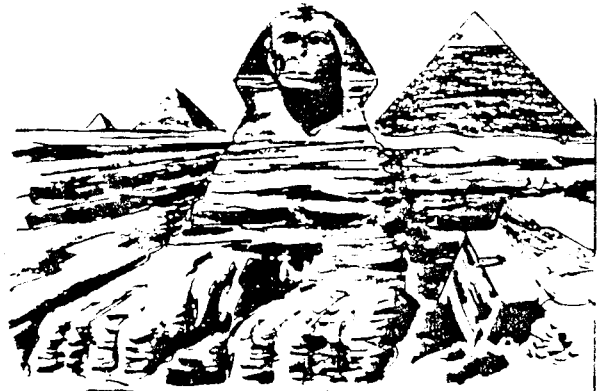
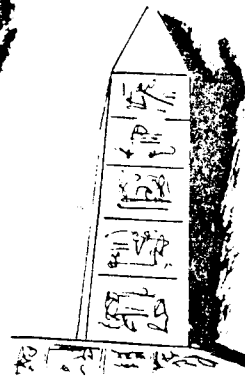
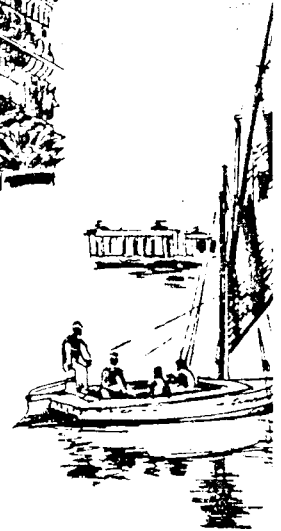
See...

Marvellous Screen Pictures of Sacred Scenes in a Sacred Land where the Christian Faith was born. Visit with Alvin F. Cook the little town of Bethlehem, Nazareth, Galilee, and Jordan. See Gethsemane, Calvary, and the rock-hewn Garden Tomb near Jerusalem. After seeing the natural colour pictures and hearing Cook's vivid descriptions of the holy places you'll say with thousands. "The Bible is a new book now. I feel as though I've actually been to Palestine!"

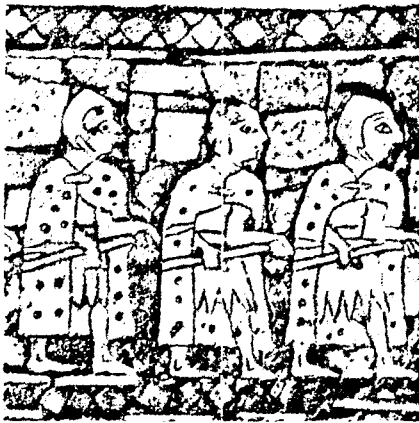
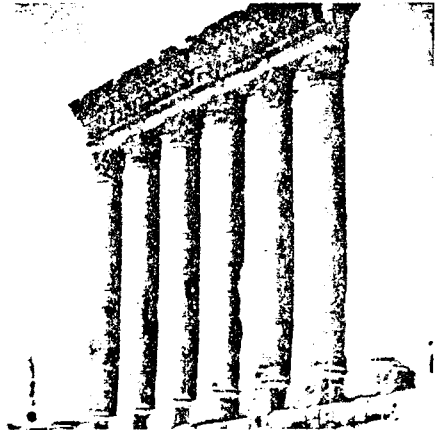
SUNDAY, SEPTEMBER 12th
3 p.m. and 7 p.m.



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FIVE GREAT IDENTICAL SESSIONS TO ACCOMMODATE THE CROWDS

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East Melbourne.

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SUNDAY, MARCH 25, 2, 4 and 7 P.M.

Phone 878 8999 NOW for FREE reserved seats which will give the best
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- SPEAKER -



MELVIN L. LUKENS
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WONDERS OF THE ANCIENT WORLD

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A New Look
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LECTURE SERIES BEGINS

SATURDAY

March 3

7:30 p.m.

SEE BACK PAGE FOR
COMPLETE SCHEDULE

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This Week at the
DIMENSIONS OF FAITH

BIBLE LECTURES

"COULD THE APOSTLE PAUL BE THE PASTOR
OF YOUR CHURCH"

Travelogue "Visit To The Vatican"
Sunday May 4 7:15 P.M.

* * * * *

"WHEN SUNDAY CAME THREE DAYS TOO LATE"

Travelogue
"Baalbeck, City of the Gods"
Tuesday May 6 7:15 P.M.

* * * * *

"THE PARALLELS OF POMPEII"

Travelogue "Paul's Corinth"
Wednesday May 7 7:15 P.M.

* * * * *

"MEMOS OF THE MASTER"

Travelogue
"Mt. Moriah and David's Jerusalem"
Friday May 9 7:15 P.M.

* * * * *

"LIFE'S GREATEST QUESTION"

Travelogue
"Galilee Excursion"
Sunday May 11 7:15 P.M.

* * * * *

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FRIDAY, AUGUST 2 O JERUSALEM — Explore excavations at temple site.
SATURDAY, AUGUST 3 QUMRAN AND THE DEAD SEA CAVES — Greatest manuscript
discovery of all time.
SUNDAY, AUGUST 4 RESURRECTION OF POMPEII — Buried in 79 A.D. Resurrected
in modern times.
TUESDAY, AUGUST 6 PETRA—WORLD'S STRANGEST CITY — Fantastic! Don't miss this!
WEDNESDAY, AUGUST 7 THE AMAZING NABATEANS — Explorations in Negeb desert.
SPECIAL FEATURE BEGINNING SATURDAY NIGHT — FOCUS ON THE BIBLE

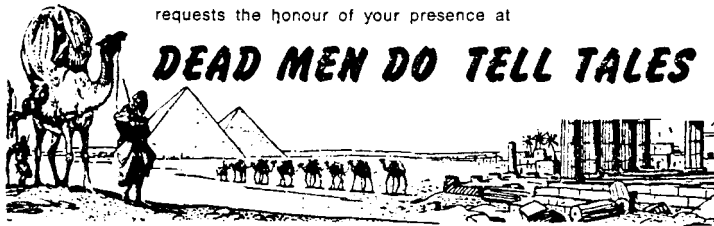
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WEDNESDAY, 3rd SEPTEMBER, at 6 p.m. and 8 p.m.

Something new in Nottingham . . . something you'll never forget!

Rex D. Edwards, L.Th., B.A., World Traveller and Lecturer
requests the honour of your presence at

DEAD MEN DO TELL TALES



- ★ COLOUR SCREEN PICTURES of amazing discoveries in Bible lands. Digging up the glorious past . . . do the Bible and spade agree?
- ★ SEE PICTURES of lost cities, mysterious temples, gigantic ruins, fabulous treasures, strange peoples, weird customs.
- ★ ON THE SCREEN . . . an epic screen adventure that is definitely different.

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John F. Coltheart, Author and Lecturer
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PICTURE-LECTURE

"DEAD MEN DO TELL TALES"

*Exploring Buried Cities, Mysterious Temples and
Desert Caves in the Bible Lands of the Middle East*
SEE PICTURES OF FABULOUS TREASURES, STRANGE PEOPLES,
LOST SCROLLS, HAUNTED HAREMS, AND DESERTED PALACES

Sunday, the 12th day of March

2 p.m., 4 p.m., 6.30 p.m.

