

The
MINISTRY

JUNE 1969

**Evangelism
Special**

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World Leader Discusses Revival, Reformation, and Evangelism

THERE is a message in the words of Joel and Zephaniah for you and me today. The messenger of the Lord affirms it.

"Gird on sackcloth and lament, O priests, wail, O ministers of the altar. Go in, pass the night in sackcloth, O ministers of my God! Because cereal offering and drink offering are withheld from the house of your God. Sanctify a fast, call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God; and cry to the Lord. Alas for the day! For the day of the Lord is near, and as destruction from the Almighty it comes" (Joel 1:13-15, R.S.V.).

These words, written by the prophet and addressed to Judah, speak to every Seventh-day Adventist worker in this late hour. The call to repentance and reformation among the spiritual leaders of Joel's day challenges you and me in 1969.

Zephaniah also speaks to both his generation and ours. What a challenge to wholehearted repentance and to godly living his words contain!

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:1-3).

Time is short. There are no hours to waste. This is made clear in the Amplified reading of verse 2: "The time for repentance is speeding by like chaff whirled before the wind!"* The importance and the urgency of Zephaniah's appeal is emphasized in the same verse: "before the fierce anger of the Lord come upon you."

What a scene of revival and reformation is unfolded before our eyes in these inspired words. It is of our times, the days just before the great day of the Lord, that Zephaniah and Joel speak.



ROBERT H. PIERSON

President, General Conference

The Holy Spirit used these two men of God in an effort to arouse Judah. He seeks to use their inspired messages to stir the hearts of God's leaders in the church today.

Whether we lived in the days of the prophets or whether we live and labor in our day, if we will heed God's Word and seek the Lord in all earnestness, revival and blessing *will* come: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The pen of inspiration vividly describes the glorious reality of this movement Godward in our day! "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—*Selected Messages*, book 2, p. 402.

COVER PICTURES

- 1, 3, 8, 10. John Coltheart's audience in Helsinki, Finland.
2. Two Trans-Africa Division enthusiastic evangelists.
4. Tanzania's T. R. Lisso translates for the editor of *THE MINISTRY*.
5. H. Barnard (center) and Paul Piari (second from left) and associates, in front of mission plane in New Guinea.
6. Carlos Aeschlimann with a 101-year-old convert from the Mérida campaign.
7. Johnny Minassian translating for L. C. Miller in the Tehrân meetings.
9. Someta evangelistic team, which worked with TAD's Ministerial Association secretary, A. E. Cook.

(COVER DESIGN BY A. E. COOK)

It is coming, brethren! There is no question about it. The Lord's messenger beheld it in vision—the remnant “moving into line, responding to God's call.” Precious assurance! What a day it will be when the full momentum of this movement Godward becomes a glorious reality of the church.

You and I Have a Part to Play

You and I must play major roles in leading God's people into line, responding to His call. Leaders are men and women who lead. Leaders are in the forefront. Leaders not only sound the alarm, they set the example. Every worker in God's church is a leader. What an awesome responsibility rests upon us!

I like to think not only of the *responsibility* that is ours to lead God's people into this richer, fuller experience that will prepare us for the kingdom, but I like also to sense the *privilege*, the *honor*, the *opportunity* that is ours to be in the forefront of this movement Godward.

What a challenge is found in these inspired words: “When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men.”—*Christian Service*, p. 121.

Revivals Begin With One Leader

Did you notice the key thought in these words? *Revivals begin with one burdened, dedicated individual!*

Some years ago a man in England, hearing of the great Welsh revival, decided to go down to Wales and see for himself what was happening. Upon arrival he approached a burly policeman standing on the station platform.

“Excuse me, officer,” he began, “can you tell me the location of the great Welsh revival we have been hearing about in London?”

The man in blue, whose own heart had been stirred by the Spirit of God, drew himself up to his full six feet two and with his finger stabbing toward his own chest, replied, “That revival, sir, is right here beneath these brass buttons!”

“Right here beneath these brass buttons”—perhaps you or I could—or should—say

of revival in our day, “It is right here beneath this black tie!” Revival can—it must—begin with *you*, with *me!*

Usually we conceive of revival as a collective experience, a time when tongues of fire fill a crowded room and the rushing wind stirs the multitude. This, of course, was the experience at Pentecost. No doubt it will be repeated, but the point I do not want to miss is that a collective Pentecost is possible only because there are Pentecosts in *individual* hearts. “We must enter upon the work individually.”—*Selected Messages*, book 1, p. 122. Leadership in revival may be an individual matter. Revival itself must be an individual experience.

I repeat—to enter into this experience is not only an awesome responsibility it is a glorious privilege. Revival, reformation could—should—begin with one person; that person could, should be *you, me!* “When churches are revived, it is because some individual seeks earnestly for the blessing of God.”

Take your Bible, read accounts of God-inspired revivals in Old Testament times. The Lord used one man to inspire awakenings in both Judah and Israel. While Elijah's fearless ministry checked the rapid spread of apostasy in Israel, God was using Jehoshaphat to effect a revival in Judah. (See *Prophets and Kings*, pp. 155-203.)

Hezekiah, Josiah, Ezra, and Nehemiah were among the men of God who sought “earnestly for the blessing of God.” They were used to bring great spiritual refreshment to God's people in their day. These revivals were each fired by one man. If the Lord used one man to bring reformation in Old Testament times, the same God can do the same needed work for His people in our day when every individual “hungers and thirsts after God” and “goes to work in earnest.”

Preparation a Must

But there must be a preparation. Elijah, Jehoshaphat, Hezekiah, Ezra, or Nehemiah could never have been used as channels of revival power without the needed preparation. You and I must be willing to pay the price of Holy-Spirit-indicted power that alone will rouse the Laodiceans of our day!

What is that price? Read 2 Chronicles 7:14 again. The conditions are plain. Four steps God's people must take, the inspired writer declares, if they find forgiveness and “healing” (revival and reformation).

The first: "My people . . . shall humble themselves." We are right back where we began our message—God calls us first to true repentance. There can be no sham contrition, no feeling of regret because punishment is assured the impenitent. Heart sorrow for sin must precede revival. My friend, do you know what true repentance is in your own experience?

The next step? "My people . . . shall . . . pray." It can be no hurried mumbling, no superficial rote. Only wrestling with God for our own needs and on behalf of the people we serve will bring spiritual refreshment either to our own souls or into the experience of those whom we shepherd. Fellow worker, do you really know how to pray?

In addition to repentance and prayer? The Lord says, "My people . . . shall . . . seek my face." Foremost among the ways we seek and find the Lord is to search for Him in His Word. True revival will be Bible based, resting foursquare upon the warnings and the promises of the inspired Word. If you and I are to become vehicles of revival and reformation, we must seek the Lord more earnestly and more prayerfully in the Word of Life.

"If my people . . . shall . . . turn from their wicked ways." God calls today for a repentance that includes the forsaking of sin. Here is the reformation that is an intrinsic part of revival. God's people not only must be aroused but we need a continuing experience of victory in our lives. Sin must go. Compromise must be abandoned. Through Jesus Christ our Lord victory over the evil one is to be ours. What a sobering challenge! What a precious assurance! God challenges you, He challenges me with such an experience.

There Is Help for Us

We need not seek this experience alone. In fact, we can never hope to realize this fullness of God's blessing alone. It will come only with help from above and beyond ourselves. Paul's words contain the secret of hope and help: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus."

"It is through the impartation of the grace of Christ that sin is discerned in its

hateful nature, and finally driven from the soul temple."—*Selected Messages*, book 1, p. 366. "Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness."—*Ibid.*, p. 368. "Christ will never abandon the soul for whom He has died."—*Thoughts From the Mount of Blessing*, p. 118.

Thank God, He has provided help through Jesus Christ His Son. We do not fight the battle alone! Never-failing strength is ours! With that help you may be the man, the woman, the Lord will use to spark revival in your district, in your conference, in your institution.

The Results of Such Personal Preparation

What will be the results of this revival experience with Jesus in our ministry? The Lord's messenger declares that when we ask "in faith" we shall receive accordingly. When we go "to work in earnest, feeling . . . [our] dependence upon the Lord, . . . souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men."—*Christian Service*, p. 121. The revival will come, brethren, when you and I desire it enough to pay the price of preparation. That price is a full break with sin and the world and a complete and constant dedication to Him who is "the way, the truth, and the life."

God Is Depending on You

"I have waited anxiously, hoping that God would put His Spirit upon some to use them as instruments of righteousness to awaken and set in order His church."—*Testimonies*, vol. 5, p. 663. You and I may be the "instruments of righteousness" the Lord desires to use to awaken His church and to bring revival and reformation to our part of His vineyard. Remember "when churches are revived, it is because some individual seeks for the blessing of God." Fellow workers around the world, may God make of you and me such *individuals*—the individuals through whom He can and will bring revival and reformation to our home, to our church, to our conference. And may He do this soon, very soon, that we may not longer delay our Lord's return!

* From *The Amplified Bible*. Copyright 1965 by The Lockman Foundation. Used by permission of Zondervan Publishing House, Grand Rapids, Michigan 49506.

DOCTOR-MINISTER

L. C. MILLER

Ministerial Secretary, Middle East Division

(Part I)

A METHOD of evangelism that was new to me was presented to those attending an evangelistic council sponsored by the Applied Theology Department of the Seminary at Andrews University in March, 1967. Dr. M. G. Hardinge, of Loma Linda University School of Public Health, while speaking on health evangelism, quoted from the works of Ellen G. White. The words he read continued to ring in my mind until Dr. Herschel C. Lamp, medical secretary of the Middle East Division, and I united our efforts as a doctor-minister team in a series of meetings

aimed at Moslems attending the Adventist Center in Tehrân, Iran.

The words of counsel that burned into my mind were:

If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in our cities, the physicians, as well as the ministers, will be placed on vantage ground. *As they labor in humility, God will open the way before them, and many will receive a saving knowledge of truth.*—*Medical Ministry*, p. 304. (Italics supplied.)

In contemplating this statement, we were impressed that here was a method of evangelism not commonly used, and it has God's endorsing promise of success, for "many will receive a saving knowledge of truth."

Further study of the same volume revealed that doctors and ministers "are to be one with Christ, men through whom



"We've never heard that before" expression covers the faces of Lamp-Miller Tehrân campaign audience.

Dr. Lamp points the way by demonstrating five methods of getting facts while Mohammed Morovati, L. C. Miller, and Johnny Minassian stand by.



The story of how a doctor and a minister used a dialog approach to evangelism in a Moslem country.

Mohammed Morovati accurately changes English into Farsi as Dr. Lamp watches.





Farsi Bible recipients who attended twelve of the dialogs.

God can work" (page 250). It was also impressed upon us that "if our physicians and our ministers can work together in the presentation of truth to the people, more can be reached than could be influenced by the minister laboring alone" (page 263).

We Team Up for Meetings in Tehran

Because of the many and formidable obstacles met in conducting public evangelistic meetings in Islamic countries, it was felt that a doctor-minister evangelistic team might be a successful new approach. Tehrān was chosen as the site for this pilot program because Dr. Lamp had previously held a successful series of health lectures in the Adventist Center,* and this new series could build partially on a previously developed interest. Since the first series used a health approach, it seemed logical to develop the second upon the physical, mental, and spiritual aspects of life—"Life at Its Best," as we chose to call the program.

The Tehrān campaign developed into a pilot program, dealing with more than the doctor-minister idea; for in our initial planning we pondered: Just how can a doctor and a minister unite in an evangelistic team? Will the doctor conduct a short health talk at the beginning of each meeting while the minister presents the usual series of doctrinal sermons? Or

should the doctor speak one evening and the minister the next? Perhaps the doctor and the minister would each present half of every topic in an attempt to divide the time equally. From this last idea evolved the plan followed. We would try a dialog approach in our evangelistic meetings with doctor and minister discussing each evening's topic. In advertising the meetings it was billed as: "A series of dynamic dialogs designed to focus on life and put it into proper perspective by presenting topics discussing the physical, mental, and spiritual aspects of life that will help achieve health, success, and happiness—LIFE AT ITS BEST."

The Dialog Approach

In implementing the dialog approach, two lecterns were used, one on each side of the platform. From the lectern on the right Dr. Lamp spoke with his translator, Mohammed Morovati, principal of our Tehrān Adventist Academy; while Johnny Minassian, academy Bible teacher, translated for me from the left. Translators were necessary as our audience was largely Farsi-speaking. Admittedly it is easier to carry on a dialog directly before an audience than it is to use translators. However, we found that by going over the subject material with our translators prior to the meeting, an effective action and inter-reaction of speakers and translators was developed that was warmly appreciated by

the audience. As the series progressed, reviewing the material before the meeting was not so essential.

For variation we would alternate in launching the topic of the evening and in presenting the closing summary or appeal. We endeavored to plan each meeting carefully and have each topic well organized, but latitude was left for each presentation to have life and spontaneity so that we were not tied to a prepared script.

At the conclusion of twenty-four dialogs conducted from September 19 to October 19, 1968, we were well pleased with this approach for the following reasons:

1. By its novel approach in public meetings, a dialog attracted initial interest through advertising and generated attention in the opening meetings of the series.

2. It helped hold audience attention. After a few minutes of listening to a speaker, the average person's attention begins to wander, but a dialog serves to bring attention back to the subject being presented every time a speaker change occurs.

3. Auditor interest is stimulated by the impression of receiving *both speakers' opinions on the subject.*

4. Interest in the subject is further heightened by the interreaction of the speakers to each other as the topic is discussed.

5. There is strength in working together in a dialog. During this series the words of *Evangelism*, page 72, certainly proved true in our experience of working together:

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness.

Working for Moslems is extremely difficult and trying. Through the years results have been limited, for no one has yet effected a truly successful method of approaching Moslems or answering to their satisfaction the questions concerning the nature of Christ that they inevitably ask Christians.

Moslems feel their Koran is superior to the Christian Bible, for it comprises God's latest message through His last and final prophet—Mohammed. No prophet, they assert, is to come after the time of Mohammed. A further reason for their belief that the Koran is superior is that Moslems are taught that the Bible has been corrupted by human agents in the ages since God gave His message to the ancient prophets, while the Koranic messages, given by God to Mohammed, have remained pure and undefiled.

Therefore, our major objective in this campaign was to build on the interest created by the previous series held by Dr. Lamp and to introduce these Moslems to the Holy Scriptures and the truths contained therein. In reaching this objective we faced the problem of selecting a sequence of topics that would lead a Moslem listener to agree to investigate the Bible for himself, hoping he would find that the Bible is still God's infallible message for man. In the balance of this report, the avenue of approach we used in presenting the message will be given.

(To be continued)

Faithful attender smiles as he receives Bible.



* "Health Evangelism—Bridge to Is'am." THE MINISTRY, May, 1967.

Wither Too or Whither To?

THE history of the Christian church has a sickening repetitious note. One movement after another had its genesis accompanied by extraordinary zeal and energy for winning souls only to gradually wither in a vacuum of witnessing inactivity. Can Adventists break the record?

We rejoice, and rightly so, over evangelistic achievements. But in spite of our soaring statistical records, much of the world still sits in spiritual darkness. The problem is not one of converting the world but rather of letting the world know that they can choose something besides death as their ultimate aim in life. It is the problem of letting every human being understand that sin and death have been defeated in the person of Jesus Christ.

We constantly assert, "We have the truth the world needs," "Ours is the last warning message." But are we really communicating the Adventist tidings to our planet? There is no shortage of activity within our movement. We have our retreats, trips, workers' meetings, congresses of every description, and camp meetings. But are we getting across?

The Lifeless Road

One of the most interesting statistical records we could read, kept only by heavenly statisticians, is exactly how much time, money, and energy is spent in directly approaching the masses of the world with the three angels' messages. Is it possible that we spend more in travel and moving expenses than in direct public evangelism? A recent published report indicated that in North America alone approximately one million dollars a year are spent in moving workers. This is in addition to regular travel budgets and expenses. Of course, a certain amount of motion is a necessity. But isn't it time to search our

hearts and ask if some of this motion isn't nervousness instead of earnestness? Isn't it time to find out whether much of our vitality is being consumed in fortifying gains rather than in occupying more enemy territory? There's not much point in building up churchly Maginot lines attempting to safeguard the movement both financially and doctrinally. Our only safeguard is in launching constant attacks against the enemy. What a despairing thought that Seventh-day Adventism should walk the lifeless road of the institutional church!

Is the Advent Ship Beached?

Think of the influence and impact the Millerite movement made on society. It gained an estimated fifty thousand to one hundred thousand followers out of a national population of seventeen million. The two short summers of 1843 and 1844 witnessed five hundred thousand to one million people attending one hundred and thirty Adventist evangelistic camp meetings. Why can't the same fervor and zeal grip our movement today? Has the good Advent ship been beached on the shores of timidity, caution, and outright lethargy?

Dragging Our Evangelistic Feet

Today is earth's Gethsemane. Her cry "My God, my God, why hast Thou forsaken me" ought to awaken even the most skeptical and drowsy among us. Current newspaper headlines would have shocked the Adventist shepherd and sheep ten years ago. The unusual has become the usual. The world wonders in awe at the god of science which is about to land a man on the moon. But the church unimaginatively drags its evangelistic feet in letting the

world know that Christ is about to land on earth! The earnest commands to give the trumpet a certain sound and to cry aloud should not be interpreted as *whispering*. Are we busy making umbrellas instead of boats to escape the swirling flood waters surrounding us? Could it be that the Master's comment, "The children of this world are in their generation wiser than the children of light" (Luke 16:8), applies especially today?

"Whereases"

Surely there is no shortage of sermons, letters, articles, reports, testimonies, and whereases on the need for all types of direct-method evangelism. But when the smoke of conventions, precouncils, councils and post councils, and other "stimulators" clears away, don't we usually find ourselves trudging on the same treadmill of traditional, conventional church activities?

Our giant metropolises like towers of Babel are scattered over every continent. What is being done for them? In most, Adventists have one or two dim lights, some of which are barely flickering. Our smog-filled city skies block out a quarter of the sun's light—are we blocking out the light of the gospel by unconcern? At best our present status is a far cry from what we fondly hope will take place when the Revelation 18 angel lights the earth with his glory. This prophetic description is certainly remote from facts as they exist today!

Infinitesimal Degree

It doesn't require much nerve to pat ourselves on the back and shake each other's hands at Adventist conventions. But go out on the world's highways and byways both of colossal cities and tiny villages and ask the man on the street what he knows about us and our message. You will be fortunate indeed if the majority have ever heard of us, let alone know what we believe. Let those who labor in heavily populated Adventist areas not be deceived as to the degree of accurate knowledge the world's masses have of us.

"Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us?"—*The Desire*

of Ages, p. 640. Would not we demand that efforts of overwhelming magnitude be devised and executed?

If there ever was or will be a time when "ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes" (*Evangelism*, p. 122), *that time is now!*

Heartening Developments

Perhaps one of the most heartening developments of all is the recognition—from the president of the General Conference down to the pastor in Paducah, Kentucky—that the church is not achieving the goals the Lord has set for her. What is being said here is simply a reflection of a growing awareness in the church that modern Israel has spent enough time in the desert; it's time that we step out by faith and put our feet in Jordan's water preparatory to our crossing to heavenly Canaan. There is a growing conviction on the part of many that the church will regain the posture and specifications so forcefully outlined in King Solomon's question, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10).

I personally know that our leaders are doing their utmost to get the church moving again. They are attempting to place more funds into the field of direct types of public evangelism. Task forces have been set up by the administration to study denominational trends in every area. Our complex departmental structure is being examined. Allocation of educational resources and combining of objectives are being studied. This is heartening news when you consider that one of our educational facilities today takes one tenth of our entire world budget! The coming Fall Council will have as one of its main themes the entering of new territories in the world field. These are only a few of the moves being contemplated.

