

# The MINISTRY

JUNE

1967

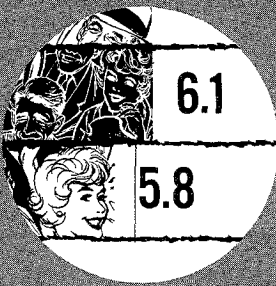


## WORLD DIVISION LEADERS SPEAK

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WORLD-WIDE REVIVAL AND TOTAL EVANGELISTIC INVOLVEMENT



WORLD-WIDE REVIVAL AND TOTAL EVANGELISTIC INVOLVEMENT

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WORLD-WIDE REVIVAL AND TOTAL EVANGELISTIC INVOLVEMENT



17.5  
TO WIN  
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Left to right, Row 1—L. C. Naden, O. Gmehling, P. H. Eldridge. Row 2—C. L. Powers, F. C. Webster, N. C. Wilson. Row 3—W. D. Eva, R. A. Wilcox. Row 4—R. S. Lowry, M. Fridlin, M. L. Mills.

*Heaven's love is a promise  
That shall never fail.*

*Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities  
And cries it shall be done.*

—Charles Wesley



## Involvement of Every Worker, Member, and Department of the Church

In response to the earnest appeal of the General Conference in Autumn Council session, in the fear of God, and by His grace, we set the following two great objectives before ourselves and the people of God in our division: 1. Revival and reformation, and 2. division-wide evangelistic advance.

The implementation on a division-wide basis in the present quadrennium of plans for evangelistic advance will include and embrace every worker and member and every department of the church. We have set a goal of 20,000 baptisms for the quadrennium, which will result in a church membership by December of 1969 of 90,000.

The various departments of the church have been established to assist the church and to make its soul-winning endeavors more effective. In this quadrennium our departmental leaders will seek to co-ordinate departmental activities as far as possible, consciously and consistently seeking to direct every endeavor into active and effective witnessing and soul winning.

L. C. Naden, President  
Australasian Division

## Ten Per Cent More

We shall try, with the help of God, to win 10 per cent more persons by baptism and profession of faith in the next quadrennium. This would give us a total membership of 44,000.

We are laying special emphasis upon education and training of young evangelists. We know we can reach our goal only by the power of God, and a Spirit-filled life, by studying the Word of God more and by praying constantly for the outpouring of the Holy Spirit.

O. Gmehling, President  
Central European Division

## Unions Set Baptismal Goals Higher Than Those Set at Division Council Time

In our division council we spent much time considering the Autumn Council action on world-wide revival and evangelism. We voted to adopt this resolution just as it came from the council. And then we called for a response from our departmental secretaries and others to the resolution. There followed one of the most amazing meetings we have ever had in the Far Eastern Division. One after another, our union presidents and others arose to give their wholehearted response to the challenge and also their personal rededication. Though other business had been scheduled, this took up the whole evening, but we felt it was time well spent. There was a deep sense of the presence of the Spirit of the Lord, and I am sure that that meeting at our council session will be the beginning of a tremendous forward thrust in response to the challenge of the Autumn Council. The division did set a baptismal goal of 22,720 for 1967.

We have never had a finer spirit or greater enthusiasm for evangelism than is manifested now throughout the field. It is a direct result of what started there at the Autumn Council. I am sure the Lord is working. Our people everywhere have seemed very eager to respond to this new challenge for both labor and sacrifice.

Paul E. Eldridge, President  
Far Eastern Division



## 100,000 Baptisms by June, 1970

The gospel commission has been entrusted to us. In this awesome hour we must do more than ever before to discharge this responsibility, to carry salvation's story to every heart in Inter-America. We are standing on the threshold of eternity, and God demands complete consecration and total commitment to the finishing of the task.

Sincerely believing that the most glorious revelation of His power is just before us, we accept the challenge of this hour and pledge our full support for division-wide advance in all soul-winning activities for the coming quadrennium.

Our goal is to achieve a church membership of 270,000 by June, 1970, and 100,000 baptisms for the quadrennium.

A program of progressive planning for evangelism in every union and local field demands a major effort in every large city, a revival and/or reaping effort of shorter duration in every church, and a complete annual schedule of efforts for every field to be in the union president's office by February 1, and in the division president's office by March 1 of each year.

We have also voted that each union outline a definite four-year program to enter new territory, planning on opening work in at least four new areas during this quadrennium.

We realize the impossibility of reaching these achievements through committee actions and human efforts. We are confident, however, that if we confess our great need for divine guidance and prayerfully place all on the altar of sacrifice, the Holy Spirit will effect a mighty work in Inter-America as we go forward in faith during the next four years.

C. L. Powers, President  
Inter-American Division

## Triple the Membership

We feel that the breakthrough that God would effect in this field demands a larger vision and a more dedicated effort than we have ever exerted in the past. We believe that those who have gone before have done nobly in providing us with the tools we need in institutions and in church buildings so that we can accommodate a large influx of believers in our churches and young people in our schools. We want to dedicate our efforts in a very special way this coming quadrennium toward definite aggressive soul-winning endeavors.

We have decided that under the blessing of God we should triple the membership of the Middle East Division in these coming years. That would mean that under His blessing we would be looking forward toward having a division membership at the next General Conference session of better than 7,500 members.

Having gone into the fields and having talked with our brethren concerning this objective, we have found a willingness to work enthusiastically toward it, and we believe that by the grace of God we will be able to increase our membership to the above-stated figure.

F. C. Webster, President  
Middle East Division



## 100,000 Baptisms for North America

In trying to reach judgment-bound souls with the gospel and the Advent message, Seventh-day Adventists in the North American Division are confronted with a variety of complex problems, but also with unbelievable opportunities. Our membership is approaching 400,000, but we

have accomplished only a token of what must be done. Over the past few years much gospel seed has been sown, and we believe we have come to the time of reaping.

In order to fulfill God's plan, there must be true revival and reformation in our midst. This must begin with leadership and the ministry and then find a response in every church, in every institution, in every home, and in every life. As I visit with our laymen I sense that many of them are eager to see something extraordinary happen in the area of total witness and soul winning. Our youth in many places are experiencing a real understanding of conversion and are effectively sharing their faith.

The Lord tells us that revival without reformation leads only to a sentimental feeling and that we will soon return to the same old level in our spiritual experience. This must not happen. We must not build up a big front and develop an emotional atmosphere and then be lulled into spiritual stupor by the enemy. There must be genuine reformation and a seeking after the things of God under the ministration of the Holy Spirit. To this our leaders and believers in North America are committed.

Our baptismal goal for the quadrennium has been set at 100,000 in North America. To achieve this every department and avenue of endeavor will be evangelistic in concept. We will emphasize the soul-winning potential of public evangelism, Sabbath school evangelism, pastoral evangelism, gift-Bible and lay evangelism, foreign-language evangelism, literature evangelism, medical evangelism, educational evangelism, mass-media evangelism, and temperance evangelism. We are determined to reach the great cities and the rural areas. We have pledged to do everything possible to hold our membership and reduce losses. To do all this, to wholeheartedly support our sister divisions around the world, and to hasten the return of our Saviour is the solemn and enthusiastic commitment of the North American Division.

NEAL C. WILSON, Vice-President  
North American Division



### "Dwelt Long Enough in This Mount"

The nearness of the end and the special light entrusted to the Advent people, place even greater responsibility on them and require unreserved consecration to God and total commitment to the finishing of His work.

We believe that, like Israel of old, we have "dwelt long enough in this mount," and that if we move forward in faith and plan in humility and simplicity for advances in the next four years on all fronts in this great division, the Lord will fulfill all His wonderful promises.

We understand that the great objectives, brought before us by the earnest appeal of the General Conference in Autumn Council session, of revival and reformation and division-wide evangelistic advance, do not come as a result of resolutions and committee actions, nor are they sustained by promotion, human enthusiasm, or slogans. They must become: (1) the burden of the prayer of every leader and worker as well as the subject of prayer and study on division, union, and local committees; (2) the core of messages at workers' meetings; (3) a reality in a series of well-planned revivals in all the churches of our division to prepare the way for strong evangelistic advance.

Our plans and objectives for the years 1966-1970 are: A church membership by June, 1970, of 100,000, which means 30,000 baptisms.

W. Duncan Eva, President  
Northern European Division

## A Thousand New Churches

At our recent division council a baptismal goal of 26,000 for 1967, increasing through 1970 for a total quadrennial goal of 160,000 baptisms and a total membership of 300,000, was set.

These goals are supported by financial provisions for evangelism by the division, unions, and local fields totaling at least double for 1967 as compared with 1966. This will mean a total of at least U.S. \$300,000 for direct evangelism this year. In addition, a campaign has been launched to build 1,000 new churches in the division during the next four years. The South American crusade is forging ahead.

R. A. Wilcox, President  
South American Division

## No Less Than 50,000 Members by 1970!

In response to the earnest appeal of the General Conference in the Autumn Council session for the greatest-ever worldwide evangelistic thrust, we will place before the people of God in Southern Asia the accomplishment, under God and by His grace, of the following two paramount objectives for 1967:

A revival and reformation within the church.

A total evangelistic involvement of the church.

A series of revival meetings is to be planned early in the year in all churches throughout the division as a means toward a basic preparation of our people for participation in an unprecedented total evangelistic thrust in the coming year.

Special workers' meetings are also to be convened early in the year for heart searching and prayer for the outpouring of the Holy Spirit, and where opportunity will be given every worker to covenant before his God that 1967 will find him actively and more vigorously engaged in soul winning than ever before.

It was voted to recommend that every pastor-evangelist and district leader in Southern Asia plan so there will be a baptismal service at least once each quarter.

We shall endeavor to achieve a division-wide membership by General Conference 1970 of no less than 50,000, which means we must baptize 21,000 between now and then.

R. S. Lowry, President  
Southern Asia Division

## 30,000 Baptisms in Southern Europe

At our annual division committee in Basel, Switzerland, last December all our delegates approved with much enthusiasm the plan of the recent General Conference Autumn Council concerning worldwide revival and evangelism. I have confidence in all our leaders and I know that this was not a mere resolution, but that with all their heart they are planning to move forward as never before. Our quadrennium baptismal goal for the division is 30,000.

Because of certain conditions in Europe, we cannot say much about our work, but everybody is heart and soul in this cause and our workers are laboring faithfully, facing danger very often, to move forward and to win souls. More than ever we need your prayers.

M. FRIDLIN, President  
Southern European Division



## 125,000 Baptisms!

We had a good division council and we felt the Spirit of the Lord was predominant and a serious and earnest attitude on the part of our delegates was manifested throughout the meetings. The plans we have laid for the next quadrennium have been placed before the Lord, and we are confident that with His help we shall achieve the objectives that have been established.

Our objective by the next General Conference session is to have a membership of 325,000, which means 125,000 baptisms before that time. Trans-Africa is a tremendously challenging field, and we have a wonderful group of dedicated workers who are manning the outposts. We have reason to believe that the coming year will be a good one for the Lord.

Merle L. Mills, President  
Trans-Africa Division





# Today is the day! You and I Are the Men!

**ROBERT H. PIERSON**  
President, General Conference



"Not by resolutions alone will a worldwide revival and reformation be experienced. It must become the burden of prayer and study on division, union, and local conference [mission] committees. . . .

"Let the chief burden of administrative officers, departmental secretaries, pastors, and church officers be focused on the winning of souls."

From the 1966 Fall Council this message went out on the wings of prayer around the world. The response has been electrifying. Indeed, division, union, local conferences, and local missions *have responded*. Officers, departmental secretaries, pastors, and church officers by the scores have written pledging not only to sound the cry in their areas but to keep the notes of revival and evangelism sounding loud and clear until every corner of their territory has heard the message of present truth. I want to share excerpts from some of these letters with you.

P. H. Eldridge, president of the Far East, writes, "The spirit of the Autumn Council was reflected in our division council that has just closed. I have never seen our workers in the Far East more enthusiastic or determined to push on with a program designed to finish the work. The resolution of the worldwide revival and evangelistic thrust was accepted with great enthusiasm."

"You will be very happy to learn, I am sure," writes the Australasian Division president, L. C. Naden, "that wherever we have brought to the attention of our leaders and workers the aims and objectives of the coming quadrennium, they have been received most enthusiastically, and I know that when these plans reach down to the conference level that our people will respond to the lead that has been given from the General Conference."

In North America there is "the sound of a going in the tops of the mulberry trees." This great homeland base, under the leadership of Neal C. Wilson and his dedicated union and local conference officers and departmental leaders, are laying soul-winning plans that thrill my heart. "The response from the Fall Council program here in our union is tremendous. The spirits of our people are looking up. Our people believe in the program and they are looking forward to great days of victory just ahead," writes one North American union president.

## *Evangelize Both "Dark" and "Light" Areas*

Florida, Georgia-Cumberland, Chesapeake, Texas, Southeastern California, South Central, Oregon, Washington, as well as many other conferences, have laid strong plans for, and are engaged in, great evangelistic advance in 1967. Revival meetings and reaping efforts have been held in scores of churches, as well as full-scale evangelistic meetings in tents, halls, theaters, "bubble tabernacles," and other places in both "dark" and "lighted" areas. Thousands upon thousands of gift Bibles are being distributed as an aroused laity swings into action across North America. Workers and members alike are moving forward in this great home base. Some of the greatest victories of God will be witnessed right here in North America.

## *"I Want to Move Away From My Smallness"*

I was impressed with this heartening note from one of our city pastors, "We in the ——— district wish to join with you in the worldwide fellowship of prayer and in a greater consecration. I want to move away from my smallness and make larger plans. With my board of elders and my church board, plans include two hundred new believers baptized by year's end. We are planning big, praying long, and work-



ing hard. We accept your challenge. Our watchwords are *Revival* and *Evangelism!*”

**“... God Could Not Be Satisfied”**

“The good spirit that was manifest at the Fall Council has flowed out to the Middle East,” writes F. C. Webster, president of the Middle East Division. “We feel that God could not be satisfied unless we plan for something unusual during the quadrennium that is beginning. We feel that the breakthrough God would effect in this field demands a larger vision and a more dedicated effort than we have ever exerted in the past. We are convinced that the spirit of Pentecost must be repeated in the Middle East.”

President C. L. Powers speaks for Inter-America: “Sincerely believing that the most glorious revelation of His power is just before us, we accept the challenge of this hour and pledge our full support of division-wide advance in all soul-winning activities of the coming quadrennium.”

Merle Mills, president of Trans-Africa, and his leaders are fully behind the program: “The call to revival and reformation, it seems to me, was the most important action taken by our recent division council. As leaders of the Lord’s work in Trans-Africa we must give first place to this work.”

“With the Lord’s help we shall step forward and work according to the plans which have been outlined during our division council at Basel—of general revival

among our workers and members and of total evangelism throughout the territory of Southern Europe.” In these words M. Fridlin, president of the Southern European Division, responds to the Fall Council challenge.

R. A. Wilcox, who heads the large South American Division, passes on this encouraging word: “We have just completed a swing through the various union fields. I was pleased to witness the favorable reaction on the part of our leaders to a great program of advance in soul winning. In most of the fields the brethren were not willing to accept the division council’s recommendation of soul-winning objectives. They wanted to go beyond our suggested goals. . . . The Spirit of the Lord is being poured out upon our people, and we believe our leaders and people are enjoying a rich spiritual experience.”

**“Cover Every Corner”**

I must not fail to share with you this paragraph from a stirring letter written by one of our union presidents across the seas: “We are moving forward in a strong way, emphasizing revival and evangelism. We are busily engaged in working out plans of evangelism so that our entire country will be covered. With the Lord’s help we plan to cover every corner of our nation this year with the message of the Lord’s soon return. The call for revival has caught on like fire in the stubble, spreading from dis-

*(Continued on page 44)*



President Pierson addresses South Central Conference workers. Meeting theme was “Evangelism ’67.”

