



The
MINISTRY

JUNE

1968

Evangelism Special!

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THIS IS THE TIME



THEODORE CARCICH

Vice-President, General Conference

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

HISTORY'S zero hour looms ahead. The prophetic clock ticks relentlessly. We are living in the "time of the end," and soon "a great voice out of the temple of heaven, from the throne," will proclaim "it is done" (Dan. 12:9; Rev. 16:17).

This announcement of God reverberating through heaven and earth forever ends man's opportunity to proclaim and to receive salvation. Years ago God's servant said: "Slowly but surely the wheel of Providence is turning. We know not how soon our Lord will say: 'It is done.' His coming is drawing nigh. Soon our opportunities for work will be forever past. Only a little while longer shall we be permitted to labor."—*Testimonies*, vol. 7, p. 235.

Trouble Like Prairie Fires

Already drops from the vials of God's wrath are falling on this world, spawning the ominous winds of destruction that culminate in the devastating and shrieking crescendo described in Revelation 16:17-21 and 2 Peter 3:10-12.

Trouble, similar to prairie fires on a hot summer day, is breaking out everywhere,

and only the restraining power of God averts a worldwide holocaust. Among others, alarming headlines featuring war, crime, disasters, and social disorders startle and depress newspaper readers each morning.

Compounding the perplexity of statesmen are the 180,000 people added to the world population daily, a yearly increase of 65 million. By the year 2000 Asia's population will exceed the population of the entire world today.

One woe follows another, and now the specter of famine looms on the horizon. Starvation is killing an estimated twelve thousand people each day, more than 4 million each year. "Within a decade," Pakistan's Ayub Khan says, "human beings will eat human beings in Pakistan."

World Disintegrating

In spite of modern man's daring exploits in space and science's contribution to a longer life span, the world upon which man lives seems to be disintegrating before his eyes. The dangerous pollution of air and water mounts steadily. In the ten seconds it takes to read this paragraph, an average of 140 tons of rich top soil will have been carried out to sea by the Mississippi River and its tributaries. By this time

tomorrow the United States will have lost more than 2 million tons to the Atlantic, the Pacific, and the Gulf of Mexico. Multiply this by what is happening in all the continents, and the prospect of growing sufficient food for an exploding population appears grim and gloomy.

Like a worn-out garment, the earth seems to be coming apart at the seams. Scientists estimate that at least one million earthquakes occur annually, some 150,000 being of substantial intensity. Using detection devices, they record as many as four hundred earth tremors each day, and the end is not yet. It does not tax one's faith to believe that the predicted "great earthquake such as was not since men were upon the earth," will actually collapse the cities of earth, sink every island, and level all mountains.

Therefore, if this is not the time for the Seventh-day Adventist ministry to evangelize the world, then I ask, when will that time come? Not only has time run out, but the world is about to break up. Humanity is frightened and asking, What do these things mean? This is our opportunity to step up and supply the scriptural answers.

Spiritual Confusion

Paralleling the physical disturbance is the spiritual confusion gripping Christendom. Liberal Protestantism has removed the Bible from the central place of authority, and it can no longer meet the rugged competition of the Roman Catholic Church. In order to build a power structure comparable to the Roman Church, it has plunged into the ecumenical movement. This movement tends not only to unite the dominant Protestant churches but also, through the acceptance of evolutionary naturalism and the claims of higher criticism, to devalue the Bible—and thereby provide a theological basis for an eventual reunion with Rome.

To be sure, as anarchy and world trouble increase, the dominant Christian churches will seek to supply reasons for the calamities. How and why they will do this is graphically described by God's servant in the following statement:

"Even now he [Satan] is at work. In accidents and calamities by sea and land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in

every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. . . .

"And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday Sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublemakers of the people, preventing their restoration to divine favor and temporal prosperity."—*The Great Controversy*, pp. 589, 590.

Onrushing world events combine to convince the most skeptical that the stage is pretty well set for this last act in the drama between Christ and Satan.

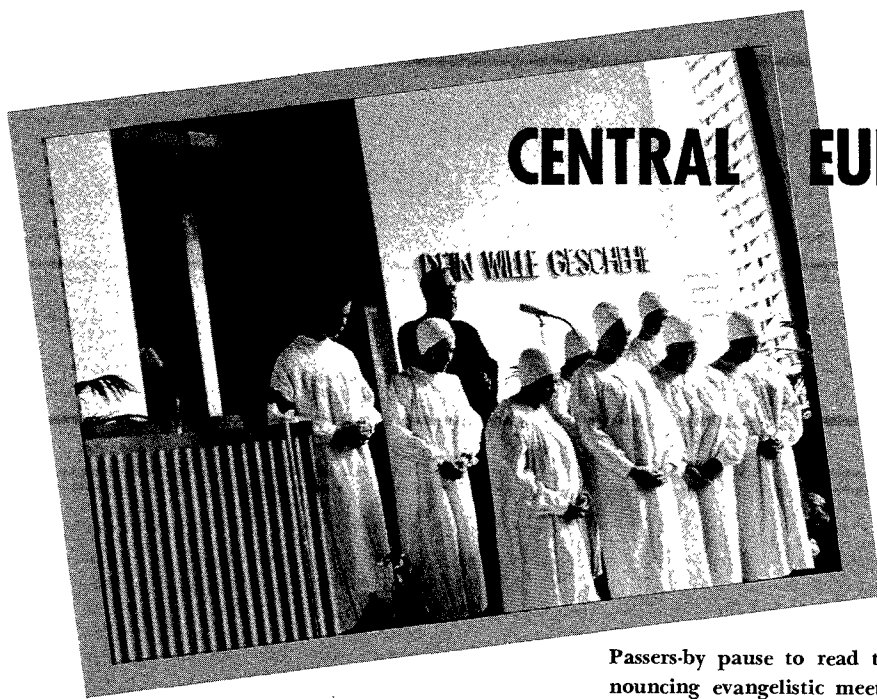
We Cannot Sit With Folded Hands

In times like these can we sit with hands folded as if time will continue indefinitely? If anything, such times call for an individual and collective appraisal of the chief responsibility of the church, resulting in a clarion call by church leadership on all levels to an unprecedented evangelistic thrust in 1968.

The soul-winning results of 1967 (detailed in this issue) are commendable, but under the power of the Holy Spirit, as the church shakes off its lethargy and puts on the garments of salvation, the exploits will resemble pentecostal experiences. Hence, this is the time for revival and brotherly unity. This is the time for denominational institutions, departments, magazines, periodicals, and books, to realign their purpose and objectives with the Lord's great commission. This is the time for the church of God to arise and unitedly apply itself in finishing the work of God, for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God

(Continued on page 19)

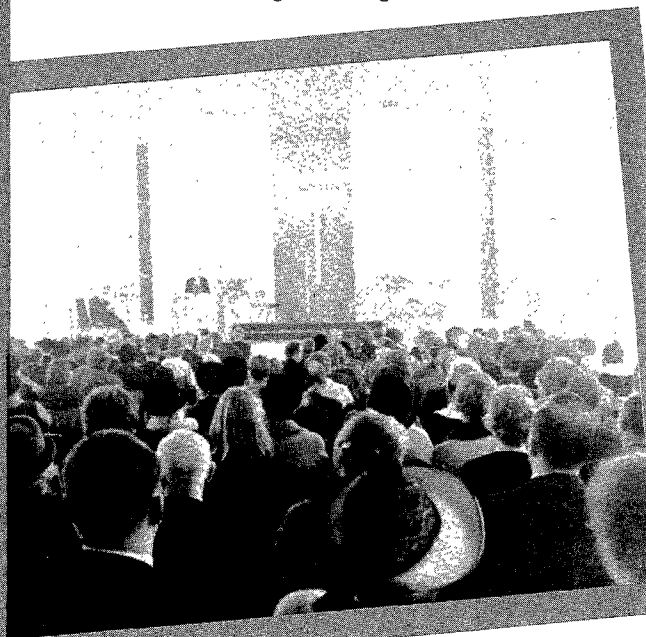
CENTRAL EUROPE



Partial results of the meetings in Collonges.

Passers-by pause to read the striking placards announcing evangelistic meetings in Collonges, West Germany. The Central European Division includes the East German Union, from which there is no report although we know faithful work is being carried on there. The work of the Central European Division is going onward as evangelism becomes more and more the dominant theme.

Some of the interested audience who attended the Collonges meetings.



STOCKHOLM RESPONDS

O. JORDAL

President, Swedish Union

FOR many world travelers Stockholm, the Swedish capital, spells sophistication and prosperity. This beautiful city of one million, built on numerous islands in Lake Malaren, is the nerve center of Sweden, Europe's most prosperous country. Modernistic buildings silhouette the skyline, and streets lined with elegant shops are flooded by heavy traffic.

Sweden a nation of age-old traditions, as well as cultural and religious institutions, has since the turn of the century completely changed its face in its explosive outreach for a new way of life and a higher living standard. Quality, efficiency, prosperity, and pleasure are all terms widely used by authors in their attempts to portray this nation of 8 million citizens.

There are 3,500 Adventists in Sweden, 400 of whom live in Stockholm, where our church property in the old city center stands in the shadow of the demolition

squad. By 1971 the bulldozers will have leveled it to the ground, and a new skyline will take form on this site. The Stockholm church is therefore busily engaged in planning for new church facilities.

However, more important than the plans for a new church building is the work now going on in the field of building the church membership, and these days Stockholm is responding to Adventist preaching in a way that is beyond the expectation of all of us who live and work here.

Five Thousand Attend Opening Meetings

The preacher is Australian born Northern European Division evangelist J. F. Coltheart. It appears that the lecture-type archeological approach that Coltheart has used with success elsewhere also appeals to the Swedes. At any rate, the response from the public was fantastic, and well over five thousand people came to hear the opening lectures.

To find a suitable hall in Stockholm was a problem, but we ended up with the beau-



Part of the large Bible-marking group attending the Stockholm meetings.

**to
the**



J. F. Coltheart and his interpreter, B. Utterback.

tiful and modern Folkets Hus Congress Hall in the very center of the city. With a seating capacity of thirteen hundred this half-circular hall was booked for four sessions, 2:00, 4:00, 6:00, and 8:00 P.M. on Sundays; and two sessions, 6:00 and 8:00 P.M. on Wednesdays. Congress Hall can also, through a system of movable walls, be

separated into smaller hall units, seating either nine hundred or five hundred, so the hall adapts itself marvelously to the particular type of program Pastor Coltheart had planned. Furthermore, within the premises of this modern building are a large number of other halls, cafeterias, lecture rooms, theaters, et cetera, which made it possible to arrange the Bible Seminar, a vital detail in Coltheart's method, within the same building where the campaign was being held.

Pastor Coltheart is using the archeological approach in his ministry and is linking Biblical truth to the historic past as expressed in the magnificent remains from antiquity in the Biblical lands and the Mediterranean area.

Advertising

Under Pastor Coltheart's method, endeavors are made to bring out as large an opening audience as possible, and then for the rest of the campaign to work through the elimination method within this audience. Consequently all the advertising is done during the opening week and is as follows:

1. A letter of invitation containing the program for the opening meeting and a special invitation card are sent out. The addresses are taken from the telephone book and the envelopes are handwritten.

2. Posters are placed at strategic places in the city.

3. One large illustrated announcement is placed in each of the main papers. (Radio and television are not available for advertising purposes in Sweden.)