We dare not permit the tragedies that have prostrated the efforts of other churches to strike us. The challenge facing our church today demands the most perceptive thinking, daring dramatic planning, and insuperable faith. Above all, the times demand that we as ministers reach that exalted state of total self-renunciation

(Continued on page 60)

Evangelism in the

NORTHLANDS

J. F. COLTHEART

*Ministerial Association Secretary
Northern European Division*

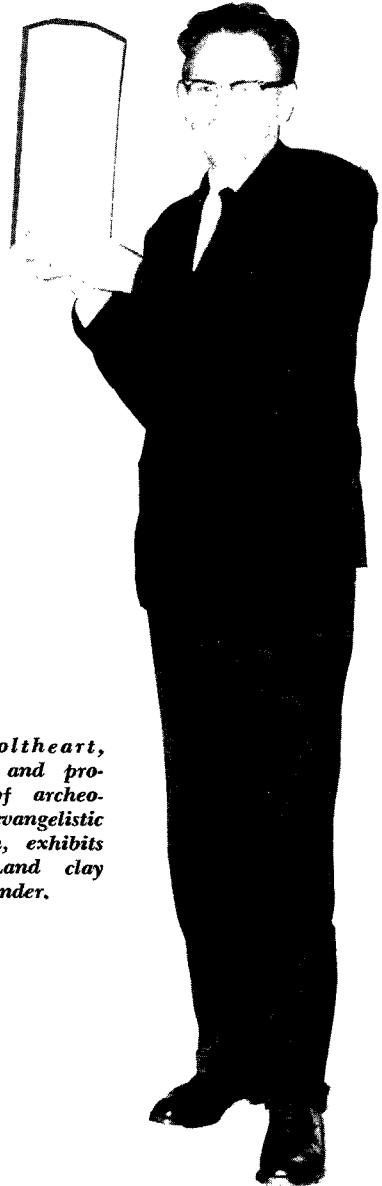
FOR some time it was felt that we needed a new method of approach in presenting the Advent message in the northern cities of our division.

Our president, Pastor Eva, conceived the rather daring plan of my going from city to city conducting full-scale campaigns with the aid of interpreters. I say daring, because this is not a mission field where such necessities are looked upon as normal, but includes such centers of sophistication as Stockholm—one of the proudest cities of the world. How would the plan work? Would people sit through many weeks of “interruption”? Could we get every point of the message across satisfactorily?

Advertising

Conferences here are fairly small, so in order not to create financial difficulties, advertising is kept to a minimum. Posted invitations, an opening handbill (limited in distribution by the comparatively few available members), and an opening advertisement in the newspapers is all we use. But through the years I have become convinced that this is sufficient if the subject is well chosen for its general appeal.

About twenty-five years ago in Australia I originated the Bible Lands method of presenting the opening prophecies—using the title “Dead Men Do Tell Tales.” The title served well in New Zealand, Australia, and England but we thought it would be useless in Scandinavia or Poland where, lacking the English background of the pirate days, the opposite expression, “Dead men tell no tales” is unknown. Nevertheless, adaptations have been made and the prophecies of Daniel 2 and others have been opened up to large and appreciative audiences. Here in Helsinki we opened with 8,000 people despite the fact that it was —23° C.



*J. F. Coltheart,
founder and pro-
moter of archeo-
logical evangelistic
approach, exhibits
Bible Land clay
cylinder.*

Type of People

What kind of people do we face in this part of the world? As far as religious background is concerned, the question can be answered simply — solid Lutheran. Throughout Scandinavia the population is 98 per cent Lutheran, varying from the very conservative that one would expect in the locked-away mountain district of Bergen, Norway (where recently we have had a wonderful campaign), through the modern of Stockholm to the “primitive,” fervent faith of Finland. It comes as quite a surprise to learn that there are more Adventists in these countries than Catholics—in fact in all Sweden there are only about 2,000 Catholics and most are migrants. Pentecostalism takes care of the more emotional elements who need a little more effervescence than Lutheranism provides—and the religious spectrum is about as simple as that.

Style of Presentation

Of course, we have had to make a few adjustments in preaching; this is only to be expected. But in many cases I believe that as evangelists we fool ourselves when we look for vast differences among the peoples of the world. I believe, as my dear friend George Burnside in Australia often says, “People are about the same everywhere.” The Bible has demonstrated that it has universal appeal. Naturally, ethnic and cultural backgrounds have to be taken into consideration. Here in these lands the people do not have such a close connection with the Greco-Roman world that people with English-American backgrounds share. There is very little Latin borrowing or imagery in the languages and this can present more difficulties than one would suppose. Then, too, the comparative scarcity of available literature has to be taken into consideration. Even our own denominational literature is much reduced in variety.

We like to begin by laying down a firm platform of faith in the Bible and then we establish faith in the Christ of the Bible and lead to conversion. We talk about the compromise with the truth that was effected by old Babylon and show how modern Babylon followed in the same path, and how God is calling for a restoration to take place.

Here on the Continent I feel that people like to identify truth with Europe and

not so much with some Anglo-American background. The 2300-day prophecy is, therefore, shown as the prophecy their own forefathers loved to study in these lands. Daniel’s four beasts and the interpretation, all carved in stone on a German Rathaus, are pictured to illustrate the universal appeal that these subjects had. The Reformation and the Thirty Years’ War all contribute their points as we lead people from the known to the unknown.

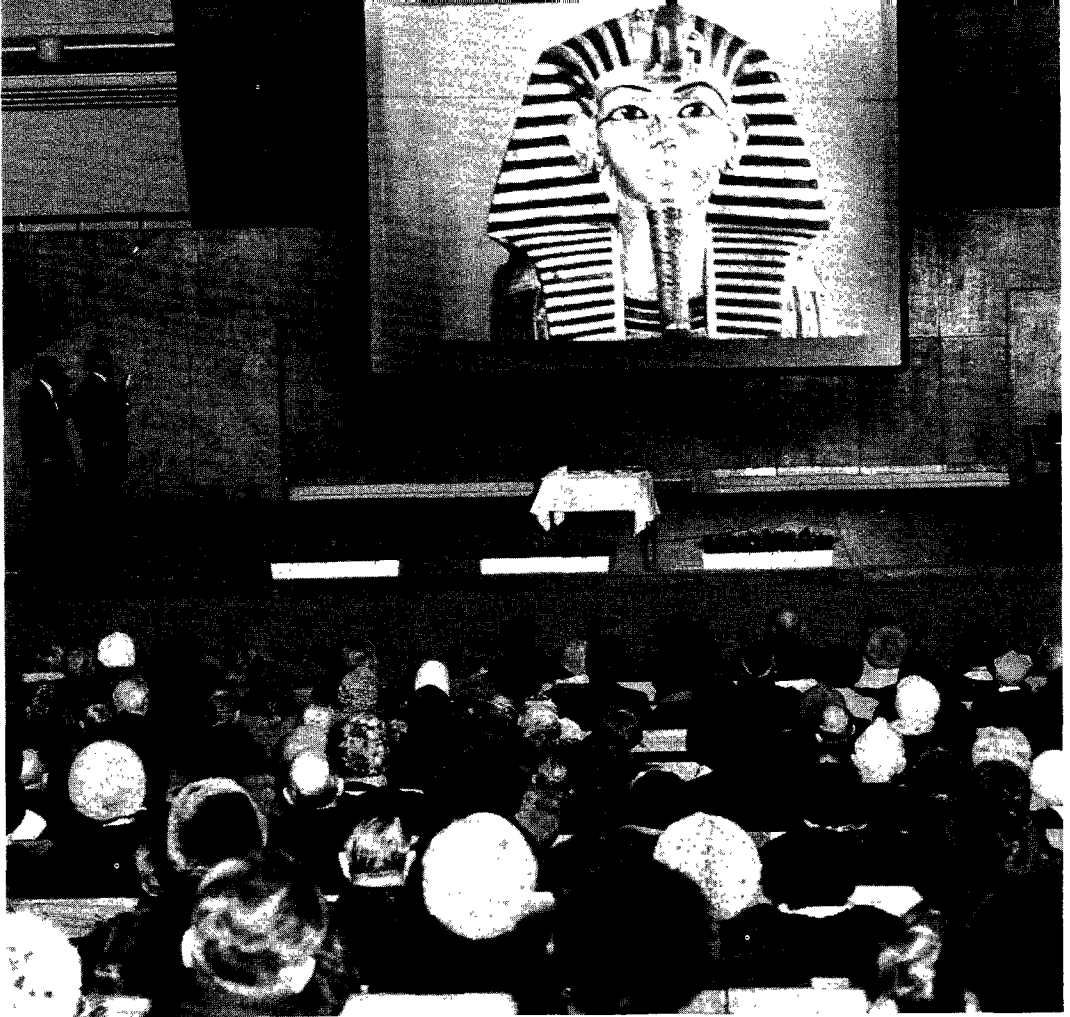
Along with many slides, we use charts and blackboard and much handout material—sheets of notes for a make-up book, the sheets being read right through with the audience following. When it comes to blackboard work, I always write the points in Swedish or Norwegian or Finnish or whatever the language may be. This makes a friendly point, for very few foreigners in these parts take the trouble to learn any words of the language. The audience always shows great appreciation for this effort and many remarks are passed. The ten points of Revelation 14 are not so easy to memorize when just one word “worldwide” looks like this: *mailmanlaajainen* (Finnish).

Bible Seminar

Of course, we make all our reaping work center around the Bible seminar where the people gather for Sabbath morning meetings from the fifth week of the campaign. After about four such Sabbath mornings they are moved to the church. At the present time in Helsinki we have 530 attending the Sabbath morning seminar. How many from a seminar are usually baptized? It depends a great deal on the experience of the team. In Australia, where we usually had the help of men who had been with campaigns or had had experience, a seminar of 185 on one occasion yielded 143; another seminar of 123 brought 100 baptisms.

Response

These wonderful people respond just as in other lands, although they are definitely more reserved at first. The Swedish people are outgoing but the Finnish people are quieter and more serious-minded. Something humorous that provokes a smile in other places, falls dead in these lands. But then, after a certain stage is reached, a change comes over them and a warmth becomes evident. Smiles and gifts and



An audience of 2,000 Finns view King Tut's golden mask on large screen.

bunches of flowers appear (in these countries a man can receive flowers), and an appreciation is evident that has to be seen to be believed.

Just a night or two ago we had our big call forward for prayer at the eighth mid-week meeting and the whole audience of 1,200 (two sessions) came forward and knelt at the front and in the aisles. Even though the call had to go through an interpreter the response was the same as in other lands.

Problems

In evangelism there are always problems, but they are there to be overcome. I am sure more of our men could engage in evangelism if they refused to allow the devil to tell them that it can't be done. Not the least of our problems, of course, has to do with translation, and although I have had some good men, I long to be

unfettered and able to express myself in flowing English rather than in short, jerky, colorless sentences. All printed and duplicated material has to be patiently translated too, and this calls for many hours of effort.

The climate adds its difficulties, with men trying to visit when it is -20° C. and roads are icy. Plodding through snow for months on end gets a little tiresome. When the sun sets in winter a little after midday on Friday, it can be seen that plenty of work problems will be in evidence.

The seasonal interruptions, too, are bad for evangelism. Christmas and Easter make far bigger breaks than in England, America, or Australia. People stream from the cities to the old family homes in the country and life is disrupted for more than a month. Then after Easter, many thousands live away in their second home,

*Usherettes in action
in Stockholm, Sweden,
campaign.*



*Evangelism-minded Fin-
nish Union president,
W. Aittala (left), listens to
Coltheart's pleas and plans.*

or holiday *stuga*, right through the summer months, commuting long distances to their jobs. Many live one hundred kilometers away from the city. This aspect of life here (especially in Sweden) has to be seen to be believed. It, of course, means that an autumn campaign must be mainly over by Christmas, and a January campaign must be completely finished by early May, for those who don't go to live in *stugas* begin to fill the many planes that take them to the Spanish islands.

Hopes and Plans

We have many hopes and plans. Every worker in these lands is in our planning and every young worker is our future

hope. We see a day coming when public evangelism will face a great upsurge and we are busy training men to that end. Right at this time our sixteen men conducting efforts in Sweden are enjoying the best success they have ever had. They have changed their approach and some of them now begun to use public halls rather than churches.

The 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." R. Engdahl, currently holding a thousand people in his midweek 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." R. Kvinge (Norway) tells of a good harvest in Bergen. Gosta Wiklander, president of the South Sweden Conference, writes: "It is really burning a fire of evangelism here in the south."

We have been commissioned to preach the gospel, and, brethren, that should be our primary task. We should not excuse ourselves because of apparent difficulties. As I think of my brethren who so bravely carry on in lands such as India, the Middle East, and the Far East, I know that they face greater difficulties than ever we do here in the frozen north, and I thank God for the pleasant pastures He has given us here. Perhaps there are others of us who should "gird up the loins" of evangelism and give the devil a mighty blow as we hasten the return of Jesus.



What Do We Mean by

Evangelism?

THEODORE CARCICH

Vice-President, General Conference

WHAT does total evangelism mean? Certainly it means more than just programming evangelism on high denominational levels. It is relatively easy for experts to map strategy, but the success of any evangelistic thrust depends upon committed individuals in every strata of church organization.

Far too often total evangelism is interpreted to mean the total involvement of just the select few who by training and experience are qualified to address large audiences. This is a mistaken idea.

Much as in spectator sports, we are prone to revel in some super gospel star and flock to watch him perform. Doing this generates a false sense of achievement as we sit around waiting for the next star to perform, whereas for our own soul's sake and the sake of others we should be involved in the game ourselves.

When it comes to spectator sports, experience teaches that sitting on the sidelines and cheering a select team may raise blood pressure but that when persisted in, such noninvolvement also contributes marvelously to flabby muscles. Could it be that our flabbiness of evangelistic spirit is due to an obsession of watching others perform what we should be doing ourselves?

Chief Business of the Church

Total evangelism means that the entire church is possessed with a burning passion to proclaim the gospel, a consuming zeal to persuade men to accept the gospel, and a compassionate concern that constrains members to remain true to the gospel. If this is not the chief business of each conference, each department, each church,

each institution, each minister, each administrator, each church officer, and each church member, then just what is their particular business in the church?

The church of Jesus Christ with its related departments and institutions has only one commission—that commission is set forth in Matthew 28:18-20. It rules out any concept of the church as a comfortable suburban rest home, or a cultural urban recreation center, or, still further, as a philosophical debating society that consumes time ascertaining what is religiously relevant or irrelevant for our day.

Neither are the related institutions and departments of the church organized for the purpose of competing with their counterparts in secular society. When any organization within the church succumbs to the temptation to accommodate to the philosophies and practices of the day, you can be sure that the accommodation will be at the expense of the contribution that particular organization should be making to the total evangelistic program of the church.

Consider the fact that the Seventh-day Adventist denomination operates 437 colleges and secondary schools; 4,411 elementary schools, 137 hospitals and sanitariums; 175 clinics and dispensaries; and 44 publishing houses. Why do these institutions exist? Subordinating your personal opinion and mine, let us permit an authoritative voice to answer this question. The servant of God says: "God is to be recognized in the institutions established by Seventh-day Adventists. By them the truth for this time is to be represented before the world with convincing power."—*Testimonies*, vol. 6, p. 220.

Whatever else one may deduct from this statement, this much stands clear—institutions established by Seventh-day Adventists are evangelistic agencies. They are an ex-

tension of the church's evangelistic program and by them the truth for this time is to be represented before the world with a convincing power.

Identify with Church Institutions

Coming to the defense of these institutions, let me say that rather than standing on the sidelines and criticizing their operation, the time has come for qualified Seventh-day Adventist church members to identify themselves with the church's institutions. It is a tragedy and a rebuke to the founding fathers who started these institutions to find some of them staffed with a large number of people not of our faith.

How can we expect these institutions to fulfill their God-given purpose while church members refuse to become involved because they love the easy and contented practices of an affluent society? Should not pastors encourage more of our people to staff these institutions? Surely the "convincing power" will be revived when both management and personnel throb with the one grand design that God has for His institutions. Let us do our part to make this possible, for without these institutions total evangelism is not possible.

What about the layman and his part in total evangelism? We live in days when more laymen are being involved in the structuring and formulating of church policy. This is excellent and long overdue, but at best this involves only a few. We cannot all be chiefs; there must be some Indians if the battle is to be won. On the local church level more and still more laymen should assume and effectively discharge church responsibilities so the pastor will be free to engage in a well-rounded evangelistic program.

And what about the churches where hundreds gather each Sabbath to be spoon-fed only to return home and await the next Sabbath's spoon feeding? Observing this recalls a paraphrasing of a well-known hymn:

"Like a mighty army mills the church of God;

Brothers, we are treading where we've always trod."

How can we change the direction of God's great army and get it moving "where the saints have trod?" Our laity constitutes the greatest evangelistic potential in the church. Consider that on the Sabbath day more than 2,239,000 Seventh-day Advent-

ists gather in 15,000 churches and 28,463 Sabbath schools. Here you have more of God's children gathered together in the same place, for the same purpose, than on any other day of the week. One does not require much faith to imagine what could happen if these churches, Sabbath schools, and church members were galvanized into total evangelistic action.

Organize Members

The counsel of God is that "if there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven' Matthew 18:19."—*Ibid.*, vol. 7, p. 22. Here is counsel which if implemented will help to get us off dead center and pose the prospects of a finished work in our day.

There is still another area where a conference president and pastor should involve their laymen. In all conferences we have dark counties. At various church councils resolutions are adopted regarding these counties, but in spite of the resolutions they still remain dark.

How can these areas of earth be lighted up? God tells us how. In *Testimonies*, volume 7, page 22, we read: "In humble dependence upon God, families are to settle in the waste places of His vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched."

COOPERATION

It is not alone by men in high positions of responsibility, not alone by men holding positions on boards or committees, not alone by managers of our sanitariums and publishing houses, that the work is to be done which will cause the earth to be filled with knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the whole church acting their part under the guidance and in the power of Christ.

—ELLEN G. WHITE
Testimonies, vol. 8, p. 47.

And what about the youth of the church? Total evangelism is not possible if the youth are not involved. Their strength, energy, and enthusiasm is needed if the church's message is to make an impact upon the world. The coming World Youth Congress in Zurich, Switzerland, will focus anew the tremendous potential wrapped up in the youth of the church. Unlike the frenzied youth of the age who are demanding that the world do something for them, Adventist youth are presenting themselves to the church and saying, "Here we are; what can we do for the church?" Let this youthful commitment be utilized for the total evangelistic program of the church.

Mass Media

Total evangelism needs the mass media to reach unbelievers. The conventional methods used years ago are entirely too slow and ineffective. Present day radio, television, and newspapers offer sweeping possibilities for cooperative evangelism. Under all circumstances the work of any mass media must be climaxed with person-to-person contact by cooperating churches and individual members.

Likewise, the book and magazine field is a sleeping giant waiting to be used effectively in total evangelism. To be effective, our publications need to stop talking to themselves in what they produce for publication today. We need to publish solid material in the way of Christian apologetics and prophetic affirmations aimed at non-Christians and then make every attempt to market what we print in such a way that it will reach the unbeliever.

In addition, a much greater army of literature evangelists is needed to canvass from door to door and persuade people to accept our publications. Without the proper

and effective use of this mighty agency given us by God, there can be no such thing as total evangelism. In essence, literature evangelists comprise the commando troops who establish beachheads for any type of evangelism that follows. Wherever conference administrators and pastors encourage men and women to take up this noble and exciting work, excellent evangelistic results follow.

A Mighty Army

This brings us to the workers who are actually employed by the denomination. Statistics reveal that the church has credentialed 61,274 such workers. What a mighty army! What tremendous evangelistic possibilities are wrapped up in its effective deployment!

Why are they credentialed? Is it merely to obtain gainful employment, prestige, or status? If this is all we seek, I am sure there are better ways to realize these superficial goals than by clogging up the ranks of an army geared for war. If revival and total evangelism are ever to grip the church, they must first grip the leaders of the church. No one who bears denominational credentials can claim exemption from evangelistic involvement. Our assignment is not a comfortable job but a disturbing passion—the passion to reach men everywhere with God's last message for mankind.

We may not be able to spark revival and total evangelism into existence by council resolutions alone, but let us be sure of this one thing, we can all work at it. Unfortunately, too many of us believe that if we pray long enough God will somehow step in and bring the attention of the third angel's message to sinners miraculously while we ourselves remain at ease.

Many would like to have it happen this way, but let us settle it right now that it will not. Although prayer and the presence of the Holy Spirit are indispensable, these two mighty agencies of God do not operate in a vacuum. God still proposes to use human agents—ministers, laymen, teachers, medical workers, literature evangelists, institutional workers, and youth—to bring about the greatest spiritual confrontation and revival in history.

Will the 61,274 credentialed workers of the Seventh-day Adventist Church accept the challenge? Will they collectively rise up and lead the organized church of God into total evangelism? Will they each set

the example by engaging in personal and public evangelism?