# 17.5 TO WIN 1



**JESSE O. GIBSON**

Statistical Secretary  
General Conference

**T**HE apostles were together on the day of Pentecost and we are told they were of one accord. They were praying for the promised Holy Ghost. And it came as it always will if our hearts are right and we are united. Each disciple received the gift of the Holy Spirit, and they each spoke a language that could be understood by those around them. "All in Jerusalem heard the message of the crucified, risen, and ascended Saviour.

Peter continued preaching and declaring Christ unto those assembled until they cried out: "What shall we do?" Peter's reply was simple and to the point, "Repent, and be baptized." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:37, 38, 41).

But the soul winning did not end there. God has a *continuous work* for His followers to do. "To everyone who becomes a partaker of His grace the Lord appoints a work for others."—*The Ministry of Healing*, p. 148. All who are consecrated to God are channels of light. "God makes them instruments of righteousness to communicate to others the light of truth."—*Testimonies*, vol. 2, p. 632. The disciples continued to share their faith—to preach the Word. It happened then as it will happen today if God's ministers and God's people unite with one accord in sharing the faith with which they are entrusted. The Lord will add "to the church daily such as should be saved" (Acts 2:47).

## **20th Century Acts of the Apostles**

We have just prepared a chapter of the twentieth-century book of acts covering the

accomplishments in soul winning in North America for the year 1966. We rejoice that 21,807 souls were received during this year by baptism and profession of faith, into God's remnant church. This was 5.7 per cent gross increase in membership. The Chesapeake Conference had the highest gross increase in membership with 12.7 per cent. The accompanying table of statistics will give the number of new converts and the per cent of gross increase for each conference in North America.

"Ye are my witnesses, saith the Lord." There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. "There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts."—*Christ's Object Lessons*, p. 419.












## **17.5 for 1 Soul**

We compiled statistics also, conference by conference, on how many members it took to win one new convert. On the average, for North America, it took 17.5 church members to win one soul. Here again the Chesapeake Conference, which led in baptisms in relation to church members at the beginning of the year, had the best showing, with one new convert for just less than 8 members. As we study these figures, we no doubt will wonder, Couldn't we who are members of God's remnant church lead more souls to Christ? How wonderful it would be if every minister would organize his church, as the Lord has counseled, so that the members could

visits they had made many friends. Some were coming to church and studying their Bibles more. Already thirteen persons have been baptized as a result, which is a 50 per cent gross gain in church membership. Others are preparing for baptism. God will use our members if we organize them and they submit themselves to God.

What a potential we have with God's help. Let us pray for a new zeal for souls. May God open our eyes to see what He sees. Workers and members alike need a new vision of God's plan for His work. "Christ sees a plentiful harvest waiting to be gathered in. Souls are hungering for the truth. . . . Many are on the very verge of the kingdom, waiting only to be gathered in."—*Temperance*, p. 258.

A few months ago a little church of twenty-six members using "Your Bible Speaks Plan" challenged God's promises to make the members soul winners for Him. They visited their neighbors. They left Bibles and the first two lessons with those who expressed an interest. They went back the following week and picked up the two completed lessons and left two more. By the time they had made twelve

<b>SOUTH AMERICA</b>		13.0							
<b>TRANS-AFRICA</b>		12.3							
<b>SOUTHERN ASIA</b>		9.9							
<b>FAR EASTERN</b>		9.8							
<b>INTER-AMERICAN</b>		9.5							
<b>NORTHERN EUROPEAN</b>		7.6							
<b>AUSTRALASIAN</b>		7.3							
<b>NORTH AMERICAN</b>		5.7							
<b>MIDDLE EAST</b>		5.1							
<b>SOUTHERN EUROPEAN</b>		4.9							
<b>CENTRAL EUROPEAN</b>		2.1							

## Membership Increases by Baptisms and Professions of Faith

Conferences	Percentage of Baptisms and Professions of Faith to Membership	Members to Win One New Member	Total Number of Baptisms and Professions of Faith	Net Membership Increase (or Decrease)	Membership January 1, 1966
Chesapeake	12.7	7.9	499	332	3,926
South Atlantic	11.9	8.4	1,018	540	8,541
Southwest Region	10.9	9.3	409	284	3,792
Alaska Mission	9.6	10.4	73	88	758
Central States	9.5	10.5	262	162	2,755
South Central	8.9	11.2	465	205	5,222
Greater New York	8.2	12.2	397	76	4,861
Missouri	8.1	12.3	361	222	4,438
Newfoundland	8.1	12.3	35	(19)	431
Southeastern California	8.1	12.3	1,808	1,513	22,218
Arizona	7.6	13.2	265	125	3,500
Allegheny	7.5	13.3	835	458	11,084
Nevada-Utah	7.1	14.1	123	53	1,735
Lake Region	6.9	14.5	502	275	7,271
Northeastern	6.9	14.5	689	683	10,008
St. Laurence Mission	6.6	15.2	6	7	91
Montana	6.4	15.6	152	108	2,373
New Jersey	6.3	15.8	206	71	3,254
Central California	6.2	16.1	991	733	15,985
Arkansas-Louisiana	6.0	16.7	237	139	3,967
Georgia-Cumberland	5.9	16.8	491	491	8,272
Florida	5.9	17.0	631	182	10,729
Alabama-Mississippi	5.8	17.3	251	26	4,337
Colorado	5.7	17.4	513	104	8,923
Indiana	5.7	17.5	295	53	5,176
Ontario-Quebec	5.7	17.6	254	270	4,482
Texas	5.6	17.7	468	159	8,290
Potomac	5.6	17.8	631	425	11,209
Wyoming	5.6	17.8	80	(25)	1,422
Northern New England	5.5	18.0	155	69	2,796
Maritime	5.5	18.2	63	35	1,148
New York	5.3	18.7	222	86	4,161
West Virginia	5.2	19.1	93	(38)	1,775
Ohio	5.2	19.2	432	178	8,291
Kentucky-Tennessee	5.1	19.6	333	28	6,526
Southern California	5.1	19.7	1,246	320	24,577
Oregon	5.0	19.8	893	492	17,698
Carolina	4.9	20.4	255	(13)	5,208
Pennsylvania	4.9	20.4	341	70	6,964
Oklahoma	4.8	20.6	181	(37)	3,737
Northern California	4.8	20.7	1,029	786	21,343
Kansas	4.8	20.9	175	91	3,664
Texico	4.7	21.1	130	(50)	2,739
Bermuda Mission	4.7	21.4	43	(95)	920
Upper Columbia	4.7	21.4	531	286	11,369
Southern New England	4.4	22.7	275	159	6,255
Alberta	4.1	24.2	139	43	3,359
Hawaiian Mission	4.1	24.3	101	(39)	2,452
North Dakota	4.0	24.8	113	(4)	2,801
Minnesota	3.7	26.7	175	15	4,667
Michigan	3.5	28.2	637	283	17,947
Illinois	3.4	29.0	256	(109)	7,433
Manitoba-Saskatchewan	3.4	29.0	89	(14)	2,582
Washington	3.4	29.2	291	(4)	8,485
Wisconsin	3.2	31.4	165	(48)	5,185
Idaho	3.1	32.7	91	(69)	2,977
Nebraska	2.9	34.5	155	(26)	5,351
Iowa	2.9	35.0	101	(8)	3,537
South Dakota	2.7	36.7	48	(38)	1,762
British Columbia	2.5	40.2	102	70	4,096











In the North American Division it took an average of 17.5 members to win one new member.

The baptisms and professions of faith, amounting to 21,807, were 5.7 per cent of the North American membership as of January 1, 1966.

The net gain in membership in North America was 10,159, or 2.7 per cent of the January 1, 1966, membership.

# PERCENTAGE OF GROSS MEMBERSHIP INCREASE IN 1966

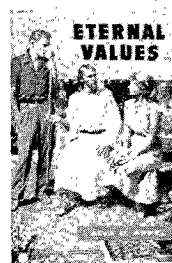
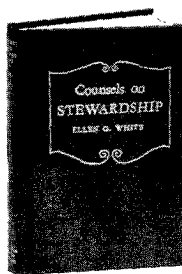
By Baptism and Profession of Faith only

SOUTHERN		7.1		
COLUMBIA		6.5		
SOUTHWESTERN		6.3		
ATLANTIC		6.1		
PACIFIC		6.1		
CENTRAL		5.8		
N. PACIFIC		4.7		
LAKE		4.3		
CANADIAN		4.2		
NORTHERN		3.4		

## True Stewardship Will—

- ★ Hasten the latter rain.
- ★ Bring greater unity into the church.
- ★ Prepare individuals for the return of Jesus.
- ★ Bring stronger zeal in soul winning.
- ★ Provide abundant blessings and prosperity for every member of the church.

The book *Counsels on Stewardship* and the study guide *Eternal Values* make an ideal way to study God's plan for stewardship.



Placing the books in every Adventist home for individual or family study, group study at prayer meetings, MV, or Sabbath morning has proved effective.

# MEN OF THE CENTURY

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

THE year 1966 is now history. Many doors hitherto closed were opened to us during 1966. The Vatican opened millions of minds to the privileges of Bible study, as the reading of the Scriptures and other religious books was declared to be an acceptable practice. In the United States many leading Catholic publications now advertise Adventist literature. And in lands where the preaching of the Word has gone slowly, there are sudden and dramatic changes taking place. Hundreds now listen who have previously turned a deaf ear. This is truly the day of the Lord's power and of unprecedented opportunity.



## *Iran and Vietnam*

From the country of Iran, Kenneth Harding has preached nightly to overflow crowds in our church close to the Turkish-Russian border. Milton Lee held a campaign in Saigon, Vietnam. Exploding shells could be heard in the background, but our faithful brother preached on and lived to see Buddhists cast down their altars and surrender their lives to Christ and take their stand for the right.

## *Philippines*

And from the Catholic Philippines the news is inspiring. L. E. Montana was conducting a campaign in Cebu City. The crowds flocked to hear him preach night by night. A priest, observing the large attendance, said, "I'm afraid that we will lose 200 of our members as a result of these meetings." He proved to be a true prophet. He lost 214.

In the land of the Reformation, 12 ministers and 36 literature evangelists banded

together to sow the seed of truth in 20 small villages.

## *Matching Vision With Reality*

From Rome, the land of martyrdom for evangelists Peter and Paul, within the shadow of the Vatican there was a fine Catholic woman, a singer at the Opera Theater. She dreamed one evening that she saw a church. As she entered it people were singing a song. It was unfamiliar to her but in her dream she learned its words. Eight years later she entered the Seventh-day Adventist church, and the people were singing that same song. Matching vision with reality, she became a baptized member of the Seventh-day Adventist Church.

And who can read the Central African Union report of 34 ministers, baptizing more than 100 souls per minister, and of L. E. Gatorano, with 451 baptisms, and not exclaim, "Praise God from whom all blessings flow!"

From Sweden comes the good word, "This year we have doubled our baptisms' total as compared with last year." Incidentally, the president of the field opened a campaign in Sweden on January 14.

From difficult London, more than 100 baptisms for the year; and Inter-America and South America provide their usual inspiring reports.

It was a good year, and I am sure that you will rejoice with me in the blessings of God on His work and workers. Many of the men here listed have joined the CENTURY ranks for the first time. We congratulate you and sincerely hope that this will become for you an annual habit. We recognize that every man of the Century Group owes a definite debt of gratitude to fellow workers and laymen who have played an important part in finding and preparing souls for baptism. The following are those who baptized 100 souls or more under God during the year 1966:



### *The Triple Century*

Detamore-Bentzinger-Collar Team	868	Southern Union (U.S.A.)
A. L. Hands	451	Central African Union
Pedro N. Cutty	326	Inca Union

### *Threshold of the Triple*

Harmon Brownlow	298	Pacific Union (U.S.A.)
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### *The Double Century*

David Gomez	245	Antillian Union
Hiner-Lindfors-Reynolds Team	245	North Pacific Union (U.S.A.)
Enias Gishabagwe	244	Central African Union
Roger Holley	242	Columbia Union (U.S.A.)
Ezra Tabaro	231	Central African Union
Ruben Flores	228	Inca Union
Felipo Mbaraga	221	Central African Union
Ezra Kagwegwe	215	Central African Union
L. E. Montana	214	Central Philippine Union
Aminadabu Masirakande	213	Central African Union
Yosia Gapfizi	207	Central African Union
Azaria Mpunyu	206	Central African Union
Sammy Lee	206	East Indonesia Union
Raul Villanueva	201	Antillian Union
Joseph Gisiara	200	East African Union
Stephen Maturi	200	East African Union

### *At the Door of the Double*

Salatiel Fulebo	198	Central African Union
S. Mahlahla	195	Zambesi Union
F. A. Hamel	193	West Indonesia Union
J. Maiyo	189	East African Union
David Munyangabe	187	Central African Union
Salatiel Iyamuremye	185	Central African Union
Alejandro Calle	181	Inca Union
Elden Walter	178	Southwestern Union (U.S.A.)
R. E. Ballesteros	174	North Philippine Union
Gresham Kavalah	171	Southeast African Union
I. A. Benson	168	West African Union
Edner Pierre-Louis	167	Franco-Haitian Union
Hugo Jorgensen	161	Inca Union
Kosamu Mfruta	161	Central African Union
Efasto Nkengabo	160	Central African Union
Stanley Harris	159	Pacific Union (U.S.A.)
Champo Elias Duran	158	Colombia-Venezuela Union
Vladimiro Martinez	158	Antillian Union
Samuel Nayigiziki	157	Central African Union
D. K. Amponsah	156	West African Union
M. Condori	154	Inca Union
W. R. Bornstein	153	Columbia Union (U.S.A.)
C. D. Brooks	152	Columbia Union (U.S.A.)
Americo Quispe	151	Austral Union
F. E. White	151	West Indies Union
Joseph Bouzy	150	Franco-Haitian Union
Joseph Charles	150	Franco-Haitian Union
Lyndon DeWitt	150	Columbia Union (U.S.A.)