Experiences in other fields have proved a response of approximately 8 per cent based on the number of letters sent out. With 5,200 seats available, 65,000 letters were sent out one week before the opening meeting, and the newspaper ads were scheduled to appear in the papers the day after the letters had reached the homes. People had to book their seats in advance

Advent Message

over the telephone, and each advertising media and each newspaper had its own number so it would be possible to discover the effectiveness of the various medias. The booking office had thus six telephone lines coming in. The next morning telephones started to ring, and for a couple of days the lines were almost blocked because of the heavy booking. All seats were taken a day and a half after the advertising drive was put on, and between two thousand and three thousand people could not be supplied with tickets.

The Bible Seminar

After the second week all public advertising ceased, and the campaign concentrated on the people who were already attending. Naturally the attendance dropped from week to week as more and more testing truths were presented, and today, after eleven weeks, the audience numbers between six hundred and seven hundred. What is promising, however, is the attendance at the Bible Seminars. These seminars, which are public Sabbath meetings, started after the ninth week of the campaign. The first Bible Seminar lasted for the full day, or ten hours, and 175 were in attendance. The program varies with a number of items, including Bible marking. Meals were served to the attending people, who were all supplied with name cards to enable them to get acquainted. Many signed up for the seminar in advance, and there was a registration fee of one dollar. The seminar held the following week was reduced in time to the Sabbath morning only. The attendance was two hundred, and the program was more geared after a regular Sabbath program in our church. The seminar prepares the people for our church, and after five to seven weeks the people will meet in our church.

The evangelist has not exercised emotional pressure on his audience. The lectures are packed with information and interesting details and give a very thorough explanation of the subjects presented. Printed or duplicated papers containing outlines of the studies are distributed to the people in attendance, who put them in a scrapbook provided for this purpose.

There is no song or music except some special items, and these are mainly in the second half of the campaign. In the Bible Seminar, however, congregational singing is introduced, and here more pressure is

put on as the people mature. This way they are led to make a decision for Christ.

The lectures were translated. The interpreter is the North Swedish Conference secretary-treasurer, Bertil Utterback, who does this difficult job in an excellent way. There were some doubts to begin with whether it would be possible to carry on a campaign through an interpreter in a country like Sweden, but there have been practically no drawbacks.

A team of eight workers cooperate with Pastor Coltheart in the campaign, and house visitation is carried on in a big way. Each team member averages more than one hundred calls a week. The campaign has now entered into its final stage, and the first baptism will be held in May, followed by several others as the people are prepared.

This is a period of great evangelistic activity in the Stockholm church. Enthusiasm and happiness among our members are by-products of this crusade, which has been of great value to our work as a whole in Sweden.

HARDING HOSPITAL PSYCHIATRY AND NEUROLOGY

The 14th Institute on Mental Health will be held at Harding Hospital, October 13 to 16, 1968. Ministers, doctors, and teachers may apply by writing to Dr. George T. Harding, Jr., Harding Hospital, 445 East Granville Road, Worthington, Ohio 43085. Acceptance is by application only. The number will be limited.

Darrell Nicola
Coordinator of Mental Health Institute

THE RADIO CHURCH OF GOD

A manuscript on Herbert W. Armstrong's teachings is soon to be published by the Pacific Press. In order to make the book of maximum value in answering errors taught by that movement, ministers and Bible instructors are requested to contribute points that they have found effective in refuting Armstrong's doctrines, including the temporal millennium, the Anglo-Israel theory, the Wednesday crucifixion idea, et cetera. Address them to T. R. Torkelson, Associate Book Editor, 1350 Villa Street, Mountain View, California 94040.

THE MINISTRY



Fifty-nine persons were baptized by G. Chavanz, C. Funes, and F. R. Archbold from the effort in Puerto Armuelles, Chiriquí.



Top left—Ninety-nine-year-old Alfred Pennant—perhaps the oldest candidate for baptism on record!

Above—Two of the fifty-seven persons baptized from the campaign in Bethania.

Left—The tent used by Pastor Archbold in his first campaign in Bethania, Panama City.

Note: Pastor Archbold conducted a campaign in Pedregal, Panama City, also, which resulted in twenty-nine baptisms. This makes a total of 145 baptisms for the three campaigns.



HE story is not new. Every generation has had its faithful witnesses for the Lord Jesus. In spite of the darkness that has covered the earth and the gross darkness that has covered the people, God has not left the world without light nor has He left it without His messengers.

But the story is current. It is fresh and glistening with a new luster and zeal. It is the story of a great vision—a vision of a finished work. It is a story of leadership and involvement. It is a story of worldwide *revival, reformation, and evangelism*, and our leaders in almost every place and area of influence are the leaders in this mighty crusade for Christ. Today all over the world a new spirit of urgency has taken possession of the lives of workers and members in the church of God. To fail to be involved, to fail to become a participant, is fast becoming a symbol of tragic complacency. The challenge today is: "The gospel to all the world in this generation." The aim: "The total involvement of the total church," with its membership, its organizations, and institutions, and all their leadership and personnel.

We may be running a press or sitting in a proofreader's booth, but we must be a part of the proclamation of the gospel. We may be serving the sick or ministering to the distraught or disturbed, but our aim is the salvation of souls and the gathering of these dear people into the church, and by the marvelous grace of God, into His kingdom. We may be wives in the home or fathers at work, but our real job is to become effective witnesses for the Lord Jesus and to direct people to the Saviour, who is soon to claim His people. We may be sitting in our offices or ministering behind the sacred desk, or teaching in the classroom, or students in that classroom, but what we are and how we are employed must never adversely affect our commitment to Christ. We are His last-day messengers.

We have glorious truth to tell and a witness to give. These go hand in hand. The one without the other is meaningless. We must always witness to others about the saving grace of the Lord Jesus and His power

to change lives and give hope and peace. We cannot be delinquent in giving the vital message that God requires us to share with the world. The three angels' messages with all their implications must be proclaimed with power and great earnestness. In this proclamation every worker, every member, should have a part. Our youth need to be involved. Our children are to have a place. Our older people are to work with even greater earnestness and without delay, for in a special sense they have but a short time.

We Must Be Intelligent

We need to know exactly what our message is all about. We must have an experience with Christ that is rich and meaningful. We must know personally the power that brings victory over sin, and the blessedness of the presence of the indwelling Christ. We should become so saturated with the Word of God and its great doctrines that our language will take on new life and vigor. We must know the meaning and power of prayer. We must be intelligent in all these things, for there are lessons to be learned and an experience to be enjoyed.

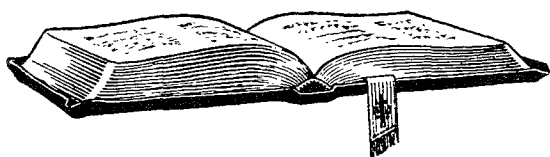
We Must Be Zealous

Nothing else must be allowed to supplant the reality of all this in our lives. We must be enthusiastic and outgoing. We must speak as if our very lives as well as the lives of others depended upon what we say and what we do. We must have zeal but according to knowledge. With our Lord we should be able to say, "The zeal of thine house hath eaten me up." We are to be zealous of good works. We must crowd into these last few moments of earth's history the work that centuries should have done. The good news of salvation that we have experienced we must share.

We Must Be Totally Committed

This cannot be a halfhearted involvement. Our time, our energies, and talents are all to be committed to the Lord and to His work. The reality of our salvation and the blessed hope must be the dominant factor in our lives. No other interest dare be allowed to divert us from our mission

THE BOOK OF ACTS



1968 Version

N. R. DOWER

Secretary, Ministerial Association, General Conference

and our goal. We must be totally committed, totally involved, wherever we go, whatever we do, whatever the time. We must be about our Father's business, and this requires complete dedication.

We Must Be Spirit-filled

The hour has come when this must be the great heart cry of the people of God. We must not be content to labor on in the careless, indifferent, fruitless way that has been characteristic of some in the past. We should not be satisfied to receive only limited blessings and limited power from the Lord. This is the time of the latter rain, and we need to seek the Lord for it with all our hearts. We must pray for the power of the Spirit to possess our lives in their totality. No reservations should be made. No evasion should be practiced by any of us. No other concern must be allowed to dominate our thoughts. We seek the power of the Spirit of God that we might become radiant, effective witnesses for the Lord. This is so vital that we must spend much time in earnest, diligent prayer for this greatest of all blessings. We cannot do the work committed to us without this power; therefore, to seek it should be our first and most urgent concern. We must be Spirit-filled.

We Must Be Joyful in the Lord

This is not the time for unhappiness to fill our hearts nor for a disgruntled spirit to affect our attitudes. We should be so radiant with the love of Christ, so burdened for the lost, that selfish, discouraging, critical thoughts will have no place or time in our thinking. We have a blessed hope. Jesus is coming soon, and we are the heralds of this glorious message. "Lift up your heads; for your redemption draweth night." This is the good news that we bear, and our faces should reveal that it is just that to us.

This Is Not the Time to Find Fault

This is not the time to murmur and complain. This is not the time to share our doubts and misgivings. This is the time for action and for great conquest for the Lord Jesus. This is the time when the beauty of His life in the person of His witnesses is to clothe the Word of God and adorn the doctrines that we preach. We are to speak in love and happiness of the blessings of the Lord. We are to share our faith with all who will listen or who can be persuaded to give us even the slightest opportunity. We rejoice in the challenge and respond with grateful, eager hearts.

In answer to this call, 161 administrators in the conferences of North America alone last year became personally involved in evangelistic meetings. Nearly 23,500 people in North America were added to the church by baptism and profession of faith as a result of the labors of our ministers and our members. This year fifty-four members of the General Conference staff have already declared themselves as ready to participate in this great evangelistic thrust. This list is as follows:

R. E. Adams
W. M. Adams
J. J. Aitken
E. H. Atchley
D. H. Baasch
R. C. Barger
W. R. Beach
O. M. Berg
F. L. Bland
M. V. Campbell
T. Carcich
E. E. Cleveland
O. A. Dart
Paul DeBooy
D. A. Delafield
N. R. Dower
J. E. Edwards
A. A. Esteb

A. C. Fearing
W. W. Fordham
R. R. Frame
J. O. Gibson
J. H. Hancock
R. R. Hegstad
D. W. Holbrook
D. W. Hunter
J. O. Iversen
M. E. Loewen
T. E. Lucas
C. D. Martin
E. L. Minchin
C. E. Moseley
Lawrence Nelson
P. S. Nelson
E. W. Pedersen
R. H. Pierson

A. V. Pinkney
M. H. Reeder
H. L. Reiner
F. D. Retzer
L. B. Reynolds
V. W. Schoen
W. R. L. Scragg
J. V. Scully
H. D. Singleton
F. A. Soper
J. R. Spangler
W. M. Starks
E. H. J. Steed
G. E. Vandeman
R. F. Waddell
R. S. Watts
Herbert White
N. C. Wilson

In 1967, 31,000 new believers were baptized in Trans-Africa; nearly 26,000 in South America; over 23,000 in Inter-America; more than 15,000 in the Far East; almost 6,000 in Southern Europe; over 5,000 in Northern Europe and Australia; almost 4,000 in Southern Asia, with 806 won in the Tamil Section alone. The latter have a prayer objective of 1,200 for this year. The goal for South America in 1968 is more than 35,000 baptisms. They plan to distribute one million gift Bibles with the study guides during the present year, and thousands of our laymen are engaged in public preaching of the message of truth. In the Far East 8,000 laymen are being challenged to hold some type of evangelistic meetings, and thousands of others will participate with them. Reports that reach us from all parts of the world field indicate that the Spirit of God is at work, and the people of God are responding wonderfully to His power. The plans that are being laid are big and the desire is great. There is evidence of consecration and activity among God's people. We shall experience more and more of the blessings of the Lord as the days go by.