MUSIC HALL, GEORGE ST., EDINBURGH

(Programme repeated in 3 great sessions to accommodate the crowds)

Bookings will be heavy—Phone 225-3798, 449-4161 or 445-1028
immediately, and your choice seat tickets will be posted before the
main bookings open

ALL SEATS FREE — NO CHARGE FOR RESERVES

TREVOR L. ROWE — World Traveller and Lecturer
requests the honour of your presence at the Picture-Lecture,

"Amazing Discoveries in Lost Cities of the Dead"

SCREEN PICTURES OF FASCINATING DISCOVERIES
IN BIBLE LANDS

and the Dramatic Story of the real meaning of these fantastic finds.

TWO IDENTICAL SESSIONS WILL BE HELD

THIS SUNDAY, MAY 7, at 2 p.m. and 8 p.m.

TAREE MASONIC HALL

BOOKINGS WILL BE HEAVY — 'PHONE TAREE 52 2384
FOR FREE RESERVED SEAT.

APPENDIX F
EXAMPLES OF OTHER HELPFUL MATERIALS
FOR ARCHAEOLOGICAL CRUSADES

ATTENDANCE CARDS

What Are The Archeological Treasures Meetings?

© Lynn Mallery, 1970



A PERSONAL NOTE FROM THE SPEAKER

LAST NAME _____ MR. MRS. MISS _____ FIRST NAME _____

STREET _____

CITY _____ STATE _____ ZIP _____

ARCHEOLOGICAL TREASURES in the Lands of the Bible



A beautiful new testament with over 500 pictures and will be given to anyone over 10 who attends just 14 meetings.



1. Your name and address in the place provided. **Your last name first.**

2. The Bible will be presented to you at the last meeting of our series.

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Be sure to Keep this Invitation Card and present it at the great illustrated programme of **MYSTERIES UNEARTHED**. It entitles the holder to an informative

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on Discoveries in the Ancient East.

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Simply sign and present at theatre.

Signature

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It may be that a friend of yours would like to take advantage of this announcement. Feel free to pass the enclosed letter and brochure to someone who is interested in the living world of the past and he will be able to share this informative and entertaining experience with you.

Thank you.



Special-Free Bible Land Pictures

This card, when filled out, may be exchanged tonight only for your free picture. Children must be ten years of age to qualify. This card will be entered in the drawing for a hand carved olive wood camel from Bethlehem at the next Dimensions of Faith Lecture. You must be present to receive your camel. Only one award will be given per family.

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It is a privilege to have you as a guest at the Dimensions of Faith Bible Lectures. Please come again.

15

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AND FREE
GIFT CARD!**

IMPORTANT! The number to the right on this card is your number. Notice it appears on all your tickets. Please fill in the information above and place the card in the designated receptacle.

SAVE YOUR OTHER NUMBERED TICKETS... THEY ARE VALUABLE! Your number helps us know how many times you have attended. For each five (5) meetings you attend, you will receive a FREE GIFT! But remember, deposit a ticket EACH TIME YOU ATTEND!

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Barclay Theatre

ADMIT ONE

Sunday, 12th April 4p.m. & 6p.m.

Be Early — Reserved Seats held only till programme begins!

ADMIT ONE

"KING TUT'S TREASURE"

ST. JOHN'S CHURCH HALL
13th & Chesterfield, North Vancouver

October 2, 4:00 or 7:30 p.m.

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"KING TUT'S TREASURE"

ST. JOHN'S CHURCH HALL
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"WONDERS OF EGYPT"

ST. JOHN'S CHURCH HALL
13th & Chesterfield, North Vancouver

October 1, 4:00 or 7:30 p.m.

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"WONDERS OF EGYPT"

ST. JOHN'S CHURCH HALL
13th & Chesterfield, North Vancouver

October 1, 4:00 or 7:30 p.m.

ORLEY M. BERG

*Invites your presence at the
Illustrated Lecture Series*

"WONDERS OF THE ANCIENT WORLD"

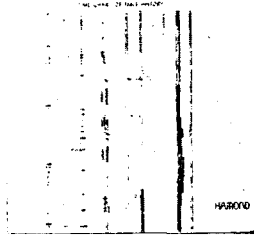
Tickets for the two opening nights are attached.
Those not holding tickets will be seated on a
first come basis.

Tickets will not be required on succeeding nights.

For additional free tickets call 980-1483
or 987-0574.

FREE BIBLE LAND ATLAS

ATLAS of the BIBLE LANDS



A special feature of the Dimensions of Faith program is free printed copies of the lectures. These will be available each night. The last page of each lecture contains a Sermon Quiz sheet. You will have an enjoyable time testing yourself on the material included in the

lecture. Your completed Sermon Quiz sheets may be given to the receptionists in the Lobby. These will be corrected by our Bible Instructors and returned to you. When you have completed a Quiz Sheet for each lecture in the series, you will receive absolutely free a copy of the beautiful "Atlas of the Bible Lands."

Printed copies of the lectures you were unable to attend will be gladly given to you upon request.

**FOLLOW THE SERMON QUIZ PROGRAM AND
RECEIVE YOUR FREE ATLAS.**

Free Bible Land Pictures

To say "Thank you for being our guest" in a tangible way, we have a portfolio of prints of some of Pastor Doleman's finest Bible Land photographs. These will be made available to you as you attend the Dimensions of Faith Bible Lectures. The method by which you may build your personal album of these fine photographs will be explained during the announcement period. By attending regularly you will be able to secure the entire collection.

GIFT PICTURES



PHOTO BY D. D. DOLEMAN

FISHING IN THE EUPHRATES RIVER

FISHING IN THE EUPHRATES RIVER

The Euphrates river is one of the great rivers of western Asia and is one of the two important rivers of Mesopotamia. The other is the Tigris. The name Mesopotamia means "The land between the rivers".

The source of the Euphrates river is in the Anti-Taurus mountains in eastern Turkey near the Black Sea. It is about 1675 miles long and empties into the Persian Gulf. It is navigable for 1000 miles.

The Euphrates river is first mentioned in the Bible as one of the rivers of the Garden of Eden (Genesis 2:14) but to identify the antediluvian river with the present one is unwarranted. The river was designated as the northern

boundary of the Promised Land (Genesis 15:18) but only for a short time during the reigns of Solomon and David did the Kingdom of Israel extend to these limits (2 Samuel 8:3). In the symbolic language of the Book of Revelation it is mentioned in Revelation 9:14 and 16:12. On its banks stood great cities of antiquity such as Babylon, Nippur and Ur.

Much life and activity center about the river today as they have for centuries. The methods employed in fishing are much the same as they must have been in Bible times. The river lazily flows along on its journey to the sea providing the settings for countless scenes reminiscent of the rich history of Mesopotamia.