### *Men of the Century*

J. Dube	149	Zambesi Union
Joeli Mico	147	Central African Union
Daniel Magaki	145	East African Union
Titus Taebenco	145	West Indonesian Union
Salatiel Rwanamiza	144	West Indonesian Union
S. L. Balansag	144	South Philippine Union
C. Mandikate	144	Zambesi Union
F. F. Banez	143	South Philippine Union
S. D. Meyers	143	Lake Union (U.S.A.)
Elias Pano	143	Inca Union
Anisio Chagas	142	South Brazil Union
J. L. Balacuit	140	South Philippine Union
Gerardo Mamoni	140	Inca Union
Stefano Mbaduko	140	Central African Union
Amiel Nzabihimana	140	Central African Union
S. A. Majolagbe	139	West African Union
Stephano Sekabuze	139	Central African Union
P. A. Perez	138	North Philippine Union
Dj. Sihotang	137	West Indonesia Union
Isaac Simi	134	East African Union
R. Meze	133	East Nigeria Union
W. C. Scales, Jr.	133	Columbia Union (U.S.A.)
J. J. Millet	131	Pacific Union (U.S.A.)
Felix Cotacallapa	130	Inca Union
Nehemia Kenyogote	130	West Indonesia Union
Joshua Nyakeriga	130	East African Union
B. R. Spears	130	Pacific Union (U.S.A.)
C. O. Gravino	129	South Philippine Union
Gideon Bandora	128	Central African Union



Benjamin Escara 127  
P. K. Asare 126  
R. E. Delafield 126  
Efrain Murillo 126  
Cliff Walter 125  
Pedro Nolasco 124  
Kenneth McComas 124  
J. Ahamba 123  
Vilolito Bocala 123  
Felix Tavaréz 123  
Nelson Gomez 121  
Aristides Gonzales 121  
Carlos E. Aeschlimann 120  
Johnson Agoki 120  
Francis Aondo 120  
Francis Nyansera 120  
F. F. Schmidt 120  
J. N. Vandi 120  
Amos Bossou 118  
Silas Bakima 116  
Malakia Baniye 116  
H. H. Fletcher 115  
Asser Jean-Pierre 115  
E. C. Reid 115  
R. G. Evangelista 113  
Nataanaeli Mudasora 113  
M. E. Ampote 112  
Noel S. Fraser 112  
Samuson Kadegede 112  
Augustine Mugambi 112  
Lucien Pierre 112  
Simon Sebiyozo 112  
Daudi Rwasamirera 112  
Nasson Habiambere 111  
E. P. Doble 111  
E. Zwadimoyo 111  
Oscaldo T. Telix 110  
Rainey Hooper 110  
Nicanor Hanco 110  
Marthin Hutapea 110  
Samuel Otieno 110  
Wilson Roberts 110  
T. J. S. Fredarichs 110  
Harold R. Bennett 109  
S. A. Daurwah 109  
J. S. Meyers 109  
Arno Kohler 108  
Simeon Semafranga 107  
Jose Pitino Valentin 107  
Abdiel H. Acosta 106  
Calvin Osborn 106  
Bauman-Purdey Team 106  
A. D. Laing 106  
Arandy Nabuco 106  
M. T. A. Siahaan 105  
Salvador Alvarez 104  
C. Chinoywa 104  
L. V. McMillan 104  
L. G. Rahming 104  
A. Adiele 103  
C. C. Nebblett 103  
Reopoldo Peinado 103  
H. E. Richards 103  
Eliazar Rwakana 103  
Everett E. Cumbo 102  
E. V. Gulfan 102  
Jose Hernandez 102  
J. D. Leones 102  
Elias Lombardi 102  
Alphio Otieno 102  
Simeon Runyereri 102  
Z. Rutwa 102  
R. W. Ashmeade 101  
H. L. Cleveland 101  
Jean Daphnis 101  
Jorge Grive 101  
Yolam Kamwendo 101  
Cleveland Mair 101  
Hezekia Mberabgabo 101  
F. W. Parker 101  
N. T. Alipoon 100  
J. Ander 100  
A. F. Aguirre 100  
Carlos Arias 100  
Jonathon Auma 100  
B. S. Balverde 100  
C. M. Bender 100  
Denial Carreira 100  
Jose Cavaliera 100

Central Philippine Union  
West African Union  
East African Union  
Antillian Union  
Pacific Union (U.S.A.)  
Inca Union  
Columbia Union (U.S.A.)  
East Nigeria Union  
Central Philippine Union  
Antillian Union  
Antillian Union  
Antillian Union  
Austral Union  
East African Union  
East African Union  
East African Union  
Columbia Union (U.S.A.)  
West African Union  
Franco-Haitian Union  
Central African Union  
Central African Union  
West Indies Union  
Franco-Haitian Union  
West Indies Union  
North Philippine Union  
Central African Union  
West African Union  
West Indies Union  
Central African Union  
Central African Union  
Franco-Haitian Union  
Central African Union  
Central African Union  
Congo Union  
Central Philippine Union  
Zambesi Union  
South Brazil Union  
Southern Union (U.S.A.)  
Inca Union (U.S.A.)  
West Indonesia Union  
East African Union  
Antillian Union  
South India Union  
West Indies Union  
West African Union  
West African Union  
South Brazil Union  
Central African Union  
Antillian Union  
Antillian Union  
Pacific Union (U.S.A.)  
North Pacific Union (U.S.A.)  
West Indies Union  
South Brazil Union  
West Indonesia Union  
Antillian Union  
Zambesi Union  
West Indies Union  
Southern Union (U.S.A.)  
East Nigeria Union  
Caribbean Union  
Columbia-Venezuela Union  
West Indies Union  
Central African Union  
Southern Union (U.S.A.)  
South Philippine Union  
Antillian Union  
North Philippine Union  
South Brazil Union  
East African Union  
Central African Union  
Central African Union  
West Indies Union  
Southern Union (U.S.A.)  
Franco-Haitian Union  
Austral Union  
Southeast African Union  
West Indies Union  
Central African Union  
Southern Union (U.S.A.)  
South Philippine Union  
East Indonesia Union  
South Philippine Union  
Mexican Union  
East African Union  
North African Union  
Tanzania Union  
East Brazil Union  
East Brazil Union



M. C. Chataika	100	Southeast African Union
A. R. Chimera	100	Southeast African Union
John Gabriel	100	South India Union
Gustano Gil	100	Central American Union
Morris St. E. Grey	100	West Indies Union
M. Howe	100	Southeast African Union
Claudio Ingleton	100	Central American Union
B. Jaiios	100	Southeast African Union
Jose Justiniano	100	Inca Union
E. Kabowa	100	Southeast African Union
D. K. Kalonga	100	Southeast African Union
E. Kamuh	100	East Indonesia Union
A. P. Kunkhoma	100	Southeast African Union
S. F. Kwangwalah	100	Southeast African Union
A. Langingi	100	East Indonesia Union
Aristides Leite	100	East Brazil Union
Paulo Lourenco Marques	100	East Brazil Union
B. L. Parisio Martins	100	East Brazil Union
Kenneth J. Mittleider	100	North Pacific Union (U.S.A.)
Augustine Moindi	100	East African Union
Victor Montana	100	Colombia-Venezuela Union
C. D. Mostrales	100	North Philippine Union
Pedro Moura	100	East Brazil Union
F. J. Mwacalika	100	Southeast African Union
C. J. Nseula	100	Southeast African Union
Abel Orozo	100	Central American Union
Rafael Pereira	100	East Brazil Union
M. Piay	100	East Indonesia Union
Fernando Pinto	100	Inca Union
L. A. Rocha	100	Central American Union
E. Rwerinyange	100	Central African Union
Paulo Stabenow	100	East Brazil Union
H. B. Tsakala	100	Southeast African Union
R. Yeri	100	East African Union

## Evangelistic Debut

Of great significance to this report is the large number of ministers who conducted public evangelistic campaigns for the first time. Harold Kibble had this experience in the year 1966 in a difficult little city known as Bridgeport, Connecticut. Forty souls were baptized. Then there was Stephen Lewis in virgin territory who went into the little town of Charleston, Missouri. He baptized 47 people in his first campaign. No satisfaction exceeds that of a minister baptizing a soul into Christ. There is no substitute for this work in the life of a gospel minister, and he can never be really happy unless he has a renewal of this experience frequently. The following men had their battle nerves tested for the first time in the year 1966:

### *Australasian Division*

D. E. Bain  
K. Ballard  
A. C. Bishop  
P. J. Colquhoun  
E. A. Ferris  
B. B. Johnson  
D. Lewis  
W. I. Liversidge  
P. Miller  
M. K. Peaty  
George Porter  
B. Stokes  
M. H. Young

### *Central European Division*

K. Bonnet  
G. Fraatz  
H. Grigat  
A. Hochele  
B. Liske  
W. Roske

G. Schmidt  
B. Ulrich

### *Far Eastern Division*

W. Aruan  
R. D. Baliton  
D. V. Barizo  
Violito Bocala  
H. Y. Cheah  
Benjamin Escara  
Cajilwayan Fadri  
Eduardo Frasco  
Hector Gayares  
T. M. Giang  
R. Ginting  
Rosendo Gonzales  
E. V. Gullan  
F. A. Gutierrez, Jr.  
A. Hutagalung  
Abner Hutapea  
Z. Manalo  
Adelaido Manatad  
I. R. Napitupulu

E. H. Pandjaitan  
M. Pandjaitan  
H. Purba  
S. B. Quines  
Jimmy Sagulo  
Kan Tje Sian  
Dj. H. Sihotant  
Rey Sinco  
Justus Sitorus  
A. H. Suak  
Suharno  
M. Dj. Tampubolon

#### *Inter-American Division*

Hope Ashmeade  
Lloyd Burrows  
David Gomez  
Juan Gonzalez  
Jose Hernandez  
Rafael M. Martinez  
Alfredo Meza  
Eloy Perez  
Juan Perez  
Wilson Roberts  
Manuel Sierra  
Wilfredo Vazquez

#### *South American Division*

Leroy Beskow  
Jose Carlos  
Jose Cavaliere  
Sergio Celis  
Benito Chambi  
Paulo Barboza da Silva  
J. J. Flores  
Eser Girotto  
Edson Gomes  
Darci Gorski  
Ezequiel B. Morais  
Paulo Lorencio Marques  
Juan M. Navarro

Antonio Nepomuceno  
Pedro Orue  
David Perez  
Olicio Passimoser  
Gumerindo Quispe  
Nelson Reis  
Renne T. Reis  
Aurino Santana  
Job Santos  
V. Siegfried  
Antonio G. Torres  
Elloy H. Wallauer

#### *Southern Asia Division*

K. Alagappan  
E. V. Samuel  
A. Devadass  
D. Rajarathnam

#### *Southern European Division*

J. P. Bargibant  
A. Battista  
A. Borges  
G. Brunoro  
A. Cactano da Silva  
D. Cordas  
O. Krumpeschmid  
R. Wolf

#### *Trans-Africa Division*

Johnson Agoki  
Francis Campbell  
Martin Mande  
Wilson Mochama  
O. D. Muza  
Francis Nyansera

#### *Atlantic Union (U.S.A.)*

W. H. Kibble

#### *Central Union (U.S.A.)*

Wayne Anderson

Stephen Lewis

#### *Columbia Union (U.S.A.)*

Paul Cannon  
Duane Ferguson  
Olav Labianca  
Michael Lay  
Roger Mace  
Burton Maxwell  
Charles Mowry  
W. S. Nesbitt  
Walter Sherman  
Lee Thompson  
Arthur Torres

#### *Lake Union (U.S.A.)*

Carl Allinder  
Roland A. Lenhoff  
Emil D. Moldrik  
Roland M. Smith  
Richard T. Williams

#### *North Pacific Union (U.S.A.)*

Willard Kaufmann

#### *Northern Union (U.S.A.)*

Don Hensel  
Siegfried Roeske  
H. B. Sackett

#### *Pacific Union (U.S.A.)*

Robert D. Taylor, Jr.  
Robert L. Whitaker

#### *Southern Union (U.S.A.)*

Jerry Gladson  
M. E. Joiner  
Robert Kimball  
James H. King  
Terry McComb  
Harold Walker

The year 1966 was a good year for the Lord in public evangelism, but I am sure we all recognize that measuring our results by our opportunities we have not yet scratched the surface of the world population in terms of gospel exposure. It would appear that the challenge of 1967 will be continued public evangelism but with a new element added. With the church membership-nonmembership ratio being in such frightening imbalance, it looks as though we will need more feet pounding the pavements and more hands knocking on doors to communicate the message as we preach it publicly. In short, each minister has a solemn obligation to his membership to commit them to some form of missionary service on a sustaining basis within the year 1967.

#### *Our Greatest Weakness*

Our greatest weakness is an idle laity. Somehow our people must be convinced by our earnestness that their soul salvation is at stake in this matter of gospel communication. We must disabuse the minds of our dear believers of the notion

that simply by paying and praying they are discharging their total duty toward the cause of God. Thank God, signs of this awareness are even now appearing. For years in the Trans-Africa Division laymen have been foremost in the transmission of the gospel to their unsaved neighbors, but now in North America the challenge has been received.

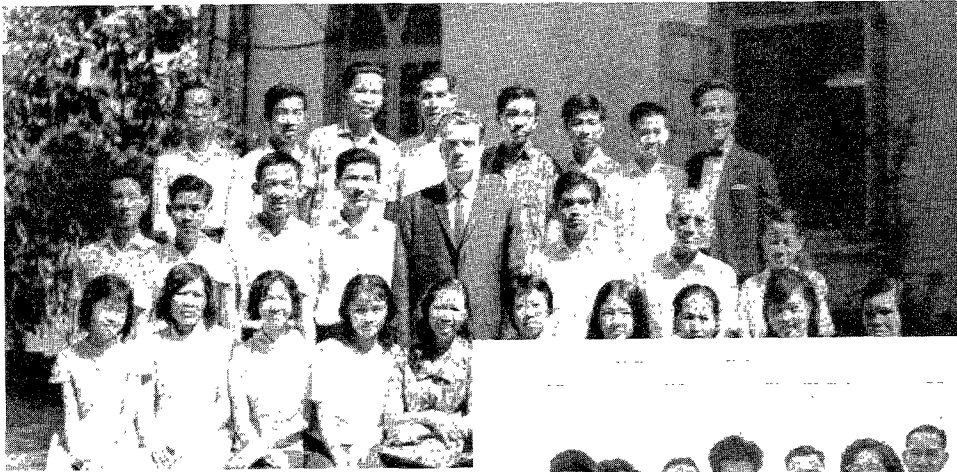
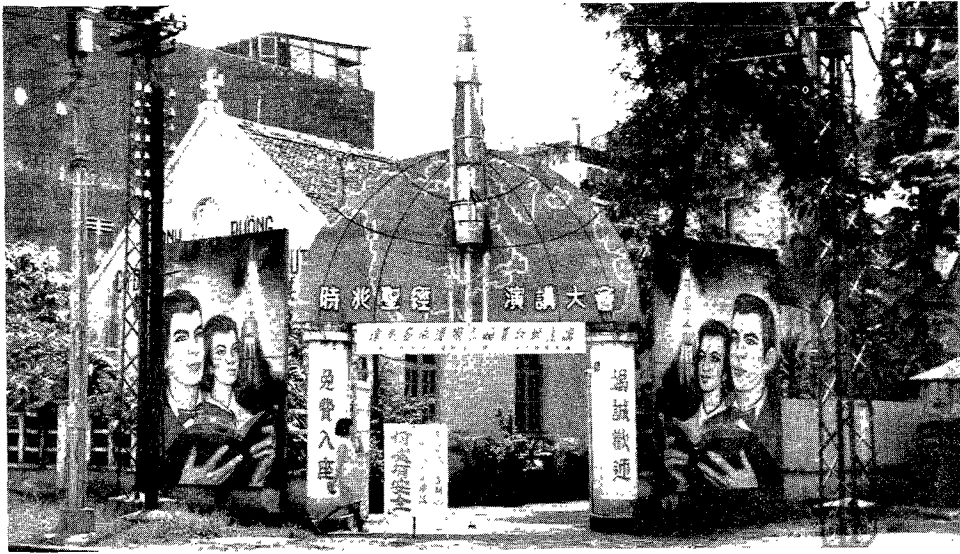
#### *Administrators and Evangelism*

We have moved into the era of total evangelism. It has been heartening to hear men who bear the burdensome responsibilities of administration announce their intention either to run a public campaign within the calendar year 1967 or involve themselves with men who are running such campaigns for as much time as circumstances will allow.

#### *Let's Get Out of This World!*

Following the example of the General Conference president, who is conducting a campaign in Wilmington, Delaware, this year, a number of the General Conference

(Continued on page 43)



**Top**—Vietnamese Chinese church becomes center of evangelistic activity in spite of war.

**Center**—Milton Lee, evangelist for the Chinese in the Far East, conducted the meetings. Twenty-four precious souls were baptized as the first fruits.

**Bottom**—First fruits of first attempt to open up work on East coast of Malay Peninsula.



# Seminary Students' Response to



WE LIVE in a day of rapid change. Old foundations appear to be crumbling and long-established institutions are being questioned. The spirit of change has invaded the field of theological training. There never has been a time when the preparation of ministers has

received such widespread attention. The claim is made that the type of education formerly given in theological schools will not prepare ministers to cope with the problems of modern society. The human race is undergoing profound changes and is groping in the dark for guiding principles and for solutions to the problems presently facing mankind.