This is no time for partial work. This is the time for a genuine revival of primitive Godliness. This is the time when necessary reformations must take place in our lives. This is the time to quit doing everything that is out of line with the counsels of the

Lord and begin to live in harmony with all the light that God has given us. We need to reform, but with it we must experience the revival that will make the reformation effective. The one without the other is of little or no value. It is for both that we plead and for which we as workers must seek God.

We must go forth in the greatest wave of evangelism that the world has ever experienced. It must surpass Pentecost in every way. Let us open our hearts and lives to the full control of the Holy Spirit, and God will give the results. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). The work can and will be quickly finished. This is the challenge of the hour. May God help us as ministers throughout the whole church, whatever our involvement or specific assignment of duty, to lead out in this climactic work. The ministry must lead the way. A new book of Acts must be written. May God help us to do something big for Him *now*!

Our Goal— Truly Converted Members

Ministers who labor in towns and cities to present the truth should not feel content, nor that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. God would be better pleased to have six truly converted to the truth as the results of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted. These ministers should devote less time to preaching sermons, and reserve a portion of their strength to visit and pray with those who are interested, giving them godly instruction, to the end that they may "present every man perfect in Christ Jesus."

The love of God must be living in the heart of the teacher of truth. His own heart must be imbued with that deep and fervent love which Christ possessed; then it will flow out to others. Ministers should teach that all who accept the truth should bring forth fruit to the glory of God.—*Evangelism*, p. 320.

16.6 TO WIN 1

JESSE O. GIBSON

Statistical Secretary, General Conference

WE HAVE just completed another report of the evangelistic success that has accompanied the soul winners who have yielded their lives to Christ and have gone forward to carry the gospel under the power of the Holy Spirit during the year 1967. A year ago we reported gains by baptism and by profession of faith in North America during the year 1966 as 21,807, or a gross increase in membership of 5.7 per cent. We are happy to report that in 1967 there was an increase of 23,476 new members received into fellowship through baptism and profession of faith, or a total of 6 per cent increase over the previous year. The net increase in membership, however, was somewhat lower. For the year ending in 1966 there was a net increase of 10,159, or 2.7 per cent. For the year 1967 we had a net membership increase in North America of 10,956, or 2.8 per cent. We thank God for the increase in number of new members and the gain in gross and net membership for the year 1967 over the year 1966. In 1966 it took an average of 17.5 members to win one new member in North America. In 1967 it took an average of 16.6 members to win one new member.

In our overseas divisions from which we get reports, 116,770 new members were won in 1967, with a membership net gain of 75,001. This is a substantial increase over 1966, when we reported 109,599 souls won. It took 10.4 members to win one soul in 1967, which was the same ratio as in 1966.

Apostasies

I never prepare a report like this without wondering whether we are all doing all that we can to keep those who join our church, in the faith. A certain number die every year, but there is also a large number who are listed among the apostasies and missing. Last year 23,476 were accepted by baptism and on profession of faith, but our net membership gain in North America was only 10,956. In our overseas divisions we had 116,770 new converts and a net membership gain of 75,001.

In addition to the 23,476 received by baptism and profession of faith, the North American Division had an increase by letters of transfer of 1,235. We lost 4,522 by death and 9,233 by apostasies and missing.

Are we following thoroughly Christ's instructions, "teaching them to observe all things"? And are we giving the church members the friendly pastoral counseling they need? Do we in every church have a plan so that if an individual does not come to church, we immediately try to find out why? At one time in one of our churches I visited a family in the interest of the temperance work. I wasn't at that church all the time, and inquired as to whether they were attending church regularly. The woman laughed and said, "That's interesting. We haven't been to church for two years. You are the first one who has come to make us a

visit." How important it is that we not only instruct our members thoroughly, but that we follow through and make them members of our church family and keep in close contact with them.

Laymen Taking Part

How important it is that for the good of our church members and in the interest of getting new members, we get our lay people working. In the Alcoholics Anonymous group an alcoholic will say that he cannot stay sober unless he gets out and helps someone else stay sober. I wonder whether the same is not true in the church. In fact, I am sure it is. If we do not have our church members working, they may not only fail to bring in new members, but some may drift out themselves. Years ago God's servant wrote, "Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money to enlighten others."—*Christian Service*, p. 82.

"The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to Him and to do their very best, according to their circumstances, to assist in His work."—*Testimonies*, vol. 9, p. 132.

Ellen G. White tells us that if we are Christ's we must follow His example. She says, "Let no one think he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. . . . He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps?"—*Colporteur Evangelist*, p. 38.

Angels Waiting

What a wonderful thought that angels are waiting to work with us. Christ was always untiring in His efforts. He worked day and night, many times praying all night for the success of carrying the gospel to others. "The heavenly messengers are doing their work; but what are we doing? Brethren and sisters, God calls upon you to redeem the time. Draw nigh to God. Stir up the gift that is within you. Let those who have had the opportunity to become familiar with the reasons of our faith, now use this knowledge to some purpose."—*Christian Service*, p. 90.

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with

North American Division

1967 Membership Increases by Baptisms and Professions of Faith

Conferences	Percent of Baptisms & Prof. of Faith to Membership	Members to Win One New Member	Total No. of Baptisms and Prof. of Faith	Net Membership Increase (Decrease)	Membership January 1, 1967
Bermuda	18.7	5.4	154	123	825
Chesapeake	11.1	9.0	471	267	4,258
Alaska	10.3	9.7	87	12	846
Southwest Region	10.2	9.8	417	271	4,076
Allegheny West	10.0	9.8	449	226	4,398
South Atlantic	9.5	10.5	865	391	9,081
Allegheny East	9.3	10.7	666	521	7,144
Texas	8.2	12.2	221	68	2,689
Nevada-Utah	8.1	12.2	146	68	1,788
South Central	8.1	12.2	443	360	5,427
Arizona	8.0	12.4	292	106	3,625
Georgia-Cumberland	8.0	12.4	709	575	8,763
New Jersey	7.7	13.0	256	81	3,325
Arkansas-Louisiana	7.5	13.2	310	220	4,106
Alabama-Mississippi	7.4	13.5	322	92	4,363
Greater New York	7.4	13.6	364	74	4,937
Central California	7.3	13.7	1,219	712	16,718
Missouri	7.3	13.9	338	212	4,660
Florida	6.7	14.9	730	123	10,911
Southeastern California	6.7	15.0	1,585	1,180	23,731
New York	6.6	15.2	279	156	4,247
Ontario-Quebec	6.6	15.1	314	299	4,752
Maritime	6.5	15.4	77	10	1,183
Central States	6.4	15.5	188	65	2,917
West Virginia	6.2	16.0	108	65	1,737
Colorado	6.1	16.4	551	72	9,027
Northern California	6.0	16.9	1,318	873	22,129
Southern New England	6.0	16.7	383	263	6,414
Kentucky-Tennessee	5.8	17.2	382	147	6,554
Hawaii	5.7	17.5	138	22	2,413
Oregon	5.6	18.0	1,011	453	18,190
Southern California	5.6	17.9	1,391	694	24,897
Indiana	5.4	18.7	280	68	5,229
Kansas	5.4	18.7	201	(12)	3,755
Lake Region	5.4	18.6	405	93	7,546
Oklahoma	5.3	18.9	197	48	3,700
Carolina	5.2	19.4	268	111	5,195
North Dakota	5.2	19.3	145	61	2,797
Washington	5.2	19.1	444	293	8,481
Idaho	5.1	19.6	148	(9)	2,908
Pennsylvania	5.1	19.6	359	(39)	7,034
St. Lawrence	5.1	19.6	5	4	98
Upper Columbia	5.1	19.6	595	259	11,655
Ohio	5.0	19.6	431	133	8,469
Illinois	4.8	20.8	352	61	7,324
Michigan	4.5	22.1	823	352	18,230
Wyoming	4.4	22.9	61	(35)	1,397
Texas	4.3	23.1	365	94	8,449
British Columbia	4.2	23.7	176	159	4,166
Northeastern	4.1	24.2	440	324	10,691
Northern New England	4.1	24.3	118	65	2,865
Potomac	4.1	24.4	477	192	11,634
Iowa	4.0	25.2	140	(18)	3,529
Minnesota	3.9	26.5	177	(67)	4,682
Wisconsin	3.8	26.0	197	57	5,137
Alberta	3.7	26.8	127	33	3,402
South Dakota	3.3	30.0	57	(56)	1,724
Manitoba-Saskatchewan	3.0	33.4	77	16	2,368
Montana	3.0	33.0	75	(14)	2,481
Nebraska	2.7	36.5	146	(8)	5,325
Newfoundland	1.5	68.7	6	(10)	412
Totals	6.0	16.6	23,476	10,956	391,014

In the North American Division it took an average of 16.6 members to win one new member.

The net gain in membership in North America was 10,956, or 2.8 per cent of the January 1, 1967 membership.

dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face and advance as fast as possible in aggressive warfare."—*Testimonies*, vol. 6, p. 22.

"Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence. . . . My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work He has assigned you."—*Ibid.*, vol. 5, pp. 460, 461.

It is difficult to estimate how many of our workers are working just as they should and how many of our members are joining in the program as they should. Mrs. White states, however, "Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died."—*Ibid.*, vol. 8, p. 148. If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers."—*Steps to Christ*, p. 81.

Members and Ministers Must Join

Certainly we have many in our church, who, if properly directed could share their faith much more widely than they are doing at the present time. There would be a joining of the ministers and the laity to work together. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352. May God help us all to rededicate our lives unreservedly to the finishing of the work, and let us appeal to our laymen to pray earnestly that God will lead us in helping them to have a closer walk with Christ, and to follow the example He has given in soul winning. Certainly the unrest in the world and in North America at the present time make us realize anew that prophecies are being fulfilled and that our *time is short*.

North American Division

Percentage of Gross Membership Increase in 1967

by Baptisms and Professions of Faith

Union	Percentage of Increase
Southern	7.4
Columbia	6.7
Southwestern	6.6
Pacific	6.4
Atlantic	5.8
Central	5.5
North Pacific	5.3
Canadian	4.7
Lake	4.7
Northern	4.0

N. American Average 6.0

The average gross increase by baptism and by profession of faith was 6.0 per cent in 1967. The net increase, after deaths, apostasies, and missing, was 2.8 per cent.

World Divisions

Percentage of Gross Membership Increase in 1967

by Baptisms and Professions of Faith

Division	Percentage of Increase
South American	13.8
Trans-Africa	11.9
Inter-American	11.1
Southern Asia	11.1
Far Eastern	8.0
Middle East	6.9
Australasian	6.6
Northern European	6.4
North American	6.0
Southern European	4.8
Central European	3.0

World Average 8.4

There were no reports from China or U.S.S.R.

The total received into church fellowship by baptism and profession of faith totalled 140,246, with a net world membership increase in 1967 of 85,957. The world membership at the end of the year stood at 1,747,614.