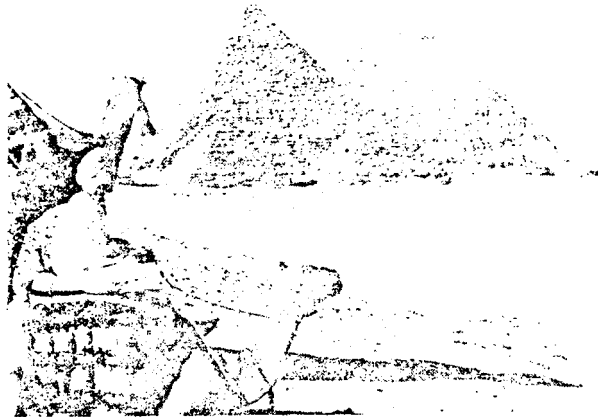
BIBLE QUIZ

WONDERS UPON ISRAEL

1. What covenant was made to Abraham? Genesis 13:14, 15 (OT 18). He and his seed would be given _____ that he was shown. (Gen. 17:2, 7, 8). This promise was repeated to Isaac (Gen. 26:3, 4); and Jacob (Gen. 28:3, 4, 13, 14).
 2. How did Moses later claim the promise? Ex. 32:13 (OT 84). Moses at Horeb reminded God of the promise to Abraham, Isaac, and Israel. To them and their seed would be given all _____ and they would inherit it _____.
 3. God had great plans that through His chosen nation the knowledge of the true God would be disseminated. They were to become the greatest nation on earth, enjoying material and spiritual blessings. On what conditions would this plan for Israel be realized? Deut. 28:9, 11 (OT 187). The Lord would establish them as holy people, as he had promised, "if thou shalt _____."
 4. What would be the results of disobedience? Deut. 28:21, 63, 64 (OT 187, 189). "The Lord shall make the pestilence cleave unto thee, until he have consumed thee from _____" "ye shall be plucked _____" "And the Lord shall _____ among all people."
- In Deuteronomy alone God's gift of Palestine to Israel is mentioned no less than 57 times. In every instance the promise is given on condition of obedience. (Read the entire book.)
5. How did King David recognize the conditional nature of the promise? 1 Chron. 28:7, 8 (OT 379). The kingdom of his son Solomon would be established forever, "If he be constant to my _____." "Keep and seek for all the commandments of the Lord your God: that ye may possess _____."
 6. How did Solomon recognize this in his prayer at the dedication of the temple? 1 Chron. 7:19, 20 (OT 386). "If ye turn away, and forsake my _____, then will I pluck them up by the roots out of _____."
 7. Why were the tribes of Israel taken into captivity? 11 Kings 17:13, 14, 18 (OT 344). They refused to keep the commandments or listen to the voice of the prophets. "Therefore the Lord was very angry with Israel, and _____ out of his sight?" (11 Chron. 36:15-20; Jer. 7:3, 7; 9:11, 13, 16; 11:4, 5; 12:14-17).
 8. How did Jeremiah dramatize the results of their continued disobedience? Jer. 19:1-11 (OT 611, 612). He was told to take an earthen bottle and break it before the people, saying, "Even so will I _____ as one breaketh a potter's vessel, that cannot be _____."

COVER PAGES OF COMPLIMENTARY COPIES OF
LECTURES

DEAD MEN DO *Tell Tales*

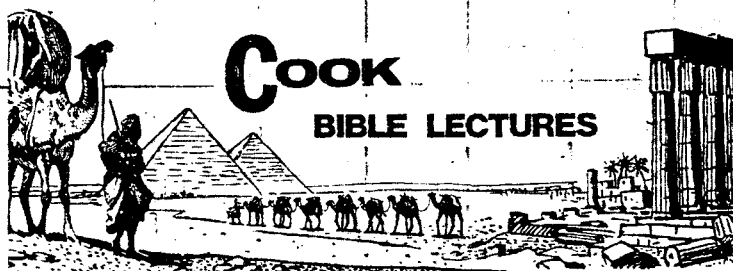


The most fascinating wonders of the ancient world, and until recently the most massive works of man, the pyramids were actually burial chambers of the Pharaohs. Cheops' Pyramid covers 13 acres, is 481 feet high, and contains 2,300,000 limestone blocks, weighing in all, 5,750,000 tons.

With the compliments of

— ALVIN E. COOK —

HOME TO THE HOLY LAND

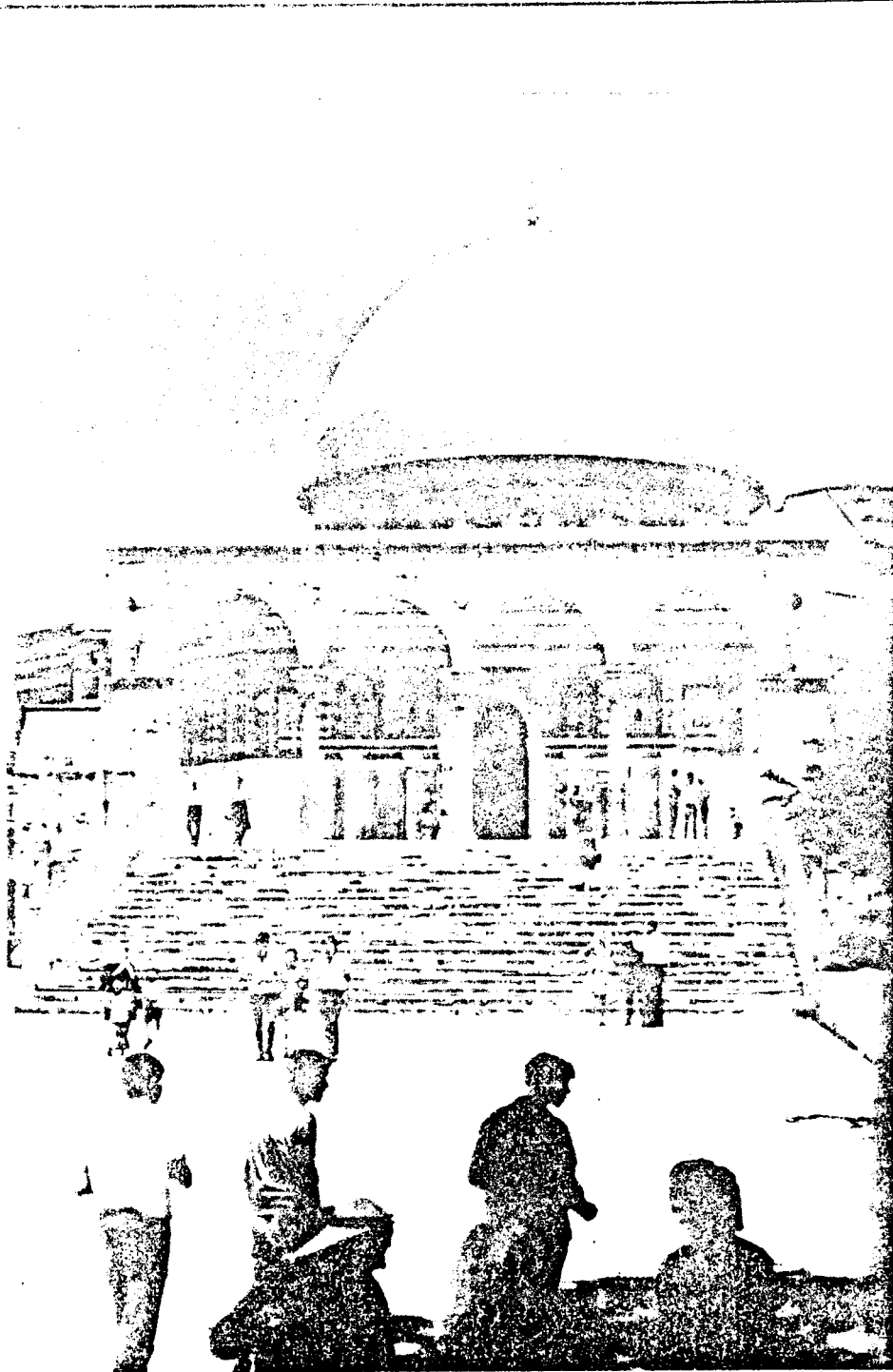


COOK
BIBLE LECTURES



"TOMB OF THE TEENAGE PHARAOH"?