## 1. Necessary to Understand Humanity

The American Association of Theological Seminaries has appointed various committees to restudy the curriculums of theological seminaries in an attempt to bring the training of ministers into step with current needs. Years ago Ellen G. White saw how necessary this was when she wrote, "As workers for God we must reach men where they are."—*The Ministry of Healing*, p. 511. Also, "He who seeks to transform humanity must himself understand humanity."—*Education*, p. 78. In the preparation of our ministry we must not ignore the present world in which we live. We must be aware of the problems that confront men today. We must keep abreast with the times and be alert to what the people are thinking. Only as a minister is able to understand the thoughts and feelings of others is he able to help them meet their needs. A thoroughly prepared minister will understand the factors in today's society that contribute to the shaping of lives.

## W. G. C. MURDOCH

Dean, Theological Seminary, Andrews University

## 2. Conviction of Commission Necessary

Important as human understanding and a knowledge of current social problems are to the Seventh-day Adventist minister, these alone are not enough. He must recognize that he is commissioned to proclaim a distinctive message to the world. He must not fail to teach all the doctrines of the Seventh-day Adventist Church. He must emphasize the soon return of Christ, and the coming doom of God's judgment upon an impenitent world.

Christ's ministry now proceeding in the heavenly sanctuary is of primary importance.

The ministry is obligated to speak out in no uncertain tones on moral issues. In a time when emphasis is being placed on "situational ethics" leaving people uncertain and with no definite guidance, it is the minister's duty to set forth right standards of faith and morals. Otherwise men have no foundation on which to make moral decisions. It must be emphasized that the law of God is the only standard by which character is to be measured.

## 3. Preaching With the Spirit's Power

We have emphasized two important aspects in the training of the minister. First, a knowledge of humanity and current social problems. Second, a thorough knowledge and conviction concerning the importance of the three angels' messages. But there is a third factor that is pre-eminently vital. That is the power of the Holy Spirit to finish the work of God. After the early disciples received the Holy Spirit, they preached with a new power. "The Jewish leaders had supposed that the work of Christ would end with His death; but instead of this, they witnessed the marvelous

scenes of the day of Pentecost. They heard the disciples, endowed with a power and energy hitherto unknown, preaching Christ, their words confirmed by signs and wonders. In Jerusalem, the stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth as the Messiah. The disciples were astonished and overjoyed at the greatness of the harvest of souls."—*The Acts of the Apostles*, p. 44.

Our message is to be proclaimed with greater power than that of the early church. "But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming

of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.'"—*Ibid.*, p. 55.

We must see that renewed emphasis is placed on spiritual revival and the urgent need of the gift of the Holy Spirit.

We are stirred by the appeals that are coming through the pages of the *Review and Herald* and *THE MINISTRY* magazine. In answer to the appeal of the General Conference president the students of the Seventh-day Adventist Theological Seminary drew up and signed the following statement:

November 29, 1966

Elder Robert H. Pierson  
General Conference of Seventh-day Adventists  
6840 Eastern Ave., NW.  
Washington, D.C.

DEAR ELDER PIERSON:

We, the theology students of Andrews University Theological Seminary, have carefully appraised your letter of challenge as published in the November, 1966, issue of *THE MINISTRY*.

We understand the need of this hour, we sense the urgency of your appeal, and though partially confined within the walls of a university, we wish to respond to your challenge.

With you, we pledge our allegiance to the gospel committed to us, we rededicate our entire lives to its speedy proclamation, we envision its culmination in this generation, and we eagerly look for that blessed hope.

May the evangelistic resurgence for which you call quickly encompass the entire church, and for this we earnestly pray.

In token of our response to God's challenge through you, we attach our names hereunder.

Sincerely yours in the blessed hope,

This spontaneous response from the students in our Theological Seminary brings courage to our hearts and promises that strong reinforcements will soon enter the field to carry the message to all the world, and thus hasten the coming of Jesus.





"As my Father hath sent me, even so send I you." These ringing words of challenge have ever been in the mind of the true messenger for Christ. The disciples took them so literally that they went everywhere preaching the word, and the Lord added unto the church daily such as

should be saved. This is still the great mission of the church, and to fulfill it with urgency and in love is the primary concern of the gospel minister.

The word *penetration* is being currently used with great frequency in evangelical circles as well as in many other areas of activity. It envisions a going forth in response to the Lord's command to proclaim everywhere, to every kindred, tongue, and people, the glorious gospel of salvation, which is the greatest need of the world today.

#### *In Spite of Obstacles*

At the close of the Congress on Evangelism in Berlin in a symbolic act of penetration the more than 1,250 delegates and observers with flags flying marched out of the *Kongresshalle*, intent on going to the whole world with the story of saving grace in this generation. They went, knowing the tremendous odds they face; they went, mindful of barriers that had been erected, walls that had been built, and curtains that had been dropped, all of which have been conceived primarily as obstacles to the onward conquering march of the gospel. They went with the promise of the Saviour ringing in their ears: "Lo, I am with you alway, even unto the end of the world."

God has not promised that the way will be easy, but He has promised that we will succeed. "No weapon that is formed against thee," offensive or defensive, "shall pros-

per" (Isa. 54:17). This is God's Word and this we must believe. We are to go with the blessed good news. This is our charge and responsibility. God has made Himself responsible for our success.

The challenge to the remnant church then is to go everywhere and penetrate. Not merely in a symbolic act but literally. We are to penetrate the great cities where limitless numbers of walls have been erected. We must penetrate these walls, even the concrete fortresses of the great apartment complexes behind which countless thousands live in fear and despair. We must seek for ways and means so that by every available tool the message might be given to those who sit in darkness and in the shadow of death. We must discover better methods and sharper tools so that no one, whatever his condition or attitude, shall be beyond the point of our penetration. We must use the pulpit, personal contact, radio, television, newspapers, magazines, and the telephone.

#### *Responsible for the World*

We must penetrate the dark counties and the unworked cities and towns all over the world. Untold millions of people live in areas where the Advent message has never been preached and where no light from this last message of mercy has ever shone. This is the responsibility of every minister, every organization, every institution, every church member, everywhere. Ours is a task not only for our own little arena of activity but for every part of the whole world.

We must penetrate the walls of indifference, self-satisfaction, and prejudice (real and imaginary), that divide the world and build shelters behind which so many cringe in fear and uncertainty. We must penetrate the campuses of the great educational institutions of the world with this saving truth. We must penetrate the godless philosophy proclaimed by godless philosophers. We must cut through to the millions of





young people who are spiritually ignorant and in rebellion and will remain so unless we reach them with the good news.

#### *Reach the Hospitalized*

We must penetrate the gigantic medical complexes. Here people suffer and die, the great majority of them without the light of the gospel reaching their benighted hearts. To meet this challenge, to penetrate this wall, we need consecrated, committed med-

### **Mental Health Institute**

The thirteenth Annual Institute on Mental Health will be held at Harding Hospital, October 15-18, 1967.

Ministers, doctors, or teachers may apply by writing to Dr. George T. Harding, Jr., Harding Hospital, 445 E. Granville Road, Worthington, Ohio 43085.

Acceptance by application only. The number will be limited.

ical workers of all classifications to share their faith and thus dispel the darkness.

We must penetrate the walls of our penal institutions. Here is a class of people whose bitterness and revolt has branded them as the unwanted and unloved. To them the message must be brought and for them the light of hope and truth must shine forth.

#### *Penetrate Walls of Complacency*

We must penetrate the wall of complacency and materialism that is so much in evidence in our affluent society. "We have everything we need—who needs Christ?" Even for these we are to work and with sympathy and understanding seek to make the gospel so desirable and so appealing to them that even the self-satisfied will yearn to possess the pearl of great price.

We must penetrate the coldness of our Christless formalism. We must reveal to them that to have a form of godliness but to deny its power is to place oneself where he is of all men most miserable. We must overcome this evil with a love that drives away all unconcern, all callous self-satisfaction.

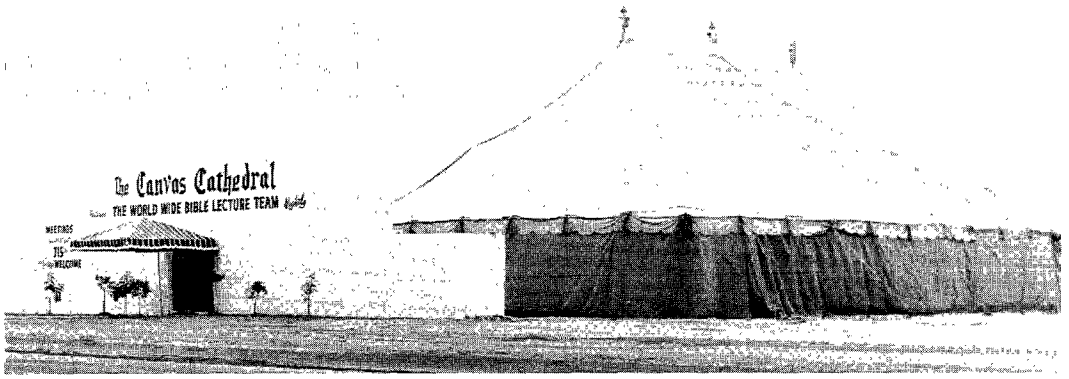
We must penetrate the lukewarmness of the remnant church and lead our dear people to "buy of me gold tried in the fire, . . . and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

We must penetrate the wall of self-righteousness that so characterizes our self-centered service. We must cease thinking about what we will get out of it and concern ourselves more about what we can put into it so that others may be blessed by the witness of our Christlike lives.

#### *Fight Fire With Fire*

We must penetrate the barriers of tameness and lifelessness that so often characterize our witness in the pulpit and out of it. It is no sin to get excited, to really get exercised as we seek to awaken the people to their desperate need. A little old-fashioned pulpit pounding, voice raising, and crying aloud might convince people that we are deadly in earnest about the urgency of the message that we bear and our concern for their salvation. Tame, lifeless discourses have no place in this age when the whole world is engulfed in flames. If we are to

(Continued on page 39)



## FORDYCE W. DETAMORE

Evangelist, Florida Conference



IT WAS nearing midnight as Pastor Don Gray and I sat visiting after the rest of the workers had gone to bed. Pastor John Osborn had asked me to come to the Southeastern California Conference workers' retreat to be held in the mountains. But in this appointment I was to receive much more help than I gave.

"Our plan, Fordyce, is for our members to take Bibles into the homes of the people along with the Bible lessons. New lessons are brought the student each week by the member, who can help him with any questions that may come up. When the course is completed, the student is allowed to keep his marked Bible," explained Don Gray.

The plan seemed so simple and reasonable; it impressed me immediately. It had a built-in advantage over the usual correspondence courses in that it brought the member in contact with the student each week. It also, in a most natural way, prepared the way for further studies in the home.

In one of the sessions John Osborn called for reports by different pastors and the response was thrilling. One worker after another told of successful series—follow-up of Bible-marking interests. The spirit in the meeting was most inspiring.

Another thing impressed me greatly. This was a conference-wide program that had the enthusiastic backing of pastors, department leaders, administrators, colpor-

teurs, and laymen. All backed it so enthusiastically one felt each considered the plan his own—whether using Don Gray's lessons or E. C. Ward's.

We could not help being caught up by the enthusiasm running high in the whole field. So, when Pastor Osborn's committee arranged with the Florida Conference to release our team (Detamore-Bentzinger-Collar) for four campaigns, we were most happy to respond.

It is over now. In all of the four areas the pastors gave the meetings their full backing. Pastors Bill Hatch and Mike Bazy rallied the laymen and colporteurs to action.

It was quite an experience to drop in on one of the precampaign rallies led by Walter Blehm. Participating in the program was the more-than-busy conference president, John Osborn, and the conference treasurer, Harry Schneider.

How *could* meetings fail with such backing? And you should have seen the way many of the doctors and teachers worked in the meetings. The loyal support our members as a whole gave would stir the heart of any evangelist.

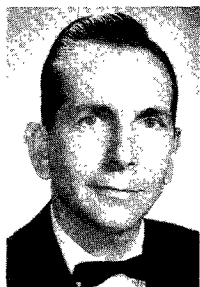
Over and over I am asked, "What do you think of the 'Go Tell' [the name given to the Bible Marking Plan] program?"

I can answer without reserve that it is the best-developed and best-executed plan for soul winning I have witnessed. The plan does not come to an end at the close of a series but the harvest keeps on ripening.

To have participated in these reaping meetings and to witness the results of the united work of our leaders, our people, and the Holy Spirit in this great ingathering of souls brought a joy our team will never forget.

# IS PUBLIC EVANGELISM DEAD?

DON GRAY, Coordinator of Evangelism, Loma Linda, California



IN ONE of his sermons Pastor F. W. Detamore tells about a funeral service over in China in which the pallbearers were greatly excited and frightened to discover that the man they were about to bury was not dead at all but very much alive.

Several years ago some ministers loudly proclaimed the death of public evangelism. They told their fellow ministers and their people that circumstances now made it impossible to hold meetings and have results. The following will prove to these prophets of doom that evangelism is not dead but very much alive!

Plans were laid more than a year and a half ago to invite F. W. Detamore and his team, O. H. Bentzinger and R. G. Collar, to hold four series of decision meetings in the Southeastern California Conference. As the vigorous coordinated soul-winning program initiated a little more than two years ago gained momentum, the need for a reaping program became evident. Florida Conference generously lent this energetic evangelistic team to the Southeastern California Conference.

## *Sophistication Melts*

The first campaign was held in a tent in Anaheim, which is located in Orange County. The attendance was good for August, and an excellent interest was evident

from the first meeting. Many wondered whether the "good old evangelistic messages" would strike a responsive chord in the hearts of these sophisticated listeners. When Pastor Detamore made his first call for surrender and church membership 94 streamed down the aisles to register their decision for Christ.

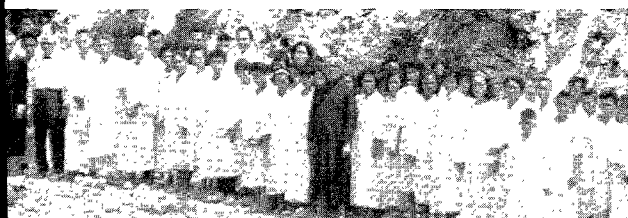
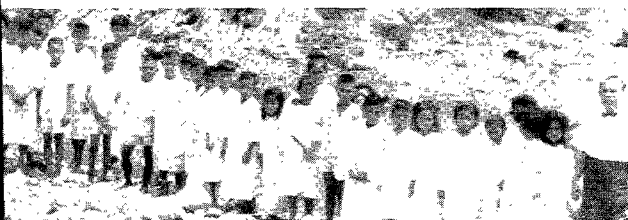
In the first few weeks of baptisms 170 had united with the churches of Orange County. To this writing the total for this one campaign is more than 200.

## *Academy Cooperates*

The next three-week series was held in Swing Auditorium, which is the main building of the Orange Show Grounds. This is in San Bernardino, about five miles from Loma Linda. The question in many minds was, "Can a successful series of meetings be held so close to one of our universities?" After the first meeting there was no question in most minds that this series would be one of the most successful. The cooperation from Prof. Elmer Digneo, the principal of Loma Linda Union Academy, and his staff was unique. The Bible teachers allowed special credit to students who attended the meetings and made a written report on what they saw and heard. This spirit of cooperation was seen in the ministers of the area who worked so faithfully in visitation for the meetings. Thousands of people from San Bernardino County were blessed as they came night after night to hear the third angel's message loudly proclaimed.

*(Continued on page 42)*





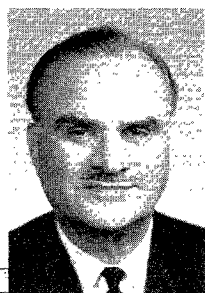
# BREAKTHROUGH!