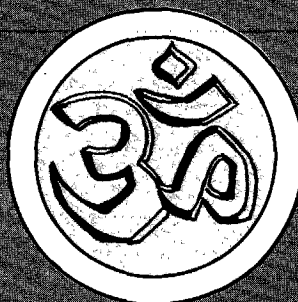
ROBERT H. PIERSON
President, General Conference

Our Message for the M / L

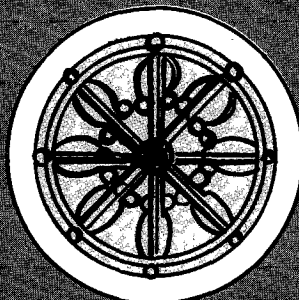
*The Challenge of the
Non-Christian World*

NEVER before has the Christian church, never before has the Seventh-day Adventist Church, faced such a challenge as we face today. More than two billion people in the world do not have even nominal connections with a Christian church. The teeming millions of non-Christians are increasing phenomenally every year. There are more non-Christians in Africa today than when David Livingstone began his missionary work, or when W. H. Anderson preached the Advent message on the Dark Continent decades ago. The picture in Asia is no more encouraging. There are more millions in those great lands now than were there when Robert Moffatt, William Carey, and Adoniram Judson began to preach the gospel years ago.

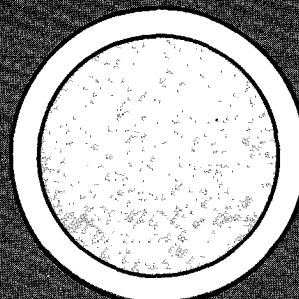
Today one third of the world's population lives in countries governed by regimes officially endorsing atheistic ideologies. Many densely populated countries have already closed their doors to the preaching of the Christian gospel—the Advent message.



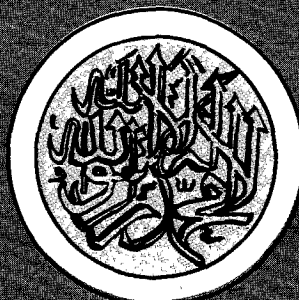
HINDUISM



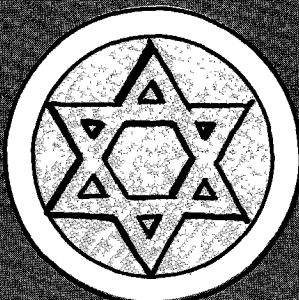
BUDDHISM



ATHEISM



ISLAM



JUDAISM

A Faithless Christian World Also Needs Help

In so-called Christian lands we face some very real problems. In the Western world the "intellectual climate is rapidly moving ever further away from the biblical view of God and man. In the West, a new and unprecedented rejection of Christian ideas, attitudes, and conduct is evident in the culture at large. Former bastions of Protestant orthodoxy are succumbing to a deceptive secularism that contradicts the revealed word of Scripture and distorts the meaning of the Gospel."¹

A so-called "new evangelism" beguiles large segments of the Christian church and insistently asserts itself in many quarters. "The new evangelism says the major em-

war-weary, fast-disintegrating twentieth-century world.

Even God's Remnant Church Is Needy

Yet another front demands attention from the Seventh-day Adventist evangelist—our own remnant church. The picture is not so bright as we wish it were. The third chapter of Revelation, verses fourteen through twenty-two, paints an all too accurate and familiar picture. "I have been shown that the spirit of the world is fast leavening the church,"² the messenger of the Lord wrote years ago. "Many who have been zealous in proclaiming the third angel's message are now becoming listless and indifferent!"³ "As a people, we are almost paralyzed."⁴ What a fearful picture of God's church in this awesome crisis hour!

We are confronted today with a burgeoning non-Christian world, an indifferent, faithless, "Christian" world, an apathetic Laodicean church. This is the measure of the challenge before Seventh-day Adventist evangelists at this hour! What a fearful challenge it is!

What Message Will Suffice?

The question to which I wish to address myself this morning is, What message is sufficient to meet this awesome need? Is the Advent message as we have been preaching it for the past century relevant in times like these?

In order to answer these two questions I would like first to bring the subject into focus by raising two further questions. What are the objectives of our evangelistic preaching? What must our message accomplish in the lives of men and women who sit under our ministry? The answers to these questions, I believe, fall under four headings:

Objectives of Our Evangelistic Preaching

1. *Our message must transform the lives of those who accept it.* They must truly experience the new birth. Whether they be non-Christians from Asia or Africa, world-loving liberals from Western lands, lukewarm Seventh-day Adventists, or hardened atheists from any part of the world, sinners *must be born again*. Your message and mine, under the power of the Holy Spirit, must accomplish nothing less! "Ye *must be born again*," Jesus said.

* Devotional, Ministerial Council on Field Evangelism, Andrews University, March 8, 1967.

LIONS *

(Part I)

phasis should not be on 'old fashioned Bible thumping' but on righting the wrongs of society, on civil rights, poverty, and war"²

"Sentimentality will never save the world," Colin W. Williams of the Australian Methodist Church, declared. "Eighteenth-century evangelism is no longer an adequate symbol for contemporary society."³

"The redemption of the world is not dependent upon the souls we win for Christ. . . . Contemporary evangelism is moving away from winning souls one by one to the evangelization of the structures of society."⁴

This new evangelism substitutes education and social reform for the work of the Holy Spirit. Its concern is with Vietnam instead of Calvary. It substitutes cash for the cross and admonishes men by the rule of social ethics rather than by the Ten Commandments. This new humanistic fraternity becoming known as a religionless Christianity has little to offer a sin-sick,

2. *Our message must provide a broad spiritual base from which these newly baptized believers may grow in grace and develop characters that will fit them for the kingdom.* The practical points of the gospel must not be passed over lightly. Instruction in subjects like conviction, confession, restitution, faith, prayer, Bible study, and other kindred subjects will enable them to press on toward the all-important goal of Christlikeness.

3. *Our message must fully instruct and firmly establish new converts in all points of our faith.* These babes in Christ must be fully conversant with the great truths that have made us a people. Recently I was visiting in a city where the pastor told me he had lost his assistant a few weeks before.

"He had been a minister in another denomination before accepting the Advent message," the pastor explained, "and after working with us for about six months he came to me one day and informed me he wished to terminate his services with the Adventist Church. I asked him why."

"Because," the other man replied, "I do not believe what the Seventh-day Adventist Church teaches. In fact, I have never believed in Mrs. White as a prophetess, nor have I ever accepted your position on the millennium and the state of the dead."

Occasionally we hear of other people leaving the church after baptism, after they discovered doctrines they were not aware Seventh-day Adventists teach. This is not right. Our message must fully instruct and firmly establish new converts in all of the truths of God's Word.

4. *Our message must provide help for the new member in adapting himself to a new way of living.* Sabbathkeeping, tithing, our message of healthful living, and other peculiarly Adventist doctrines frequently pose a new way of life for many who accept this truth. Our evangelistic preaching must provide assistance that will enable such persons to adjust smoothly and certainly to this spiritual revolution that has occurred in their lives. We must teach them *how* as well as what and why.

Is the Advent Message Relevant?

Now that we have stated what we desire to accomplish through our evangelistic preaching—what our objectives are—we may turn our attention to the all-important questions: Is the Advent message, as we

have preached it through the years, relevant in times such as these? What sort of message must we preach to reach modern men and women?

To state it subjectively—*our preaching must be Bible based, Christocentric, person directed, and Spirit filled.*

If our preaching is to bear the credentials of heaven we must be true to our high calling and "preach the word" (2 Tim. 4:2). When Philip confronted the eunuch with the gospel, he "preached unto him Jesus" (Acts 8:35). Peter's power-filled preaching at Pentecost demanded that "every one of you" (Acts 2:38) repent and be baptized, and the evangelistic ministry of the early church accomplished its divine commission primarily because the evangelists "were all filled with the Holy Ghost" (verse 4). Here is our message and our pattern.

Heralds of the new evangelism insist that such an approach is not relevant in the 1960's. Opposers of the gospel in apostolic times adopted similar attitudes. When Paul and Philip preached a Christ-centered gospel in the first century, nothing could have seemed more irrelevant to Jewish and pagan listeners. But the Holy Spirit took their Bible-based, Christ-centered preaching and turned whole cities upside down. They proclaimed a message that was "the power of God unto salvation to every one that believeth" (Rom. 1:16). Though the gospel was "unto the Jews a stumbling-block, and unto the Greeks foolishness" (1 Cor. 1:23), it contained greater wisdom than the wisdom of man.

Christ was uplifted as man's only Saviour (Acts 4:12), and these early preachers of righteousness called their wicked generation to repentance and baptism (Acts 2:38). Sinful hearts were broken and sinful lips were compelled to cry out, "Men and brethren, what shall we do?" (verse 37). In the Spirit-filled preaching of the apostles we find the gamut of our message for today.

Bible-based, Christ-centered preaching turned the pagan and Jewish world upside down in the first century! Within weeks of their Master's ascension, Luke writes, "The Lord added to the church daily such as should be saved" (verse 47). Shortly thereafter, he wrote again, "Many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4). In many other places in

the book of Acts we read that large numbers believed. Finally the chronicler of progress in the early church closes his story with these exultant words of triumph: "And Paul dwelt two whole years [in Rome] . . . , preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28: 30, 31). How these words still stir our hearts as we read them two thousand years later!

A Changeless Christ in a Changing World

Since this dynamic history was written great changes have taken place on earth. The twentieth-century world bears scant resemblance to the world the early church faced. If Paul, Peter, or Philip were to miraculously appear in our age they would be breathless as they witnessed high-powered cars, express trains, jet planes, satellites, and other products of this age of technological advance. But these changes are only surface changes—scientific advances. Men's hearts have not changed. They are still "desperately wicked" (Jer. 17:9). Man's mode of travel, man's increase of knowledge, have not changed man's heart. The human heart today needs the same transformation human hearts needed in apostolic times.

In the twentieth century, as in the first, men are born, they sin, they experience sorrow and fear, they face a day of judgment, they die, and an eternity for weal or woe inevitably confronts them. The picture may be in a different frame, but it is the same frightful scene.

Our world today still has its Marys and Marthas, its Sapphiras and Ananiases, its Pharisees and publicans, its harlots and prodigals—sinners of every ilk. We have the sick and sorrowing. The nobleman's son, the centurion's servant, the demoniac of Gadara, the widow of Nain, and the sisters of Lazarus are ever with us in increasing numbers.

Yesterday by the Sea of Galilee, by the rolling Jordan, on the dusty roads of Samaria, on the grassy slopes of Nazareth, on the busy streets of old Jerusalem—everywhere He went, the God-man from Bethlehem saved from sin, healed the sick, and bound up broken hearts. The preaching of His blessed gospel saved and healed men in the first century, and it has saved and healed the needy in every century since.

Thank God, Christ and His gospel have the same undiminished power today. By Lake Michigan or Lake Victoria, on the banks of the mighty Father of Waters or the twisting, turgid Congo River, on the rolling prairies of our own Midwest or the green mountainsides of old Europe, in the crowded thoroughfares of teeming Asian cities or on palm-studded ocean isles, the changeless Christ still heals the sick, still binds up the brokenhearted, still saves wretched sinners from hopeless, morningless graves.

Tomorrow the people of Chicago, of Tokyo, of Sydney, of Montevideo, of Glasgow, of Pago Pago will still need Him for comfort, for health, for salvation, for eternal life—a life that measures with the life of God.

Yes, the divine Christ of the Advent message is still totally relevant to the lives and the needs of modern man. May God help us to lift Him up in all His beauty and loveliness in our preaching. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Only an uplifted Christ has the answer to the world's needs today. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Christ crucified—talk it, pray it, sing it, and it will break and win hearts."⁸ The preaching of Christ and Him crucified has lost none of its transforming power. It is as potent and relevant today as it was in the days of the apostles.