*So
Tutankhamen's
treasures are
coming
to town
and soon
the museum
will be
mounting the
most brilliant
exhibition
eyes
have ever
looked
upon . . . ►*

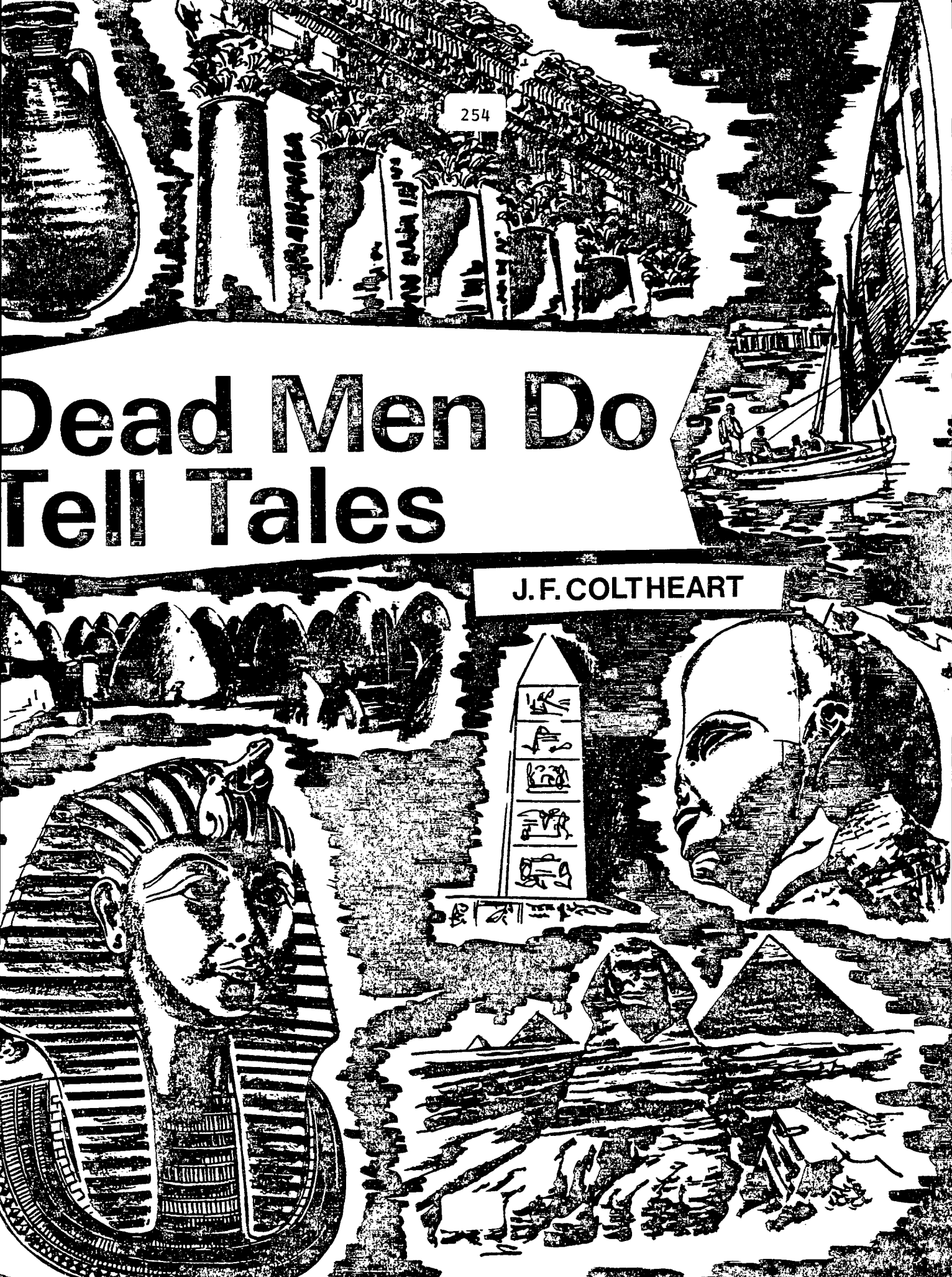


Footsteps in the Holy Land

Orley M. Berg

Dead Men Do Tell Tales

J. F. COLTHEART





THE LAWSON PROGRAMME

"STRANGE CITIES OF THE PAST"

The Middle East is filled with Strange Cities of the Past. For hundreds of years the hot desert sands or rugged mountains hid them from the sight and minds of men.

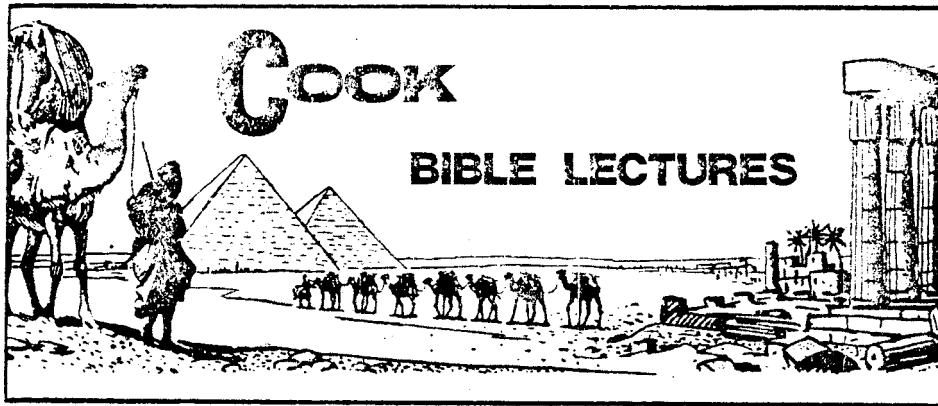
Then came the nineteenth century. A great wave of knowledge swept across the world. New discoveries, exciting inventions spurred men on to new quests for learning. People became intensely interested not only in the future but in a correct understanding of the past.

Archaeologists began to dig into the huge earth mounds of Asia Minor, the Middle East and Egypt and brought forth a series of finds as thrilling as anything you could read about. The Rosetta Stone unlocked the door to Egypt's history and the Behistun Rock unlocked the cunifom writing of Mesopotamia. Since then many Strange Cities of the Past have opened up to the world their tremendous stores of knowledge.

These cities have a message for us today, a very important message for our bustling twentieth century generation. And that message is simply this, "The Bible is reliable."

It is astonishing to notice how hundreds of the old records of the past - clay tablets, temple inscriptions, tomb paintings - taken from these strange cities confirm the Bible records. It is also amazing how so many of these strange cities of the past are found to be in exactly the condition the Bible has foretold.