**THEODORE CARCICH**

Vice-President

General

Conference



"Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54:3).

ANCIENT Israel never broke through as God intended, but the promise remains and the heralds of the everlasting gospel are now commissioned to take God's message, over all obstacles, to every nation, tongue, and people. The commission includes your nation and mine. What causes the breakthrough?

When reading the Scriptures one is impressed by the frequent references to the Spirit. This emphasis reveals the Holy Spirit as the unique power of Christianity. Other religions have their founders, sacred books, and laws, but they lack the Biblical doctrine of the Holy Spirit.

## *Pentecost Won at Calvary*

Called the "promise of the Father," the outpouring of the Spirit upon the early disciples signaled God's acceptance of Christ's atonement for man. Always remember that Pentecost was won at Calvary. Everything we have of Christ—truth, grace, life, power, holiness—comes through the Holy Spirit. His work makes

Christ real and relevant by empowering gospel messengers in their proclamation of the crucified, risen, and soon-coming Saviour, and by convicting hearers of sin, righteousness, and judgment to come.

Startling as it may seem, and it is, there is no other way for an individual to achieve personal communication with God except by the Holy Spirit. Anyone seeking access to the Father must know the Son, and to know the Son one must be possessed by the Spirit. Thus, in a very real sense, devout readers of the Scriptures are made aware that the Father—God over us—is disclosed in the Son—God for us—and imparted in the Spirit—God in us. Paul sums up this comprehensive truth when he says, "For through him we both have access by one Spirit unto the Father" (Eph. 2:18).

## *Modern Man Needs Revelation*

Modern man, regardless of national or ethnic origin, likewise needs a revelation of God through the Spirit. In just what manner does the Spirit reveal redemption? That the revelation in question is available in the Holy Scriptures is apparent, since only in some permanently writ-

ten form could continuity and accuracy of God's thought be guaranteed through the centuries. Man can have confidence in this revelation, "for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

More precisely, what is the nature of the revelation that the Spirit makes so real in the Scriptures? Summed up in the person of Jesus Christ, the revelation portrays Him as Christ the Creator, Christ the Law-giver, Christ the Shekinah glory during Israel's history, Christ the incarnate Son of God, Christ the Lamb of God on Calvary, Christ the ascended High Priest, and Christ the coming King.

### *Apostles Achieved a Breakthrough*

By proclaiming these specific truths and the facts related to them, the apostles, under the Holy Spirit, achieved a breakthrough in their day. They stormed the cities of their time—Corinth, Antioch, Ephesus, Athens, Philippi, Thessalonica, Rome, and others made desolate by wickedness, idolatry, and paganism—and filled them with Christian believers. These men started a religion which, without any political advantage, spread throughout the world, endured persecution, and centuries later still wins and transforms believers in all the world.

After Christ's ascension the apostles continued as the authoritative revealers and interpreters of Christ. Their death, however, made necessary the New Testament, and so the body of truth, the whole Bible, took the apostles' place. Therefore, those who would perpetuate the presence and authority of Christ in our day must do so through the Bible as the truth of God, and the Holy Spirit as the teacher of truth. The two never contradict, but always confirm each other.

Manifestly, modern man's search for an authoritative religion and teacher ends in the Author of the Bible who is also its expounder, the Holy Spirit. Concerning Him it is written, "He shall teach you all things." "He will guide you into all truth" (John 14:26; 16:13). Through this divine agent God supplies man not only with truth but also with the perception to understand and the power to follow truth.

### *Light and Life*

Therein lies the close and essential rela-

tionship between the Word of God and the Spirit. The one supplies light, the other life. In practice, the Word enlightens and the Spirit empowers. Experience proves that God's Word directs man in moral duty, and moral duty, through the Spirit, delights itself in God's will and the keeping of His commandments. He who does not know the Holy Scriptures and the Holy Spirit in this manner does not know God at all.

When God's Spirit breaks through to any man, that man gives evidence of the Spirit's leading by a life of Christian discipline and obedience. The apostle John states it even more tersely, "Here is the test by which we can make sure that we know him: do we keep his commands?" (1 John 2:3; N.E.B.).\*

### *Embroidered Phantasy*

Significantly, any spiritual breakthrough or revival in our day faces hazards created by religious apostasy. Claiming to pioneer a new understanding of God, a group of so-called Christian theologians have virtually dismissed the Holy Spirit from their thinking, and human speculation now colors and controls their concepts of God. To the degree that such religious teachers deny dependence upon the Word and the Spirit, to that degree do they compound confusion as to man's origin, salvation, and foreordained future.

Consider their current reaffirmation of human self-adequacy as expressed in the blasphemous hypothesis "God is dead." This embroidered phantasy, concocted in minds shorn of spiritual anchors, is merely a revival of the ancient heresy that man can achieve his destiny without God. Man tried it before the Flood, after the Flood, and has been trying it ever since. Why depend upon God to get to heaven, they reason, when you can get to the moon and Mars in a spaceship?

### *Empty Churches and Overcrowded Sports Arenas*

Muddled theology also envisions the New Testament as the product of overwrought imaginations and thereby totally irrelevant to modern life, at least without modern theology's sophisticated and complicated explanations. What effect does

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

this have on the man in the street? Disillusioned by the skepticism permeating both pulpit and religious literature, modern man slowly succumbs to the ensuing secularism and moral disintegration, and in practice adopts the pagan maxim—"Eat, drink, and be merry, for tomorrow we die." This, in turn, overcrowds emporiums of sport and pleasure and empties houses of worship.

Without question, the remnant church faces a blasé, cynical, and scoffing generation, of which all cities of earth are prime exhibits. What, then, are we to do? Shall we stand still, wring our hands, and bemoan evil? On the contrary, ours is the task of spreading the gospel everywhere. Although the obstacles are formidable and strongly entrenched, we are commissioned to break through at home and abroad. Where is the power for the task? Is it in increased scholarship, prestige, wealth, or equipment? These, standing alone, are powerless.

Let us remind ourselves again and again that truth or truths about God, when standing alone, no matter how impressive, are solely intellectualistic. However penetrating or persuasive, truth without the Holy Spirit merely produces certainty of knowledge and not of salvation. Ideas, ethics, and philosophical definition save no one. Paul discovered that in Athens and we would do well to recognize it today. Nevertheless, Christ can be made real to modern man in the "demonstration of the Spirit and power."

#### *Breakthrough by the Spirit*

Are we concerned for a breakthrough similar to that of the disciples, Luther, and Wesley? Their breakthrough was that of the Spirit for the work and results of the Spirit. Individually and collectively we should pray for nothing less. Our instruction is that "we should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy."—*Testimonies*, vol. 6, p. 80.

As in the past, before the church breaks through to the world, the Spirit must break through into the lives of church members. Call it the latter rain or anything else, it simply means the control of

God, through the Holy Spirit, of our very lives, homes, schools, colleges, universities, and churches.

All will agree that an outpouring of God's Spirit must be preceded by heart searching and forsaking of sin. Cost what it may, this soul cleansing needs to be sought and realized individually. When experienced, such consecration expresses itself in brotherly love and a zealous concern for the lost around us. Thus only will the earth lighten with the splendor of gospel truth.

#### *Compel Attention of Modern Man*

As God lives, the third angel's message will break through to modern man and compel his attention before the end comes, but that compelling power is the Holy Spirit working through surrendered men, women, and youth. The foregoing is clearly focused by the following statements:

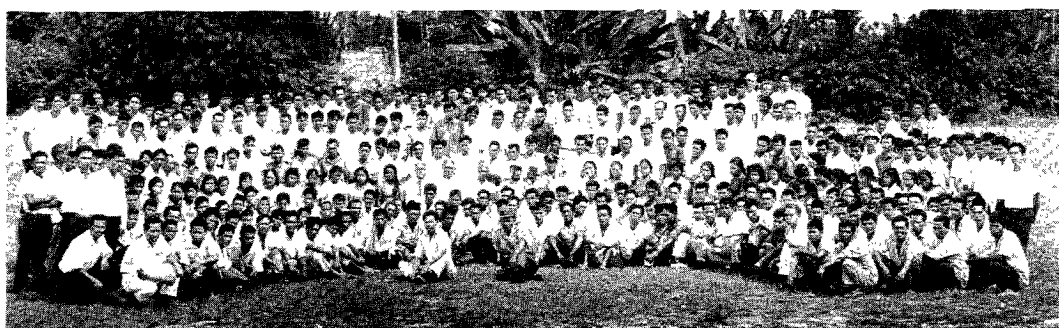
"The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God."—*The Desire of Ages*, pp. 671, 672.

In another place, in a comment on Pentecost, we read: "So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*Ibid.*, p. 827.

The time is here for Adventist evangelists, pastors, teachers, and laymen to arise and proclaim God's last warning message. The greatest victories for God's people are just ahead and the question naturally comes to me, as it does to you, "Am I possessed and led by the Spirit of God?"



**Audience packs church in Bulgaria for Sunday night evangelistic meeting.**



**Former North Sumatra Communists compelled by the present Indonesian Government to assemble once each week for a cultural and spiritual reorientation program. Seventh-day Adventists were asked to handle the instruction. Several have already been baptized. Many others are in the baptismal class.**

**Southeast Asia Union president, D. R. Guild, finds time to conduct evangelistic effort to capacity audiences in Malaya. Bible marking plan and "It Is Written" motion pictures played an important part in the success of the campaign.**





# RECOVERING THE APOSTOLIC DYNAMIC

FERNANDO V. VANGIONI\*

Buenos Aires, Argentina

[The following is one of the wonderful discourses given during the World Congress on Evangelism held in Berlin in October, 1966.]

Bible Reading: Acts 2:14-36; 1 Peter 1:12.

**W**HENEVER Christians have sought to return to the first century they have hoped to search out once again the source and origin of Christianity, its purity of doctrine and simplicity of practice. Here they hope to discover the secret that enabled the early Christians, in less than a hundred years, to proclaim the gospel of Jesus Christ to the world powers of that age—the Roman Empire with its materialistic paganism, illustrious Greece with its philosophy, and Jerusalem with its religion.

Bursting upon every milieu like an avalanche that carries everything before it, that new and simple message revealed the moral rottenness of the times, and laid bare the powerlessness of inconsistent religions and philosophies to apply moral and ethical principles to daily life.

## *Humanity Completely Impotent*

Coming into a corrupt and decadent society overrun with religious and philosophical doctrines based on pompous language, ancient moral codes, human traditions, and gross practices and superstitions, the gospel message arrived at a point in history when humanity was completely impotent. Only a few choice souls, sickened by the corruption around them and disquieted by spiritual thirst and hunger to find the truth, gathered together, often secretly to protect their families and preserve their homes and customs. Others looked to religion and philosophy for comfort, light, and guidance. The great multitude, however, insensitive to spiritual problems, drifted along in the wide stream of humanity, indulging in vices and pleasures. Only a few, having a premonition of great things to come, devoted themselves to meditation, all the while alert to signs that pointed to some providential person, significant event, or transcendental solution.

## *Three Elements*

The gospel message contained but these three elements: first, the doctrine of a Person, the Son of God, manifest in the flesh, who should come into the world to seek lost man in order to save, dignify, and transform him; second, the unprecedented event of His death on a Roman cross between two malefactors at the end of a sinless life of incomparable ministry in word and deed; and finally, the effective, immediate solution wrought by the saving and keeping power of the crucified and risen Lord. His gospel was the divine dynamite that destroyed the power of enslaving sin and brought the freedom, honor, and happiness of abundant spiritual life and of a glorious and radiant hope. This is the secret of early primitive Christianity, whose purity and authentic glory can inspire us in this day whose social, moral, and spiritual conditions are so like that of the first century. Actually, with the passing of time, evils have increased, the night has become darker, resources are more limited, and the end is nearer. Let us return then to the beginnings of Christianity, to the day of Pentecost.

## *Still Relevant*

Let us listen to the first gospel sermon and analyze it briefly. Let us notice its effect on the motley crowd who heard it that first time. Let us see what spiritual reactions it produced; let us gain inspiration, be strengthened in heart and apply its message to our own age with the same urgency, authority, and passion as was done in the first century. On that day the

apostle Peter preached Christ. Because Christ was a contemporary of those who were listening, the events were current and the conclusions were logical: prophecy and history met and coincided perfectly at the foot of the cross. This, in my opinion, is the relevant character of the gospel that we preach after so many centuries—we “upon whom the ends of the world are come” (1 Cor. 10:11).

The Person of Jesus Christ does not belong to a remote past, is not a product of traditions or carefully preserved legends, is not something surrounded by a halo of mysticism. Christ the Son of God is as much a contemporary of today's men and women as He was of those on the first day of Pentecost. His life, His teachings, His death on the cross, His shed blood, are now as then the only basis of redemption, the unshakable rock on which the soul rests for salvation.

### *Greatest Commotion in History*

God's message has not changed. His method of salvation has not varied nor has He altered the way of access for the repentant sinner to God and the Saviour. The Lord is as contemporary as the solution He presents to mankind. Only Christ has the answer to man's tremendous problems; today, as then, He is the only hope, the true light, the way, the truth, and the life. No one—whatever his religious or irreligious state, whatever his academic prowess, his economic or social status—can find God apart from Jesus Christ. It was this gospel,

\* Pastor Vangioni is an associate evangelist with the Billy Graham Evangelistic Association.

preached by men, some of whom were considered ignorant, that produced one of the greatest commotions in history. In fact, it made Greek mythology look ridiculous, reduced to impotence the ancestral Hebrew religion and gave a deathblow to the paganism whose center was Rome.

### *Christ the Central Theme*

The Bible passage previously read speaks of the gospel preached by the Holy Spirit sent from heaven. The question arises immediately: What kind of gospel was this? What is the content of the message? What power attends it? How could the glorious Spirit of God, an invisible Person, be the preacher of the gospel? To answer these questions, we have only to turn to the book of the Acts of the Apostles and analyze the apostles' sermons. They have something distinctive. They preached Christ—Christ in His person and in His work was pre-eminent, was central in all respects. The apostles did not waste time on human reasoning nor lower the high level of their preaching to dialectics. They knew that their audience represented the three great cultures of that age—Roman, Greek, and Hebrew; yet evident behind the outline of their message was the perfect harmony between history and prophecy. History was so recent that many had known Jesus personally. Prophecy was centuries old and therefore when quoted was given special emphasis.

50-50

If we take as an example Peter's sermon at Pentecost, we see that of twenty-two verses,



Pastors R. L. Woodfork and Joseph Hinson have teamed up for the past three years in Miami, Florida, and with the cooperation of the members of their four churches, have conducted successful evangelistic campaigns. Two hundred and fifty-four persons have been added to the church as a result of these three campaigns.

twelve refer exclusively to the Old Testament. Other verses refer to the application of these prophecies. The remainder of the great Pentecost message is but two verses; one of these is a Bible quotation from the Old Testament and the other is an exhortation. That is to say, this great sermon, the first apostolic sermon recorded in the New Testament, and which constitutes the first great spiritual "fishing" in the dawn of the primitive church, is 50 per cent Bible quotations and 50 per cent personal exhortation. Across the years homiletics, hermeneutics, and rules of pulpit procedure have gradually replaced the Bible saying "Thus saith the Lord," and offer merely man's words, which as a rule have very little reference to, or connection with, the Bible passage that is read. Thus the Word of God, which alone can create faith in the heart, has been replaced by human words that please the intellect, tickle our sentiments, can even produce a superficial emotion, but certainly can never create faith. Only the Word of God, quick and powerful and sharper than any two-edged sword, can pierce the soul and disarm man's rational intentions and create faith.