In this manner let each leader, each minister, and each institutional administrator sound the command for the mighty remnant church of God to arise and proclaim anew, under the banner of "the commandments of God, and the faith of Jesus," the saving grace of the crucified, risen, and soon-coming Saviour.

To be sure, such a command will be opposed by the enemy and his agents. When that happens, keep in mind that the best defense is a strong offensive for God, and never question whether such a move will be successful. For our encouragement, God has stated the following:

"We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for

all who truly believe in Him. If the lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the Day of Pentecost will fall on us."—*Testimonies*, vol. 8, p. 246.

By God's grace, let us move into total evangelism in 1969!

GENERAL CONFERENCE PERSONNEL IN EVANGELISM

Pastor James Aitken, Rado-TV secretary of the General Conference is representative of fifty members of the General Conference staff who engaged in active public evangelism during the year 1968. His meetings were held in the Grand Forks Armory Auditorium, Grand Forks, North Dakota, November 3-15. Sample handbill is here pictured.

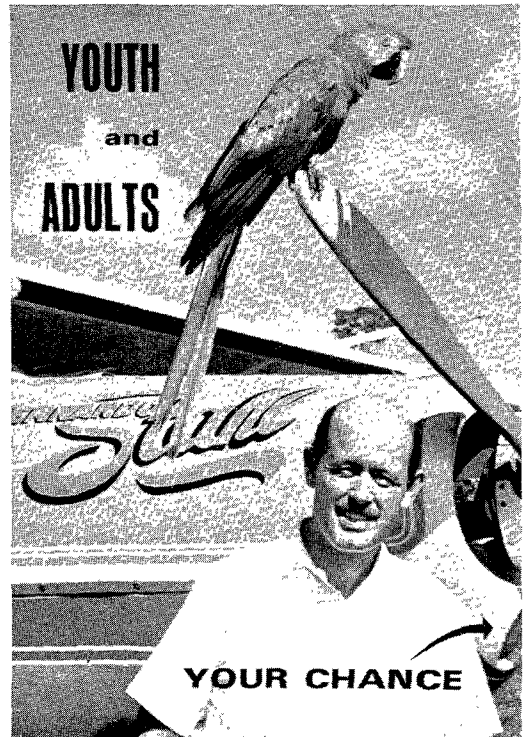
Others leading out or assisting in public campaigns included the following:

W. W. Fordham
W. M. Adams
J. R. Spangler
A. C. Fearing
E. E. Cleveland
N. R. Dower
O. M. Berg
R. S. Watts
N. C. Wilson
F. L. Bland
D. H. Baasch
C. E. Moseley
M. V. Campbell
J. O. Gibson
H. L. Reiner
D. W. Holbrook
G. E. Vandeman
T. Carcich
J. H. Hancock
W. R. L. Scragg
R. H. Pierson
A. A. Esteb

T. E. Lucas
C. D. Martin
J. E. Edwards
M. E. Loewen
R. C. Barger
R. R. Frame
V. W. Schoen
F. A. Soper
L. B. Reynolds
W. M. Starks
M. H. Reeder
J. V. Scully
R. E. Adams
J. J. Aitken
F. D. Retzer
E. L. Minchin
L. Nelson
E. W. Pedersen
E. H. J. Steed
W. R. Beach
A. O. Dart
D. A. Delafield

H. D. Singleton
E. H. Atchley
C. H. Lauda

R. R. Hegstad
A. V. Pinkney
D. W. Hunter





The PRIESTS WERE TOO FEW

AUDRAY R. JOHNSON

Minister's Wife, Ramona, California

GREAT rejoicing spread through Jerusalem as Hezekiah ordered the service of God to be set in order. The house of the Lord had fallen into disrepair through the neglect and idolatry of God's own people. For too many years no offerings had been brought. The lamps were out. No incense burned. The doors were bolted shut. Trouble reigned all around.

Hezekiah, now recognizing the problem, knew in his heart what must be done. The story is all there in 2 Chronicles 29. Verse 10 tells what Hezekiah did. "Now it is in mine heart to make a covenant with the

Editorial Note: Audray Johnson is the wife of Pastor Edward L. Johnson. Her heart appeal for revival and reformation can be best appreciated in the light of her own experience. In a letter accompanying the manuscript she writes:

"I feel a great urgency to help in whatever way I can to finish God's work. Satan is not resting! There is so little time any of us have and we know not when our work shall cease. I am only thirty-two and my work has nearly stopped eight known times in less than a year and a half. This

has been due to recurrent bouts with pulmonary embolism (blood clots that get into the lungs from other parts of the body and are quite deadly). All that is known medically has been done to prevent this from happening—medicine, surgery, and treatments. All have failed. Yet God has spared me and I feel sure there must be a reason.

"During this time there has been much time for serious thought and study and prayer. This article is an attempt to put some [of these] thoughts on paper."

Lord God of Israel, that his fierce wrath may turn away from us."

It was not an easy task to put everything in readiness for this great revival. The temple had to be cleaned of all the accumulation of dust and dirt and rubble, perhaps even some objects of idolatry. The Bible calls it "filthiness." Filthiness in the house of God! The very thought makes the heart weep! But there it was until the Levites and priests cleaned it all out and the Levites carried it and disposed of it in the brook Kidron.

Most important, however, was the personal cleansing that had to take place. Hearts were examined, sins repented of and confessed. Now the great day arrived. Preparations were finished and the sacrifices began. It is interesting to note that when the sacrifice began the "song of the Lord began." True revival brings joy to the heart and a joyous heart cannot help singing.

There was great rejoicing among the people for all that God had done. The blessing of the Lord came to Hezekiah and to all of Judah.

But there is one sad note in all of this. It is found in verse 34. "But the priests were too few." The offering of burnt offerings required much work on the part of the priests and there were just not enough priests to do it all. So we find that "their brethren the Levites did help them, till the work was ended." The next line gives one reason for the lack of these men. "The Levites helped them, . . . until the other priests had sanctified themselves; for the Levites were more upright in heart to sanctify themselves than the priests."

The people were ready. The laymen were ready. Some of the priests were ready. But not enough! A sad commentary.

We are not told the reasons why these took so long to prepare themselves. We can only conclude that human nature being the same in any age, many were reluctant to change, satisfied with the *status quo*. Others, pessimistic and doubtful that revival could come, sat by with their doubts, hindering those who did work. Some were slow to part with their pet habits, perhaps even idols, and lingered until the service was nearly done.

We are not different today. So much work needs to be done before Jesus can come again, and we are drowsy with comfort and ease. Our lamps have burned low, indeed some have gone out for lack of the oil of the Holy Spirit. The sweet smell of the incense of prayer—real prayer—is not often to be found. Sacrifice? The meaning is hardly known. In some heart temples the doors are bolted shut with a big Do Not Disturb sign nailed to the front.

Is it any wonder the sounds of great rejoicing are so rare among God's people in this day? Revival is needed in so many hearts! The people are waiting, indeed more ready than some of God's own ministers.

Let us unlock those doors, do what cleansing is necessary, clean the vessels to prepare for the oil, and sacrifice by giving of our whole being. There is a song heard occasionally these days: "Let there be peace on earth, and let it begin with me." I would like to paraphrase that and suggest this thought: "Let there be revival, Lord, and let it begin with me."

Hezekiah, in admonishing his priests, said in verse 11: "My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister."

Be not now negligent!



A. A. VILLARIN

President, Davao Mission, Far Eastern Division

AFTER the division council in Davao City, I decided to conduct an evangelistic effort in response to the challenge given by Robert H. Pierson, president of the General Conference.

A few months before the start of the series, I was quite fearful at the prospect of mounting an offensive after several years in another aspect of the Lord's work. After many nights of fervent prayer, I was given the courage to work on the challenge I had accepted.

Meetings in Digos

Digos, a progressive town and the probable capital city of the province of Davao del Sur, was approved by the mission committee as the place where I should conduct my effort. One month was spent for ground preparation and careful planning before the start of the meetings. The

opening night was graced by the presence of the governor of the province, Ramon delos Cientos. His inspiring opening remarks prepared the minds of the audience for the message of hope that evening.

Graduates of the pilot school that was conducted one week before the effort contributed to a large degree to the success of the meetings. I was greatly impressed with the excellent spirit and willingness of our laymen in the Digos church and their eagerness to assume responsibility. Every leader assigned to do his job carried out his assignment efficiently. Our talented, dedicated, young men and women in the church gladly gave their help, time, and money during the meetings.

Seventy-three Baptized

One hundred interested persons took the Bible-marking class. It was the best

Bible-marking class I have ever had in my ministry, because almost all religious sects in Digos were represented. At the close of the effort sixty persons decided for baptism. Last June 29, in the afternoon, at Dawis, Digos, Davao del Sur, these precious souls were buried in the watery grave. Not long after this two more baptisms were held. Eight persons were baptized during the second baptism and five at the third, making a total of seventy-three.

As I came to the close of the meetings I felt that someone should stay on and continue in follow-up work. Some good interests were developing after the nightly meetings. So an intern worker is at present following up the interest and another baptism is expected in the near future.

Surely there is joy that can satisfy the Lord's servant if he accepts the challenge to "preach the word." The Lord will surely give us the reward of our labors if we work with Him in faith and humility. It is a very solemn experience to see hundreds of people attending night after night and realize that the Lord is interested in the salvation of each one of them. To visit in the homes of the interested ones and see them casting their lot with God's people is to me a romance of the ministry. There is no more thrilling experience than to see men and women with joy accept Jesus Christ as their personal Saviour through baptism and unite with those who are getting ready for His glorious second coming.

Masbate Campaign Yields Souls

L. E. MONTAÑA

Ministerial Association Secretary, Central Philippine Union Mission

A SATISFYING evangelistic program has just been concluded in Masbate, capital of Masbate Province, territory of the Central Visayan Mission. Masbate is notorious for its lawlessness. Banditry, land grabbing, thievery, cattle rustling, gambling, heavy drinking, and other accompanying vices are common everywhere. The situation is such that an American Baptist missionary remarked to me that the conditions in the area were just like those of the old American Wild West. Sin abounds in high and low places, outside and inside the churches.

We had a church here of thirty-five members who met in an old building which stood on a lot owned by a member of another denomination. After the building was partially damaged by two strong typhoons the owner would not allow our members to repair the building. This was

where I was sent with three other regular workers and an intern to increase the local membership as well as to evangelize the surrounding areas. A lot was later bought by one of the local elders and donated to the mission as a site for a new church.

More than three thousand people filled the meeting place and the street outside on the opening night. We were to realize later that sin and other environmental factors in the lives of the people both outside and inside our church became a deterrent to the full success of our work and so our total baptisms fell below our original expectations and goal.

Somebody entered our living quarters one Sabbath morning while we were in church and took many of our possessions, therefore we had constantly to be on the watch for thieves. We refused to be discouraged, however, and undaunted we ex-



Members of the Masbate evangelistic team including singers and ushers.

tended our work to surrounding areas where we have churches. Victories that resulted in several decisions made our hearts glad.

An auditor of the National Irrigation Administration was interested and all the members of his family. He had had some trouble, however, with his mother and some other members of the family, some of whom, ironically, were members of our church. The situation was difficult and reconciliation was hard in coming. Nevertheless, the impact of the message was strong and this man and his wife and six children were eventually baptized. One of his daughters, a teacher in a private college, decided to give up this position and go to our Mountain View College to take the Bible instructor's course.

A retired provincial jail warden was converted and the marked change in his life so impressed his wife and daughter that they decided to be baptized with him. The wife and daughter were members of the *Inglesia ni Cristo*, the most militant religious-political cult in the Philippines. Their transfer to our church stirred the usual combatant spirit of their ministers and several attempts were made by them to have us face them in a public debate. At first we ignored their challenges, but their provocation became more severe so that we had no other recourse but to accept their proposition.

We assigned a layman, an elder in one of our local churches outside the capital, to face two of their ministers in two succes-

sive debates, with the town judge as moderator. Their defeat was so obvious that the opposing ministers had to request the judge not to announce the verdict. Among those in the audience was a man who listened carefully to the arguments presented by both sides. The immediate result was that he requested studies and was later baptized. His children are also interested and are being followed up by one of our team. Surely the wrath of man shall praise the Lord to His own glory and the salvation of honest hearts.

There was a public school head teacher who used to be a *cursilista*. The *Cursillo* movement is a short course in Christianity conducted by the Catholic Church and is gaining ground in the Philippines. The members are exclusive and once trained and becoming militant Catholic laymen, they are hard to convince. However, this teacher was included in our second baptism and is trying to bring his family into the fold. Another public school head teacher had some doubts about his decision on the scheduled day of the baptism. But that morning an earthquake of great intensity rocked the area. All doubts were removed and he and his wife were baptized.

A former long-termer in the town council, and Catholic church clerk attended our meetings. He brought another person to our meetings and got him interested too. He was baptized in our second baptism and his friend was baptized later. Just before I left I baptized his wife also. A newly baptized graduate was severely persecuted by her father and he demanded her at gun point to renounce her faith. Imprisoned in her room to think the matter through, she escaped to us and later on joined the literature ministry. She is now a successful literature evangelist in the Central Visayan Mission. Another newly baptized sister fled from her home when her life was threatened. She sought shelter and protection in our living quarters and also took up the literature ministry. During the recent literature evangelists' convention held at Baguio City for the colporteur force of the three Philippine unions a search was made for the most beautiful colporteur from each of the 14 local missions in the Philippines. She was selected to represent her mission.

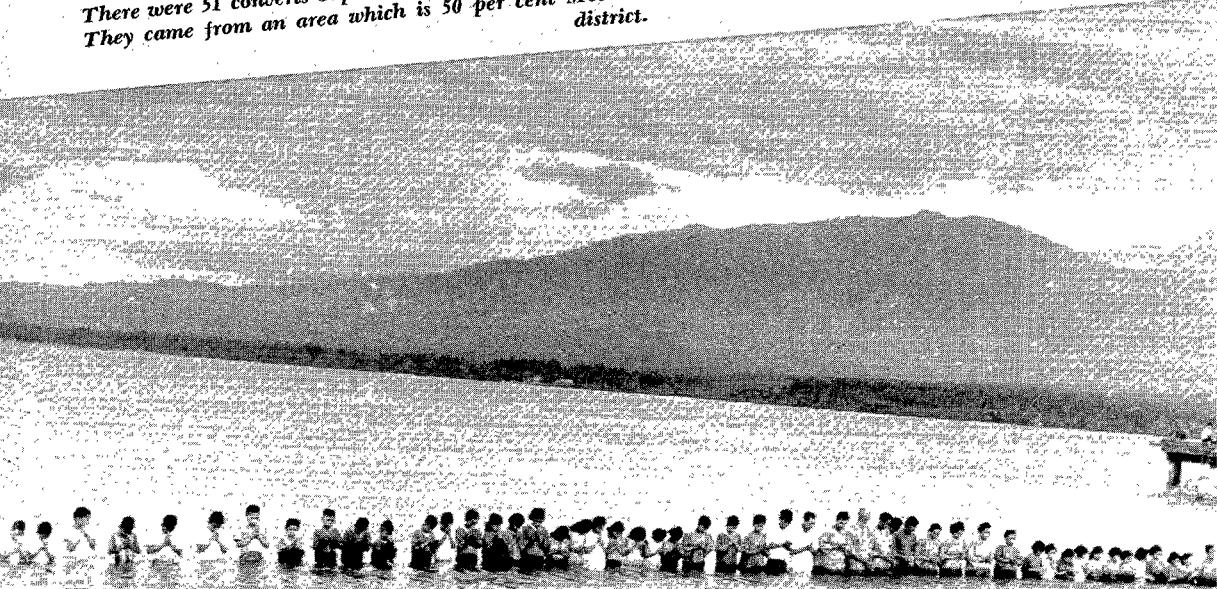
A devil-possessed man who practiced black arts and sorcery and was known as "the man with two shadows" was baptized after

(Continued on page 41)



H. M. S. Richards, Jr. (fifth from right), newly appointed VOP speaker, and the King's Heralds, visited the Dawao Mission headquarters in November, 1968. One purpose of the visit was to see the radio station DXDC which at present is broadcasting the local Voice of Prophecy program directed by C. S. Rosco, union radio evangelist. During the trip hundreds of new names were secured for the Radio Bible School.

There were 51 converts baptized here by Pastor L. D. Duriquez, president of the West Mindanao Mission. They came from an area which is 50 per cent Moslem. S. Conferido shepherds the 20 churches in this district.





Trans-Commonwealth Union workers meet near Melbourne, Australia.

THE MEETING HAS

(Concluded)

AT THE close of the Australasian Division annual meetings it was my privilege, together with Brethren W. R. Beach and W. L. Pascoe from the General Conference, to attend the North New South Wales camp meeting. The campground is beautifully situated on the shores of a large lake. The attendance was very good and the president, Pastor L. S. Rose, had a strong and balanced program planned. Here again the eagerness of our dear people to respond to the call of the hour was most gratifying. One is more and more impressed with the fact that the Lord is about to do great things among us and we must be prepared to have a part in it.

Our next ministerial institute was at Lilydale Academy, near Melbourne. About one hundred workers from the Trans-Commonwealth Union came together. Also with us from beginning to end was Pastor S. M. Uttley, the union president, and four of his conference presidents. Pastor Uttley's studies at the morning devotional meetings were outstanding and set the pace for all the meetings that followed each day. The

spirit of revival and reformation was much in evidence.

The meeting closed on Saturday night and on Sunday evening we opened our next institute at our campground near Auckland, New Zealand. We were privileged to have with us G. H. and E. L. Minchin, from Washington, and they brought great inspiration and help to us. Brother Burnside gave his usual strong presentation to the meeting. F. L. Stokes and J. H. Wade, the presidents of the local fields, were with us from the beginning and it was a joy to fellowship with them. It would be hoping for too much to expect that there would not arise some problems that needed attention. It was always marvelous, however, to see how the Lord worked to turn these to times of great victory for those involved. God answered our prayers and a large measure of His Spirit was felt by all who were present.

It was my privilege to go to Christchurch for two services on the Sabbath. The afternoon combined service was a precious experience and the attendance was very good.

It was encouraging to see our newly built food factory there and the beautiful grounds that surround it. The old factory was burned down a year or two ago and the new one is now completed and operating at full capacity.

Our next institute began the following Tuesday morning at Jones Missionary College at Kambubu. This was a never-to-be-forgotten experience. It was here that the workers sang the beautiful song, "The Half Has Never Been Told." These were the workers from the Bismarck-Solomon Union, with A. R. Mitchell, the union president, in charge. With him also were the mission presidents and district leaders. I was thrilled by the dedication of these brethren and of the national workers and students who were present. It was a real revelation to me to discover that they have the same problems basically in these island missions as we have in the home fields. Of

course, we know the devil is our common foe and he will not make it easy for our workers anywhere. Here as in other places it was evident from the discussion groups that our workers are so busy with their many duties that they have little time for personal prayer and Bible study. There are no short cuts to holiness of life and all of us must see to it that we have sufficient time with the Lord for prayer and study so that we may be the kind of men that God can use in the finishing of His work.

It was a special pleasure to see our mission boats and their captains and crews. These men are as consecrated in their service as are the ministers in theirs. The beauty of location for this college is unsurpassed and the school is doing outstanding work for God. It must be stated that here, too, the Spirit of God was among us. The work here shows great promise of growth and advancement. It was a privilege to meet

NEVER BEEN TOLD

N. R. DOWER

Secretary, Ministerial Association, General Conference

New Zealand ministers gather for institute near Auckland.



a number of the laymen from Sonoma who were giving three or four weeks of their time to the building of our new workers' training school some thirty or so miles from Rabaul. They had left their families behind for a period of time to aid in this undertaking, and though they were away

from home over Christmas their spirit was good and they seemed thrilled to have a part in the work.

We left Kambubu on Thursday night after a communion service, with which we closed all of our institutes, and went to Rabaul for the night.



The Bismarck-Solomon Union ministers and students attend the institute at Jones Missionary College, New Britain.

*Below:
Lay leaders and ministers of the Coral Sea Union attend institute at Kabiuja Adventist College, New Guinea.*

*Below:
National missionary explains story of salvation to cannibals at newly opened Nomad River Mission in western New Guinea.*



*Below right:
Pastor L. N. Hawkes and two of the Kuku-kuka men in New Guinea.*



Early the next morning we flew to Goroka for our next institute at Kabiufa. This is a beautifully situated college in the heart of the New Guinea highlands. There were about eighty workers present for this meeting and it was a time of rich spiritual blessing. During my stay there, I enjoyed the warmth of the M.P. Cozens' home. Pastor Cozens is the principal at the college and he and his family are charming and capable people. The leaders of both the union and the local missions have a great burden upon their hearts for the finishing of the Lord's work. The Spirit of God did a wonderful work for us and there was a wholehearted response to the call for revival, reformation, and evangelism. O. D. F. McCutcheon, the union president, was with us throughout the meetings and gave helpful leadership as well as some inspiring studies.