No one with a knowledge of the Bible and History can wander



GODS OF GOLD AND GRAVES OF ASHES

Millions long for a better world; a world without division, hatred, tension, strife, fear, poverty, disappointment, or heartache. Such longings have existed through all the generations of man because there is a problem deeply embedded in man. The problem is man's fallen nature. The problem is mankind. "For all have sinned, and come short of the glory of God." Romans 3:23. "As it is written, There is none righteous, no, not one." Verse 10. But man is his own problem; it is in no sense God's fault. "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof." "For that they hated knowledge, and did not choose the fear of the Lord." Proverbs 1:24, 25, 29.

Men have tried in many ways to correct the evils of human society. Governments create plans and policies, books present new theories, laws attempt to legislate brotherhood, and schools attempt to improve the next generation, yet in spite of these efforts, the world is entangled in the spirit of greed, hate, suspicion, and rivalry. All man's plans are transitory; nothing endures, nothing is permanent except fear and hopelessness.

Fear and uncertainty came into the world with sin. Adam's reaction to sin was, "I was afraid." And even the finest achievements of today cannot cancel out our fear of tomorrow. Only Bible prophecy is optimistic about the future. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. And we know as much of the future as God chooses to reveal.

A PROPHETIC CARTOON

Even kings are not free of concern for tomorrow. The world's greatest monarch in Daniel's day wanted to know the future. "O king, thy thoughts came into thy mind upon thy bed, what should come to pass

DR. JACK BOHANNON
Speaker - Director



THE STONES CRY OUT

Here is a very different kind of book. Unique claims are made for it. Some have given this collection the name: the Holy Bible. Its friends go so far as to maintain that it is the Word of God. Indeed, millions have cheerfully suffered horrible deaths rather than deny or disregard its teachings. Other millions stand ready this minute to follow their example. A book for which millions have died and are still ready to die must be important and certainly ought to be examined. We are willing to investigate. But is this book open to questioning? Does it invite scrutiny? How can we test it? Where can we begin? Does it boast qualities that make it different from any other book in the world?

Were these books written by men? We have to admit that they were. Scribes have written them. They were human, not divine. It is true that man wrote them, but do they contain messages that are beyond the scope of man? What do they say that is different from what man can produce? Where could we begin with such a book?

First of all let's read an interesting verse which offers good advice.

Test everything; hold fast what is good.

I Thessalonians 5:21

Do you agree with that? Let's take another verse.

Come now, let us reason together, says the Lord.

Isaiah 1:18

If God is a God of knowledge, then He must be able to reason with us. He has given man knowledge and the mental ability to reason. But if man can reason and write books, then where do we find God in "His" books?

Some have said that the Bible is the book of letters from God to mankind written over a long period of history. We all receive a number of letters in our lifetime. Whenever I receive a letter, the first thing I look for is the signature. Why? Because I want to know who wrote it and where it came from. Was it written by a total stranger or a friend? Perhaps it is from a loved one. I always turn to the back of the letter first and read the signature. If God is author of the Bible written to man, how does it contain His signature? If it doesn't then how can anyone claim that it came from God? In the Bible God makes a unique claim! The prophet Isaiah, in writing about God, recorded:

I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done.

Isaiah 46:9, 10

APPENDIX G
SOURCES OF AUDIOVISUALS, ARTIFACTS, TOURS
AND COURSES ON ARCHAEOLOGY

Slides and Films of the Holy Land

For the evangelist who is starting with nothing, the following sources for audiovisual materials are suggested:

1. ARCHAEOLOGIA (Service Diapositives)
B. P. 682
21018 DIJON-CEDEX
France

They produce several good series of slides on Persepolis, the Treasures of Tutankhamun, Baalbeck, Petra, Palmyra, Rhodes and other areas.

2. ARCHAEOLOGICAL INSTITUTE OF AMERICA
53 Park Place
New York, NY 10007
Phone: (212) 732-6677

A slide catalogue and four supplements can be requested, listing over 10,000 35mm color slides of archaeological sites. Also a list of archaeological films from universities and rental libraries; with short descriptions and information on length, cost and grade level.

3. AUDIOVISUAL SERVICE
1100 Rancho Conejo Blvd.
Newbury Park, California 91320
Phone: (805) 498-4561

They have available the series "Through the Bible and Bible Lands," a set of color slides or filmstrips complete with a seventy-five-page syllabus and tapes. Through them it is possible to rent the series of motion films on the "Life of Christ." It is excellent material to accompany any archaeological series.

4. BIBLE LANDS PICTURES
7319 Cedar Avenue
Takoma Park, Md. 20012

Produced five series of slides under the titles "Footsteps in the Holy Land" (335) and "Wonders of Egypt" (280). They include recorded explanations on cassette and an accompanying manuscript.

5. ISRAEL GOVERNMENT TOURIST OFFICE

5 South Wabash Avenue
Chicago, Illinois 60603
Phone: (312) 782-4306

They provide a variety of material which will prove invaluable for an evangelistic crusade. Among them 16mm films and slide presentations for loan, black-and-white photographs of scenes of the Holy Land which are excellent for reproduction in brochures and advertising, posters and window displays.

6. NORTHERN EUROPE-WEST AFRICA DIVISION (Ministerial Dept.)

119 St. Peter's Street, St. Albans
Hertfordshire, England. AL1 3EY
Phone: ST. ALBANS 60331

They produced series of slides that are available at cost to ministers and evangelists. These include sets of Jerusalem and Bethany, Israel, Jordan, Egypt, Lebanon/Syria, Iraq, Pompeii, The Dead Sea and How We Got the Bible. Also a special set of archaeological pictures to sell in evangelistic campaigns (Egypt, Dead Sea, Jerusalem, Iraq, Jordan and Lebanon).

Artifacts, Replicas, Coins for Displays

1. AMPHORA COINS

P. O. Box 630
West Haverstraw, N.Y. 10993
Phone: (914) 947-3552

They list rare Jewish and Biblical coins that are not often offered for sale, as well as selections of Greek and Roman coins.

2. BIBLICAL ARCHAEOLOGY REVIEW

3111 Rittenhouse Street, NW
Washington D.C., 20015

Oil lamps and coin replicas, as well as ancient coins of the Holy Land.

3. BIBLICAL NUMISMATIC SOCIETY

9301 Wilshire Boulevard
Beverly Hills, California 90210
Phone: (213) 278-9740

For a small membership fee, one receives the official newsletter, slides, replicas and biblical coins.

4. BRITISH MUSEUM REPLICAS LTD (The Marketing Manager)
6 Bedford Square
London WC1B 3RA
Phone: 01-323-1234

With modern techniques and materials they reproduce some of the outstanding pieces from the Museum. A catalogue with lists and full details can be requested at the same address.

5. HARLAN J. BERK, LTD.
58 N. Chicago St.
Joliet, Illinois 60431
Phone: (815) 723-1228/723-1238

Guaranteed genuine artifacts, coins and antiquities from different areas, including the Bible Lands.

6. HUBBARD
1946 Raymond
Northbrook, Illinois 60062
Phone: (312) 272-7810

Earth history models and materials such as artifact sets from Greece and Rome, Mesopotamia and Egypt, the Script and its Development. These are excellent reproductions, ready for display.