(To be continued)

¹ *Christianity Today*, Oct. 28, 1966, p. 32.

² Reported in *The National Observer*, Dec. 12, 1966.

³ *Ibid.*

⁴ Quoted by Billy Graham in *Christianity Today*, Nov. 11 1966, p. 4.

⁵ *Testimonies*, vol. 5, p. 75.

⁶ *Ibid.*, vol. 8, p. 118.

⁷ *Ibid.*, vol. 4, p. 426.

⁸ *Ibid.*, vol. 6, p. 67.

This Is the Time

(Continued from page 4)

should be finished, as he hath declared to his servants the prophets" (Rev. 10:7).

Finally, this is the time for the Lord to come. Prophecy has focused on our day, our time. Let us do our part in "looking for and hasting unto the coming of the day of God" (2 Peter 3:12).



The HALL WITHOUT PILLARS



THIS strange inflated object was an advertisement in itself. Even before the meetings began many curious ones ventured inside to see "the hall without pillars." By the opening night few in Kaohiung did not know about the first air tent ever to be used on this island of 13 million Chinese.

The meetings were well attended from beginning to end. For nearly forty nights Pastor Milton Lee conducted his Signs Bible Lectures series. The nightly attendance averaged approximately four hundred. Pastor Lee built his entire series around the message of the first angel of

Revelation 14. The first lectures were based on "The Everlasting Gospel." These were followed by lectures on "Fear God and Give Glory to Him." Then the theme was, "For the Hour of His Judgment Is Come."

There were nearly two hundred in the Bible-marking class. More than twenty have been baptized so far.

These meetings were conducted during May and June of 1967. Kaohiung is the second largest city on the island. The population is nearly two thirds of a million.



(1) Outside of auditorium and sign above.

(2) Hands raised in response to Pastor Milton Lee's appeal.

(3) Crowd leaving the auditorium after the service.

(4) Speaker Milton Lee and translator Yang Chieh Shi, Taiwan church pastor. He was translating from Mandarin into Taiwanese.



Evangelism in TONGA Today

DONALD G. MITCHELL

President, Tonga Mission

THE keynote of our approach to the work of God in the Friendly Isles is evangelize, *evangelize!* With our young men eager to preach, plus folks willing to come and listen, I believe under God we have the stage set for greater things in evangelism in Tonga. Helping to create this willingness of people to listen, I believe, is the seed being sown weekly by our *Leo oe Kikite* ("Voice of Prophecy") broadcasts over ZCO Radio Tonga.

Membership Growth

During the past five years 625 have been baptized, and the average yearly baptisms have risen from 40 a year to 125. The church membership is just sixteen short of having doubled during this period.

We thank God for these gains, but we look to Him for even greater things in the future. At the beginning of 1968 our evangelists were reinforced with four new recruits just out of ministerial training at Fulton College, Fiji. At the time of writing, all these are engaged in public evangelism—two with more experienced workers and two working together in their first campaign. They had received more than forty names of those wishing to join the baptismal class.

Almost half the population of 83,000 living within the territory of the Tonga Mission is on the main island of Tongatapu. This island has experienced the

greater proportion of the public campaigns, and during 1967 we rejoiced to see two new companies raised up in villages where previously we had nothing. The staff and students of our Beulah Missionary College had done a good work in preparing the way in these areas by running branch Sabbath schools each Sabbath afternoon.

There are some forty-one inhabited islands in the Tongan group, but thus far we only have work on thirteen. The challenge is great.

New Islands Entered

Last year we opened work on an unentered island in a rather unexpected way. One of our pastors returning from our mission session found an opening to call at this island to visit his non-Adventist sister. However, this isolated island does not have regular shipping, and he found himself stranded. He was warned not to preach on the island, as it had only the one church body on it and that was how it was to stay, according to the chief. However, our pastor felt it better to obey his higher commission of obeying God before man and began a series of meetings which was blessed of God. Three have already been baptized and five others are waiting for a pastor to come and baptize them. Another church group had their missionaries forceably removed when they endeavored to open up

their work on this island. Among those won to the truth were two government school teachers.

Bottle Evangelism

Evidently God is going before us to open up the work on another little isolated island in the group. We received the following letter from a man on this island:

"THE VOICE OF PROPHECY,

"I am very happy indeed to be able to contact you in a way which will enable me to know more about the truth.

"My reason for writing is because of these papers, attached herewith [a VOP application form and leaflet]. I found these papers on the island of Ofolanga inside a bottle. Nobody lives on this island and it is visited only once a quarter to cut the copra. As I came to the island on 10.11.67, a bottle washed ashore.

"When I got the bottle I tried to get the papers out and when I did so I remembered the well-known half hour called the Voice of Prophecy, which comes over ZCO every Wednesday evening. I took these papers home, and at that time I showed them to your pastor* here and told him the way I found them and also what I planned to do. He urged me to send them to you. I agreed to this only because I believe you are the church that has the light here in Tonga. I found this lesser light, but I should connect it to the bigger light, then in turn my lesser light will shine more brightly.

"I want to thank the one who thought

up this idea through which someone in the darkness may know the light.

"Now I leave with you what should be done.

"Yours faithfully,

"Your fellow brother in Christ,

"SIONE TEISINA."

Voice of Prophecy

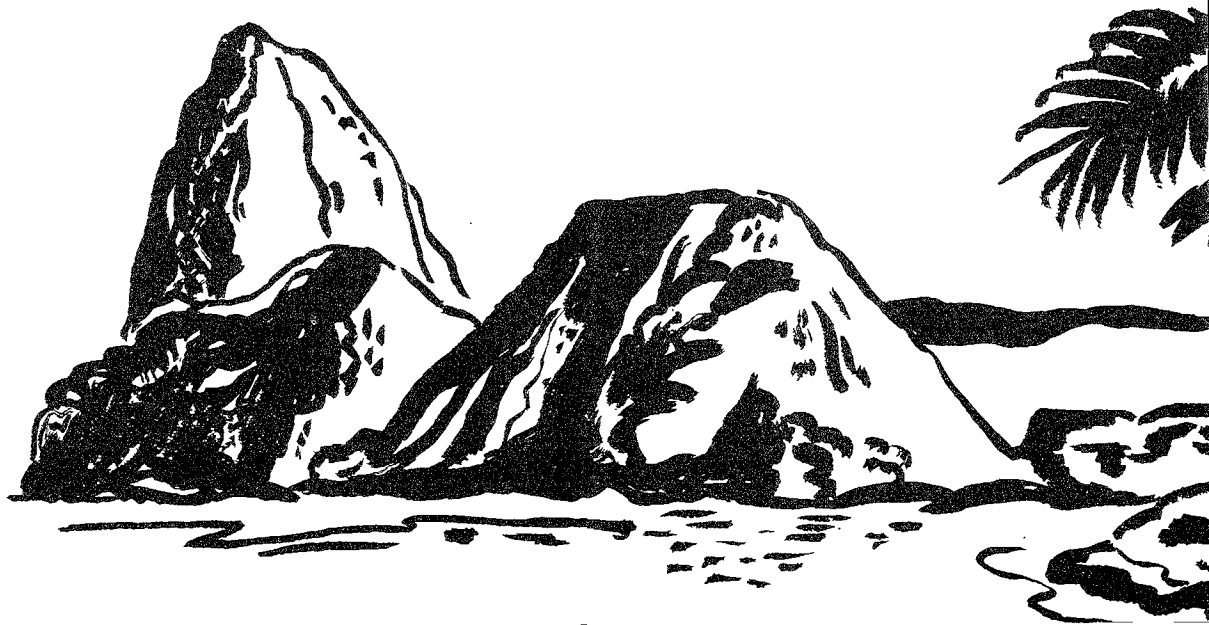
Our Voice of Prophecy speaker, Pastor Niuafe, was called upon to pronounce the benediction at prayer meeting one Wednesday evening. As he stepped outside after the meeting a stranger approached him and said, "You are Manase Niuafe. I have never met you but I know you by your voice." This man comes from lonely Niuafo'ou (known as Tin-Can Island), and he went on to say how each Wednesday evening a group of people gather around the radio in his home to listen to the Voice of Prophecy program. He was anxious to know how he could prepare for baptism.

Yes, the Lord is going before us preparing the way so that more unentered islands can be entered.

The seed is being sown, and under the watering of the Holy Spirit and the preaching of His messengers the harvest will continue to increase in Tonga.

In this quiet little spot in the vast Pacific the signs of His coming are multiplying. Crime increases year by year, and the pleasures of this world are the gods of many. The popular churches are coming together and hands of friendship are being held out to Rome. Surely this is our hour to arise and evangelize.

* Note: He was a lay member temporarily on the island.



MEN OF THE CENTURY

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference

MEN of the Century, what a year 1967 has been for the preaching of the Word of God! Five men baptized between 390 and 602 new converts within the year. Two men baptized 275 and 287, respectively. Twenty-three baptized between 200 and 266. Twenty-five men baptized between 150 and 197. One hundred and eighty-six men baptized between 100 and 149, and 317 men baptized between 50 and 99 persons. For this marvelous record, we say, "Praise God from whom all blessings flow!" And with this may we acknowledge the thousands of faithful, fruitful Seventh-day Adventist ministers whose baptisms ranged from one through 49. Our supreme happiness springs from the fact that our names are written in heaven and so are our soul-winning records, but we are still on the earth, and it is encouraging to see the record that is being made and kept on the earth.

No human pen can adequately describe the blessings of God. The language of man fails to reflect accurately what the mind of man cannot fully comprehend. There are men who have labored faithfully through the year and made sacrifices that only Heaven can record, and the figures herein listed do not begin to tell the story of blood, sweat, and tears that is the human side of this report. Represented here is everything from the sandwich-board advertisement in the Solomon Islands to the billboard advertisements of large modern cities, and the campaigns

ranged from the one-man operation under the open sky to the large packed halls of modern cities.

This is the age of the Holy Ghost. Since the all-powerful manifestation at Pentecost and the conversions numbering thousands, we have long awaited this day. Opportunity was never greater. Access to the large populations of the earth is still ours and so is the momentum. God give us vision to match our privilege.

Leading the way last year was the president of the General Conference, who held a campaign in Wilmington, Delaware. Forty-one members of the General Conference staff were active in the public preaching of the Word during the year just past. If you would ask me what was the single most significant factor in the breakthrough in evangelism for the year 1967, I would answer, "The return of administrators to the public pulpit." Union presidents and conference presidents joined to swell the gospel chorus.

The following figures are but a pale reflection of the true story of evangelistic advance around the world. For lack of space we have been unable to list the names of the men who, under God, labored just as faithfully as others but under dire circumstances baptized 99 people or less. Our hats are off to you, and I'm sure that your pulse beat will quicken as you study the list that follows and rejoice with the fruitful shepherds who have thus achieved.



Dedicated preaching by Centurion F. W. Detamore in halls, tents, auditoriums, and churches in various conferences in North America, resulted in 602 persons baptized in 1967.



The Triple Century

Detamore-Bentzinger-Collar Team	602
H. C. Brownlow	507
G. H. Rainey	412
Alcides Campolongo	407
Barron-Turner Team	390

Southern Union (U.S.A.)
Pacific Union (U.S.A.)
Caribbean Union
South American Division
Southwestern Union (U.S.A.)