The ministerial institute was followed by a lay workers' convention conducted by H. F. Rampton, the Lay Activities secretary for the division, and it proved to be a great blessing to all.

The brethren kindly arranged to take me in mission planes to see some of our work in the newly developed areas of New Guinea. We were flown first to our leper hospital at Togoba where we saw many of the three hundred and fifty lepers being treated there. This was indeed a pitiful sight. The workers of this institution are to be highly commended for their dedication to their work. May God bless the entire staff as they offer themselves in loving service to these people.

Then on to our mission hospital at Sopas. Here we met Dr. and Mrs. R. D. Wood and their children. Dr. Wood is a graduate of Loma Linda University Medical School, and he and his family are now completing their five-year term of service there. They plan to return to the States for his advanced training in surgery. They are eager, however, to return to mission service following this training. We visited until late New Year's Eve and then closed our visit with prayer and a rededication to the task. It was a joy to meet the staff at the hospital and to worship with them and to see the scope of the work being done there.

The next day Pastor L. H. Barnard flew us out to the most recently opened mission station in his territory at Nomad River. This is right in the heart of the cannibal country, and when we landed on the gov-

ernment strip we were told that the government agent with a number of his peace officers was out trying to round up some of the men in the bush who had killed a man and had a cannibal feast only a day or two before we arrived. We met the lovely missionary family, a young man and his wife, and they are wonderful. The night before we got there six cannibals from the jungle had walked into their station and had asked for food. What little they had they shared with them and let them stay through the night. They were there the next morning when we arrived. They were raw heathen—dirty, greasy, and wild—but this missionary and his wife were unafraid. They knew of the Saviour's promise to be with them always, and in this blessed promise they felt secure.

We went from there to Kiunga and after some time Pastor Paul Piari, the national worker who attended the General Conference session in Detroit, came to meet us. He is a successful missionary. He was not spoiled by the luxury that he saw and experienced in the States and requested that he be sent back to his post of duty upon his return. He, with his son and two other helpers, had walked seven miles to the airstrip even though they had no previous knowledge of our plan to visit them. Here is a remarkable man and God is certainly blessing his work.

From there we went to Lake Kapiago, where we met more of our national missionaries, and then on to Oksapmin and saw more of our wonderful people, among them Pastor Moses, in charge of the work in that area, and Sister Lily, a young woman whose story of faithfulness and courage is thrilling, and whose Christian witness has been a source of inspiration to many.

Then we went on to Laiagam where Pastor Barnard lives and there we spent the night. We had a worship service that evening with about one hundred of the people from the community. The next morning while we were eating breakfast a large delegation came to the Barnard home and asked to see me. They did not want to talk to Pastor Barnard, nor even for him to translate for me, so Pastor A. C. Thompson, from Angoram, did the honors. This delegation had chosen a spokesman and came to ask me to relay two requests to Pastor Naden. Since I would be seeing Pastor Pierson soon, it was hoped that I would share the message with him too. In as

well prepared an appeal as I have ever heard they asked me to tell the brethren that under no circumstances should Pastor Barnard be taken away from them. They told what things were like before he came and the marvelous changes that had taken place in their lives and they wanted to keep him with them as long as he lives or until Jesus comes. If he dies they promise that they will give him a loving burial and will take care of "his Mary," but he must stay with them. Pastor Barnard and his wife love them and understand them and they need to have them with them to help get ready for the coming of Jesus and to finish the work in this part of His vineyard. It was a very moving experience. The seriousness and earnestness of their appeal was most impressive. I have passed on this word to the brethren.

Now, there was another request that they wanted me to give also; they want a new church with an iron roof on it like the other mission has. They do not want an elegant church, just a truly representative church so that the people will know that the Adventists love and honor their God also. I think the thing they wanted above everything else in connection with the new church was the permanent roof—the iron roof. So I have passed this word on too, and have done my duty except perhaps to give to this project if and when it is carried out.

The next day we flew to the Sepik area, up to Wewak, Angoram, and Ambunti. At Ambunti we were to pick up a missionary nurse who was to be taken out for a few weeks of rest and relaxation. She did not know we were coming, however, and was out doing the work for which she had been so well trained. The dedication of these missionaries is unsurpassed. It was here that our plans changed, for we had expected to fly on to Goroka. But since the weather turned so bad we flew instead to Kompiam and then to Wabag and Laiagam where we spent the night.

Friday morning we were able to fly to Goroka and immediately upon arrival went with Pastor C. M. Winch in his plane to the Kukukuku country to see some of our national missionaries and our work there. We saw the small people in the Kukukuku country and were thrilled with the reports of the way the Lord is opening up these areas also. Here again a strong work is being done and a new mission station has just

been opened in the wildest part of this territory. God is blessing the work in New Guinea.

In a letter I received from Pastor Barnard the following story is told: "Two Sabbaths ago I spent in fellowship with our believers in the Maramun valley which is due north of Laiagam. Here a heathen man made a desperate plea for a missionary to help his people and when queried as to why he wanted an Adventist missionary he told me of a dream he had recently which deeply impressed him. In his dream he was walking along a trail from his village to a group of heathen people who were preparing for one of their pagan festivities. He was accosted by a man in bright white clothing who led him past this group toward our mission station further up the valley at Kiamatok. After walking some distance with him, the stranger pointed upward and told him that there was a home prepared for him above, then he left him.

"The following morning our faithful missionary from Kiamatok village arrived outside his hut with a Picture Roll to hold a branch Sabbath school on the Sabbath day. When this man saw him he knew the answer to his dream which had been troubling him. It was a great joy to see him drinking so deeply of the truth the weekend I was in his valley. Thus the Lord is leading these people by signs and wonders to His glorious truth."

Our last institute was the Council on Evangelism at Avondale. Gathered for this meeting were about thirty of the top soul winners of Australia and New Zealand. They were good, strong evangelists and pastor-evangelists. This was in every respect a most beneficial meeting and the brethren hope that they may be able to have another one before too many years go by. They went back to their work with new courage and commitment.

It was a wonderful privilege to be with the workers of the division for these meetings and my only hope and prayer is that our fellowship and ministry with them will produce much fruit in their lives and in their work in the days to come. We are most grateful that we have leaders in the Australasian Division and throughout the world field who share the immense burden for revival and reformation with us. May God bless us abundantly as we carry the gospel to all the world in our generation.

What Are You Doing About

OUR pastors have been using this program with excellent results. In one of our smaller areas four families have been coming back to church since the CONCERN kits were taken to them. This is a wonderful program and will surely bring results."

This is a portion of a letter written by Pastor Paul Matacio, of the Illinois Conference, and received in our mail on the morning of the twentieth of March. This is just one of many we have already received that indicate that where the CONCERN program is being properly followed it is meeting with wonderful success. Here are some others:

"We are very happy for the way the CONCERN program is going in the Missouri Conference. A number of our former members are now attending church regularly as a result of this program. Naturally the reports are just beginning to come in from the field but from what reports we have been getting we are very encouraged with the program."—A. V. McCLURE, President, Missouri Conference.

"We very much appreciate the good materials that have been provided for this CONCERN program and we are finding a ready response here in our field."—W. D. WAMPLER, President, Alabama-Mississippi Conference.

"I feel that the CONCERN program that has been outlined for the current year is proving to be a blessing here in our field. When it was presented to our people at the workers' and officers' meeting they responded quite readily and generously. It is very meaningful to seek the lost sheep and bring them back to the fold. They seem to be catching the spirit."—C. E. DUDLEY, President, South Central Conference.

From one of his pastors we learn that he

presented this program to his church and followed the suggestions outlined in "Concern Guide Lines." In one week they made contact with sixty people and the following Sabbath most of them were back in church. It was an amazing response. Elder Dudley in reporting to Elder Pierson said that even the pastor was surprised.

While at the Michigan Conference workers' meeting in February one of the pastors reported that the first two families visited by a CONCERN team were in church the next Sabbath.

Elder O. D. Wright, of the Pennsylvania Conference, reports that they, too, are having unusual success, with a good many former and missing members back in church following a visit by the CONCERN team. Why not try it in your church, Brother Pastor?

The CONCERN Program

CONCERN has to do with reclaiming missing and former members. This is the first organized attempt that has been developed on a denominational scale to seek to restore to the church the straying and lost ones. God led in the development of this program and He is greatly blessing its use. The program, briefly summarized, is divided into three sections:

1. *Reaching* the missing and former members.
2. *Receiving* them into fellowship.
3. *Holding* them in a faithful relationship to the church.

To assist the pastor and his church board in developing this program properly a special guide has been prepared called "Concern Guide Lines." This outlines the plan in detail, quotes from the Fall Council action that authorized the program, and

(Continued on page 49)

Evangelistic

EXPLOSION

THE spirit of revival, reformation, and sacrifice is taking hold of the Adventist Church. This spirit is reaching deep into the very heart of the South American Division. An entire continent is coming under the spiritual impact of latter-day preaching. This vast expansion of territory, divided into eight countries using two major languages, presents our six union organizations of thirty-one local fields with the greatest challenge of the church. And that is, to evangelize the nations of this division. By the blessing of God the South American Division has doubled its membership in the past seven years.

In the beginning of this quadrennium the soul winners here marked a motto for a crusade—"United to Evangelize South America." The sole objective—to carry the judgment hour message to 144 million inhabitants—has ignited the fires of evangelism, involving every worker arm in arm with our entire church membership. There is no plan or project in the South American Division to hurry people into church fellowship prematurely, but there is a united movement to garner a ripe harvest of souls and lead them into a rich experience of personal soul winning. We can only keep our faith by sharing the truth with others.

The Open Door

South America can be described as a wide-open door of opportunity to preach the gospel without limitations. It is a rare privilege to preach, to publish, and to build in total freedom. Never have so many en-

in South America

R. A. WILCOX

President, South American Division

joyed so much with so great a task unfinished. What a solemn responsibility to carry the truth urgently to every city, village, and hamlet. It means that all our forces must now be marshaled under the influence of the Holy Spirit and molded into a last-day evangelistic crusade for Christ.

Dedicated and coordinated talents in all lines of the work in cooperation with the Holy Spirit are responsible for our church growth. The sowing processes have continued for more than half a century, and now the sower and the reaper move hand in hand across the fields of harvest. The literature ministry, under the evangelistic leadership of Pedro Camacho and through the efforts of the 2,442 regular, part-time, and student colporteur evangelists, has covered the division with more than eight million dollars worth of truth-filled literature in the past three years. Like the leaves of autumn this great land of opportunity is being blanketed with the Adventist message.

Francisco Siqueira, division youth leader, commands 100,000 youth to achieve the mark of the MV Target through the consecrated Voice of Youth. Herein lies the strength of the church; our youth immersed in soul winning! What a challenge; a continent for Christ! On the weekend of September 27, 1968, more than 6,000 young people were baptized in South America; a double Pentecost for our young people! This opportunity in South America is immeasurable, for 55 per cent of the entire population is under twenty-five years of age.

The move is onward to bring young men and women to Christ.

South American Division Ministerial Association secretary, Enoch Oliveira, in action in the Rio de Janeiro Evangelistic Center.



The division Ministerial Association secretary, Enoch Oliveira, and his associate, Arturo Schmidt, with union and local evangelists, are mighty soul winners and give strong evangelistic leadership to the field. The training program, through institutes, councils, and extension schools, has inspired our ministry to a new and more aggressive program in public evangelism.

Elder Oliveira not only leads hundreds of precious souls to Christ every year—with 500 baptisms in 1968—but during the past decade as Ministerial Association secretary for the division he has united the ministerial force in the division to go forth “United to Evangelize South America.” This spirit has reached every level of the work from top administration right down to the intern. In the wake of this influence our departmental leaders have participated in public evangelism, giving to the entire field an example of soul saving.

Evangelist Arturo Schmidt has revived the use of tents for modern audiences in this division, holding forth with fellow teammates in three successive efforts during 1968; two in Chile and one in Ecuador. The fruits of these meetings will result in more than 1,000 baptisms.

Five-Day Plan

The Five-Day Plan to Stop Smoking has awakened a deep interest in the work and teachings of the Adventist Church. The finest people of society and leading govern-

ment officials have favored our church with influential support and solid financial backing. One government official gave \$2,500 to carry the Five-Day Plan to public schools. Television opened its facilities to present the plan on television screens. Dr. Jantzko, of River Plate Hospital, in Argentina, joined the Santiago, Chile, tent team to offer the population of that city an opportunity to stop smoking. In three public efforts 1,500 prominent persons found victory over tobacco. One man who smoked nine packs every twenty-four hours gave it up and joined the Bible class. This fine approach in giving people practical help prepares thousands to receive the message.

Accessions to the membership of the South American Division in 1968 by baptism and profession of faith reached 30,604, representing an increase of 5,000 over 1967. This brings the net growth for the year to

Associate secretary, Ministerial Association, South American Division, Arturo Schmidt, works as if prayer didn't count and prays as if work didn't count.



(Insert) The sixteenth president of the General Conference, Robert H. Pierson, baptizes the 10,000th member of the Rio Minas Conference, Rio de Janeiro.



11.79 per cent. The Inca Union led in soul winning with a thousand overflow in baptisms, and reached a grand total of 8,724. The North Brazil Union had the largest net growth with 16.66 per cent. Every union surpassed any previous record in baptisms.

Robert H. Pierson, our General Conference president, joined evangelists of the Rio Minas Conference in a city-wide baptismal ceremony with 180 candidates. The occasion was highlighted when the ten thousandth accession to the church, a young man, was baptized by our world leader. This ceremony was the most publicized in the history of our work when television, radio, and newsprint carried to the millions of South America the spiritual impact of a baptismal service after the plan of the Bible.

Soul-winning Laymen

The Bible Speaks missionary program, carrying the Word of God from door to door, has provided the missionary spirit with works. Literally thousands have joined the ranks of soul winners through this plan, and our members on every level of society are a part of this endeavor. Nearly half of the baptisms in the division are related to the Bible Speaks missionary movement. Hundreds of members won their first soul to Christ in 1968, and the fruits for the present are abundant.

Laymen, by God's blessing, are now greater soul winners, and their enthusiasm is sufficient to inspire the ministry. This united missionary endeavor that is moving South America has joined worker and layman shoulder to shoulder in a fine spiritual fraternity to lead the lost to Christ. Last year in the South Peru Mission, Santiago Saleado, a layman living in the Altiplano, brought 110 souls to Christ through Bible Speaks evangelism. One of his converts is the mayor of the province who is now sharing his faith in like manner.

As we look over the Bible prophecies we find ourselves almost home. As we view the harvest field we recognize a tremendous task unfinished. How must we go forward? What can be accomplished? In *Life Sketches*, page 196, Ellen G. White says:

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.

Growth Explosion

This message came to the church in 1915,

and one year later, in 1916, the South American Division was organized, recording the existence of 4,903 members. For a little more than three decades our evangelists and preachers made a determined advance, facing the intolerance that was inspired by religious fanaticism inherited from the Iberian countries of Spain and Portugal. The Adventist penetration was mainly done during this period in the rural areas far from the great cities. Our triumphs were modest. Fifty-five years after the pioneers began their labors, through hard work, struggle, and sacrifice, our baptized membership in 1949 numbered only 50,000. About this time, however, the Adventist movement began showing signs of new life, and by 1959 Adventist membership in South America reached 100,000 souls. Then came an onward surge with tremendous momentum which reached a total of 228,167 believers in 1968.

In 1949 there was one church member to every 1,725 inhabitants. Now, in spite of the population explosion that is presently reaching a high peak in South America, there is one Seventh-day Adventist to every 630 inhabitants.

Dr. E. J. Daniels, lamenting the melancholic weakening of evangelism in the Protestant churches of the United States, wrote:

In 1850 five Christians were needed to lead one soul to Christ. Fourteen Christians were necessary to do the same task in 1900. In 1919 twenty-one believers worked for one year to bring a soul to Christ. And in 1966 thirty-three converts needed a whole year to win a soul to Jesus. These statistics are based on the reports from several Christian denominations.—*Technique of Torch Bearing*, pp. 8, 9.

The author uses this alarming and discouraging statistical information, adding the solemn words, "May God have mercy on us."

We find a brighter picture in the pages of the Annual Statistical Report of the South American Division. With the objectiveness of figures this report describes the triumphant advance of Adventism in this continent—10.7 believers were necessary in 1954 to win one soul for Christ. In 1958 the same number of brethren were needed to lead one person to Jesus. In 1962 we had an average of 8.8 Christians for each soul converted to Christ. The converts who joined the church in 1966 represented an average of one baptism per each 7.6 church mem-



Massive crowds watch as 680 youth are baptized in one day in São Paulo.

bers. In 1967 we had a more encouraging average, when considering that we needed 7.1 believers to win a soul for the Lord. And in 1968 there were only 6.7 Christians necessary to bring one sinner to Christ. The chart below illustrates this growth:

How are we able to explain this rapid growth? In the agenda of all administrators there is a word—evangelism. In the work program of all the ministers and evangelists there is a consuming passion—the winning of souls. In the heart of almost all of

our members exists an almost absorbing preoccupation—the saving of the world. As a result of this combination of interests and the working together of these folk under the Spirit of God there is manifested a growth explosion in our denomination in South America. Thus we move onward as the coordinated efforts in the harvest fields provide an avenue of usefulness.

There is rejoicing in the harvest field. It is the work of the Lord and we give Him all the praise.

	33	4	100	1	(Protestant Church)
1967	33	4	100	1	(Protestant Church)
1968	33	4	100	1	(Protestant Church)
1969	33	4	100	1	(Protestant Church)
1970	33	4	100	1	(Protestant Church)
1971	33	4	100	1	(Protestant Church)
1972	33	4	100	1	(Protestant Church)
1973	33	4	100	1	(Protestant Church)
1974	33	4	100	1	(Protestant Church)
1975	33	4	100	1	(Protestant Church)
1976	33	4	100	1	(Protestant Church)
1977	33	4	100	1	(Protestant Church)
1978	33	4	100	1	(Protestant Church)

E. E. CLEVELAND, Associate Secretary, Ministerial Association, General Conference

WHAT an exciting time to be alive! The mind of man seems literally to have exploded into a meteoric shower of scientific advance. There is an air of excitement among all men who do creative thinking. Suddenly and mysteriously an unseen hand has lifted the veil that separated man from the vital secrets of the universe, and he is pursuing these new bypaths with enthusiasm.

But man's character, for all his excellence, remains stunted. As Omar Bradley said, "Man is a technological giant but an ethical infant." It is just this that provides for the gospel minister his area of opportunity, and the reports before me clearly indicate that hundreds of God's messengers took this challenge seriously.

From the land of historic Egypt, Fakhry Naguib broke into the century division for the first time in the history of that field. The land of the Pharaohs heard the gospel preached with power, and 108 persons accepted the message and were baptized in the name of the Lord Jesus. There were larger campaigns with greater numerical results conducted elsewhere, but this campaign is significant in that it marks a breakthrough in a land where Christianity is not the predominant religion.

This is also true of Southern Asia where P. C. Thomas, D. K. Down, John Willmott, A. Dawson, E. V. Samuel, and S. Isaac all scaled the heights of century achievement. And once again the Spirit of God revealed Himself in an area where "it couldn't be done."

It is interesting that while some men occupy their time denouncing public evangelism as being a method of the past, Spirit-filled men from North America to the ends of the earth are busy demonstrating its continuing effectiveness under the power of God. However, it should be clearly understood that there is no one method of evangelism that should monopolize our attention at a time like this. The God of

heaven has a thousand ways for the accomplishment of His purposes, but certainly central to every procedure is the communication of the light of the gospel to the sin-darkened heart of some sin-sick soul. Evangelism is winning souls by whatever God-ordained method it is practiced. For some it is preaching to thousands in a tent or a hall or a theater. For others it is a strong pastoral program, emphasizing the many faceted ministry of the church. For others (*and may this be increasingly so*) there is a pastor-directed lay involvement that carries the Word of God into the homes by the firesides of the people. Then there is the pastor who makes his church an evangelistic center and year after year steadily baptizes men and women into the kingdom of God.