7. INTERNATIONAL MUSEUM REPLICAS
P. O. Box 31
Chestnut Hill, Mass. 02167
Phone: (617) 566-5255

Pottery and valuable pieces can be obtained through them.

8. MUSEUM COLLECTIONS
P. O. Box 7000
Greenwich, Conn. 06830
Phone: (800) 243-4492

They produce cast from impressions of actual valuable pieces. Each is hand finished to duplicate the look, color, even the patina of time.

9. REESE PALLEY CORPORATION
1911 Boardwalk
Atlantic City, New Jersey 08401
Phone: (609) 348-4800

They recreate the Tutankhamun treasures and other Egyptian artifacts.

Attendance and Special Occasion Awards

1. AMERICAN BIBLE SOCIETY

P. O. Box 5656
Grand Central Station
New York, N.Y. 10017
Phone: (212) 581-7400

Bible supplies and also some good motion pictures and materials for displays are available from the American Bible Society.

2. JOSEPH HOOVER AND SONS

49 & Market St.
Philadelphia, Pennsylvania
Phone: (215) 747-4210

Pictures may also be obtained from this publisher.

3. KING DAVID STORE

Prop.: Raji Michael Qumsiyah
P. O. Box 75
Nativity Square, Bethlehem
Phone: 2474

It seems that souvenirs from the Holy Places are very popular among the general public. This shop is one of many that export this type of articles. They ship to all destinations manufactured Holy Land products such as hand carved olive wood articles (camels, the Last Supper scene, Moses with the ten commandments, crosses), wall plaques, pictures, mother of pearl souvenirs, embroideries, flower cards.

4. THOMAS NELSON PUBLISHERS

Nashville
Tennessee 37203

The bestselling gift book, Promised Land, is available from this publisher. Also print watercolors, double matted, in full color and ready to frame (16" x 20"), with scenes of the Bible lands.

5. WORLD PUBLISHING COMPANY

110th Street
Cleveland, Ohio
Phone: (216) 331-0588

Gift Bibles may be secured from this publisher.

Evangelistic Advertising Negatives

1. NORTHERN EUROPE-WEST AFRICA DIVISION

Ministerial Association
119 St. Peter's St.
St. Albans, Herts., England
Phone: 60331

They have gathered together a collection of printer's negatives for use in the production of archaeological evangelistic handbills and programs. They supply copies, on request, of sets for archaeological handbills, program folders and, other materials with archaeological designs.

Charter Tours for Ministers

Many tour organizers offer complimentary tours to one or more participants according to the size of the group. This enables the evangelist to travel and at the same time, to provide spiritual guidance to a group. This, without spending his own money, having all his expenses paid, including air fares, local travel first class hotels, all meals, professional guides, entrance fees, etc. This is also available to the reader. It is a worthwhile experience that will enrich the minister's understanding and prepare him to use the archaeological-travelogue evangelistic approach more effectively. To obtain more information the reader could make direct contact with the several institutions, organizations and travel companies that offer this plan. The names of some of these organizations and companies are listed below.

1. BIBLICAL ARCHAEOLOGY REVIEW

Att.: Lorna T. Zimmerman, Director of Tours
1975 Upshur Street, NW
Washington, DC 20011

2. CARTAN TRAVEL BUREAU

Rolling Meadows
Illinois 60008
Phone: (312) 870-2222

3. GOTAAS WORLD TRAVEL

6 North Michigan Ave.
Chicago, Illinois 60602
Phone: (312) 236-2225

4. ISRAEL GOVERNMENT TOURIST OFFICE

350 Fifth Ave.
New York, N.Y. 10001

5. KOPEL TOURS
40 East 49th Street
New York, NY 10017
Phone: (212) 838-0557
6. MAUPINTOUR TRAVEL
P. O. Box 807
Lawrence, Kansas 66044
Phone: (913) 843-1211
7. NAWAS INTERNATIONAL TRAVEL SERVICE
5455 Wilshire Blvd.
Los Angeles, California 90036
Phone: (213) 930-1980
8. RAMA CHARTERS
188 W. Randolph St.
Chicago, Illinois 60601
Phone: (312) 621-0772
9. WHOLESALE TOURS INTERNATIONAL
387 Park Avenue South
New York, N.Y. 10016
Phone: (212) 889-1888
10. WORLD CULTURAL TRAVEL
5630 Connecticut Ave., NW
Washington, D.C. 20015
Phone: (202) 244-2312

Note: Occasionally, Andrews University together with the Ministry magazine, organizes special tours for ministers to the Bible lands. More information can be obtained by writing to MINISTRY, 6840 Eastern Ave NW., Washington, D.C. 20012.

Courses on Biblical Archaeology

1. AMERICAN INSTITUTE OF HOLY LAND STUDIES
460 Central Avenue
Highland Park, Illinois 60035

Offers both undergraduate and graduate courses designed to introduce students to the study of Palestine and the Near East, to provide introduction and advanced training in the languages and literature of that area and to contribute to the understanding of Near Eastern cultures and peoples in ancient times. In support of the lectures are three weeks of archaeological and geographical field trips in the lands of the Bible together with field experience in excavation. More information may be obtained by writing to the address of the Institute.

2. ANDREWS UNIVERSITY

Berrien Springs
Michigan 49104
Phone: (616) 471-3536

The following courses are offered: Archaeology and the Bible, Bible Lands and their Explorations, Seminar in Archaeology and History of Antiquity, Archaeology of Palestine, Near Eastern Archaeology and an Archaeological Field Work class offered in connection with the archaeological expedition at Heshbon in Jordan, sponsored by the University.

3. DREW UNIVERSITY

Madison
New Jersey 07940
Phone: (201) 377-3000

A new Master's degree program in Near-Eastern archaeology has been launched by this university. Courses at the graduate level in fine arts, anthropology, classics, history, Old Testament, New Testament, religion and archaeology afford opportunities for students to pursue their studies from the point of view of more than one discipline. The archaeology seminars have laboratory assignments. Archaeology colloquiums meet monthly for discussion of current archaeological developments. Field work is the keystone of Drew's requirements. Students are expected to participate in a full session of excavation, and to successfully complete an original field research project associated with the excavation.

4. FULLER THEOLOGICAL SEMINARY

135 North Oakland Avenue
Pasadena, California 91101

Offers several courses on Biblical backgrounds, archaeology and the Bible, and related areas.

5. GORDON-CONWELL THEOLOGICAL SEMINARY

South Hamilton
Massachusetts 01982
Phone: (617) 468-7111

6. LOMA LINDA UNIVERSITY

Loma Linda
California 92505
Phone: (714) 796-7911, Ext. 2941

The Department of Religion offers one course related to the topic, under the title of Biblical Archaeology.

7. PACIFIC UNION COLLEGE

Angwin
California 94508
Phone: (707) 965-6011

Three courses on Biblical Archaeology under the direction of Paul Bork are offered.

8. TRINITY EVANGELICAL DIVINITY SCHOOL

2045 Half Day Road
Bannockburn, Deerfield, Illinois 60015
Phone: (312) 945-6700

Offers courses in Biblical archaeology, geography of the Bible lands, and in Semitic languages. Inasmuch as the School is a member of the American Institute of Holy Land Studies, students from the Divinity School have the opportunity of supplementing their seminary studies with an enriching program of studies in the Holy Land. Students enrolled with a specialization in Biblical archaeology must spend at least one full term at the American Institute of Holy Land Studies on Mount Zion in Jerusalem.