Threshold of the Triple

M. O. Cherenfant	287
Raul Villanueva	275

Franco-Haitian Union
Antillian Union

The Double Century

Edson Paiva	266
Jose P. Valentin	263
Cipriano M. da Silva	231
Carlos Aeschlimann	230
P. Masiridande	235
P. Mbadulo	235
Antonio T. Zavalda	235
P. Mfuruta	233
Stanley Harris	225
Miguel León	225
E. B. Akyiano	214
Amos Bossou	214
E. R. E. Wright	214
P. Bandora	207
P. Mugenzi	207
Joel S. Camacho	206
P. Mico	206
P. Rwasamirera	205
N. Kinyogote	203
F. E. White	202
E. Murapah	201
L. V. McMillan	200
Hiner-Lindors Team	200

South American Division
Antillian Union
South American Division
Mexican Union
Central African Union
Central African Union
South American Division
Central African Union
Pacific Union (U.S.A.)
Antillian Union
West African Union Mission
Franco-Haitian Union
West Indies Union
Central African Union
Central African Union
South American Division
Central African Union
Central African Union
Central African Union
West Indies Union
Zambesi Union
West Indies Union
North Pacific Union (U.S.A.)

At the Door of the Double

Nicanor Hancoo	197
E. Tabaro	197
P. Kirindiro	192
P. Muemyangano	192
P. Mpunya	190
J. M. Dube	188
Alejandro Ccalte	182
Oswaldo T. Félix	180
E. A. Sinco	174
Elden Walter	172
J. L. Balacuit	170
B. C. Calabat	170
Leonidas Cusi	170
Ruben Flores	169
A. Nzabihimama	166
H. Mamanua	162
M. Mafu	160
E. Munyakaragwe	157
S. Kagedeged	154
D. A. Brion	153
Nelson Gomez	153
Colombino Gonzalez	152
Fulton Archbold	151
Lyndon DeWitt	150
Luis de Freitas	150

South American Division
Central African Union
Central African Union
Central African Union
Central African Union
Zambesi Union
South American Division
South American Division
Far Eastern Division
Southwestern Union (U.S.A.)
Far Eastern Division
Far Eastern Division
South American Division
South American Division
Central African Union
East Indonesia Union
Zambesi Union
Central African Union
Zambesi Union
Far Eastern Division
Antillian Union
Caribbean Union
Central American Union
Columbia Union (U.S.A.)
South American Division

Men of the Century

H. G. Crowson	149
S. A. Dankwa	149
P. Gishabagwe	149
Benedito P. Martins	148
C. S. J. Chenyowa	146
Felix Cotacallapa	146
James Wyckoff	145
D. K. Amponsah	143
S. J. Balansag	143
John Josiah	143
W. D. Brass	138
K. S. Wiggins	138
Elizio Contreras	137
V. F. Bocala	136
Tercio O. Duarte	136
Bruce Johnston	136
C. Mandikate	135
Paulo Stabenow	135
A. E. Cook	134
Josef Mercier	134
Diego Pérez	134
F. F. Bañez	133

Central Union (U.S.A.)
West African Union Mission
Central African Union
South American Division
Zambesi Union
South American Division
Southern Union (U.S.A.)
West African Union Mission
Far Eastern Division
Caribbean Union
Southern Union (U.S.A.)
Caribbean Union
Antillian Union
Far Eastern Division
South American Division
Far Eastern Division
Zambesi Union
South American Division
Trans-Africa Division
Franco-Haitian Union
Antillian Union
Far Eastern Division

Manuel Chan G.	133	Mexican Union
E. V. Gulfan	133	Far Eastern Division
Rainey Hooper	133	Southern Union (U.S.A.)
E. Kagegee	132	Central African Division
Dermival Martins	132	South American Division
B. R. Spears	131	Pacific Union (U.S.A.)
Joseph Charles	131	Franco-Haitian Union
S. Semafranga	130	Central African Union
A. Siberuacma	130	Central African Union
Ewaldo Schlemper	129	South American Division
E. Nekngabo	129	Central African Division
Campo E. Durán	128	Colombia-Venezuela Union
Elias Lombardi	128	South American Division
H. L. Cleveland	127	Columbia Union (U.S.A.)
Raimundo Lima	127	South American Division
G. B. Silud	127	Far Eastern Division
Walter-Jones Team	127	Pacific Union (U.S.A.)
Mandel Guilheim	126	South American Division
Henry Niemann	126	Colombia-Venezuela Union
L. G. Cox	126	Columbia Union (U.S.A.)
S. G. Cole	125	West Indies Union
Pedro N. Mamani	125	South American Division.
K. Manyara	125	Zambesi Union
P. T. Maypa	125	Far Eastern Division
N. A. Quipanes	125	South Philippine Union
S. K. Agyemang	124	West African Union Mission
G. E. Appaw	122	West African Union Mission
Rolf Belz	122	South American Division
Henrique Berg	122	South American Division
Ary R. de Castro	122	South American Division
R. Gutierrez	121	South American Division
S. Rwunyebutu	121	Central African Union
L. Williams	121	Caribbean Union
Ramon Araujo	120	Antillian Union
Rubén Canchari	120	South American Division
Roberto Cornette	120	South American Division
J. J. Millet	120	Pacific Union (U.S.A.)
Pedro Moura	120	South American Division
D. Ndagije	120	Central African Union
T. Rudasembukanwa	120	Central African Division
F. F. Schwindt	120	Columbia Union (U.S.A.)
Pedro A. Perez	119	Far Eastern Division
Victor Mestanza	118	South American Division
Lucien Pierre	118	Franco-Haitian Division
David Gomez	117	Antillian Union
Joao Pinheiro	117	South American Division
B. L. Henry	116	West Indies Union
C. L. Duffield	115	Central Union (U.S.A.)
Jose Villarreal	115	Mexican Union
A. D. Laing	114	West Indies Union
L. C. Osborn	114	Pacific Union (U.S.A.)
B. S. Balverde	113	Far Eastern Division
Gustavo Pires da Silva	113	South American Division
R. Smith	113	West Indies Union
Waldemiro Berger	112	South American Division
Sebastian Garcia	112	Mexican Union
Reman Ginting	112	West Indonesia Union
Isai Luduvic	112	South American Division
Wilson Roberts	112	Caribbean Union
José Almeida	111	South American Division
Ruben E. Ballesteros	111	Far Eastern Division
Francisco Cuentas	111	South American Division
Hermínio Garcia	110	Antillian Union
Diomar P. Santos	110	South American Division
Sebastiao Silva	110	South American Division
Angel Alsanoglou	109	South American Division
Jorge Lobos	109	Central African Union
P. Munyangano	108	Caribbean Union
C. C. Nebblett	108	West Indies Union
C. S. Plummer	108	South American Division
Elias Paño	108	West Indies Union
I. B. Benson	107	South American Division
W. R. Bornstein	107	West Indies Union
T. J. S. Fredericks	107	Columbia Union (U.S.A.)
S. Rwanamiza	107	Southern Asia Division
R. B. de Angel	106	Central African Union
T. Bayivugire	106	Far Eastern Division
E. Bgiruka	106	Central African Union
J. F. Coltheart	106	Central African Union
Jerome Erin	106	British Union
S. B. Jean-Elie	106	Franco-Haitian Union
C. D. Henri	106	Franco-Haitian Union
Ner Jean-Pierre	106	Southern Union (U.S.A.)
		Franco-Haitian Union





Y. Ngabonzima	106	Central African Union
Louis A. Rocha	106	Central American Union
Xavier S. Valle	106	Mexican Union
Carlos Boock	105	South American Division
Valdivino Bueno	105	South American Division
K. C. Henry	105	West Indies Union
Arestides Leite	105	South American Division
Gerardo Mamani	105	South American Division
P. L. Manuel	105	Southern Asia Division
Lapim T. Nunes	105	South American Division
Marcas Quivones	105	Colombia-Venezuela Union
D. Rodriguez	105	Antillian Union
M. T. A. Siahaan	105	West Indonesia Union
S. A. Amfo	104	West African Union Mission
Joseph Bouzy	104	Franco-Haitian Union
K. O. Boyd	104	West Indies Union
T. C. Cabaluna, Sr.	104	South Philippine Union
G. A. Calangan	104	Far Eastern Division
Pedro N. Cuti	104	South American Division
E. Kayijuka	104	Central African Union
F. W. Parker	104	Southern Union (U.S.A.)
Jose Naves, Jr.	104	South American Division
M. Nkundabakura	104	Central African Union
R. W. Young	104	West Indies Union
T. L. Cabaluna, Jr.	103	South Philippine Union
Donald Cameron	103	South American Division
Eduardo Castro	103	South American Division
E. E. Cumbo	103	Southern Union (U.S.A.)
Jean Daphnis	103	Franco-Haitian Union
Gustavo Gil	103	Central American Union
Augustine Noel	103	Caribbean Union
Angelino Pino	103	South American Division
Basaun Sarumpaet	103	West Indonesia Union
Lucinio Bendezu	102	South American Division
A. H. Hunter	102	West Indies Union
H. R. Gabriel	102	Caribbean Union
G. S. Hyatt	102	West Indies Union
J. Mwene	102	Zambesi Union
N. Rubuguza	102	Central African Union
Reginald Bacchus	101	Caribbean Union
Eliexer Benavides	101	Colombia-Venezuela Union
Antonio Escondon	101	Central American Union
N. S. Fraser	101	West Indies Union
P. Gapfizi	101	Central African Union
C. A. Gray	101	West Indies Union
O. B. McKenzie	101	West Indies Union
Higinio Monardes	101	South American Division
Rafael Orue	101	South American Division
J. R. Persaud	101	West Indies Union
Darcy Reis	101	South American Division
R. W. Taylor	101	Columbia Union (U.S.A.)
B. A. Woodburn	101	West Indies Union
Pedro Araca	100	South American Division
Jonathan Auma	100	East African Union
Abdon Castellanos	100	Mexican Union
Anisio R. Chagas	100	South American Division
Juan Galva	100	Antillian Union
Joseph Gisiora	100	East African Union
M. Grey	100	West Indies Union
Sixto T. Gonzalez	100	Colombia-Venezuela Union
Joseph Hunte	100	Caribbean Union
P. R. Israel	100	Southern Asia Division
S. Iyamuemya	100	Central African Union
Jose A. Justiniano	100	South American Division
Nathaniel Misati	100	East African Union
Augustine Moindi	100	East African Union
Joshua Nyakeriga	100	East African Union
Francis Nyansera	100	East African Union
Enoch de Oliveira	100	South American Division
Nathani Omamkia	100	East African Union
W. H. Otto	100	Australasian Division
Ruben Pereyra	100	South American Division
David Rambharose	100	Guyana Mission
T. Rwamihigo	100	Central African Union
W. C. Scales	100	Columbia Union (U.S.A.)
Arturo Schmidt	100	South American Division
Isaak Simi	100	East African Union
U. Sindayigaya	100	Central African Union
John Todorovich	100	Pacific Union (U.S.A.)
M. E. Weir	100	West Indies Union
R. L. Woodfork	100	Southern Union (U.S.A.)

(Continued on page 59)

Evangelistic

Effort

in

MEXICO



TWENTY-FOUR workers from all over Mexico gathered in the capital city with a population of 6.5 million inhabitants. The Central Mexican Mission under the leadership of Pastor José Castrejon determined to rent the best theater in the city with a capacity of 1,300. The first meetings were attended by 3,500 persons. During the twenty consecutive nights thousands of persons attended to hear the messages presented by Carlos Aeschlimann, Mexican Union evangelist. The team of workers visited four thousand people whose names were received. Soon the workers were giving Bible studies to fourteen hundred persons.