### *Sermon of Victory*

We do not mean to say that Peter's sermon eliminates the rules of construction or riches of content demanded by modern homiletics. Note the introduction, for example (verses 14 to 21), the body (verses 22 to 24), the application (verses 25 to 28), the exhortation and call (verse 40). To these principles of structure in the sermon we must add its elevated tone. It refers to the saddest day in human history, to a juridical error and an injustice without parallel, to a most ignominious death, to what from the human point of view was defeat, tragedy, the end. Nevertheless, Peter presents all this in such a way that his words could aptly be called a sermon of victory. First, he presents Christ's victory in life (verse 22). From the humble manger of Bethlehem to the hour of Calvary, His life was transparent to both friend and foe. He spent His first thirty years in a village where He became known as "the carpenter's son." From Nazareth where He had spent those years after His baptism by John the Baptist and the temptation in the wilderness, He starts a public ministry that reveals divine approval and attracts great multitudes. His wonders, miracles, and signs bring Him popularity and an audience, and while giving him fame, arouse the worst sentiments of jealousy and hate among the religious classes.

He lives a natural life—so human, so simple, so humble, yet so victorious. His triumph is

more than a mere victory of truth over error, of God over the works of Satan, of health over disease. It is a triumph over temptation, over sin and its chains, over false prejudices, over inconsistent human traditions, over a tacit admission of sin, corruption, bribery, vested interests, injustice, outrage, hypocrisy, avarice. This triumph of Christ established a pattern for presenting a clear interpretation of the law, bringing heaven closer to the sinner, revealing God the Father in His infinite heavenly love in order to show the way of salvation, the opportunity of regeneration, and the reality of individual renewal and transformation through the power of the gospel.

Moreover, Christ lived what He preached, and preached what He lived. Nobody could point a finger of accusation against Him; even His worst enemies recognized that "never man spake like this man," that His works were unequalled. Most important of all, Christ's victory in life was shown by the victory of holiness, purity and truth, compassion, grace, love, tolerance, kindness, understanding, faith, meekness.

### *Man's Hate and God's Love Conveyed at the Cross*

The apostle refers secondly to Christ's victory in death (verse 23). Once again, from the human perspective, the cross does not appear to be a symbol of victory. The multitudes who followed our Lord have abandoned Him and have returned to their towns and villages. The crowd that on His triumphal entry into Jerusalem sang hosannas and fulfilled the prophecy of Zechariah now on the day of His crucifixion join His enemies in demanding His death. Not even the sight of "the man of sorrows," "despised and rejected of men," crowned with thorns, dressed in a scarlet robe with His hands tied, and showing His wounds and shedding His blood in silence like a meek lamb, excites sympathy. In payment for such love He receives the worst of all tortures; in exchange for the riches and glory He left behind, He accepts the opprobrious poverty of Calvary; insults and taunts are the only echo of His wonderful teaching. Finally nailed to the cross, He is denied water for His thirst, and comfort for His affliction. At the cross all of man's hate and all of God's wrath seem to converge. Only a few followers at the foot of the cross stand out against the overwhelming rejection and despal. Christ is heard to cry, "It is finished." Does He mean merely that He has finished His teaching. His miracles, His works of love, and that He is now leaving the earth as He found it—plunged in darkness and in the power of the

evil one? Has He failed in the work His Father entrusted to Him? Has the glory of the night of Bethlehem ended in another night of misery and pain? Has He who walked on the sea and with His voice calmed the wind and the waves now Himself plunged into the cold waters of death? Is He who freed the captives from the power of Satan, from the pain of their wounds and the inertia of paralysis, now to die, now to bleed from His own wounds, now to be powerless to descend from the cross and to save Himself? Is He who could have worn a king's crown and crushed the power of human empires to wear a crown of thorns and die without honor?

Seen in this light, in the way that men distort the dimension of things, persons, and events, Christ's death on the cross was indeed a tragedy and a defeat. But from God's point of view, from the perspective of the Holy Scriptures, from the experience of millions throughout the centuries, seen from all facets of history, Christ's death on the cross crowned Him with a distinctive, unique transcendental glory. This is the glory that He communicates and shares with those who believe on Him and have received Him.

His victory on the cross is the victory over death, sin, and hell. In dying, He gives life, pardon, and liberty. In shedding His blood, He has opened a way that reconciles the sinner to God. It draws to God's throne the sinner who, disinherited by sin and weakened by his experience, can now call himself a son of God, an heir of God, and joint heir with Christ. In the cross, the eye of faith perceives a death, a sacrifice, so necessary that if Christ had not died, man would never have found the road to God, reconciliation with the Father, forgiveness of sins and peace of soul.

### *Resurrection Victory*

In the third place, Peter's sermon is a sermon of victory because its climax is the victory of Christ in His resurrection and ascension (verse 24). He who lived a victorious life ended His earthly ministry by a victorious death. Risen from the dead and ascended into heaven, He is exalted and seated at the right hand of God and has poured out upon men and women the gifts of His Spirit, thereby sharing the trophies of His victory and the power that He Himself possessed. Because He lives our lives are more than a mere existence. By His Spirit He gives us a new and abundant life, and enables us to live as He lived, for when we receive Him as Saviour and Lord He goes on living and manifesting Himself through us. While the mighty Victor is glorified in the supreme place of

authority and power, He lives in His own and through them transmits His life and manifests His presence everywhere. His ascension into heaven not only confirms the supernatural event of His resurrection from the dead and destroys the power of the tomb forever and takes away the fear of death; it also demonstrates that when His Son rose from the dead, God accepted His sacrifice for sin. His offering for our sins, His payment of our debt, His perfect righteousness, His infinite merit, are sufficient to atone for our iniquity. We are reconciled by His death and saved through His life. He who died to save us, lives to keep us, makes intercession always for us, and occupies the undisputed place of High Priest of His people. He who "was tempted in all points" is powerful to succor those who are tempted. His throne is a throne of grace to which we can draw near in every circumstance of life to obtain mercy and find "grace to help in time of need."

Finally, Peter's sermon at Pentecost is a sermon of victory because Christ's victory was a complete victory with eternal consequences. While not all people on this planet of His vast universe have experienced Christ's victory, yet God has "made peace through the blood of his cross, by him to reconcile all things unto himself . . . whether they be things in earth, or things in heaven."

*(To be continued)*

## Summer Institute of World Mission

During my recent South American tour I met several overseas workers who had taken the Andrews University Summer Institute of World Mission course. They were definitely benefited by this course and felt that any overseas workers or would-be overseas workers should go through this plan of study. It is directed by teachers experienced in service overseas and is so structured as to introduce the student to the task of the overseas worker in today's world.

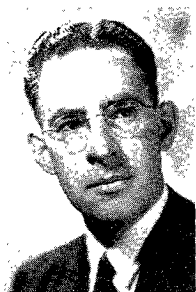
This course will help to open up insights and understandings of the tensions and movements of the non-Western world today. It also helps the Christian worker to understand the need of adaptation while living and working in overseas communities.

The institute will be conducted from June 12 to July 15 of this year. M. O. Manley is the director, and eight hours' credit are offered to those completing the course successfully.

We urge those interested to write to:

Director of Admissions  
Andrews University  
Berrien Springs, Mich. 49104

## II. *Creationism Is Deeply and Unshakably Rooted in Scripture*



THE Bible is a fabric, and the doctrine of a direct, supernatural creation by a transcendent, personal God is part of the most elementary warp and woof of that fabric. What the foundation is to a house, what the root is to a tree, what the keystone is to an arch, what the

skeleton is to a human body, what protoplasm is to all forms of animal and vegetable life, what the interlocking steel girders are to a skyscraper, what the cables are to a suspension bridge, what the keel is to a boat—so is the doctrine of a divine creation to the whole edifice of Scripture. It is

dience upon man. Creation is the ultimate justification for the doctrine of human accountability and divine judgment. Creation is incipient redemption—the seed or embryo from which the whole plan of salvation grows!

If we were to remove from the Bible all of the passages which affirm the doctrine of an outright creation by sovereign act of God, the Book would literally fall to pieces in our hands!

Consider just a few of the positive and unequivocal affirmations of creationism that are found in Holy Scripture:

Gen. 1:1-31.	Ps. 104: 2, 24.	Mal. 2:10.
Gen. 2:7.	Ps. 121:2.	John 1:1-3.
Ex. 20:11.	Ps. 124:8.	Acts 4:24.
Deut. 4:32.	Ps. 134:3.	Acts 14:15.
2 Kings 19:15.	Ps. 136:5, 6.	Acts 17:24, 25.
16.	Ps. 148:5.	Rom. 1:20.
Neh. 9:6.	Prov. 8:24-31.	Rom. 1:25.

# *The Common-Sense Case for* CREATIONISM

(Concluded)

**FRANK BREADEN, Pastor-Evangelist, North New Zealand**

the primal, elemental, all-pervading factor, the "irreducible minimum." It is the indispensable matrix and justification of the whole scheme of divine revelation. This initial Bible doctrine gives significance, coherence, relevance, and direction to all the rest.

God's creatorship and ownership are laid down in the Bible as the ultimate foundation of all revealed religion, all morality, all reverence, all worship. Creation is the most profound and unshakable absolute of Holy Scripture. Creation is the ultimate basis of divine authority. Creation is the ultimate soil from which all Christian obligations, duties, values, ideals, and standards of conduct grow. Creation is the ultimate justification for the divine claim to superiority over all false gods. Creation is the ultimate justification for all divine claims to love, loyalty, and obe-

Job 38:4.	Eccl. 12:1.	Col. 1:16.
Ps. 8:3.	Isa. 40:26-28.	Heb. 1:1-3.
Ps. 24:1, 2.	Isa. 42:5.	Heb. 3:4.
Ps. 33:6, 9.	Isa. 43:1, 7.	Heb. 11:3.
Ps. 90:1, 2.	Isa. 45:12, 18.	1 Peter 4:19.
Ps. 95:6.	Isa. 54:16, 17.	2 Peter 3:4, 5.
Ps. 96:5.	Jer. 10:12.	Rev. 4:11.
Ps. 100:3.	Jer. 32:17.	Rev. 10:6.
Ps. 102:25.	Jer. 51:15, 16.	Rev. 14:6, 7.
	Dan. 5:23.	

## III. *Creationism Is Deeply and Unshakably Rooted in the Heart of Man*

Men everywhere have a wistful hunger for a transcendent God. This is what all thoughtful men *want* to be true. It is what they *hope* to be true. Whoever heard of a rational man who does not wish there is a God? Or who does not wish that God is almighty? Or who does not wish that God is kindly disposed toward him? Or who

does not wish that God can be trusted?

There is satisfaction in this world for all other instinctive hungers—is there no satisfaction for this one?

Ralph Waldo Emerson, an American philosopher, said: "When God wants to carry a point, He plants it in the instincts!" Accordingly, our Creator has planted an invisible ally in every human heart, namely, the instinct to believe, to wonder, to worship; the instinct to pray; the ineradicable conviction of the existence, integrity, and absolute sovereignty of Another Presence in the universe, who is infinitely greater, wiser, and holier than ourselves!

Consider for a moment the fruits of creationism. Creationism gives the largest and fullest value to human life and personality; the greatest stimulus to noble endeavor; the greatest hope in times of disillusionment; the greatest reinforcement in times of failure; the greatest reassurance and comfort in times of fear, grief, or dis-



aster. Creationism fits the fundamental needs of the human heart, as a key fits a lock.

Creationism is the ultimate fountain of personal responsibility, of reverence, of decency, of self-respect and respect for others. It is the fountain of personal dignity, honor, truth, and integrity. It is the balance wheel of all true culture and of all enduring civilization.

*a. The Intellectual Implications.* If there were no transcendent and omnipotent God; if behind the mask of seeming reality there were no face; if behind the appearance of creative imagination, organization, beauty, and purpose there was only a vast emptiness, a soulless blank, a stupendous nothing, a mindless vacuum, the universe would be a gigantic cheat, a fake, a hollow mockery, a contradiction, a colossal lie!

There is in the heart of man a powerful and instinctive recoil against this bleak and barren philosophy. It is intellectually intolerable that nothing could give birth to something; that vacancy could give birth to mind; that impersonal matter could give birth to personality; that chaos could give birth to organization; that blind chance could give birth to design, adaptation, and purpose; that blundering, wanton, mindless force could give birth to beauty, precision, and harmony; that confusion could give birth to orderliness and law; that darkness could give birth to light; that death could give birth to life; that a vast, sterile darkness, emptiness, stillness, and silence could give birth to form, vibration, motion, energy, color, music, love, and joy!

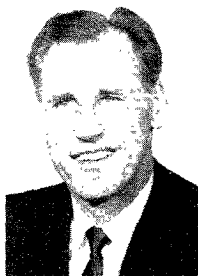
If this philosophy were true, man would be an orphan in a trackless maze, and life would be self-contradictory and utterly meaningless.

Was there ever a wilder or more total incredibility than this? The whole intelligence of man revolts in indignant protest against such a jarring incongruity! It is too trivial, too paltry, too shallow, too frivolous for serious thought. To believe it would mean intellectual suicide!

Reject the hypothesis of an omnipotent, personal Creator, and you are obliged to endow impersonal matter, force, chance, evolution, or nature not merely with personal qualities but with all the attributes of a personal God. Why not acknowledge God from the start and be done with it?

*b. The Ethical Implications.* If creationism is not true, then it doesn't matter what a man believes or how he behaves. The alternative to creationism is atheism, and total atheism spells total irresponsibility, anarchy, vandalism, and barbarism. Under this philosophy there is no such thing as authority, morality, reverence, honor, integrity, or decency. There is no such thing as beauty, truth, or goodness. There are no standards, no rules, no values, no ideals, no rewards. If a man has a brute's ancestry and a brute's destiny—why be bothered with inhibitions of any kind? All moral restraints and anchors are thrown away as if they were garbage, and man becomes the plaything of impulses that are as wanton, capricious, callous, and destructive as the whirlwind. The law of the jungle! The weak to the wall! The survival of the fittest! Every man for himself, and the devil take

(Continued on page 42)



"I BEHELD another beast coming up out of the earth," said John, "and he had two horns like a lamb" (Rev. 13:11). This transitional scene, standing between two eras of religious presumption and persecution, is like the breathless calm in the midst of the tornado's funnel.

Coming in the heart of a prophetic outline that spans the centuries of struggle for religious freedom, this refreshing sequence flashes upon the prophetic screen an identifying revelation of threefold significance:

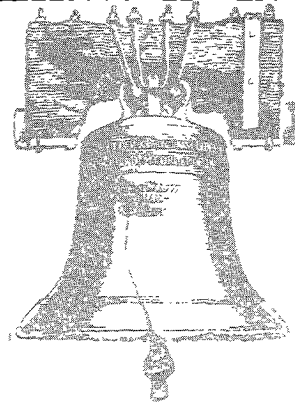
First, the *time* of its appearance. It arises as a new power at the close of the eighteenth century as the first beast is going down at the close of his declining vigor.

Second, the *nature* of its origin. John saw it "*coming up out of the earth.*" The verb used here is the same one used by Jesus in Matthew 13:7, in the parable of the Sower, "the thorns *sprung up.*" As though the time-lapse cameras had caught the scene, John saw this power arise gradually and peacefully, sprouting and springing forth as a plant out of fertile soil. Not with the clash of arms, the shout of war, and the tumult of battle did he appear; not through the overthrow of other nations did he establish himself; but naturally and singularly drawing nourishment from virgin soil, he grows to power.

Third, the *location* of its origin. The prophet said that it sprang forth "out of the *earth.*" This is a striking contrast with the first beast. Of it John said, I "saw a beast rise up out of the *sea*" (Rev. 13:1). Explaining the meaning of the sea, John says, "The waters . . . are peoples, and multitudes, and nations, and tongues" (Rev. 17:15). But this second beast rises up out of the earth.