9. UNIVERSITY OF WISCONSIN

Department of Hebrew and Semitic Studies
1346 Van Hise Hall
Madison, Wisconsin 53706
Phone: (608) 262-3204

Besides Semitic studies it offers classes in the area of Biblical archaeology.

10. WHEATON GRADUATE SCHOOL

Wheaton
Illinois 60187

Courses on the archaeology of Palestine, the Ancient Near East, the history of Israel, the Dead Sea Scrolls and others, are available at this school.

Note: Lists of colleges and universities offering degrees and courses in archaeology can be found in Archaeology in American Colleges, published by the Archaeological Institute of America, 53 Park Place, New York, NY 10007, Phone: (212) 732-6677.

Archaeological Organizations

The following institutes and organizations offer memberships that may be helpful to the evangelist:

1. AMERICAN SCHOOLS OF ORIENTAL RESEARCH
126 Inman Street
Cambridge, MA 02139

Individual members of this institution receive the Bulletin of the American Schools of Oriental Research, Biblical Archaeologist, and the Newsletter. They also receive discount prices on selected published books and have the use of ASOR facilities abroad whenever space is available.

2. ARCHAEOLOGICAL INSTITUTE OF AMERICA
53 Park Place
New York, NY 10007
Phone: (212) 732-6677

Founded in 1879 the Institute aims to bring together the expert and the non-professional in a mutual search for an understanding of the human past. In addition to publishing the AMERICAN JOURNAL OF ARCHAEOLOGY and ARCHAEOLOGY MAGAZINE, it sponsors lectures, symposia, film festivals, field trips and more. A brochure with full details is available at the address above.

3. BIBLICAL NUMISMATIC SOCIETY
9301 Wilshire Blvd.
Beverly Hills, California 90210
Phone: (213) 272-0851

Members receive a monthly newsletter written in non-technical language, full color 35mm slides of Biblical coins on a monthly basis, a Handbook of Biblical Numismatics from Abraham to the Crusaders, etc.

4. ORIENTAL INSTITUTE MUSEUM
1155 E. 58
Chicago, Illinois
Phone: (312) 753-2474

It sponsors lectures, symposia, film festivals, field trips and more.

5. SIEGFRIED H. HORN ARCHAEOLOGICAL MUSEUM
Andrews University
Berrien Springs, Michigan 49104
Phone: (616) 471-3273

Membership privileges include subscription to a quarterly newsletter featuring calendar of events for lectures, exhibitions, films, displays, exhibitions of interest in museums around the country and overseas, questions and answers related to Biblical archaeology, announcements, bibliographies, new finds in the Near East and their significance, dig opportunities. Several other services are offered, such as a question-answer service by a panel

of specialists to help solve questions on the relationship between the Bible and archaeological discoveries, an annual guided visit to the Chicago Oriental Institute Museum, visits to sites, and also opportunity to join occasional guided tours with specialists to Bible lands and or European museums. Free evaluation of Near Eastern artifacts is also available.

APPENDIX H
SELECTED BOOKS AND PERIODICALS

The purpose of this section is to provide the "archaeological" evangelist with an introduction to the most significant books that have a bearing on our understanding of the Bible, with particular reference to archaeology and the geography of the Holy Land. Those pointed out with an asterisk (*), the author considers basic for the library of an evangelist using archaeology. Also, some periodicals which the reader will find especially useful in keeping up to date in the field of Biblical archaeology are listed.

Books

Albright, William F. The Archaeology of Palestine. Baltimore: Penguin, 1961.

One of the most important books published by the greatest American Biblical archaeologists.

Avi-Yonah, Michael, ed. Encyclopedia of Archaeological Excavations in the Holy Land. Englewood Cliffs: Prentice-Hall, 341 pages, 750 photos, maps. 4 vols. (*)

Each important archaeological excavation of the past one hundred years in Palestine is described and analyzed alphabetically by a recognized authority. Data of significance to the Bible are emphasized and good bibliographies are given.

Avi-Yonah, Michael. The Holy Land from the Persian to the Arab Conquests: A Historical Geography. Grand Rapids: Baker Book House, 1966. (*)

This is perhaps one of the best historical geographies of Palestine available at the present time, particularly with respect to the New Testament period.

Baly, Denis. The Geography of the Bible. New York: Harper and Row, 1974. 288 pages, numerous photographs.

It is a revised edition of the best English book on the subject.

Berret, LaMar C. Discovering the World of the Bible. Provo, Utah: Young House, 1973. 701 pages, numerous photographs, maps and diagrams.

It is a comprehensive tour or travel guide for the Christian tourist to all the Biblically significant countries of the modern Middle East and Southern Europe.

Ceram, C. W., ed. Hands on the Past: Pioneer Archaeologists Tell Their Own Stories. New York: Schocken Books, 1973. 434 pages, 31 illustrations.

Contains more than 75 passages--each recounting one of the world's major archaeological discoveries in the words of the discoverer.

Cornfeld, Gaalyah, and Freedman, D. N. Archaeology of the Bible: Book by Book. New York: Harper and Row, 1976. (*)

This book by book commentary discusses the relevant archaeological discoveries and what they show of the Bible's historical and literary backgrounds. Numerous illustrations.

Finegan, J. The Archaeology of the New Testament. Princeton: Princeton University Press, 1969. (*)

This volume is one of the best in its field. It relates particularly to the lives of Jesus and John the Baptist.

Frank, Harry T. Bible, Archaeology, and Faith. Nashville and New York: Abingdon Press, 352 pages, illustrated.

Frank tells the Bible story in the historical and chronological framework revealed by the latest archaeological discoveries.

Frank, Harry T. Discovering the Biblical World. New York: Harper & Row, 288 pages, 250 photos, 70 maps.

This volume has a well-informed text, superb illustrations and presents the new data produced by archaeology.

Horn, Siegfried H. Seventh-day Adventist Bible Dictionary. Washington, D.C.: Review and Herald Publishing Association, 1970. (*)

Constitutes one of the indispensable tools of every student of the Bible. Embodies the results of the archaeological finds of the last times.

Israel Exploration Society. Jerusalem Revealed: Archaeology in the Holy City 1968-1974. Jerusalem: I.E.S., 136 pages, numerous photos and maps.

It contains 33 important articles that were previously available in Hebrew only.

Jeremias, Joachim. Jerusalem in the Time of Jesus. Philadelphia: Fortress Press, 1969, 405 pages. (*)

It is an authoritative investigation into the economic and social conditions in the city during Jesus' time.

Kenyon, Kathleen M. Beginning in Archaeology. New York: Praeger, 1961.

The standard introduction to method in field archaeology.

Kenyon, Kathleen M. Digging Up Jerusalem. New York: Praeger, 1974. 288 pages, 122 photographs, 22 drawings, 21 maps and plans.

A popular report of the important excavations in Jerusalem, by Britain leading Biblical archaeologist of the day.

Landay, Jerry M. Silent Cities, Sacred Stones. New York: McCall Books, 1971. 272 pages, illustrated.