The Ministerial Association salutes you all. In this report no attempt is made to evaluate the worth of the minister or to exalt one man above another; rather, by spreading the good news of the blessings of God to men wherever they are, we inspire one another, for a "good report maketh the bones fat." There is enough leanness of bone around.

Spearheading the 1968 evangelistic surge was the president of the General Conference, who demonstrated the primacy of contacting souls with the message as the mission of the church by holding a campaign in Jamaica and leaving scores of men and women in the baptismal classes down there. Other officers of the General Conference followed suit as have many departmental leaders of the world church.

Evangelism is the spirit of the age. It is in the air. It is neither dead nor dying. It isn't even sick. This is not the day of the long face and the funeral dirge and the maiming complacency of the "it can't be done today" philosophy. Let glad hosannas split the air, for this is evangelism's Palm Sunday. The risen Christ goes forth to do battle in the ministry of His servants. A

world helpless to deliver itself awaits the only true Deliverer, and the challenge rings out to the ends of the earth, "Whom shall I send, and who will go for us?" And may each reader of this article intone the response, "Here am I; send me."

Men of the Century, 1968 is history. This report will give only a minor fraction of that beautiful story eternity alone can tell. A more thrilling story than this is already in the making in 1969.

Recently the president of the South Central Conference, C. E. Dudley, had a unique workers' meeting by conference call telephone. I was invited to that meeting and heard the thrilling report that more than 116 people had been baptized in the first quarter of 1969. This was nearly a 50 per cent increase over 1968, and baptisms are scheduled each quarter and often in between.

So the work is onward, and the public preaching of the Word was never more necessary than now. Remember, preaching will never be outdated. Some of our sermons may need updating as well as our methods, but there never has been, is not now, nor will there ever be a substitute for personal contact with souls and their introduction to the living Christ.

May you be inspired as you study the list of century men for 1968.

This is truly a century of miracles. From the Tamil Section of South India comes evidence of this. In a village called Kanakanpalayam there were a few people who earnestly sought the Lord and studied the Word of God. They went to Brother S. David and pleaded with him to come to their village and teach them more about the Bible. This interest was followed up, and it was discovered that an entire village was deeply interested in our message and about forty other villages in addition. In this area a mission similar to that of the Pentecostals had flourished, but the woman who was leading them had died some three years ago and there was no one to supervise her work. Deacons were left to take care of the individual churches by themselves, and three deacons thus came to our Seventh-day Adventist worker with a Macedonian call. Brother E. V. Samuel and Brother David were sent to conduct a campaign in these churches. After six months of hard labor, forty people were baptized and during the follow-up work, twenty-seven more have been baptized. Thirty-eight villages of the

forty still await the answer to their appeal.

In Mexico C. E. Aeschlimann has baptized six hundred persons into the faith of our Lord Jesus Christ. There was a time in Mexico when an assembly of six hundred people in a Protestant service was cause for great concern. But today thousands hear the preaching of the Word of God, and thousands make their way to the foot of the cross.

But it is in Bolivia that a most thrilling story was enacted last year. One of the pastors baptized more than seven hundred people into the faith without holding a single campaign. He literally acted out Mrs. White's philosophy that she would rather see one man organize work for ten people than one man to do ten men's work. Perhaps he has shown us a part of the pattern of the future. Combined with the evangelist in a campaign, the work of individual laymen could make our church a spectacle to men and angels.

As I write these words the year 1969 is nearly half history, and this promises to be a year of challenge for us all. We are challenged first of all with reference to our concept, for the Seventh-day Adventist ministry must never become a mere institutional ministry. We must rightfully be concerned with the preservation of our own, but we cannot settle down to this. I find no fault with majestic edifices and spine-tingling music that rejoices the heart and waters the soul provided these churches do not become pyramids that constitute the resting place of the dead. The church is by its own essence an aggressive force in the world. Its Founder commanded, "Go ye into all the world, and preach the gospel to every creature." There can be no retiring within ourselves, no bogging the church down in pet projects, however worthy, that would negate or even substitute for the preaching of the gospel.

This statement must not give aid and comfort to the conservative who would be content to minister simply to the spirit of man through preaching and neglect those vital areas of human experience that may indeed lead to the rejection of the message. When Christ was here He exhibited a concern for the *whole* man, and our evangelism must embrace this broad concept. But public preaching, whether to thousands or to one, still constitutes God's most effective weapon for the winning of souls. It is so now, and it will ever be.



The Triple Century

F. W. Detamore	718	Southern Union (U.S.A.)
Carlos Aeschlimann	600	Mexican Union Mission
H. C. Brownlow	475	Pacific Union (U.S.A.)
Manuel da Costa	450	Mozambique Mission
W. W. Fordham	372	General Conference (Haiti)
Barron-Turner Team	350	Southwestern Union (U.S.A.)
Aarao Nampussa	350	Mozambique Mission
B. L. Roberts	328	Inter-American Division
Stanley Harris	300	Pacific Union (U.S.A.)
William Hoffman	300	Pacific Union (U.S.A.)

Threshold of the Triple

J. M. Dube	291	Zambesi Union
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The Double Century

Jose P. Valentin	269	Antillian Union Mission
J. C. Palmer	252	West Indies Union Mission
W. J. Cleveland	250	Southern Union (U.S.A.)
Isakar Gakwaya	247	Central African Union
E. Oendo	236	East African Union
C. Abere	234	East African Union
S. Mariera	233	East African Union
N. Misati	233	East African Union
J. Mosomi	233	East African Union
A. Oirere	233	East African Union
A. Otieno	233	East African Union
N. Nyanusi	230	East African Union
N. Omambia	230	East African Union
L. E. Montaña	228	Far Eastern Division
Roger & Leighton Holley Team	221	Southern Union (U.S.A.)
Raul Villanueva	215	Antillian Union Mission
J. A. Edgecombe	208	Caribbean Union Conference
E. B. Akyiano	206	Northern European Division
C. Mandikate	206	Zambesi Union
J. L. Balacuit	202	Far Eastern Division
O. D. Muza	202	Zambesi Union
H. H. Fletcher	201	West Indies Union Mission

At the Door of the Double

G. W. Riley	192	Caribbean Union Conference
S. J. Balansag	191	Far Eastern Division
D. K. Amponsah	180	Northern European Division
John Willmott	179	Southern Asia Division
Jacob Savinon	177	Mexican Union Mission
K. S. Wiggins	176	Caribbean Union Conference
Eneas Gishabagwe	174	Central African Union
Nelson Gomez	168	Antillian Union Mission
Eliezer Benavides	160	Colombia-Venezuela Union Mission
Campo E. Durán	158	Colombia-Venezuela Union Mission
Ted Jones Team	155	Far Eastern Division
Luis Lescay	155	Antillian Union Mission
Henry Niemann	155	Colombia-Venezuela Union Mission
Uziel Ruhigubugi	155	Central African Union
C. S. Greene	154	West Indies Union Mission
Asser Jean-Pierre	154	Franco-Haitian Union Mission
M. C. Arranguez	150	Far Eastern Division
Pierre Assamba	150	Southern European Division
L. V. McMillan	150	West Indies Union Mission
Xavier S. Valle	150	Mexican Union Mission

Men of the Century

Mary S. Panaguiton (B.I.)*	149	Far Eastern Division
B. P. Moralde	147	Far Eastern Division
W. D. Baliton	146	Far Eastern Division
Victor Montañó	146	Colombia-Venezuela Union Mission
Catalino Bautista	145	Far Eastern Division
Edgar Williams	145	Antillian Union Mission
James Wykoff	145	Southern Union (U.S.A.)
Lynford Williams	142	Antillian Union Mission
Eligio Contreras	141	Antillian Union Mission
E. Kamuh	141	Far Eastern Division
G. B. Silud	140	Far Eastern Division
W. D. Brass	138	Southern Union (U.S.A.)
Eligio Gonzalez	138	Antillian Union Mission
Michelet Cherenfant	137	Franco-Haitian Union Mission
J. Manembu	137	Far Eastern Division
O. J. Balansag	136	Far Eastern Division
Eliazar Bgiruka	136	Central African Union
Simon Semafraña	135	Central African Union
Jerome Erin	134	Franco-Haitian Union Mission
F. F. Bañez	133	Far Eastern Division
H. L. Cleveland	133	Columbia Union (U.S.A.)
Rainey Hooper	133	Southern Union (U.S.A.)
B. C. B. Debra	132	Northern European Division
Cesar Colo	130	Far Eastern Division

* Bible Instructor

Gusto Gil	130	Central American Union Mission
P. T. Maypa	130	Far Eastern Division
C. C. Nebblett	130	West Indies Union Mission
Pedro Perez	130	Far Eastern Division
K. O. Boyd	129	West Indies Union Mission
I. D. Hernandez	129	Far Eastern Division
A. R. Jones/C. D. Brooks	129	Columbia Union (U.S.A.)
H. Kunger	128	East African Union
M. Grey	127	West Indies Union Mission
Luis Leonor	127	Antillian Union Mission
Jose Villarreal	127	Mexican Union Mission
Noel M. Bailey	126	Caribbean Union Conference
Joseph Charles	126	Franco-Haitian Union Mission
A. Dawson	125	Southern Asia Division
Prospero Gonzaga	125	Far Eastern Division
R. W. Young	124	West Indies Union Mission
Colombino González	122	Antillian Union Mission
C. A. Walter/Monty Jones	122	Pacific Union (U.S.A.)
Victorino Corva	121	Mozambique Mission
Samson Kadegede	121	Central African Union
A. D. Laing	120	West Indies Union Mission
E. R. E. Wright	119	West Indies Union Mission
I. C. Ladia	118	Far Eastern Division
C. B. Arante	117	Far Eastern Division
Z. B. Ferenal	117	Far Eastern Division
Felix Tavárez	116	Antillian Union Mission
Ezra Tabare	115	Central African Union
G. E. Appaw	114	Northern European Division
B. P. Bernard	112	Franco-Haitian Union Mission
C. J. Chinyowa	112	Zambesi Union
L. P. Gaje	112	Far Eastern Division
Josés Mercier	112	Franco-Haitian Union Mission
O. T. Aguirre, Jr.	111	Far Eastern Division
R. D. Bailton	111	Far Eastern Division
Isaka Kirindire	111	Central African Union
Malakia Bavuye	110	Central African Union
Bwe Bwe	110	Australasian Division
E. V. Gulfan	110	Far Eastern Division
Augustine Noel	110	Caribbean Union Conference
E. V. Samuel	110	Southern Asia Division
Ronald Smith	109	West Indies Union Mission
Donald Crane	108	Central American Union Mission
Fakhry Naguib	108	Middle East Division
S. G. Villacampa	107	Far Eastern Division
Rubiciel Bastar	106	Mexican Union Mission
S. G. Cole	106	West Indies Union Mission
C. D. Henri	106	Southern Union (U.S.A.)
E. Zwademozy	106	Zambesi Union
Yosinya Capfizi	105	Central African Union
K. C. Henry	105	West Indies Union Mission
W. Liversidge	105	Australasian Division
Augustin Mugambi	105	Central African Union
Ernesto C. Santos	105	Antillian Union Mission
W. C. Scales, Jr.	105	Columbia Union (U.S.A.)
A. H. Hunter	104	West Indies Union Mission
F. W. Parker	104	Southern Union (U.S.A.)
Leon Cox	103	Southern Union (U.S.A.)
Rosendo Espinosa	103	Mexican Union Mission
E. E. Cumbo	103	Southern Union (U.S.A.)
Genovevo González	103	Antillian Union Mission
L. G. Kelly	103	West Indies Union Mission
T. McLeary	103	Northern European Division
Kevin Moore	103	Australasian Division
D. Buka	102	East African Union
Abdon Castellanos	102	Mexican Union Mission
Enoc Gómez	102	Antillian Union Mission
A. G. Lawrence	102	West Indies Union Mission
M. L. Ligan	102	Far Eastern Division
Edwardo Pérez C.	102	Mexican Union Mission
C. S. Plummer	102	West Indies Union Mission
S. K. Agyemang	101	Northern European Division
Esteban Galvá	101	Antillian Union Mission
Manuel Hércules	101	Central American Union Mission
Agustin Hernández	101	Mexican Union Mission
S. Isaac	101	Southern Asia Division
D. M. Jones	101	Southern Union (U.S.A.)
C. A. Newman	101	West Indies Union Mission
L. G. Rahming	101	Southern Union (U.S.A.)
Ramón Salcedo	101	Antillian Union Mission
Eugene Berle	100	Franco-Haitian Union Mission
Albert Bodenmann	100	Southern European Division
A. G. Bofetiado	100	Far Eastern Division
R. L. Boothby	100	Lake Union (U.S.A.)
D. K. Brown	100	Southern Asia Division
Heraclio Caamal	100	Mexican Union Mission
T. L. Cabaluna, Jr.	100	Far Eastern Division
U. M. Camagay	100	Far Eastern Division
Lyndon DeWitt	100	Columbia Union (U.S.A.)
Sixto T. González	100	Colombia-Venezuela Union Mission
C. A. Gray	100	West Indies Union Mission
Hallie Growson	100	Central Union (U.S.A.)
G. Hyatt	100	West Indies Union Mission
J. D. Leones	100	Far Eastern Division
M. Mafu	100	Zambesi Union
Ezekiel Munyakaregwe	100	Central African Union
G. H. Nelson	100	Central Union (U.S.A.)



Marko Nkundabkure	100	Central African Union
Richard Polard	100	Southwestern U. (U.S.A.)
Ventura Rivas	100	Central American U. M.
Wilson Roberts	100	Antillian Union Mission
Tadeye Rudasumbukanwa	100	Central African Union
F. F. Schwindt	100	Columbia Union (U.S.A.)
B. R. Spears	100	Pacific Union (U.S.A.)
R. W. Taylor	100	Columbia Union (U.S.A.)
P. C. Thomas	100	Southern Asia Division
A. B. Thrower	100	Southwestern U. (U.S.A.)
R. L. Woodfork	100	Southern Union (U.S.A.)

Masbete Campaign Yields 228 Souls

(Continued from page 24)

a thrilling experience with his wife and two children. The devil has put obstacles in his way since his baptism but he remains faithful and succeeded in interesting three other families in the message. A priest of the Philippine Independent Church, affiliate of the Episcopal Church, prepared for the priesthood by studying for four years in a Catholic seminary and two years in a diocesan seminary of the Aglipayan church. I gave him some studies up to the sanctuary subjects and when I left for headquarters he was already keeping the Sabbath and was planning to leave his church. He is hoping eventually to join the Adventist ministry.

There is inherently no conflict between an aggressive public evangelistic approach and a human welfare ministry broadly based to meet as far as possible the maximum human need. Any apparent conflict between the two concepts is a manufactured one, for Christ brought the two concepts together into one, and therefore His was a total ministry. There need be no conflict in loyalties here, no schismatic influence. The salvation of the *whole* man is the chief end of all evangelism and pastoral ministry. To win a soul is more than to baptize him, for having baptized him, he must be settled into the faith. Those who are adept at doing this are worth their weight in gold.

Not only did our evangelistic program result in the baptism of 228 souls but it also inspired our people to more faithful stewardship, and so the tithes and offerings in the churches where our influence was felt increased considerably. It also revitalized their soul-winning zeal and calls have come from many places requesting to hold follow-up meetings. The new believers, particularly in the capital, responded well during the last Ingathering campaign and the church was able to reach its ₱1,000 goal in a week's time and surpass its goal by more than 35 per cent by the close of the campaign.

Every pastor is an evangelist, and every evangelist must strive for excellence in pastoral ministry, for the two go together. Any line drawn between them is an artificial one. The burden of the Master must be our own—to save a soul.

A new church building is in the process of construction on the new lot in the capital. We trust and pray that it will continuously serve as a spiritual lighthouse to beckon both the honest as well as sin-darkened souls into the fold of the Good Shepherd while time remains.

Dr. Guthrie says that during a heavy storm off the coast of Spain a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass was on her and a canvas shelter on her deck, almost level with the sea, suggesting that there might be life aboard. Boats were lowered; the wreck was reached. One man was found apparently alive but in a state of insensibility, wasted by hunger to a mere skeleton. They bore him to their own vessel, and every effort that pity could suggest was put forth for his restoration. After a long time the efforts were successful. He showed signs of life. He moved, and in a voice weak and hollow, scarcely audible, he muttered, "There's another man!" Saved himself, the first use he makes of speech is to save another.

May the year 1969 bring home to each of our hearts the knowledge that "there is another man." Saved ourselves, may our one impulse be to save others. This done in 1969 will be for the whole Advent world the year of the tiger!

Cardinals, Bishops to Observe Greater Simplicity in Clothing

Much of the color and pageantry of the Roman Catholic Church will disappear as the result of a decree of Pope Paul promulgated on Holy Saturday. The splendid dress of the cardinals, princes of the church, and the ceremonial dress of the lesser prelates will be stripped of much of its grandeur. Even coats of arms and forms of address will lose their medieval trappings under the decree. It is part of an established policy of Pope Paul to do away with the opulent trappings of the church and restore simplicity of style to its leaders.

FACING FACTS

OUR statistical reports for the year ending December 31, 1968, show substantial gains, for which we thank God. By baptism and profession of faith 24,258 joined the Seventh-day Adventist Church in the North American Division and 133,101 in our overseas divisions, making a total gross membership increase of 157,359. The net world membership increase was 97,575 as compared to a net increase of 85,957 in 1967. This brings our total world membership to 1,845,183.

This report shows that our members have been working hard in their soul-saving efforts. In 1968 there was an increase of 16,840 new members over our 1967 record. The net membership increase of 97,575 was an increase of 11,624 over our 1967 report. The greatest gains were in our overseas fields. Their increase of 133,101 new members was 16,058 more than shown in the previous year. North American new members received in 1968 by baptism and profession of faith totaled 24,258, an increase of 782 over 1967. We thank God and our faithful workers and members for these gains.

Soul-winning Activities

In the North American Division again this year, as in 1967, it took an average of 16.6 church members to win each new member. In the overseas divisions, it took an average of 10.1 members to win one new member as compared to 10.9 in 1967. The world average was one new member for each 11.1 members in 1968 and one to 11.8 in 1967.

Part of our soul-winning program should and must be a program of sustaining our present church members. We feel confident that as we all take part in utilizing the new CONCERN records and program material as described in N. R. Dower's article in this issue of THE MINISTRY, hundreds, yes, many thousands of souls who have grown cold will again feel the warmth of the church and rejoin us on the road to heaven. Prospects of new souls in this area are almost

NORTH AMERICAN DIVISION

1968 Membership Increase by Baptism and Profession of Faith

Conferences	Percentage of Baptisms and Prof. of Faith to Membership as of January 1, 1968	Members to Win One New Member	Total Number of Baptisms and Prof. of Faith	Net Membership Increase (Decrease)	Membership as of January 1, 1969
South Atlantic	13.3	7.5	1,257	909	10,381
Chesapeake	12.6	7.9	572	394	4,919
Allegheny East	12.5	8.0	959	765	8,430
Allegheny West	12.5	8.0	577	425	5,049
Newfoundland	10.4	9.6	42	44	446
Southwest Region	9.3	10.7	405	305	4,652
Greater New York	9.1	11.0	454	222	5,233
Texico	8.7	11.5	239	114	2,871
Southern California	7.8	12.7	2,008	1,299	26,890
St. Lawrence Mission	7.8	12.8	8	0	102
Lake Region	7.5	13.4	570	309	7,948
Alabama-Mississippi	7.4	13.6	328	91	4,546
Arkansas-Louisiana	7.4	13.6	318	210	4,536
Nevada-Utah	7.3	13.6	136	131	1,987
South Central	7.3	13.6	424	158	5,945
New York	7.0	14.3	307	143	4,546
Northeastern	6.9	14.4	763	381	11,396
Florida	6.8	14.8	746	442	11,476
Georgia-Cumberland	6.7	14.9	625	537	9,875
Missouri	6.7	14.9	328	197	5,069
Arizona	6.6	15.1	247	93	3,824
Alaska	6.6	15.1	57	21	879
British Columbia	6.4	15.7	276	356	4,681
Carolina	6.3	15.8	336	212	5,518
Oklahoma	6.3	15.9	235	86	3,834
Minnesota	6.3	16.0	289	185	4,800
Southeastern California	6.2	16.2	1,541	983	25,894
Montana	5.9	16.9	146	21	2,488
Kentucky-Tennessee	5.8	17.4	386	60	6,761
Central California	5.8	17.2	1,011	432	17,862
Central States	5.7	17.5	170	80	3,062
Colorado	5.7	17.6	516	135	9,234
New Jersey	5.4	18.4	185	(9)	3,397
Hawaiian Mission	5.4	18.4	132	70	2,505
Indiana	5.4	18.5	287	48	5,346
Idaho	5.3	18.8	154	67	2,968
Manitoba-Saskatchewan	5.1	19.7	131	72	2,636
Ontario-Quebec	5.0	19.8	255	221	5,272
Texas	5.0	20.1	426	289	8,832
No. New England	4.9	20.5	143	73	3,003
Pennsylvania	4.8	20.8	336	80	7,075
Washington	4.6	21.7	405	177	8,951
Illinois	4.6	21.9	337	100	7,485
Michigan	4.5	22.0	843	361	18,943
So. New England	4.4	22.6	295	90	6,767
Ohio	4.4	22.6	380	219	8,821
Northern California	4.4	22.7	1,012	483	23,485
Upper Columbia	4.1	24.4	488	6	11,920
Iowa	3.9	25.6	137	(15)	3,496
West Virginia	3.8	26.1	69	(71)	1,731
Potomac	3.8	26.5	446	97	11,923
Kansas	3.7	27.3	137	(63)	3,680
Oregon	3.7	27.3	682	118	18,761
Wisconsin	3.5	28.4	183	16	5,210
Nebraska	3.5	28.7	185	(116)	5,201
North Dakota	3.5	28.9	99	11	2,869
Alberta	3.2	31.2	110	(82)	3,353
Wyoming	2.6	37.8	36	(18)	1,344
South Dakota	2.6	38.8	43	(127)	1,541
Maritime	2.3	42.6	28	11	1,204
Bermuda Mission	1.9	52.7	18	(10)	938
TOTALS	6.0	16.6	24,258	11,838	413,811

In the North American Division it took an average of 16.6 members to win one new member in 1968. It took 16.6 members in 1967 and 17.5 members in 1966.