The campaign was transferred to the eight churches of Mexico City. Each night a meeting was conducted in a different place.

The press, radio, and television (news media) gave wide and free publicity to the campaign. When the Five-Day Plan to Stop Smoking began, thirty-five articles were published in major newspapers and magazines. Two hundred and fifty people joined the church in the first baptisms. It is expected that the number of persons baptized as a result of the campaign will be five hundred.

The wife of an army general, Don Manuel Martinez Iniguez, was baptized in the Portales church. The general had attended the first evangelistic campaign in Mexico

and was going to be baptized when he died unexpectedly. In the Mixcoac church a Protestant lady and her daughters were baptized—all of them of good social standing.

A boy named Bamaliel had cancer of the blood. He knew he was going to die. He asked his mother and the pastor to let him be baptized before he died. On the day set for the baptism he became worse and everybody thought he would die. They prayed for him and two days later he improved considerably. The following Sabbath he descended into the baptismal waters in the arms of a deacon. God spared the boy three months of life, then he passed peacefully to his rest as a son of God. His example helped many others make a decision for the Lord.

Campaign in Tapachula

Pastor Xavier Soto Valle conducted a campaign in this city in the South Mexican Mission. He rented a good hall and advertised the meetings widely. As a result fourteen hundred attended the first meetings. When he conducted the services in the church he had to hold three sessions a day to accommodate the eager multitude who wished to study the Bible. Thanks to this campaign the district of the local pastor, Manuel Chan Garcia, was in first place in the Mexican Union with 133 baptized souls.



CITY

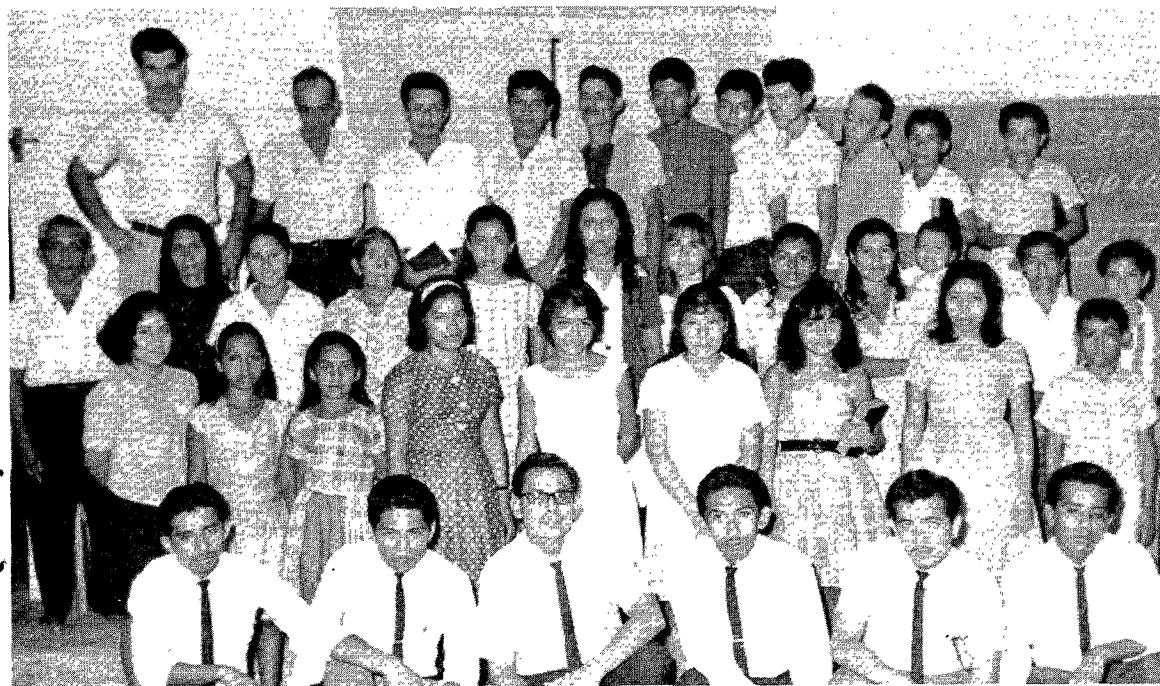
B. L. ARCHBOLD

Secretary, Inter-American Division

Campaign in Mexicali

The president of the Pacific Mexican Mission, José Morales, conducted a three-month campaign in Mexicali. The first

messages were presented by Pastor Braulio Perez, of La Voz de la Esperanza. About seven hundred persons attended. A large number of precious souls have been baptized, and the workers are still reaping.



First baptismal group from the evangelistic effort in Tapachula, Chiapas, Mexico. Front row (l. to r.): Pastors Ramiro Martinez, Bobifacio Cruz, Xavier Soto, Manuel Chan, Roberto Alvarez, Donato Ramirez.

ADVENTIST EDUCATION—

(Concluded)

What's It All About?

WILBERT M. SCHNEIDER

President, Southern Missionary College

THE Seventh-day Adventist college was established with the same aims and objectives as the Biblical schools of the prophets. Even as the schools of the prophets were to "serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, . . . [to train] men qualified to act in the fear of God as leaders and counselors" (*Education*, p. 46), so also should the Christian college of today.

It is intended that the Christian college provide an atmosphere where the student may be taught to approach his Creator in prayer unashamedly. It is here that he should learn to understand and obey the teachings of God's Spirit. The Christian college was established to inspire youth with the great "principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society." The physical, the mental, and the spiritual facilities need to be brought into communion with the Creator.

Beyond the Earthly

The basic obligation of secular education is to preserve, transmit, and advance knowledge, but the task of the Christian college goes beyond the earthly. In an era of pandemic fear and distress, the Christian college deliberately undertakes to develop competent Christian men and women who will readily identify themselves with a redemptive approach to the world's needs.

In a world that by wisdom knows not God, the Christian college puts God at the center of the student's universe. The student's quest concerning the universe in which he lives is given perspective by teachers who are in possession of a living faith—teachers who are motivated and constrained by the love of God.

The Christian college affords a Christian social life. To provide for the student's needs is not an easy function of a Christian college when all around him he sees and hears that which detracts from the pure, the noble, and the true. A Christian college, however, must not bend to the intrigues of Satan that oppose the high ideals of morality and militate against spiritual growth, with emphasis on excitement, human passion, crime, murder, sex, multiple marriages, and other evils.

Secular education lays emphasis on the monetary benefits that may accrue to the college graduate, whereas the Christian college fosters a Christian vision of service in behalf of his fellow men. The Christian college must differentiate between the false and true notions of what comprises man's duties and responsibilities as assigned by the Creator for maximum happiness.

Guiding Beacons

On the campus of a Christian college the student is introduced to true values that are necessary for character stabilization. Values involve commitments to *a priori* moral positions. To have values means to have standards in terms of which things or events or persons are judged as good or bad. In the scientist's laboratory as well as in the social sciences and in all other areas, value judgments must be guiding beacons, inasmuch as all learning deals with man and his Creator.

Since God is the source of all true knowledge, it is important that only such fields of learning be included in the curricula that direct the mind to "His own revelation of Himself." "The Holy Scriptures," we are told, "are the perfect standard of truth, and as such should be given the highest place in education" (*ibid.*, p. 17). Teaching of Biblical truth must always be given

first place among the disciplines making up the curricula of a Christian college. Unfortunately, it is possible even in teaching the Scriptures to impart technical knowledge without inspiring the student with the great principles of truth, obedience, honor, integrity, and purity.

Doctrines are important, but of greater value is a living experience of these principles. Without these virtues the educated individual becomes a mental mendicant in that he has little to give and always borrows, begs, or steals from others, a practice accepted by a selfish society.

Much of what has been said about teaching scriptural truth may also be said about other disciplines. A teacher, regardless of discipline, must not be content with imparting only technical knowledge intended to train clever accountants, skillful artisans, successful tradesmen, accomplished musicians, competent scientists, noted historians, famous physicians, and other professional personalities. Beyond this is God, who gives meaning to knowledge.

Proper but Not Complete

A student's quest in college involves the universe and his relationship to it. He studies the sciences to learn something of the physical nature of his world. Psychology, sociology, history, and ethics give him some insight into the personal elements of his environment—how people behave and why. Foreign languages also, besides being tool subjects, are excursions into thought patterns of peoples. And English shares the same values. Other disciplines are pursued with certain earthy objectives that are proper but not complete. Regardless of the discipline, the student will not receive the right perspective when viewed apart from God.

Dr. R. B. Kuiper, former president of Calvin College, well illustrated this point when he said, "One may look at a window-pane in one of two ways. Either he may stare at the pane itself and make it alone the object of observation, or he may look through the pane up at the heavens. So there are two ways of studying nature and history. One may lose himself in the bare facts, or one may look up through the facts at God, who is revealed in all the works of His hands and in the guidance of the destinies of men and nations."

In giving thought to curricular disciplines relative to the developmental needs

of the Christian student, the following questions must be considered:

a. Is all our instruction such as would encourage the acceptance of Christian values and lead to Christian commitment?

b. Is it necessary to teach the ideas coming from the mind of the confused and unregenerate individual who has little or no personal relationship with the God of the universe, who is the source of all truth?

c. Need truth be associated with the false and undesirable to be fully appreciated and understood?

Virus of Obsessive Sexuality

d. Since the virulence of the hidden viruses is greatly accentuated by the exceedingly tenuous boundary line between the obscene and the decent realities, or the demoralizing and the morally ennobling values in our culture and life, what care should be exercised in the selection of source materials? Viruses of obsessive sexuality, violence, and crime are hidden in the "supposedly decent literature and fine arts, in our free press, movies, radio, and television, in our alluring advertising, prosperous economy, and power policies, and even in our modern science, 'rational' philosophy, and 'Freudianized' religion." What is the responsibility of a Christian college in providing an antidote or disinfection to the demoralization, stultification, and falsification of the real and eternal values?

e. Is it possible that we may enjoy closing the classroom door to resurrect Aristotle and Hegel, Darwin and Dewey, Kant and Shakespeare, only to leave Christ hanging on the cross, unrecognized and unwanted?

f. Since little attention has yet been given to the moral aimlessness of much of higher education, should we not give greater emphasis to certain values that may be considered absolute without jeopardizing painstaking inquiry?

The social utility value of education is of paramount importance. But it is equally important that education be instrumental in liberating the individual human mind. Instead of being motivated by fears, the individual will then be influenced by honest convictions. True education permits the fullest development of individual intelligence and ambition. It is both discipline and delight, resulting in the flow of mean-

(Continued on page 36)

Voted: That of this date, the denomination cease all evangelistic activities on behalf of the people living within the confines of the State of Nevada."

You have never seen an Autumn Council action such as the one above, and you never will. Too many would be incensed at the very thought of writing off the nearly half-million precious souls who live in that

signal victory was preceded by careful planning and an all-out effort.

Careful plans have been laid for reaching New York's millions for Christ, and the action is under way. Those leading out have not naively supposed that a single lightning thrust will accomplish the task. The planning is long range, looking ahead for two or three years. And, again remem-

Reaching

DON HAWLEY

Communications, Greater New York

NEW YORK'S

State. And yet how much have we done for the multitudes dwelling in the skyscrapers of New York City? *There are more people living above the twenty-fifth floor in our nation's largest city than reside in the entire State of Nevada!*

And that is not all. One tenth of our country's entire population is found inside the area we designate as Greater New York—some 20 million persons. When faced with this overwhelming confrontation, the workers in New York are thankful for the record of Gideon and his band. This small, dedicated group did not allow the challenge to stupefy them into inactivity. They did not conclude that since the task was so obviously impossible, they would sit quietly by and let God do it all. Their

bering Gideon, those involved are continually aware of the fact that only God can give the increase.