Tells the story of archaeology in Israel against the backdrop of Palestinian history.

Negev, Abraham, ed. Archaeological Encyclopedia of the Holy Land. New York: Putnam, 1972. (*)

It is an excellent encyclopedia of Biblical archaeology.

Patterson, Harriet-Louise. Come with Me to the Holy Land. Valley Forge, Pennsylvania: The Judson Press, 1969. (*)

A must if the reader is fortunate enough to be about to take a trip to the lands which Christians call "holy", or if he merely wishes he could.

Paul, Shalom M. and William G. Dever, eds. Biblical Archaeology. Jerusalem: Keter Publishing House, 1972. 290 pages, over 100 illustrations and maps.

Illustrates the value of archaeological discoveries for the better understanding of the Bible. It is a review of the results of archaeological research according to the type of find; thus there are chapters on cities, houses, cultic

structures (especially Solomon's temple), fortifications, tombs, waterworks, various aspects of economic life, technology, and crafts.

Pritchard, J. B., ed. Ancient Near Eastern Texts Relating to the Old Testament. Princeton, N.J.: Princeton University Press, 1969.

A collection of most of the ancient texts that shed light on the Bible in translations made by first class experts in each field. The text is translated from Sumerian, Babylonian, Assyrian, Hittite and Ugaritic cuneiform sources, from Egyptian hieroglyphic texts, and from Phoenician, Aramaic, and Canaanite sources.

Schoville, Keith N. Biblical Archaeology in Focus. Grand Rapids, Michigan: Baker Book House, 1978. (*)

Deals with methods and history of archaeology and the relationship of the Bible to archaeology. Followed is a comprehensive survey of significant sites throughout the entire Near East. Nearly four hundred photos, maps, and charts help to explain the sites and their significance.

Shank, Hershel. The City of David: a Guide to Biblical Jerusalem. Washington, D.C.: The Biblical Archaeology Society. 128 pages, 30 illustrations.

Especially recommended for the traveler.

Thomas, D. Winton, ed. Archaeology and Old Testament Study. Oxford: Clarendon, 1967.

A collection of essays summarizing the impact of archaeological discovery at twenty-five Middle Eastern sites.

Thompson, J. A. The Bible and Archaeology. Grand Rapids: Wm. Eerdmans Publishing Co., 1975. 460 pages, 14 maps and numerous illustrations. (*)

It is a very useful introduction to the subject, period by period.

Turner, George A. Historical Geography of the Holy Land. Grand Rapids: Baker Book House, 1973. 368 pages, 41 maps, more than 250 photographs.

It is designed as a textbook on the history and geography of the territory within the present-day boundaries of Israel, from early times to the contemporary period.

Unger, Merrill F. Archaeology and the Old Testament. Grand Rapids: Zondervan Publishing House, 1956. 339 pages, profusely illustrated. (*)

Those who are looking for archaeological confirmation of the Old Testament records, will want to have this volume in their library.

Vos, Howard F. Archaeology of Bible Lands. Chicago: Moody Press, 1977.

Following a section on the nature and techniques of Biblical archaeology and on the implications of archaeology for textual study, Vos draws a brief picture of the results of archaeological investigation in each of the lands of the Bible.

Wiseman, D. J., ed. Peoples and Old Testament Times. Oxford: Clarendon Press, 1973. 402 pages, illustrations.

Fourteen renowned contributors give the reader general, up-to-date information.

Wright, G. Ernest. Biblical Archaeology. Philadelphia: Westminster Press, 1962. (*)

A very good and moderately liberal survey of biblical history in the light of archaeology.

Wright, G. Ernest, ed. The Bible and the Ancient Near East. Garden City, New York: Doubleday Anchor Books, 1965. 542 pages.

Brings archaeological discovery to bear on specific Old Testament problems.

Wright, G. Ernest, ed. Great People of the Bible and How They Lived. Pleasantville, New York: Reader's Digest Association, 1974. 432 pages, 200 photographs, maps.

In each historical period of the Bible from Abraham to Paul is introduced a general description of the times; then as the Bible story is told, new archaeological information is presented in a lucid text and magnificent photographs.

Journals

American Journal of Archaeology
Archaeological Institute of America
53 Park Place
New York, NY 10007

A learned publication. Articles concentrate on the Mediterranean and Near Eastern areas. Includes abstracts of archaeological papers, book reviews of interest to the archaeologist. Subscription \$20.

Andrews University Seminary Studies

Andrews University Press

Berrien Springs, Michigan 49104

AUSS is published in the Spring and Autumn of each year. It is helpful because it periodically includes up-dated bibliography prepared by specialists. Subscription \$6.00 per year.

Antiquity

J. S. Wilson and Son

14a Union Road

Cambridge, England CB2 1He

Constitutes a good periodical review of archaeology. Subscription 7,50 English pounds or \$25 annually.

Archaeological News

c/o Department of Classics

Florida State University

Tallahassee, Florida 32306

Is a quarterly publication issued by the Archaeological Institute of America, the Tallahassee Society, and the Department of Classics, Florida State University. Subscription \$6 annually.

Archaeology

P. O. Box 385

Martinsville, N.J. 08836

A non-technical publication written for the laymen and the professional interested in other fields. Articles, book reviews, and commentaries on world-wide archaeology. Six issues a year. Subscription \$15 a year.

Archeologia

B. P. 28-21121

Fontaine-Les-Dijon, France

Of interest to the person interested in archaeology and the history of art. Subscription 170 F.

Bible and Spade

Box 288

Ballston Spa, N.Y. 12020

Is a reader's digest of archaeology from a conservative point of view. Subscription \$5 per year.

Biblical Archaeologist (*)
ASOR - 126 Inman St.
Cambridge, MA 02139

This periodical is the foremost English medium in its field. Constitutes a quarterly review providing the reader with a reliable but non-technical account of archaeological discoveries and their bearing upon the biblical heritage. Subscription \$12 annually.

Biblical Archaeology Review (*)
3111 Rittenhouse Street, N.W.
Washington, D.C. 20015

This quarterly periodical's aim is to make available in understandable language the current insights of professional archaeology as they relate to the Bible. It is up-to-date, sometimes controversial, always informative. Subscription \$12.95 annually.

Bulletin of the American Schools of Oriental Research
Scholars Press
P. O. Box 5207
Missoula, Montana 59806

A quarterly review, this publication addresses itself to the serious archaeological scholar and provides the scientific results of research conducted at the highest levels of scholarship. Subscription \$20 annually.

Christian News from Israel (*)
P. O. Box 1167
30 Jaffa Street
Jerusalem, Israel

A non-technical publication that could be very helpful to the evangelist using the travelogue method in his public evangelism. Subscription \$5 annually.

Expedition
33rd. and Spruce Streets
Philadelphia, PA 19104

Published quarterly by the Museum of the University of Pennsylvania. Subscription \$8.00 per year.

Israel Exploration Journal (*)
P. O. Box 7041
Jerusalem, Israel

A quarterly published by the Editorial Board of the Israel Exploration Society, the Institute of Archaeology of the Hebrew University, and the Department of Antiquities and Museums of the Ministry of Education and Culture of Israel. Subscription IL 120 (eq. to \$15).

Jordan (*)
1701 K. Street NW
Washington, D.C. 20006

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