The 24,258 total baptisms and professions of faith showed a gross increase of 6.0 per cent over last year's membership. The net increase of 11,838 showed an increase of 2.9 per cent over last year's membership, bringing the total membership to 413,811 at the beginning of 1969.

NORTH AMERICAN DIVISION

Percentage of Gross and Net Membership Increase in 1968 by Baptisms and Professions of Faith as Compared With 1967

Unions	Percentage of Gross Increase		Percentage of Net Increase	
	1968	1967	1968	1967
Southern	7.9	7.4	4.6	3.6
Columbia	7.1	6.7	3.8	3.0
Southwestern	6.8	6.6	4.2	3.0
Atlantic	6.4	5.8	2.9	3.4
Pacific	6.2	6.4	3.5	3.8
Canadian	5.0	4.7	3.6	3.1
Lake	5.0	4.7	2.0	1.5
Central	5.0	5.5	0.8	1.1
Northern	4.5	4.0	0.4	(0.6)
North Pacific	4.2	5.3	0.9	2.2
No. Amer. Av.	6.0	6.0	2.9	2.8

The average gross increase in 1968 by baptism and profession of faith was 6 per cent, which was the same as in 1967. The net increase (after deaths, apostasies, and missing) was 2.9 per cent in comparison to a net increase of 2.8 per cent in 1967. North American membership stands at 413,811 at the end of 1968, which is a net increase of 11,838 over 1967.

WORLD DIVISIONS

Percentage of Gross and Net Membership Increase in 1968 by Baptisms and Professions of Faith as Compared With 1967

Divisions	Percentage of Gross Increase		Percentage of Net Increase	
	1968	1967	1968	1967
Middle East	17.1	6.9	14.0	3.5
South American	15.0	13.8	11.8	11.5
Sthrn. European	13.4	4.8	6.9	2.4
Southern Asia	10.7	11.1	8.5	9.8
Inter-American	10.5	11.1	7.1	7.2
Trans-Africa	10.3	11.9	5.0	5.2
Far Eastern	7.6	8.0	5.8	6.2
Australasian	7.5	6.6	5.2	4.9
Nrthrn. European	7.1	6.4	4.3	3.8
North American	6.0	6.0	2.9	2.8
Central European	2.6	3.0	(0.7)	(0.6)
World Average (Includes China and U.S.S.R.*)	9.0	8.4	5.6	5.2
Overseas Average	9.9	9.2	6.4	5.9
No. Amer. Average	6.0	6.0	2.9	2.8
World Average	9.0	8.4	5.6	5.2

The total received into church fellowship in 1968 by baptisms and professions of faith totaled 157,359, with a net world membership increase of 97,575. World membership at the end of 1968 stands at 1,845,183.

* No current reports from China or U.S.S.R.

unlimited. May God help us all to radiate the warmth of Christ's love.

Time Is Short

"We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor—labor earnestly and wisely—while probation lingers."—*Testimonies*, vol. 9, pp. 126, 127.

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work which we may do; but soon it will be more difficult than we can imagine."—*Ibid.*, vol. 6, p. 22.

"There is danger in delay. The soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond your reach."—*Ibid.*, p. 443.

"Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence."—*Ibid.*, vol. 5, pp. 460, 461.

In Rev. 22:7 Jesus says: "Behold, I come quickly." Again in verse 12, He repeats, "Behold, I come quickly." Are we ready to say, "Even so, come Lord Jesus"?

Certainly God's people believe and know that *time is short*. Therefore our efforts should be doubled. May God help us all to press the battle forward until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

JESSE O. GIBSON

Statistical Secretary, General Conference

TEAM OF 20 WIN



THE great evangelistic campaign organized by the Southeast Mexican Mission in Mérida, capital of the state of Yucatán, resulted, with God's blessing, in the winning of 550 souls who were united to the church by baptism.

It was a total effort in the preaching of the gospel. Radio, television, press, preaching, and personal ministry were all used to give the message.

Territory

Mérida, with its 200,000 inhabitants, is the principal city of the Southeastern Mission and has almost 10,000 church members. The church in Mérida had about 150 members, the majority having been won to Christ in a prior evangelistic campaign some ten years ago.

Groundwork Prior to Meetings

Preparation and groundwork began eight months before the first meeting. Four methods were used:

1. *Missionary mailmen.* Sixty laymen worked with around 750 people, visiting their homes weekly and taking the lessons of *La Voz Del Hogar* correspondence course. One day before the meetings began, a large graduation of these students took place and they were the main nucleus of the attendance during the meetings. Prof. David G. Poyato, Mexican Union radio director, and Pastor Jerónimo Madrigal, Southeast Mexican Mission radio director, led out in this work.

2. *Radio.* The programs *La Voz de La Esperanza* and *La Voz del Hogar* were heard over local stations. The latter is a

micro-program recorded by the evangelist.

3. *Television.* Two months before the meetings began, a television program recorded by the evangelist was shown. It is estimated that 80 per cent of the people viewed it.

4. *Survey.* A month before the meetings were to begin 12,000 homes were visited. The public was asked to answer a questionnaire on the subjects preferred. They were visited again and given an invitation to the meetings.

The Evangelistic Team

The team was made up of workers from the Mexican and Central American unions. Pastor Carlos Aeschlimann, the evangelist, was assisted by Pastors Estebean Lopez Porras and Pedro Arano Molina as associate evangelists; the local pastors, Jacob Savinon and Francisco Arguelles; fifteen male Bible instructors; and three female Bible instructors. In all there were 23 workers who labored in perfect harmony and with consecrated devotion.

Organization

A campaign of such magnitude required perfect organization. A committee presided over by Velino Salazar, president of the Southeast Mexican Mission, was in charge of the organization. The decisions regarding the evangelistic work were made by an executive committee presided over by the evangelist and made up of the chairmen of the various committees. The committees were: press and public relations; music and special programs; advertising; ushers; special arrangements; secretarial committee; gathering of materials; administration and finance; and pastoral problems.

The workers were divided into four teams. Each team had a leader as director and counselor. The leader distributed the work, checked the results, and helped in case of minor problems. Only the major problems were brought to the evangelist.

Advertising

Radio, television, and the press were used. Invitations were also sent to those taking the correspondence course and those visited during the survey. Posters were placed in stores and brochures were printed. Church members were urged to bring visitors. It was suggested they bring no less than five.

Gradation of the Evangelistic Work

1. *Lectures.* The first meetings dealt with social and Christian subjects. Meetings were held simultaneously in four different places. The evangelist spoke in two theaters in the city and the two associate evangelists spoke in two neighboring cities.

2. *Bible class.* A Bible class was organized following the first meetings. A Bible was given to those attending, and the evangelists taught a class in which the members were able to use their Bibles.

3. *Baptismal class.* Baptismal classes were organized for children, youth, and adults from the beginning. Twelve baptismal classes were held continuously.

4. *Personal Bible work.* Bible studies were held in the homes of the prospects by the evangelistic teams. A special course for the Catholic public entitled, "Home Bible Course," was used for the Bible studies. A special course, "We Believe," was used for the baptismal classes.

Subjects

The evangelist presented the following series:

a. *Social subjects:* Juvenile Delinquency; The Home; Education of Our Children; Happiness; Mental Health; Alcohol; Tobacco; Problems Faced by Youth.

b. *Christian subjects:* The Existence of God; Jesus Christ; The Bible; Prayer; The Origin of Sin; The Plan of Salvation; Repentance and Confession; Justification; Sanctification.

c. *Eschatological subjects:* Daniel 2; The Second Coming of Christ; Signs; The New Earth.

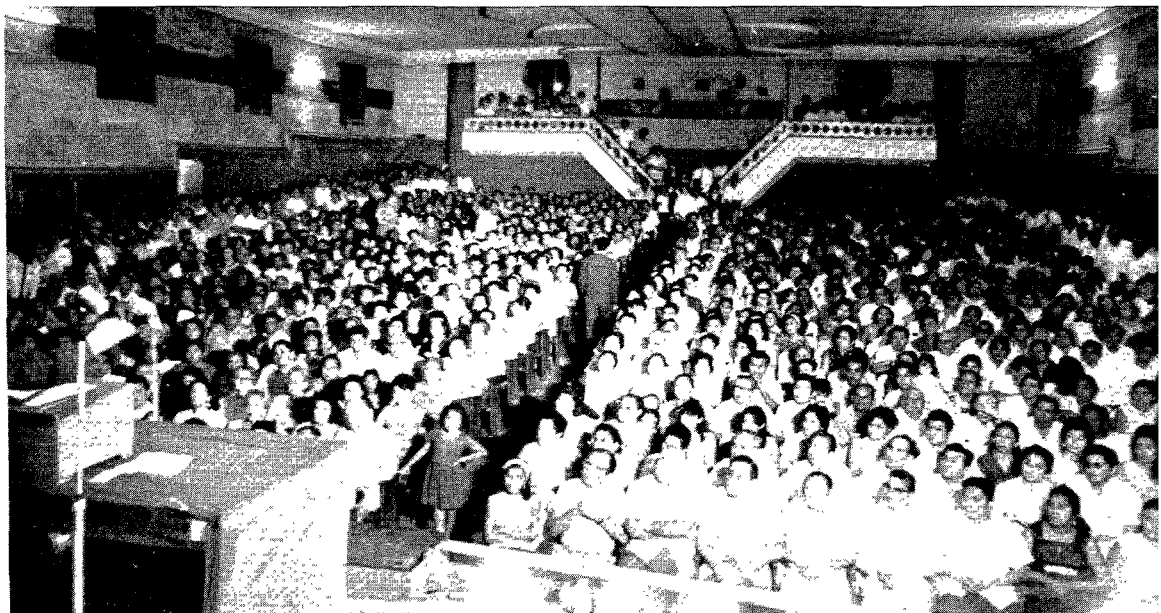
d. *Distinctive subjects:* The Three Angels' Messages; The Judgment; The Law; The Sabbath.

e. *Ecclesiological subjects:* The Twenty-three Hundred Days; The History of the Truth; The Primitive Church; The Fall of the Truth; The Truth Restored; The Adventist Church.

f. *Future Life subjects:* Life; The Mystery of Death; Resurrection; The New Life.

g. *Strengthening subjects:* Principles for Healthful Living; Spirit of Prophecy; Tithes; Church Organization.

h. *Decision subjects:* Baptism; New Creatures; Follow Me; et cetera.



Who says public evangelism is dead when an average attendance of 2,500 persons listen to the message in Mérida?

Course in Evangelism

A course in evangelism was offered and classes were held daily. The subjects were:

Evangelism: Carlos Aeschlimann.

Personal Evangelism: Pedro Arano Molina.

Pastoral Psychology: Carlos Aeschlimann.

Alfredo Aeschlimann, Mexican Union president, also taught classes on doctrine and worship.

Lay Worker Participation

Lay workers were a powerful element in the success of the campaign. They worked in the following ways: Groundwork; inviting the public to the meetings; taking part in various committees; helping as ushers; special parts; assisting in pastoral work; giving Bible studies and preparing candidates for baptism.

Numbers That Speak

Correspondence course graduates	750 students
Visits in homes during survey	12,000 homes
Attendance at first meetings	2,500 persons
Interests receiving Bible studies	1,850 persons
Baptisms	550 persons
Cost of the campaign	\$15,200

Results

Six baptismal services took place. In one of these 124 persons were united to the church. In order that more than one thousand people could view the ceremony,

it was held in three stages. The last ceremony in which all the workers were present was a memorable one. At that time 153 precious new believers were united with the church. Three ministers officiated simultaneously.

A church was organized in the city of Mérida as a result of the campaign. A good meeting place was secured and now there is an organized church of more than one hundred members.

All that area was blessed by the campaign. The workers went to the different churches in the vicinity, held meetings, and organized baptismal classes. As a result, no less than two hundred persons learned the truth.

It will be a glorious year in the winning of souls for the Southeastern Mission. More than 1,000 souls had already been baptized by the third quarter of 1968. For the first time this mission is sure to reach its goal in baptisms.

The campaign in Mérida meant not only the winning of hundreds of souls but also a powerful revival in all that area and a new spiritual experience for the participating workers.

Again it was demonstrated that the power of God accompanies the work of the preaching of the gospel. The fruit is ripe. We need to plan prayerfully for the harvest. A genuine revival of the evangelical spirit that characterized the primitive church is the answer to the challenge of this hour.

An Open Letter to a Heartbroken Minister's Wife

Last month an anonymous letter was published from a minister's wife portraying the overfriendly actions of her husband toward the members of the opposite sex in his church. She appealed for help before it was too late. We concluded our admonition by stating that this month the wife's relationship to her preacher-husband would be dealt with.

RARE is the time when marital troubles spring from only one side of the two-party marriage union! My authority for advising women stems from a quarter of a century tie to one I consider the most wonderful wife a man could ever have or hope for. Limited space forbids a lengthy discussion, but I trust these few suggestions may benefit not only our heartbroken correspondent, but all our shepherdess readers. For interest's sake, three questions and answers will be the basis of our reply.

Question: Is your husband's work the most important thing in your own life?

Of course, no occupation supersedes the work of a mother and homemaker. However, domestic responsibilities properly executed help bring success to both the minister-husband and the marriage union. The career wife inevitably runs the risk of increasing internal problems. Regardless of reasons for our wives performing salaried extra-curricular activities, it is obvious that somewhere, sometime, something must suffer. A dual-role-playing wife cannot be expected to look as "well to the ways of her household" (Prov. 31:27) as those wives whose only career is home, husband, and the household of God.

How can a shepherd-evangelist be a king in his home and be "given to hospitality" (1 Tim. 3:2) if his queen spends forty hours a week building up the kingdom of this world? O young ministerial couple, I urge you to curb your desires so you can live on the husband's salary and the wife can be a true homemaker and helpmeet! It is just possible for a working wife to aid in the making of a wandering husband!

(Concluded)

RON RUNYAN

Clean Shirts and Socks in the Drawer

Make your husband and his work first by creating a wonderful home for him to love and enjoy. Clean shirts and socks in the drawer; regular, tasty, healthful meals; a tidy, inviting home with a sweet welcoming wife in the doorway, constitute one of the best magnets a woman can use to keep her husband from getting too friendly with the ladies.

Keep your home vibrant and alive with the sunshine of order, tidiness, and love. Make it the most attractive place in the world for your husband, not only because of its neatness and beauty, but because *you* are there!

This is the kind of wife where both her children and husband will "arise up, and call her blessed" (Prov. 31:28). Her husband will expend his praises and flattery on her, and not on someone else.

Question: Do you have a character and personality development program?

Keeping homes intact involves personality and character development. Wives should constantly seek to become more Christlike in their words and actions. "It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house" (Prov. 25:24). "The contentions of a wife are a continual dropping" (chap. 19:13).

The calm sweet personality of a Christian wife is a haven of rest for a weary husband. The continually complaining, fretful woman makes herself about as attractive as a rainstorm to a picnicker. The critical wife sours the atmosphere of the home. To be in the clutches of a faultfinding wife is purgatory. Every outburst from a woman of this caliber kills off a few heartbeats in her husband.

“Courage, Dear”

I remember eating dinner at the home of a young couple who were just starting out in denominational service. During the conversation the husband made a critical remark. Immediately his lovely wife looked at him and gently said, “Courage, dear.” Those two words changed the whole direction of the conversation. More than one guest at the table that day was greatly impressed with the positive attitude of the hostess.

The question is, How many helpmeets in this situation would have added gasoline instead of water to the fire? Even if a negative critical remark is true, it is repelling in its nature. Seal your lips against criticism. Graciousness, positiveness, cheerfulness, are other magnets that can help keep your husband from running unnecessary errands for his lady parishioners!

“A beautiful character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade.”—*Child Guidance*, p. 424.

Question: Are you careful about your person and dress?

Most clergymen's wives, as far as looks are concerned, wouldn't win a beauty contest or become a Miss Universe. Neither would most of us preachers get a medal for being handsome! There are precious few King Sauls and Queen Esthers among us.

Yet, what is beauty? I have observed on occasion several rather attractive minister's wives who ignorantly or carelessly kept their beauty hidden.

Take a woman's hair, for example. How can it be of “glorious beauty” (1 Cor. 11: 15)* unless it is kept in order? A mass of confused hair is so unattractive. Don't wait for your husband to tell you that an extreme hairstyle isn't really appealing. I think you will find that the majority of men much prefer simplicity, plainness, and neatness.

The same is true of dress styles, patterns,

and colors. The prophet was as up to date as tomorrow when she wrote, “Taste should be manifested as to colors. Uniformity in this respect is desirable as far as convenient. Complexion, however, may be taken into account. Modest colors should be sought for. When figured material is used, figures that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors is bad.”—*Child Guidance*, p. 420.

Miniskirted Ministers' Wives

When it comes to length of dress, especially for preachers' wives, I confess I am stunned at times. One day I was visiting a church where a certain minister's wife walked in. Her husband carried a responsibility that was more than a pastor or district leader. Her immodest dress length barely exceeded that of a miniskirt. But forgetting the modesty angle, what really dazed me was the obvious appearance of her legs. I'm not attempting to be unkind, but had a knotty-kneed football player with short pants on walked in with this dear soul, one might have thought they were twins. The very least she could and should have done would have been to wear her dresses below her knees instead of four or five inches above them!

In the opinion of most men there is nothing beautiful about knees, and certainly nothing more disgusting than for a woman to display her underwear when she sits down! Many a minister is embarrassed over this situation among his members, and I am inclined to believe that a few are secretly ashamed of the way their wives dress.

The wife who truly wants to capture her husband's love must first capture his respect. Love that is not based on respect is really not love!

If a woman attempts to hold her husband through excessive cosmetics, immodest dress, outlandish hairstyles, and all the rest that goes with it, she is attempting to appeal to his lower, carnal nature. A not infrequent reward for this strategy comes when he is no longer satisfied with one wife and begins to look elsewhere.

Turning the coin over, a sparkling clean, immaculately dressed wife is unavoidably magnetic to her husband! Keep up the early attentions to your person, both in private and in public.

Perfume Not a Luxury

Perfume is not a luxury. A ninety-year-old widower, who married a thirty-year-old woman, was asked why he did not marry someone whose age matched his. He snorted and said, "I'd rather smell perfume than liniment!" That man had definite discernments, and I am inclined to agree with his conclusions!