Not in the old world does he arise, among the crowded and struggling nationalities—that turbulent sea of "peoples, and multitudes, and nations, and tongues," but in the new. Not in the depleted soils of Europe but in the new undeveloped and uninhabited lands of the Western Hemisphere.

One nation and only one meets the specifications of this prophecy. The symbol points unmistakably to the United States.



## ORRIS J. MILLS

Minister, Southern New England Conference

Arising steadily into power at the close of the eighteenth century, giving promise of strength and greatness, she soon attracted the attention of the whole world. The orator and the historian, in describing the rise and growth of this nation, have again and again unconsciously employed the thought of the sacred writer, almost the exact words, "Coming up out of the earth."

G. A. Townsend, describing the rise of the United States, speaks of "the mystery of her *coming forth from vacancy,*" and says: "*Like a silent reed we grew into empire.*"—*The New World Compared With the Old*, p. 462. A European newspaper, *The Dublin Nation*, in 1850 spoke of the United States as a wonderful empire, which was "*emerging,*" and "amid the silence of the earth daily adding to its power and pride."

"Did they look," said the orator, Edward Everett, of the Pilgrim founders of this nation, "for a *retired* spot, inoffensive for its *obscurity*, and safe in its *remoteness*, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty



regions over which, in *peaceful conquest* . . . they have borne the banners of the cross!"—Speech delivered at Plymouth, Massachusetts, December 22, 1824, p. 11.

"He had two horns like a lamb." The horns of a beast represent its defensive and offensive power. Since, as has already been pointed out, the Lamb is a symbol of Jesus, we have here a nation that in its youthful innocence reveals a kindred power to Christ. Jesus came to bring resistance and authority into submission to Himself but the means which He chose to overcome great evil was the wisdom and power of love.

One of the characteristic marks of Jesus' ministry was his respect for the freedom of the will. His every message was a call to and a safeguard of the conscience. "Follow me," He invited; "Come unto me," He pleaded, but never was there a threat to the liberty of the conscience or a coercion of the will. Though the Lord gave earnest warnings of the results of a course of evil, He never interfered with man's freedom of choice. Tears were in His voice even when He uttered His scathing rebukes and drove the moneychangers out of the Temple.

This spirit of coercion of the will is of the dragon. Jesus made this clear, when in His rebuke to James and John for their revengeful request to punish the inhabitants of Samaria, He said, "Ye know not what manner of spirit ye are of" (Luke 9:55).

What a fitting representation of the establishment of this government is the lamb with two horns. In the words of Lincoln, "Our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." The first amendment made clear that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

What power there was in those two lamblike horns—horns of freedom! What an asylum this nation, founded upon principles of Republicanism and Protestantism, has proved to be to the oppressed of earth. As Jesus the Lamb spread forth His welcoming arms beckoning all, "Come

unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), so has this nation opened her arms to downtrodden humanity.

As immigrants have made their way from the Old World to the fair shores of this land of opportunity and freedom, as with stirring emotions they have entered that great and famous port of entry, New York, thousands have wept as they beheld that lady, with torch aloft and lawbook under her arm, the Statue of Liberty. How fitting that on that famous symbol is fastened a bronze plaque with these words of invitation inscribed:

"Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me."

Again, I say, what a striking fulfillment of the details of the prophetic symbol; "I beheld another beast coming up out of the earth; and he had two horns like a lamb."

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountain-side  
Let freedom ring!

Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song.  
Let mortal tongues awake;  
Let all that breathe partake;  
Let rocks their silence break—  
The sound proclaim.

Our father's God, to Thee,  
Author of Liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King!

My dear friends, I wish I could close the book here. I wish that here on this glorious note the prophecy ended. I wish I could read that America will always be what she always has been, the land of the free. But the prophecy does not end there. We have come to the end of the contrasts between the two beasts of Revelation 13, but not to the end of the prophecy.

From this point on, the second beast more and more takes on the characteristics of the first until he finally forms an exact image of the former. "And he spake as a

(Continued on page 43)


World Congress on Evangelism Prize Hymn

# MACEDONIA



ALL SAINTS, NEW. C. M. D.

Anne Ortlund


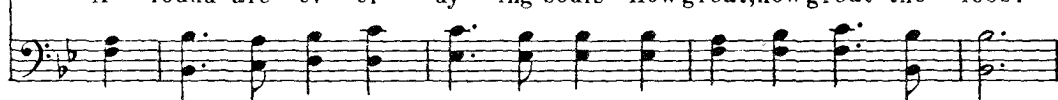
Henry S. Cutler




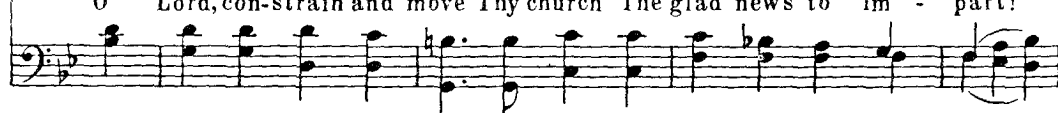
1. The vis - ion of a dy - ing world Is vast be - fore our eyes;  
2. The sav - age hugs his god of stone And fears de - scent of night;  
3. To - day, as un - der - stand - ing's bounds Are stretch'd on ev - ery hand,  
4. The warn - ing bell of judg - ment tolls, A - bove us looms the cross;




We feel the heart - beat of its need, We hear its fee - ble cries:  
The cit - y dwell - er crin - ges lone A - mid the gar - ish light:  
O clothe Thy Word in bright, new sounds, And speed it o'er the land;  
A - round are ev - er - dy - ing souls—How great, how great the loss!



Lord Je - sus Christ, re - vive Thy church In this, her cru - cial hour!  
Lord Je - sus Christ, a - rouse Thy church To see their mute dis - tress!  
Lord Je - sus Christ, em - pow - er us To preach by ev - ery means!  
O Lord, con - strain and move Thy church The glad news to im - part!



Lord Je - sus Christ, a - wake Thy church With Spir - it - giv - en pow'r.  
Lord Je - sus Christ, e - quip Thy church With love and ten - der - ness.  
Lord Je - sus Christ, em - bold - en us In near and dis - tant scenes.  
And, Lord, as Thou dost stir Thy church, Be - gin with - in my heart.



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## Penetration!

(Continued from page 23)

rescue some from certain destruction we must dash through these walls of fire and overcome with holy fire the fire that consumes spiritually.

### Not 1/10 Part

We face a world in desperate need. We are experiencing explosions of every kind, not the least significant of which is the population explosion. It is sobering to realize that the combined growth of the Christian church is not one-tenth of the growth of the world population. We live in a time when self-worship is rapidly replacing the worship of God. This is most characteristic of the so-called Christian countries of the world. And think of the challenge of the heathen countries.

### More Ex-Members Than Members

We face a church in desperate need—in need of revival and reformation, a church thinking it is rich and increased with goods and in need of nothing. Yet all the while many, perhaps the majority, are unprepared for the coming of the Lord and will certainly be lost unless some changes take place and that soon. Backsliding and apostasies among us are staggering. In many of our great cities we have more ex-members than we have present membership.

To meet these challenges in the world and in the church we have a beautiful message of hope and salvation. This is what is needed in both places. Our message is timeless and relevant and filled with heart and life appeal. We do not need now or ever to change our message. Our need is not changed messages but changed men to proclaim them. Spirit-filled men who are intent on casting down imagination and everything that exalted itself against the knowledge of God. "The weapons we wield are not merely human, but divinely potent to demolish strongholds; we demolish sophistries and all that rears its proud head against the knowledge of God; we compel every human thought to surrender in obedience to Christ" (2 Cor. 10:4-6, N.E.B.).\* It is our duty then to provide the world with a full view of this temple of truth into which all who will may come and find help and safety.

### The Sin Barrier

We face, today, barriers all over the

world that tend to divide us—barriers of race, color, and social standing; but the greatest divider of all, the real wall of separation, is sin. This wall must be penetrated so that God's children everywhere shall no longer be separated. Families must be reunited, homes re-established, churches rebuilt, that the righteous nations that keep the truth might be gathered into the kingdom of God's dear Son.

### Hall of Tears

Separating East Berlin and West Berlin is a great wall now well-known around the world. This wall divides a city, separates loved ones, and breaks up homes. In this wall is a checkpoint known as the Hall of Tears. Here at various times loved ones come, hoping to catch a glimpse of other loved ones who have been separated by the wall. Here they come and look with great longing and eagerness for a dear and familiar face. When at last they see one they wave to one another and weep. They are permitted no other contact. They just stand there and wave and weep. It is a heart-rending time for all and it is all caused by a wall—a wall that need never have been built.

There is coming a time, fellow workers, when once again there will be a truly great wall of separation. On one side will be the hordes of the lost, and on the other the company of the redeemed. Loved ones will eagerly look for and see one another. They will wave back and forth, tears will be shed on both sides. May no family be divided by that wall because we have failed to do our honest best to reach them with the good news of salvation.

May God help us all in the little time that remains to go forth with the truth, breaking down partitions, walls, and separating curtains, and proclaiming with all the earnestness and urgency that we possess, the glorious news of salvation and the coming of the Lord. Let us penetrate everywhere until the world shall be filled with the glory of the Lord as the waters cover the sea.

"As my Father hath sent me, even so send I you." Let us penetrate every stronghold, every fortress, that the devil has erected, so that the work may be quickly finished and that Jesus might come soon.

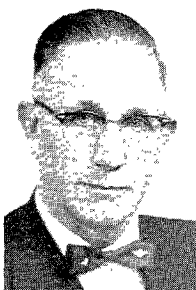
\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.



## *Who is responsible for*

**F. R. MILLARD**, President, Atlantic Union Conference

THE DISCIPLES must have groaned inwardly when Christ assigned them to the largest city in the land for their first field of labor. Jerusalem no doubt appeared to them as the most difficult and least promising of any place they could imagine. But God had a plan, and when they followed it one of the greatest evangelistic successes of all time took place. The city they feared so much proved to be their greatest opportunity.



When the prophetic utterances likewise called the early Adventist workers to labor in New York and the other great cities they, too, shrank from such a hopeless undertaking. But message after message sought to lay the burden, of New York especially, on the hearts of our people and their leaders. Certainly that burden weighed heavily on Ellen G. White, for, in addition to declaring God's revelation to her regarding New York, she frequently made strong appeals in behalf of the nation's greatest city.

*" . . . And There Is New York"*

In the General Conference session of 1901 great emphasis was placed on need for reaching out into unentered fields. The worldwide missionary activities of the Adventist Church were just getting under way. In this setting Mrs. White called the attention of the people to the great mission field on their very front porch. She declared: "And there is New York, that great and wicked city. Who has carried the burden for that field?

Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a Lot in Sodom, and He has a people in New York. . . . New York is ready to be worked. . . . The Lord showed me that His work should be established in New York. He showed me what could be done there if everyone would come up to His help. The power of God is to carry the truth in this city."—*General Conference Bulletin*, April 10, 1901.

A year and a half later she gave a special testimony on the work in Greater New York. After writing that the time had come for making decided efforts "to proclaim the truth in our large cities," and predicting that great power would accompany the giving of such a message, she pointed out the special needs of this work and its importance to the rest of the country and the world. She said, "Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world."—*Testimonies*, vol. 7, p. 37.

### *Mission Field at Our Door*

She might well have added that New York City is itself a foreign mission field. The great United Nations building in Manhattan is a fitting symbol of this city that is a composite of all nations. Newspapers must be published in 69 different languages for the large foreign-speaking segments of the city. One fourth of the population still finds English a foreign language. New York

is still the front door to a new home, a new life, for the peoples of the world, and many of them never leave this great port city.

But it was not only because of its many peoples that the servant of the Lord called for special efforts to establish our work in New York. In business, in finance, in education, in the arts, in communication, in industry, in commerce, in almost every phase of national life and concern, New York is a great strategic center. And God has called for a center for His work, manned by the best workers available and to be a pattern for the whole world.

At the General Conference session in 1903 Mrs. White again called for more work in the cities. "I point you to the City of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities."—*General Conference Bulletin*, April 7, 1903.

#### *After Sixty Years—What?*

These strong admonitions have not been entirely ignored or neglected, but after sixty years we have made only a small beginning. This has weighed on the hearts of our leadership, as well as those responsible for the work in New York. Two years ago a serious effort was made to "do something for New York." It soon became evident that this could be no ordinary project. It was painfully obvious, too, that the way was hedged with seemingly insurmountable obstacles. Much work and many prayers have now opened the way for what may well be the greatest single evangelistic project the church has ever attempted. It is in keeping with the promises and predictions given through the Spirit of Prophecy and it is measured to the challenge of the task and the opportunity that Providence now offers us.

Nineteen million people live within sight of the Empire State Building, and television beams from its tower reach a few more million in a congested area that takes in all or part of five conferences in two unions. The magnitude of the task before us makes this project too big for either the conferences or the union. First of all is the question of personnel. To gather the caliber of men needed

in this undertaking calls for cooperation and participation on the part of all our unions. To finance the great program, all of North America must be looked to for special help.

#### *All Rally to the Task*

The first step toward such a project was taken at the 1966 Autumn Council, when June 6, 1967, was set aside for a call to all our people to contribute to this great evangelistic thrust. This should be one of the largest offerings ever collected in our churches. In the Spring Meeting of the General Conference in April of this year the North American Division voted to set up a coordinating committee to work with the Atlantic and Columbia unions for directing and promoting the work. The other unions have pledged their support by making key personnel available.

The next step involves our members and the pastors who inspire and direct them. It is almost staggering to think of what could happen in the great New York area if all our people united in earnest, persevering prayer. The financial needs for the great undertaking could be met if each member would contribute a dollar and a half, the cost of sending a Bible and a set of lessons to a good prospect. "There is not a dearth of means among our people any more than there has been in the past. . . . But in spite of this, the great field of New York is left untouched. . . . The people ought to feel that the rebuke of God rests upon them because they are not working for Him in places which know not the truth."—*Ibid.*, April 10, 1901.

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#### SHOCKING FINDINGS

1. Fifteen-year-olds commit more serious crimes than any other age group.
2. One boy in six today is referred to the juvenile court.
3. In 1965 more than two million Americans went to prison or were put on probation.
4. About 40% of all male children will be arrested some time in their lives for something more serious than traffic violation.
5. About 91% of Americans admitted that they had committed acts for which they might have received jail or prison sentences.
6. With nearly three million crimes reported in 1965, the crime rate is increasing much faster than the population rate.

Gleaned from the President's Commission on Law Enforcement and Administration of Justice.

## Is Public Evangelism Dead?

(Continued from page 25)

When the last call had been made 230 had registered their decision to be baptized. The local pastors have faithfully followed up the interest aroused by the meetings. Many calls and Bible studies have been given since the meetings ended. To date 253 have been baptized from the San Bernardino area.

### *More Than 700 Baptisms in Three Series*

The next campaign began October 13 in San Diego. This is a naval city, and some were fearful that this might militate against a successful series of meetings. It was necessary to change meeting places after the first eight nights and to move to a less desirable building where the acoustics were poor. In spite of all the obstacles, the Holy Spirit moved upon hearts as never before. In the first invitation 182 people moved down the aisles to the front to accept Christ and prepare for baptism. In the succeeding calls more registered their determination to walk with the Lord.

By the end of December more than 250 had been baptized in the San Diego area. More are receiving added help in preparing for baptism. This tremendous harvest brought the total of baptisms to some 700 for three three-week series of meetings. At the same time that this was happening, Harmon Brownlow, another Southeastern evangelist, was holding two-week decision meetings. In 11 months 298 had made their decision to unite with the Seventh-day Adventist Church.