Christ Is the Answer

More could be said. If our heartbroken minister's wife has been doing all these things plus related ones, and her husband still persists in being too familiar with the opposite sex, he is in need of conversion to the Lord Jesus Christ.

When all the suggestions have been made and followed, if there is an absence of daily conversion on the part of either party, do not be surprised if marital problems arise. You can expect them! Conversion with intelligently planned living habits is the only absolute guarantee for matrimonial bliss and security. May God grant this experience to both of you.

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

CONCERN?

(Continued from page 31)

gives definite suggestions as to how proper and effective contacts can be made with the missing and former members.

In addition a special pamphlet is available for all the members of the church entitled, *Consider One Another*. This contains quotations from the writings of the servant of the Lord giving reasons why members leave the church and how they may be restored to faithful membership. This is a valuable piece of material and should be placed in every church member's home.

There are tens of thousands of missing and former members scattered over North America. It is time now for all our churches to unite in endeavoring to reclaim and restore them to fellowship in the church wherever possible.

The recommendation is that a survey be made by the local church board in counsel with the pastor to discover all missing members and former members living in the area. Prime sources of information for this survey may include church records, lists pro-

vided by literature evangelists and Ingathering contacts, and names submitted by church members. All our members in North America should carry a responsibility upon their hearts for these people. Any member knowing of any former or missing member should write to the conference president, giving the name and address of this individual or notify the pastor of the nearest church.

The second phase of this program is the development of CONCERN teams within every church. These should be appointed by the church board in counsel with the pastor and should receive special training for their work in behalf of the missing and former members. Elder F. W. Detamore's book *Finding His Lost Sheep* is suggested as a training guide for these teams.

The recommendation is that the CONCERN team take our CONCERN packet in which is an lp record with a personal appeal from Robert H. Pierson, our General Conference president, and H. M. S. Richards, Sr., Voice of Prophecy speaker, with appropriate music, to the home of the missing or former members. This record has a tremendous heart appeal and many have already responded to it. In addition to the record, the packet contains a copy of the *Review and Herald* prepared with CONCERN especially in mind, a union conference paper, a current Sabbath School quarterly, and an eight-page insert with a beautiful message of appeal illustrating the church and its function. A personal letter by the conference president or the local pastor is also included.

Member Preparation

A special effort should be made to prepare the church to receive missing and former members back into fellowship. There is a great need in our churches for a richer demonstration of love for one another, interest in one another, and concern for one another's salvation. When we are willing to put ourselves out to indicate our interest in those who may be weak in the faith or who may be passing through times of great stress, the church will indeed be a place from which will go forth the comfort and encouragement that will help to hold people steadfast in its fellowship.

The Ministerial Association of the General Conference has been asked to sponsor this program but every department of the

(Continued on page 62)

O. M. BERG

Managing Editor

NOW we are to consider how the interests in the prospect file can be most effectively followed up. Just having scores or even hundreds of names in a file will avail nothing of itself. What, then, should be done with them?

First, as has already been emphasized, this soul-winning work of the church, centering around the file, is to be a cooperative effort, involving both pastor and layman. The program must be arrived at through prayerful discussion involving every department of the church. This being so, the lay activities committee, including representatives from the various departments, becomes the logical focal point for such plans. The program that evolves thus becomes one of genuine coordinated evangelism.

Following are some of the methods of follow-up which might well form the basis for the planning that is done. Notice the variety of possibilities open for the nurture of the interests:

- A. Utilizing the Postman
 1. Appropriate tracts.
 2. Invitation to meetings.
 3. Church newsletter.
 4. Bible correspondence course.
 5. Appropriate cards—brithday, get well, sympathy, seasonal.
 6. Special letter or card in case of trial, tragedy, or depression.
- B. Utilizing Literature
 1. Sending appropriate tracts through the mail.
 2. Leaving appropriate books or tracts when calling in the home.
 3. Supplementing the evangelistic sermon with appropriate book or tract or printed sermon.
 4. Missionary journals—*These Times*, *Signs of the Times*, *The Message*.
 5. Gift books at Christmas time, etc.

C. The Personal Contact

1. Invitation to attend services.
2. Offer of gift Bible.
3. Presentation of select book.
4. In time of illness, bereavement, or tragedy.
5. At birth of new child.
6. When some special good fortune has come to the family—a promotion, graduation, citation, etc.

Note: The personal call, by way of the telephone, may prove equally effective when the regular avenue is closed up.

D. Meetings to Which Interested People Can Be Invited

1. Evangelistic.
2. Pastor's Bible class.
3. Visitation Day.
4. Regular Sabbath Services.
5. Church socials.
6. Couples' club.
7. Special programs of church or school.

As noted, there are many avenues by which contacts can be maintained. The interests will not all be subject to the same plan, but every name *must* receive some type of follow-up. As stated on the prospect card, "Every Name a Sacred Trust."

Let us consider the follow-up according to priority.

"Excellent" Interests

The degree of interest will determine the nature of the contact and the priority the name should receive. According to the recommended plan, the interests are to be tabbed as *Excellent* (yellow), *Average* (orange), and *Casual* (red). The *Excellent* prospects will take top priority. Interests of this nature can quickly dissipate if neglected. They must receive *personal* attention, and without delay. Much of the

pastor's visitation program will focus on such names. In order that these names will not be overlooked or neglected it is suggested that they be filed in the Visible Notebook, according to geographical areas (green cards). In this notebook they will be with the pastor at all times, for ready reference and attention.

The calls on these names, made frequently, will be to encourage attendance at meetings—evangelistic, pastor's Bible class, Sabbath services, et cetera, and to answer questions about the church and its teachings. They will often involve Bible studies designed to bind off the interests and prepare the prospect for baptism.

If the visit is to achieve maximum results, it will include the leaving of appropriate literature. The manner in which the book or tract is presented may determine whether or not it is read. It must be "sold" to the extent that the person will be eager to read it. *Reading is an important supplement to the nurturing process.* Often through thoughtlessness or neglect it is not utilized as it should be.

"Average" Interests

The *Average* interests have second priority. Here personal attention is still important. But with these the laymen can be used very effectively. Key laymen may be chosen to act as follow-up persons for contacting interests in certain geographical areas. Whenever such an interest shows special promise, the name may be transferred to the pastor to be placed in the Visible Notebook for special attention. If it shows definite promise, the classification will be changed to "Excellent."

The nature of the personal calls made by the laymen will vary. Among the most important ones, yet those easiest to make, are simply brief stops to urge attendance at meetings. The meetings may be evangelistic services, the pastor's Bible class, Sabbath services, et cetera. Keep in mind that once an interested person has begun coming to the church a major hurdle toward getting the final decision has been overcome.

"Casual" Interests

What about the *Casual* interests? Too often these are discarded prematurely. They, too, must be cultivated with the prayer that they may develop into good interests. With the personal attention of the church devoted to the better prospects,

here the postman becomes the principal partner in soul winning. This is not to infer that he has not been used also with the better interests.

It is suggested that under normal circumstances some mailing should go into the home directly from the church once a month. It may be a select series of tracts. It may be inexpensive paperback books. The subject matter should be carefully chosen. Frequently it may be accompanied with a personal letter from the pastor in which an invitation is also extended to the church services. It may be also that the individual should be on the mailing list for the monthly church newsletter. A special invitation should be extended through the mail each time the pastor's Bible class begins a new series of studies. All names in the file should be receiving the church missionary journal.

With this regular contact maintained, the person's knowledge of the church, and interest in it, may well increase. Then when a special series of meetings is conducted, and a personal invitation to attend is extended, the response is more likely to be favorable.

Public Meetings

The holding of special meetings offers an opportunity for an all-out effort on the part of all members to assist in inviting the people to attend. The pastor will have his top priority names to invite personally. The key laymen will have a list of those on whom they have been calling. But now other members must be requested to make personal calls on all other names in the file. This will be in addition to the invitations that all should receive through the mail.

The green prospect cards are already arranged geographically in the file. Now they can be divided into small groups, ordinarily not more than five or six addresses to a group, placed in envelopes along with mimeographed instructions as to how to make the contact, and prepared for distribution to the members, perhaps during the lay activities period on Sabbath morning. The geographical area and number of names in the envelope should be written on the outside. The lay activities secretary should record the names of those who take an envelope, and should double check to make sure every card is returned after the contact. The calls should be made that

afternoon or evening. Emphasize the importance of call-backs until each person has been contacted.

These personal calls offer an opportunity also to determine the degree of interest. Appropriate comments should be made on the card for future reference.

Experience has shown that a concentrated effort personally to invite those whose names have been in the file and faithfully nurtured will produce greater results than the mass distribution of handbills. After the file names have been assigned, the remaining members should be called upon for door-to-door handbill distribution. However, the file names should receive priority, and should be contacted both by mail and personally.

Even though few of these *Casual* interests may respond to the invitation to attend the meetings, another contact has been made, the nurturing process has thus been furthered, and perhaps the next time they will respond, or the next, or the next. During this time the postman continues his work. If no interest develops, the name will eventually be discarded. But this would ordinarily not be until every effort has been made both by mail and personal contacts over a period of years.

Other means of nurturing, via the postman, telephone, with cards, in times of illness, bereavement, tragedy, et cetera, are suggested in the earlier part of this article. Others will come to mind. A worthy plan of follow-up can be effected for each one whose name is in the file. Here the layman can be actively involved.

It is well to plan for an all-out every-interest visitation program at least twice each year. Once each quarter would be better still. The laymen should understand that sometimes the nurturing process takes a long time. However, if this plan is faithfully followed there will always be some that will respond. "Casual" interests will show promise. "Average" interests will become "excellent." The pastor will be kept busy holding meetings, making calls, binding off the interests, while the entire church is actively engaged in seeking for and nurturing the interests toward this grand objective. During the nurturing process the laymen will, of course, be encouraged to give Bible studies as well.

One final word should be said in behalf of the public meetings. It is indeed fortunate if, when interests are found or calls

are made, there are meetings going on, or planned, to which the prospects can be invited. This is one of the many reasons some have regular Sunday night meetings or Bible classes going most of the year. Others plan for at least two special intensive series of meetings each year. A file full of names, properly nurtured, constitutes a demand for meetings. The planning for such meetings should be a part of the over-all program. With this plan in operation, the support of the church for the meetings, as well as the attendance of nonmembers, will be assured. The result will be increasing numbers of souls baptized and made ready for the coming of the Lord.

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.

SO YOU HAVEN'T A BIBLE INSTRUCTOR!

"The greatest help ministers can give the members of our churches is not sermonizing, but planning work for them." We cannot all be provided with a paid Bible instructor but we can harness the women who are eager to work if they were made a part of the evangelistic team. Here is a simple work program to be used during an evangelistic campaign.

WORK PROGRAM

1. Make at least one visit per person per week.
2. *First Week*
 - Do not go in, greet at door, compliment, inquire about service, invite out, leave after giving the first lesson.
3. *Second Week*
 - a. Get into home.
 - b. Ask how enjoying service.
 - c. Leave lesson.
 - d. Refuse food.
 - e. Do not linger.

4. *Third Week*
 - a. Same.
 - b. Offer prayer.
5. *Fourth Week*
 - a. Same.
 - b. Ask if Sabbath truth is clear and have prospect write down any question—take it to minister—invite prospect to meeting.
6. *Fifth Week*
 - a. Same.
 - b. Pray to keep Sabbath.
 - c. Get to come to Sabbath meeting.
7. *Sixth Week*
 - a. Same.
 - b. Visit first those who kept first Sabbath.
 - c. Visit second those who promised to keep it and did not.
 - d. Visit interested who made no promise at all and seek promise.
8. *Seventh Week*
Same as sixth week.
9. *Eighth Week*
 - a. Same.
 - b. Object of visit changes. Pray with prospect for baptism.
 - c. Get decision.
10. *Ninth Week*—Same.
11. *Tenth Week*—Same.

Taken from *Evangelistic Gleanings*, a bulletin of the West Indies Union Mission Ministerial Association, M. G. Nembhard, secretary.



BIBLE LAND PICTURES STIR INTEREST

Pastor Charles Mitchell of the Arcata, California, church reports that attendance at midweek services increased from 30 to approximately 80-100 as a result of the illustrated program, "Through the Bible and Bible Lands." With special emphasis on Biblical archeology, the studies take the viewer in nine programs through the Bible from the days of Abraham to the return of Judah from captivity.

At the close of each program a quiz sheet relating to the evening's subject is given to each person present. This they take with them, fill out, and return it the following week at which time it is corrected. As an added inducement each family attending is given a copy of the book *Records of the Past Illuminate the Bible*, by Dr. Siegfried H. Horn. The program, with more than 400 pictures of the lands of the Bible, provides excellent background information of the Old Testament story.

THAT ORDINATION SERVICE

As another camp-meeting season approaches I feel burdened to submit a timely suggestion. A grammatical error quite often occurs in connection with the ordination service on the part of the participating brethren. It is the expression "setting these brethren *aside* for the gospel ministry." Obviously, the intent is to *set apart* these brethren for the gospel ministry. Certainly we would never refer to the institution of the Sabbath as having been *set aside* as a day of worship, but rather *set apart* as a holy day.

When something is set aside it is understood to have served its purpose and must henceforth give way to an improved method or model.

W. P. ORTNER
Retired Minister

BACK NUMBERS OF THE MINISTRY

Carl P. Anderson is eager to secure the following back numbers of **THE MINISTRY**: 1928: January, February, March, April, May, June, August, and December. 1933: April and June. If you can supply any of these he will appreciate hearing from you. Please write to:

Elder Carl P. Anderson, President
Northern New England Conference
P.O. Box 1340
Portland, Maine 04104

(Concluded)

MILTON HOOK

District Director, New Guinea

Special Revelation

IN MIDSTREAM we are confronted with the fourth stone. We notice it is unique, for neither upstream nor downstream is there a similar one. It is no mere stepping-stone. This stone appears to be made up of threescore or more strata fused together to form a massive rock. It is so large that when standing on the rock of Reason we cannot see the far side of the stream. We jump from Reason and land at the base of Special Revelation only to find we must leave behind our cherished cargo in order to scale the sides.

As we climb we notice previous climbers have written words of encouragement in the rock face. One message reads, "He that cometh to God must believe [not be convinced by logical demonstration] that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6, R.V.). Another reads, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Deut. 29:29).

Reaching the flat top of the rock, we see indeed that God has revealed Himself. The whole area is inscribed with messages about God. "In the beginning God created the heaven and the earth" (Gen. 1:1). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "I am the Lord, I change not" (Mal. 3:16). And the strange words, "God said unto Moses, I AM THAT I AM" (Ex. 3:14). These

concepts of God, depicting Him as the Creator and re-creator, the unchangeable lover, and the self-existent one are concepts gained solely from Special Revelation.

Notice a few more: "God is Spirit."¹ "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17). "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?" (Jer. 23:24). "With God all things are possible" (Matt. 19:26). "Great is our Lord, and of great power: his understanding is infinite" (Ps. 147:5). Every statement is countersigned with the name "Jesus Christ."

Yes, God Is

We make an exhaustive search and find no statements that try to *prove* that God exists. The fact that *God is* is assumed as a first truth. Then we remember that Soren Kierkegaard once posed the same question that is in our minds. He asked, "Is there a God?" And then he answered himself, "This question is either useless or silly. If God does not exist, it is useless to try to prove it; if He does exist, it is silly to attempt such a proof."² Why? Because, as we have mentioned earlier, we are finite and limited in time and space. Therefore, "because of the inaccessibility of the data, . . . it is incompetent to complete a philosophy of life without special revelation from God."³

Solomon came to the same conclusion. "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it" (Eccl. 8:17).

So we face a choice. We can choose to remain ignorant of God or accept God's writings as true. We either accept revelation or reject everything and jump off the rock.

Unfortunately, the rock of Revelation is the end of the journey for many. But for those who surrender preconceived ideas, cherished opinions, and willful sin and accept unconditionally the revelation of God, even Jesus Christ Himself, then there remains one more tangible step in knowing *God is*.

Prayer

The last steppingstone is a precious stone connected as it were by a spit of sand to the rock of Revelation. Flashing like a neon light, there is written on it the advertisement, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6, R.S.V.).

First having made the choice to accept revelation, we are now faced with a challenge from God: Discover Me by personal experience. Get to *know* Me by talking to Me and I shall *know* you and answer your prayers. "We *know* that he abides in us, by the Spirit which he has given us" (1 John 3:24, R.S.V.). "Beloved, let us love one another; for love is of God, and he who loves is born of God and *knows* God" (chap. 4:7, R.S.V.).

John's choice of *ginōsko* rather than *oīda* for the verb "to know" is a significant choice. The Greek word *ginōsko* carried the additional meaning of "to know by observation and experience," as distinct from *oīda*—to know by intuition or information only.⁴ Reason and revelation enable us to know *about* God. Prayer enables us to know God by personal experience. The experience of knowing that *God is* is one of mutual joy. Paul uses *ginōsko* when he writes, "If one loves God, one is *known* by him" (1 Cor. 8:3, R.S.V.).

Albert Schweitzer said, "The most fundamentally important religious exercise is the practice of the presence of God."⁵ Answered prayer and a daily personal experience with God prompt the Christian to say, "*God is now here*" rather than "*God is nowhere*."

The Leap of Faith

Still standing on the precious stone of answered prayer, we look farther across the stream but see no more steppingstones. There remains the leap of faith to bridge the gap. "Pascal reasoned that God gave enough evidences to satisfy the mind of man whose heart was surrendered to Christ, but not enough to tempt a man into Christianity by pure reason alone."⁶ "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"God never asks us to believe, without

giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth, will find plenty of evidence on which to rest their faith.

"It is impossible for finite minds fully to comprehend the character of the works of the Infinite One."⁷

So innate knowledge, reason, law and design, special revelation, and answered prayer each infer the existence of God without offering absolute proof. Finite man must exercise faith. "He who waits for entire knowledge before he will exercise faith cannot receive blessing from God."⁸

A Sound Basis for Faith

All five steppingstones form a basis for faith. Faith is not a synonym for superstition or gullibility. Faith comes with testing the evidence on the five steppingstones. Indeed, faith must be exercised with every step. First, we must have faith that our innate knowledge is even worth considering. Second, we must have faith in the reliability of our own reasoning. Third, we must believe our senses are working properly in order to appreciate law and beauty in nature. Fourth, we must exercise faith in the truthfulness of the miraculous birth, life, and resurrection of Jesus Christ, for at best we have only secondhand evidence because we did not see the events ourselves and therefore must believe eyewitness accounts. Furthermore, all the inscriptions were written before we arrived on the top of the rock. We must believe they were not forged by a clever swindler as a tourist attraction and a means of making money. Fifth, we must have faith that prayer is heard by God and that it is something more than a psychological talk out to relieve mental tension. Yes, there is no shame in admitting that the life of a Christian is a life of faith.

The atheist takes one step of faith—faith in the truthfulness and reliability of his own reasoning—to arrive at the conclusion that God is not. He concludes that

(Continued on page 62)



(Concluded)

J. L. SHULER

Bible Lecturer, Loma Linda, California

PERSONAL work when rightly conducted is a most effective method of securing decisions. Effective personal work is based on adherence to many different principles. Time and space will permit a discussion of only two.

One of the most important is the use of direct, personal appeal. It is the secret of success in dealing with interested people. Ellen G. White declares:

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

The record shows that Jesus and His apostles made use of the direct personal appeal. One of the best illustrations of the principles involved in this appeal is Paul's appeal to Agrippa as recorded in Acts 26:22-28.

Five Guiding Principles

A study of this reveals five guiding principles on how to use and formulate them.

1. Prepare the way for making the appeal by an effective use of the Word. The appeal must be based on the teachings of the Scriptures (Acts 26:22, 23).

2. The appeal should be connected with or grow out of the person's own knowl-

edge of the truth of the Word (Acts 26:26).

3. It is addressed directly to the individual's convictions (Acts 26:27, first part) and may take the form of a question. It is designed to bring home to the person a realization of his personal responsibility.

4. The appeal is concluded by expressing the desire that the individual will respond (Acts 26:27, last part).

5. It should be introduced at the opportune moment.

Here are examples of how certain texts may be used as direct personal appeals on the various aspects of decision.

For Decision to Become a Christian

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

For Decision to Start Keeping the Sabbath

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

2. "Do you know what two qualities the Lord is looking for in you and me? Notice what He says in Isaiah 1:19, 'If ye be *willing* and *obedient*, ye shall eat the good of the land.'