### *Reaping Depends on Sowing*

The total number of baptisms for the year in the Southeastern California Conference was 1,808. This number is not the result of one man or one team, but the result of all the ministers working together in a great sowing, cultivating, reaping program. Evangelism is not dead in Southern California, but it has changed greatly in the past few years. Thorough preparation is an absolute necessity. We will not reap unless we sow.

The final series of meetings for the Detamore team began on January 8 in the Riverside Memorial Auditorium. The attendance has been excellent. More than 2,000 crowded into the auditorium on the first Friday night. Many have already expressed their desire to unite with the

church. An excellent harvest is indicated.

### *A Major Effort Every Year in Every Church*

Plans are being laid for a continuous evangelistic program in which a major effort will be held in connection with every church each year. The pastor and congregation will do the sowing and cultivating by the use of Southeastern's Bible study program. The evangelists will help in the reaping program. We believe that the greatest days of soul winning are just before us.

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## Creationism

(Continued from page 35)

the hindmost! Let us eat, drink, and be merry, for tomorrow we die! Outside the context of creationism these pagan maxims have as much dignity, authority, and meaning as the Ten Commandments, the Sermon on the Mount, or the twenty-third psalm!

What decent, rational man would dare to live such a philosophy as that to the limit?

*c. The Religious Implications.* To many modern religionists, even to some professed Christians, the doctrine of creationism is no longer relevant. It does not disturb them in the least when the great creation passages of the Bible are classified as myth. However, the absolute integrity and dependability of the Bible doctrine of creationism is of the utmost importance and relevance to the Seventh-day Adventist Christian. It is the ultimate foundation of his whole house of faith.

Analyze the logic of creationism. If this be myth what other part of the Christian edifice can be allowed to stand? If the foundation be gone, how can the house survive? If we cannot believe the words of the Bible about Creation, how can we believe the words of the Bible about Christ? If we cannot believe what the Bible says about beginnings, how can we be sure of what it says about endings? If the Bible cannot be trusted when it speaks about the past, how can it be trusted when it speaks about the present or the future? If we cannot believe God's testimony when He speaks about His work of creation, why believe what He says about His work of redemption? Why believe His laws? Why believe His warnings? Why believe His promises?

Without creationism we are left groping in a bleak and menacing chaos of insoluble questions, doubts, confusions, contradictions, and apprehensions.

With creationism we are anchored to unshakable bedrock, where we have authority, reality, finality, consistency, satisfaction, security, vitality, companionship, comfort, and hope.

The total relevance of creationism has never been better expressed than in the following sensitive words:

No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity; and never hear the cry for help. *We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in His word revealed Himself.*—*Education*, p. 133. (Italics supplied.)

## Men of the Century

(Continued from page 18)

staff are running short campaigns within the calendar year. One just returned from such a meeting with a report of 50 baptized and 20 more studying. In short, let's get out of this world! We are living on borrowed time. The total resources of the church must be committed to this final push in time's last hour. The pen of the prophet is traced to the glorious future of the church united in action and totally committed. The baptism of the Holy Ghost cannot be withheld from a man or a movement who are thus committed.

May the close of the year 1967 find us as workers "fair as the moon, clear as the stars, and terrible as an army with banners."

## An Echo of Prophecy

(Continued from page 37)

dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast. . . . Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Rev. 13:11-14).

The above article is the third in the series—"Tyranny's Last Stand."

(To be continued)



**Missionary Legal Manual**, Crawford M. Bishop, Moody Press, Chicago, 1965, 158 pages, \$2.50.

This is a valuable handbook for prospective overseas workers. Many vital questions concerning his preparation for, and conduct in, other countries than his own are explained in this volume. What legal rights and responsibilities does a Protestant missionary have while overseas? Whose law does he obey? How about the purchase of property and what about his estate as an American citizen if he should die while abroad? To whom does he pay taxes? What about children born or adopted overseas? What protection can a man expect in case he faces a difficult situation? These and many other questions of personal interest are answered here.

About two thirds of the book deals with the issues of religious liberty in various parts of the world. It is a unique book in this field. The author has been in the American diplomatic service and is an experienced lawyer. Many case histories are presented.

ANDREW FEARING

**The Starved and the Silent**, Aloysius Schwartz, Doubleday and Company, \$4.50.

*The Starved and the Silent* is one of those emotionally disturbing books that one would do well not to read unless he wants to do some serious thinking. Aloysius Schwartz is a parish priest in Korea and writes of the life of the poor there. He not only writes about it but challenges the reader with the needs of the people and the needs of the reader spiritually. His description of the desperate life of the poor of that Oriental country are indeed graphic. He is an unusually talented writer.

One who has been in the mission field knows how hard it is to adequately impress upon the minds of the people in this country just what poverty really is like. Schwartz has done in this book what many have failed to do in this respect.

The latter part of the volume is given over to a somewhat theological discussion of the relationship of the poor to the church. While it is given with a Catholic background, yet the theology is pertinent to any church.

R. E. FINNEY, JR.

## Today Is the Day! You and I Are the Men!

(Continued from page 9)

trict to district, and I believe with all my heart that we will have the greatest year of the ——— Union Mission that we have ever had." With this letter were enclosed detailed plans aimed at fulfilling the desires of this earnest leader.

In sending along to his local field leaders a comprehensive program of revival and evangelism, another union president challenges his fellow workers with these stirring words: "As members of God's remnant church, commissioned to carry God's last message to a distraught world, we have looked and longed and prayed for the Pentecostal outpouring of God's Spirit to give us power to finish His work. A new sense of urgency has now possessed the world leaders of God's church, and this sense of urgency is sweeping around the world. We are on the threshold of great and wonderful days for God's church. The enclosed resolution was adopted by our division and our union committees. I appeal to you to study this resolution carefully and prayerfully and give it your wholehearted support."

These are samples of letters that have come pouring in from division, union, local conference, and mission church leaders from around the world. From presidents, from departmental leaders, from pastors and evangelists, and from church members the response has been the same: "We believe this is the work that should be done in the church and in the world about us at this time. We are with you brethren in the General Conference."

Brethren, what a day in which to be living and leading! Now is the time! This is the hour! Ours is the message! You and I are the men! Let us move forward and lead our people into a richer, fuller experience in Christ Jesus and a revitalized soul-winning endeavor that will turn the world upside down for Christ!

"Not by resolutions alone will a worldwide revival and reformation be experienced. It must become the burden of prayer and study on division, union, and local conference [mission] committees. . . .

"Let the chief burden of administrative officers, departmental secretaries, pastors, and church officers be focused on the winning of souls."

[Unless otherwise credited, the following news items are taken from Religious News Service.]

### Catholic "Missions" to Jews Seen Gone—Probably Forever

"The time of Roman Catholic 'missions' to Jews is gone—probably forever." This prediction was made by Msgr. John M. Oesterreicher, a member of the Vatican Secretariat for Promoting Christian Unity at a three-day symposium on "Vatican II and the Jews" held at Incarnate Word College, South Orange, New Jersey. To his knowledge, the speaker observed, there is in the Catholic Church today "no drive, no organized effort to proselytize Jews, and none is contemplated for tomorrow. It may very well be that no such efforts will ever be revived."

### This journey to the Holy Land will fulfill your dream of peace.

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## 5 New Zealand Churches Agree on Commitment

Five New Zealand churches recently entered into an Act of Commitment to find a basis of union and to unite in common action. Involved are the Anglican, Methodist, Presbyterian, and Congregational churches and the Church of Christ. The act of commitment is not in itself union, the joint commission said, but will involve "a solemn pledge of common obedience with the consecration of every endeavor that, by the Holy Spirit, the five might be brought into the church. It will carry with it the intention to do together many of the things that in the past have been done separately."

## Bible Society Exhibit Planned in Montreal

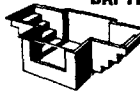
The Canadian Bible Society will set up a unique exhibit on the Bible in conjunction with Canada's Centennial and Expo 67, the Montreal World's Fair. The exhibit on the grounds of Christ Church (Anglican) Cathedral in the heart of downtown Montreal, will show rare manuscripts and historical relics from Europe and the United States. In addition, motion-picture clips have been prepared to illustrate the complex problems of language interpretation and expression. It will also feature a short history of the Bible, tell of translation work now being performed, and show displays on the printing of the Bible and the work of the Bible Society. The exhibit will be free to the public. An estimated 650,000 persons are expected to visit the exhibit. Viewing time will be about 20 minutes. The exhibit area will have a capacity of 500 persons per hour.

## 150 Chicago Parishes Offer Folk Music at Services

The modern beat of folk music is being strummed on guitars at masses and services in more than 150 Roman Catholic parishes, schools, and other church institutions in Chicago. Eight folk masses are published in a new hymnal for young Christians and are being distributed with the approval of the Chicago Archdiocesan Music and Liturgical Commissions.

## Anglicans and Presbyterians Open Unity Negotiations

Formal unity negotiations between the Church of Scotland (Presbyterian) and the smaller Episcopal Church in Scotland (Anglican) are now under way following a joint meeting in Edinburgh. The Church of Scotland is the national church with a communicant membership of about 1,248,000. The Episcopal Church, according to the latest figures, has about 94,000 members. In *The Times* of London, Canon Patrick Rodger, vice-provost of the Episcopal St. Mary's Cathedral, Edinburgh, wrote regarding these talks: "Union in Scotland between Episcopalians and Presbyterians would have repercussions all over the world in spite of the fact that this is a country of only five million people. A breakthrough here would be a breakthrough in one of the most obstinate sectors of the ecumenical front."



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## "Generation Obsessed With Sex" Held Challenge to Churches

A Baptist leader, Dr. Paul Lee Sturges, speaking in Danvers, Massachusetts, said, "The church must help this generation to keep sex within proper balance with the rest of life and its needs and concerns." "A generation obsessed with sex and confused in its search for moral standards for this changing era needs a relevant and constructive word from the church," Dr. Sturges continued. "Freedom to discuss sexuality openly is a healthy change and should be welcomed," he said, "but it must not be interpreted as license to act. The emphasis must be upon finding a wholesome, meaningful purpose in life, and a sense of personal authenticity and personal worth." Dr. Sturges commented that the Bible speaks openly of sexual matters and encourages sexual expression within the context of permanent, enduring relationship of love.

## Nuns' Song-Dance Show Booked in Masonic Hall

Another booking has been received by a musical production in which the featured players are 175 Roman Catholic nuns. "Run Forward Singing," a musical with a religious theme produced by the Sisters of Mercy of Chicago, will play at Davenport, Iowa. All the performers in the show wear the regular nun's habit, except the dancers who wear habits designed to permit freedom of movement.

## Magazine Journalism Called Effective Religious Education

A nationally known writer on religion said churches are forging a new instrument of religious education—magazine journalism—that may prove more effective than Sunday schools or sermons in communicating Christian insights to contemporary society. Louis Cassels, United Press International's religion editor, said that "instead of filling their pages with bland little homilies and treacly short stories, today's religious periodicals are wading boldly into such controversial issues as drug addiction, homosexuality, pacifism, black power, and 'Death of God' theology."

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A conference with but a few more than 5,000 members and a union with a membership of less than 30,000 should not be expected to carry this great burden alone. This should become the responsibility of the whole country and every member in it. We, therefore, earnestly ask you to get your people under this load.

N. R. D.

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VOLUME XL

No. 6

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### Managing Editor

### Copy Editor

J. Ina White

### Art Editor

T. K. Martin

**Consulting Editors**—Robert H. Pierson, Walter R. Beach, Theodore Carcich, Richard Hammill, Edward Heppenstall, R. Leo Odom.

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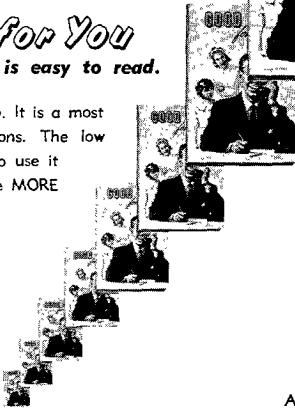
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**"LOSING THE SAVED"** IF SOME way could be devised, some effective method developed, that would stop, even partially, the stream of backsliding and apostasy in our churches, we would be contributing greatly to the advancement of the cause of God. Far too many young people leave us, too many of all ages.

It is time for us all to concentrate on ways to hold them and to develop loyalty and faithfulness in the lives of our church members. This is "soul saving" of the highest sort. Let us focus on this in all of our churches, schools, homes, and conferences. Let us have a truly loving concern for every member, regardless of age or circumstances. Let us bring all the powers of our hearts and minds on a program of conservation. This is the duty and privilege of "shepherds of the flock."

Let us show them at all times and in all places that they are truly wanted and loved. Let us make it clear to them that the church needs them as much as they need the church. Let us assign them their place of duty, and help them to become involved in saving souls. Let us feed the flock so they will not die of starvation. Let us seek to "save the lost," but let us not "lose the saved."

N. R. D.

**CLEAR AND CERTAIN** PREACHING is the minister's art, and words are his tools. It is of vital importance, therefore, that every minister—young, middle-aged, or old—be proficient and accurate in the use of words. To say what is meant and to say it in such a way that all will clearly understand and not be left in doubt is a most vital responsibility. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). This is to say that our words properly thought through and spoken with distinctness should produce such a picture of harmony and accuracy that its image will be long remembered. This is real preaching.

Many a man has been accused of teaching error, not because he was a heretic but because he did not say in the right way what he really meant to say. It is important then that every message be studied most carefully, not only to see to it that it is scripturally sound but also that it is couched in

such clearly defined terms that man cannot unwittingly misunderstand. The old saying "reading maketh a ready man and writing an exact man" is worthy of painstaking attention.

Let us be so careful in our sermon preparation and presentation that no one will be left in doubt about what he heard and what we meant. It is vital that men and women know what we believe and understand about God, His Word, the doctrine, our church, its teachings, its leadership, and its mission. Let us say what needs to be said. But let us say only enough to make it clear and not so much that it is made obscure. Until it is perfectly clear in our own minds, we cannot make it clear to others. The important thing is not what we say, but what people who hear us understand. This day and this hour demand that the trumpet be given a clear, certain sound.

N. R. D.

**MINUTE VACATIONS** TRANSCONTINENTAL travel and overseas visits have proved to me the validity of Daniel's time-of-the-end prediction of many running to and fro. Highways are lined with wall-to-wall vacationers. Every conceivable size, shape, and form of holiday equipment is attached to automobile tops and even lugged aboard airplanes. Parks and rest areas are gorged with masses of humanity attempting to rest from back-home labors. Muddled minds and confused hearts, the majority not recognizing the God of creation, devour majestic scenery and pleasant temperatures. Conversation with scores of these eager, recess-bound souls indicates that this form of escapism is totally insufficient to give real rest to the weary. In fact, the towering statistics of boats, motors, skis, free time, vacation spots, cabins, tents, mosquito repellent, Band-Aids, and other related things have more than offset the increase of modern nerve-racking elements. Yet insecurity and tension stand at record highs.

Certainly it is well to have a yearly "get-away-from-it-all" session. But better still daily "minute vacations" are not only helpful but an absolute necessity to us pilgrims who live in an exhausted world where mischievous madness reigns. Vacations always involve time. Treasured moments can make the poor rich and the ignorant learned. Split seconds are of incalculable value. Blessed is the man who knows the meaning of time and acts accordingly. Let monuments be erected to those who are unselfish with everything but time. Blank moments can be used for self-improvement, but in reality they are minute vacations. Pocket edition books can easily be carried and read during these "minute vacations." Cards with texts or statements can be used for memorization purposes while driving. The Bible and Spirit of Prophecy tape program can be used to refresh the spirit while shaving in the morning. Odd bits and ends of time can be sewed together into a quilt of mental and physical mind renewing, which is the actual purpose of a vacation! Start today on your "minute vacations."

J. R. S.