"You want to be willing and obedient, don't you? Since the Lord has made it plain to you that the seventh day is the only day He ever sanctified for you to keep, you are willing to begin to keep it, aren't you?"

For Decision to Unite With God's Remnant

"The Bible foretold that in the last days the Lord will gather out a special people to keep His commandments. In Isaiah 27:

12 God declares He will gather them one by one. Don't you want to be one of those whom the Lord is gathering for His kingdom?"

God has placed in the Bible certain texts that are especially appropriate for use in direct personal appeals. There are certain texts that help people to decide to accept Christ and enter into the experience of conversion. There are other texts that help people to begin keeping the Sabbath and still others that help them to make their decisions to unite with God's last church.

Every worker ought to have in his mind a threefold list of texts that he can use as the basis of direct personal appeals on the appropriate aspect of decision needed, whether it be for conversion, for keeping the Sabbath, or for uniting with God's people. He should know these so well that he is ready to use them at any time. This is a part of the essential equipment for doing personal work.

The Direct Personal Appeal

The failure to use direct personal appeals is a weak spot in much of our evangelism. "General invitations are given; but *not enough definite and personal invitations. If more personal calls were made, more decided movements would be made to follow Christ.*"—*Review and Herald*, Aug. 15, 1899. (Italics supplied.)

Some suggestive texts for direct personal appeals on the three leading aspects of decision:

1. For decision to be a Christian: John 1:12; 1 John 1:9; Acts 16:31; 2 Cor. 5:17; Jer. 21:8; Isa. 1:18; 45:22.

2. For decision to keep the Sabbath: John 15:14; 14:23; 1 John 1:7; Isa. 56:1-6; 58:13, 14; Eze. 20:20; Rev. 22:14; Heb. 5:9; Isa. 48:18.

3. For decision to come out and take one's stand with God's people: Rev. 18:4; John 10:26, 27; 2 Cor. 8:12; Luke 14:33.

The Bible contains many illustrations, incidents, and narratives which can be made the basis for powerful direct appeals to interested people whose cases or situations are parallel to the experiences set forth in the Scripture.

Some illustrations of this principle:

1. The story of how the Israelites were able to cross the river Jordan (Joshua 3) in relation to the person who is willing to begin to keep the Sabbath if God will

open the way in his home, his business, or in his work.

2. The story of the two builders (Luke 6:46-49) in relation to those who admit that the Sabbath is right but make no move to keep it.

Use Christ's Methods

We must never forget that Christ's methods cannot be improved upon. There is no place where His methods for leading to decision are so fully disclosed as in the dialog with the Samaritan woman at Jacob's well. Many principles of soul winning are thereby set forth. We would direct your attention to two—how He used the direct personal appeal in securing her decision and how He built on her responses to what He said. He made from these a series of successive steps into decision.

This reveals how we are to lead the interested people to decision by building on their responses as we talk with them. We should endeavor to turn their admissions and acknowledgments into steps that will lead them into the Advent Movement. This is a case of utilizing the principle of bringing a person's mind to the desired conclusion by building successively on his own admissions and responses as you and he talk back and forth.

Lead Interests to Obedience

It is very common for interested people after they have heard or read about the true Sabbath to admit of their own accord that the teaching is true. They may say, "You folks have certainly got the Bible on your side for keeping the seventh day."

This is your opportunity to reply, "I am glad you see the truth about the right day to keep. It's fine to know the real truth. Do you know what is the next thing the Lord wants you to do?" Then turn and read Luke 11:28. "But he said, Yea rather, blessed are they that hear the word of God, and keep it."

Then say, "Notice, Jesus pronounces His blessing on those who hear His Word and keep it, or obey it. So now that you see that the seventh day is Christ's day, the next thing is to begin to keep it for Jesus." Then follow with other texts which stress obedience to truth, such as John 15:14; Rev. 22:14; John 14:15, 23; Heb. 5:9; 1 John 2:3, 4; et cetera.

When a person admits that you are right

In Quest of PURITY

JOSEPHINE C. EDWARDS

YESTERDAY I had a lovely experience. In the early beauty of Sabbath morning I went to a church where I had an appointment to speak. When I came into the clean, attractive foyer of the church, the minister's wife met me. She is a charming person, with good taste and the modesty of dress that should characterize all those who are of the wonderful body of Christ. As I signed the guest book, I had the happy thought—I'm with God's people in the Lord's house.

I was also delighted with the modesty of the apparel of the female Sabbath school superintendent and secretary. The superintendent told me the young woman who was giving the special music was a new member. She, too, looked like a member of the remnant church!

This subject of dress and its relationship to today's morals is in the minds of thinking Christian people everywhere. If we listen to the fashion makers of this world we hear unusual statements. Just this week a woman radio commentator said: "Anything will go stylewise; wear clothes or don't wear any, and you will be in style; miniskirts or no skirts, and you will still be in style." Just who is tampering with the soul and heart of the morals of the world today? The change is so swift, so insidious, so debasing, that it can only be the evil one.

Only recently has it become a common thing to see rows of fat knees up in the front of the church, in every pew, in the aisle, and in the foyer. Can we ask and receive the blessing of the Lord when we accept things that would have been repulsive only a short time ago? "The styles of today are not for beauty," one stylist stated; "they are to show a liberty and a freedom never permitted before."

The servant of the Lord wrote, "Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. . . . A modest, godly woman will dress modestly."—*Testimonies*, vol. 4, p. 643. Then again she wrote: "There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Ibid.*, p. 648.

If the servant of the Lord saw this in her day, what would she think of the blatant showing of legs above the knees, the showing of girdles, the tight shorts and slacks, whose wearers seem to fill the streets of our cities—yes, even the pews of the churches? Good women, who only a few months ago would have been shocked by naked displays, are now putting their bodies on the display counter, and crimes involving women have reached an all-time high.

There is decadence everywhere—in the newspapers, and even in the schools, where they are depriving little children of the innocence of their childhood by forcing into their minds sexy things they have not in their purity the emotions to understand. Everywhere impurity is publicized. Television stars are gazed at and admired who have wife number two, four, or six, and few think there is anything wrong anymore with this situation.

The campus is full of decadence, students prating about this freedom and that free-

dom, when they are really going into another prison house more oppressive than any they have yet entered—the prison of degradation. People who honestly want an education are hindered because the schools of higher learning are full of ferment after freedom—freedom to yell out four-letter words, freedom to have mixed dormitories, freedom to be immoral—and all for what? No one knows. And the end is not yet.

Yet there should be, there must be, a class of people who follow the pure and beautiful Saviour, who are not afraid to

stand up and be counted; who are not afraid to wear decent and appropriate apparel, and to brave the jeers of the world and even, perhaps, some in the church. I cannot believe that the praying believers in the mountain fastnesses in the time of trouble will be arrayed in miniskirts or tight shorts. There is so little time to set our house in order. The Lord adjured us, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Let us be brave enough, my sisters, to let down the hems, and be proud of being different—set apart for His service.

WOMEN IN SACRED HISTORY

Vashti, the Forgotten Queen

More mothers might well name their daughters Vashti. Vashti was the queen who abdicated for honor and became the Bible's forgotten woman. Read the story for yourself in Esther 1:10, 11: "On the final day, when the king was feeling high, half drunk with wine, he told seven eunuchs who were his personal aides . . . to bring Queen Vashti to him with the royal crown upon her head so that all the men could gaze upon her beauty—for she was a very beautiful woman."*

The story is brief, the facts are few, but some commentators believe Vashti's appearance under such circumstances would have meant a compromise of her modesty. To appear before the drunken, leering court guests was revolting to Vashti. Although it might well mean her life to disobey the king's command, the beautiful queen did not hesitate in her reply: "When they conveyed the emperor's order to Queen Vashti, she refused to come" (*ibid.*, verse 12). Vashti's modesty cost her a palace but it engraved her name upon an invisible scroll of honor that shall remain as long as time shall last. We hear more of Esther because of her courageous choice. Vashti was the forgotten queen. However, I still say more mothers might well name their daughters Vashti and encourage them to become models of modesty in a sensuous generation.

*From *Living Letters*, Tyndale House, Wheaton, Illinois.

Wither Too or Whither To?

(Continued from page 11)

in favor of a combined forward thrust in soul saving. God will no longer tolerate His great gospel commission to be used as a worn-out, threadbare cliché. It must become a dynamic truth in action! A thrust of this nature will polarize the latent and misguided energies of our movement, and once again as in apostolic days the church will start marching as a mighty, conquering army! The battle is ours. Victory is assured if a converted church gets involved in witnessing.

What You Can Do About It

In succeeding articles we want to suggest certain plans that will aid the church in moving in the right direction. We ask you to put yourself in the General Conference president's place; or if you can't stand the heat, then try the local conference president's position. What ideas, concepts, and plans would you attempt to inaugurate if you were in their position? Send in your concrete proposals as to what the church can and should do to let the world know that God is, that God has a Son, and that God has a church with a message for these final moments of earth's history. J. R. S.

including the Millerite Movement and "The Strange Saga of Joseph Smith." Higher criticism and the psychic cults come in for discussion.

American idealism as evidenced in some of the major social movements is the key thread running through the four chapters of volume 2. These 368 pages cover such areas as slavery, socialism, health, and welfare.

The stage was set in the last century for the battle for men's minds, which rages with such intensity in this the Atomic Age. Intellectual movements out of which this struggle arose are discussed in volume 3. There are 240 pages in this volume.

Jerome L. Clark, Ph.D., is professor of history at Southern Missionary College, Collegedale, Tennessee. He says he first conceived the idea of *1844* when teaching American History at La Sierra College more than ten years ago. Sensing that there was a significance to the events of this year beyond the usual appraisal, he began research which resulted in these three volumes.

PAULA BECKER

***The Holy Spirit and You*, Donald M. Joy, Abingdon Press, Nashville, Tennessee, 1965, \$2.75.**

Many books are being issued on the Holy Spirit these days but this one by Donald Joy is a very worth-while addition to others you may possess on this subject. It is well written, readable, and orthodox. The author is director of education services for the Free Methodist Church, with headquarters in Winona Lake, Indiana. He is a frequent lecturer on college campuses and his contributions may be found in numerous religious periodicals. He serves on the committee of the Protestant Church-owned Publishers Association.

To the question What does the Holy Spirit mean to you today? Donald Joy gives a panoramic view of the Holy Spirit and His work throughout history. And in a unique way the Biblical understanding of God's design unfolds before the reader's eyes all the way from Eden to Pentecost and into the twenty-first century. He possesses an ability to use sharp and vivid word pictures.

This volume of 160 pages will make a valuable addition to your library, but more, it will stimulate many sermons in one of the most important areas of Christian theology that we can study.

R. ALLAN ANDERSON

1844, Jerome L. Clark, Southern Publishing Association, Nashville, Tennessee, ID Nos. vol. 1, 05201, vol. 2, 05202, vol. 3, 05203, 3-volume set, 05200, \$7.95 per volume, \$21.95 set of three.

Many of the movements centering in some way on the year 1844 have been powerful factors in shaping the American nation. Thus by understanding these movements one comes to a better understanding of the condition of the nation today, and can better comprehend the shape of this country's future.

For the Seventh-day Adventist, the events of 1844 have special moment inasmuch as this year is a pivot point for many religious, social, cultural, and political reforms and movements. The atmosphere of change served as a fertile media for the growth of the Seventh-day Adventist message.

Volume 1, 346 pages, deals with the movements related to the religious development of America,

***Adventist Evangelism in the Twentieth Century*, Howard B. Weeks, Review & Herald Publishing Association, 512 pages, \$7.95.**

Readers of *THE MINISTRY* will recall Howard Weeks's stimulating articles on this subject appearing February through June of 1966. In this volume the material is expanded to include a storehouse of information relating to the prominent place that evangelism has played in the history and mission of the church.

Weeks traces the history of evangelism in this century through its peak and lean years. Prominent is the moving story of large city evangelism—its birth, nature, and leading evangelists. Included are pictures of the evangelists; the advertising; the meeting halls, tents, and tabernacles; audiences; et cetera.

With the aid of no less than eighteen graphs and tables, the accessions to the church, its apostasies, the relationship of baptisms to total membership, the number of ministers, comparisons, and trends are all noted. These can be of great value to all who now bear the burden of responsibility for the finishing of the task.

The author's former volume, *Breakthrough*, was a major contribution, particularly to the ministry of the church. Here we have another. Laymen, too, with a love for the Advent message and an interest in its thrilling history will find it profitable reading.

O. M. BERG

God Is

(Continued from page 55)

no special revelation has been given to us; prayer is a farce; there is no hope of eternal life; no reason for existence and no objective norm for morality.

If you succeed in this life as an atheist, you lose everything eternal. If you fail in this life as an atheist or as a Christian, you still lose everything eternal. But if you succeed in Christ, you gain all happiness in this life and eternal life.

The philosophy that "God is dead" offers nothing. The philosophy that "God is" offers everything eternal and worth while.

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⁸ ———, *The Desire of Ages*, p. 347.

CONCERN?

(Continued from page 49)

church and everyone in the church from the conference president to the youngest member must share this responsibility for the missing and former members. Let us unite our efforts with that of the minister in seeking to save these precious souls. This is God's call to His church today and it must not go unanswered.

"Often the truth must be plainly spoken to the erring; he must be led to see his error, that he may reform. But you are not to judge or to condemn. Make no attempt at self-justification. Let all your effort be for his recovery. In treating the wounds of the soul, there is need for the most delicate touch, the finest sensibility. Only the love that flows from the Suffering One of Calvary can avail here. With pitying tender-

ness, let brother deal with brother, knowing that if you succeed, you will 'save a soul from death,' and 'hide a multitude of sins.'"—*The Desire of Ages*, p. 440.

We appeal to every pastor and every minister in any capacity in this church to unite with our laymen in a fully coordinated program to reclaim and restore the lost. Let us follow the example of the Good Shepherd who went out to seek and to save the one lost sheep. God will bless such an endeavor and there will be joy in the presence of the angels over one sinner that repents "more than over ninety and nine just persons, which need no repentance."

N. R. D.

ALC President Urges Consultation of Churches Including Catholics, Evangelicals, Pentecostals

An entirely new national consultation to bring together Roman Catholics, Orthodox, and Protestants—and including evangelicals and pentecostals—was proposed in Detroit by Dr. Fredrik A. Schiotz, president of the 2.5 million-member American Lutheran Church. He suggested that the consultation meet outside the auspices of the World or National Councils of Churches, or the nine-denomination Consultation on Church Union, to determine a united approach to social problems.—R.N.S.

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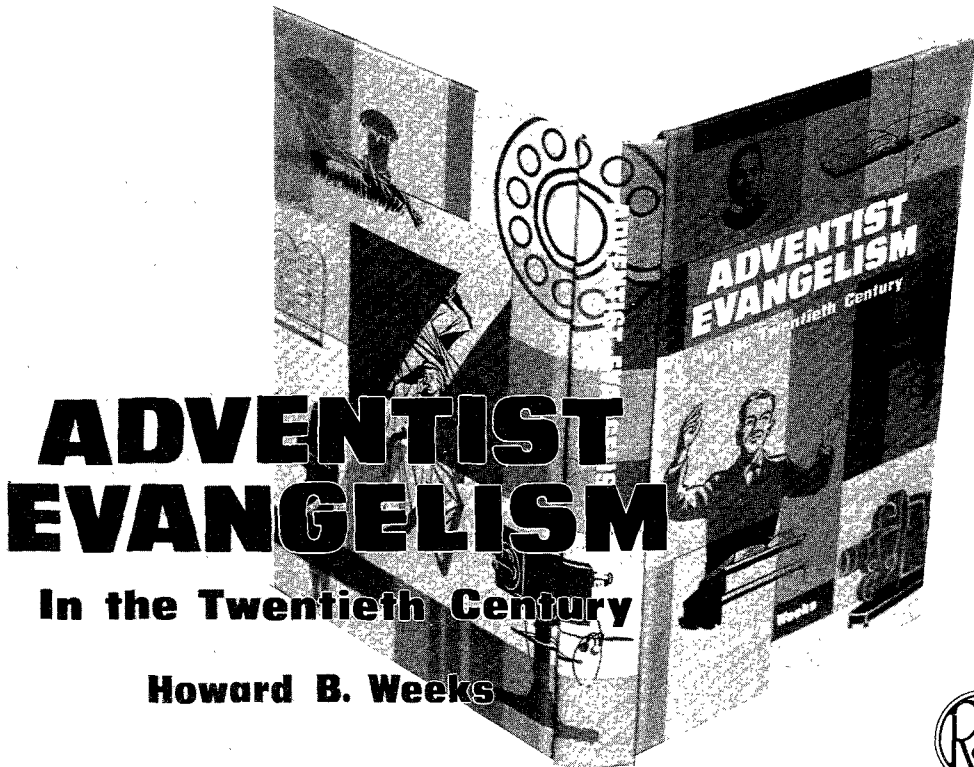
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and put their conclusions together they had a giraffe.

There is, however, the necessity of debate. Each member of a committee should consider himself a full partner in the grand enterprise of building a church for Christ, and therefore an opinion that may be of value to the committee should and must be tactfully and sensibly expressed, it being understood that tact is more clearly definable than "good sense." Men may not always see eye to eye, but they must always be bound heart to heart. The cord of love that thus binds us softens the abrasive effects of differing opinions. Nor may honest differences be a sign of or contribute to weakness. Policy forged on the anvil of debate may be far more sound than an arbitrary ruling of a single mind. Conversely, the crucible of debate minus the undergirding spirit of love, which makes possible tact and respect for the differing opinion, can only result in fragmentation and chaos.

THE PROMOTER THIS is the age of the promoter. Everything is being promoted, from mayonnaise to men. The voice of the hawk on the street corner may differ from the insistent voice in the committee room, but the objective may be identical—*promotion*.

In the early days of the movement, men sometimes preached "promotional" sermons. These are largely disappearing now, thank God. It developed to the point that instead of worshiping, the saints skeptically awaited the sales pitch, deeply moved to give their money but not their hearts to God. It was to this that the soloist for Bob Pierce alluded as we stood in the airport, complaining that he visited one church but could not worship for "promotion," but at a smaller one found the warmth and Christ-centered ministry that he sought.

But is the minister at his best as a promoter? Or must he progress to the point of identity with his interest that people will view his proposals as the natural expression of his inner self? Can this be the difference between artificial stimulation and excitement and solid accomplishment based on our relationship with God and fellow man?

The minister should *live* his program. He has nothing to "sell." His credibility should be above question. No lather or noise can compensate for this sincerity. He does not "generate" enthusiasm; he transmits it. The healthy apple tree does not "promote" apples; it grows them.

E. E. C.

"EYE TO EYE" "For they shall see eye to eye, when the Lord shall bring again Zion" (Isa. 52:8). That brethren do not always see eye to eye is an obvious fact. In our present state of being we are granted the privilege of partial vision, and only when several minds are brought to bear upon a given problem may a solution be found that reasonably approximates a total view. This is the basic philosophy of the committee system of government, and it is a sound one.

You have undoubtedly heard the parable of the five men who had never seen a giraffe. One said that it is a tail; another, four feet; another, a body; another, a head. One stated, "The giraffe is a long neck." When these men met together in committee

I conclude, therefore, that essential to progress is an atmosphere of intellectual freedom and expression that respects the past and the present, that does deference to opposing views, and that keeps ever in mind the welfare of the whole. This spirit will get us safely into the era "when the Lord shall bring again Zion." Then debate will be no longer necessary, "for they shall see eye to eye."

At this point a mischievous thought intrigues me. Just what will the Lord substitute for the enjoyable excitement of a good debate?

E. E. C.

TODAY—TOMORROW! TODAY precedes tomorrow, not merely in linear time but also in events. Of today's cement tomorrow's roads are built. There is such a thing as spontaneous combustion but no such thing as spontaneous construction.

What then of the best-laid, best-executed plans of men? This indeed must be said: The mole burrows underground before the rising occurs on the surface of the earth. Marriages may be made in heaven, but the groundwork is laid on earth. Today's acorn is tomorrow's oak. There is no such thing as spontaneous growth. Today's boy is tomorrow's man. Today's plan is tomorrow's program. Today's thought is tomorrow's deed. Today's dream is tomorrow's reality.

In all of life there is the now and later, the here and hereafter. Of this what shall we say? For those who dream away the now, later becomes too late. Minus the present, there is no future. Conclusion? *Today* is mine. *Tomorrow* is but a promise—a promise that will one day remain unfulfilled.

E. E. C.

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