Evangelistic Endeavors

It has become perfectly clear that in order to reach the masses, the church must become wise in its use of all available mass media. One might even conclude that God, foreseeing the population explosion, has made these communication marvels available for this very purpose. The fact that the forces of evil have utilized them so effectively should only spur us on in our own endeavors.

Because of the tremendous impact of television upon the populace today, the Greater New York evangelistic thrust has



The New York Center



MULTITUDES

been spearheaded by the *It Is Written* telecast. This program, which first went on the screen well over a year ago, has been buttressed by the local showings of *Faith for Today* and *The Voice of Prophecy*.

Batteries of telephones in Manhattan, New Jersey, and Long Island are open immediately following the Saturday morning *It Is Written* telecast, to permit viewers to ask for the material offered on the program. To date, more than twelve thousand have shown sufficient interest to either telephone or write in. In order to make further impressions and deepen conviction, George Vandeman began holding public meetings on February 25 of this year in the newly redecorated New York Center.

It is planned that these appearances shall continue without interruption for more than a year. Because of the unusual distances attendees must travel, however, it was decided that meetings would be held only weekly, at 3:30 and 6:30 P.M. each Sunday. Although advertising was limited to contacting the television interest mailing list, along with two or three mentions on the telecast, the initial attendance was more than seven hundred. By the third week this number had increased to nine hundred, with approximately 70 per cent non-Adventists.

Unusual Aftermeeting Response

Particularly encouraging has been the response to aftermeetings. Roy Thurmon, metropolitan evangelistic coordinator, leads out each week in a special fifteen-minute study on "How to Make God Real." More than sixty individuals have been taking advantage of this interesting feature, which will become a baptismal class.

At the same time the afore-mentioned group is assembled, a similar number meet in the lower auditorium for instruction on healthful living. These sessions are under the direction of Henry Barron, ministerial secretary for the Greater New York Conference. On the third Sunday, following George Vandeman's presentation on healthful living, virtually everyone present remained to sample foods available to those interested in a nonflesh diet. They were sufficiently enthusiastic over what they tasted to take home with them more than four-hundred dollars' worth of the products sampled.

On the Sunday that Robert Gentry spoke at the after session on Creation and the age of the world, it appeared that no more than a handful slipped away after the main meeting. On another night five young

businessmen who had been attending faithfully week by week faced a dilemma. They did not want to miss the class dealing with the smoking problem, but they were also anxious to hear what Roy Thurmon had to say about making God real. Finally they asked Pastor Thurmon if he would be willing to repeat what he had to say after they finished in the lower auditorium. They eagerly took in all the help offered in the three different sessions, and left only when someone came to turn out the lights.

Further Planning

The megalopolis of Greater New York spreads over an area that takes in part of two unions, the Atlantic and the Columbia. It embraces five local conferences—Greater New York, Allegheny, New Jersey, Northeastern, and Southern New England. At the time of this writing, Pastor Vandeman is also holding meetings in New Jersey during the week. As summer approaches, satellite meetings will be held in Long Island and eventually in the southern part of Connecticut. Some thirty Seminary students from Andrews University will be present to study evangelistic techniques and assist with the visitation.

Plans for the summer of 1969 call for bringing in several of the denomination's top evangelistic teams to work in the various sections of the city and in suburban areas. More than a hundred students from Andrews University are expected to be present to assist in the challenge of making face-to-face confrontations with the many interests. All through this time the weekly sessions at the New York Center will continue, along with an occasional mass meeting in some outstanding city auditorium, such as Carnegie Hall.

Since so much attention is being focused on youth today, this vital aspect of the over-all endeavor is not being slighted. Henry Barron, director of the New York Center, has already sent out invitations asking Adventist youth of the proper age in North America to come to New York for a summer period to work for other youth. They will be carefully trained in specialized visiting techniques, and sent out to adventure for Christ.

Dial-A-Friend

Another facet of the total effort that has already proved highly effective is the Dial-A-Friend program, which permits inter-

ested ones to telephone in for inspiration and Bible truth. The subject of these messages is changed weekly, with each day dealing with a different aspect of the matter at hand. The messages have been especially prepared by George Vandeman, and are available to other workers who wish to make use of them.

Dialers who desire to pursue the telephone topic further are encouraged to leave their name and address for a booklet, or they may request the loan of a long-playing recording prepared by Pastor Vandeman. A self-addressed mailer is included with the record, and a note explaining that if the individual wishes to make a dollar contribution, he may keep the record for his own library. Many choose to do so.

Other interesting ideas are being developed that will be reported on at a later date. Reaching the inhabitants of our nation's largest city calls for a certain amount of godly experimentation. We are told in *Gospel Workers*, pages 345, 346: "In the cities of to-day, where there is so much to attract and please, the people can be interested by no ordinary efforts." If this was true when written, how much more applicable it must be in our own day!

Much behind-the-scenes labor that escapes the attention of the public goes on in the metropolitan evangelism offices in the New York Center. Here individuals familiar with the city assign each interest a code number according to the area in which he lives. A scriptomatic file-card system is cross referenced so that one can immediately ascertain what kind of contact an interest first responded to, and what has happened since that time.

Each week those who attend the Center service are given an attractive, triple-folded card printed on both sides. The information presented simplifies the announcement period in the public meeting. Along with the program for the evening, subject titles are listed for three or four weeks ahead. The words of the congregational song for the evening are also printed to obviate the need for songbooks. Eventually decision cards will also be incorporated into the folder format.

Although results so far are highly encouraging, we may be sure that the forces of evil will not give up their hold on this key city without a struggle. For many, many years Faith for Today and The Voice of Prophecy have been available to the resi-



George E. Vandeman addresses an attentive audience at the New York Center meetings.

A small number of the hundreds of visitors who sampled the nonflesh foodstuffs especially prepared for the occasion.



dents of New York City. Now suddenly, just a week or so apart, both programs have been dropped, one because of the station's financial problems, and the other because of a change in religious programing policy. We hope and trust that the Lord will overrule and that before long these two vital parts of our over-all endeavor will be reinstated.

The following Spirit of Prophecy statements are worthy of note:

"The work in the cities is the essential work for this time. When the cities are worked as God would have them, the results will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Medical Ministry*, p. 304.

"New York is ready to be worked. In that great city the message of truth will be given with the power of God."—*Testimonies*, vol. 7, p. 55.

This statement by Francis S. Harmon is also of special interest: "It has been determined by social physicists that New York is the focal point where a person or organization can and does exert maximum influence on others."

The challenge of New York City is overpowering. But it is not going to lessen. It must be met. Wherever one lives he should keep in mind that the work of God will not be finished until it penetrates our great metropolitan areas. Not one of us will go into the kingdom until New York City's millions have heard the truth for our time. As the work here intensifies, many will be called upon to play an active part in one capacity or another. Let us be up and about our Father's business!

Adventist Education

(Continued from page 31)

ingful and lasting benefits from men and women who have tasted the pleasure of learning.

Mediocrity Taboo

Intellectual competence is not alien to or incompatible with a sincere Christian faith. On the contrary, when a Christian college is wholly committed to God and His truth, it must, to the best of its ability, remove mediocrity from the curricula, the staff, and the program in general. To develop a creative mind, the curricular disciplines must be so ordered as to fulfill the challenge inherent in the following quotation: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thoughts. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation."—*Ibid.*

Never make the mistake of leading a student to believe that his search for truth does not involve the entire field of knowledge available to man. The mind is given only in trust, and we must encourage the student to use it fully as he delves into the wonders of God's greatness. It is up to the Christian college to provide the curricula allowing for the development of the mind.

The Christian college must not be guilty of permitting mediocrity. Let us again read the words of Ellen G. White as she instructs the youth: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Ibid.*, p. 18.

As the student advances as far as possible in every branch of true knowledge, he must be taught the virtues of simplicity and self-restraint as essential to the highest development of mind and character. Pomp and self-indulgence must give way to God's requirements.

Mental Calisthenics

In the words of Gerald Horton Bath, "There is only one thing worse than the smugness and prejudices of the ignorant,

and that is the smugness and prejudices of the educated. Education that does not engender a sense of humility in the student, that does not make him appallingly aware of how much there is to know that he does not know, is not true education. It is simply mental calisthenics.

"From education students should acquire enough knowledge so that they need not look up at others with envy, enough wisdom so that they will not look down on others with disdain."

It is in order to express gratitude to our heavenly Father, who has through revelation of truth and the endowment of foresight encouraged the development of an educational system designed to teach this personal religious experience of knowing God. Yet even in this system students may be noted who refuse to accept the great principles of righteousness only to later experience the bitter failure of having sown the devil's seed.

There are years when students are exposed to apathy and cynicism. Often one may detect a lack of purpose in the lives of students who are passively comfortable in this affluent society. Nevertheless, the church must continue to press forward in designing a program of Adventist education that will encourage the student to drink deeply at the fountain of life, thus preparing him to meet the test of adequacy for life's demands. The student's commitments and value judgments developed on the Christian college campus are of great concern to Christian teachers. Again and again it must be emphasized that academic competence need not be sacrificed in favor of a thoroughgoing Christian faith. On the contrary, the two are harmonious requisites to good Christian development. Our colleges must remain alert to their responsibility of providing competent Christian faculties always able to recognize relevance and significance in genuine education.

The Test of Prosperity

"It is the degree of moral power pervading the college, that is a test of its prosperity. It is the virtue, intelligence, and piety of the people . . . , not their numbers, that should be a source of joy and thankfulness."—*Counsels to Parents, Teachers, and Students*, p. 94.

"He justly requires obedience to His laws, and to all wise regulations which will

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MORE THAN 3,000 BAPTIZED IN THE CARIBBEAN UNION

ROY L. HOYTE

PR Secretary, Caribbean Union Conference



MORE than thirty-three hundred persons were baptized in the Caribbean Union Conference in 1967. This was an all-time record in soul winning in this area. The union baptism goal had been set at three thousand for several years, but the goal was always illusive. But during 1967 our ministerial forces and office workers, backed up by a zealous laity, launched out into a massive evangelistic thrust, and God prospered their efforts with a large influx of souls.

In compiling this record we found ten of our district pastors had joined the elite club of Men of the Century. Many of our pastors stood on the threshold of the century.

The three-thousand achievement represents wonderful successes for the South Caribbean Conference, with 1,820 baptisms, and the East Caribbean Conference, with 1,062 persons baptized.

Under the dynamic leadership of S. L. Gadsby, conference president, the South Caribbean Conference planned an evangelistic campaign that took in every pastoral district. First, George Rainey, from the Ministerial Association of the Atlantic Union Conference, was invited to conduct a city-wide campaign in Port of Spain, Trinidad.

With the cooperation and help of a team of fourteen workers, more than four hundred persons were baptized. The other fourteen hundred were the fruits of small crusades held in rural and suburban areas by district ministers who pastor five and more churches each.

Young ministerial workers in their first and second years of internships who had received their baptism of fire during the E. E. Cleveland Field School of Evangelism held in Port of Spain during the last quarter of 1966, using the methods and techniques taught them by the great preacher, conducted their first campaigns with tremendous success. One baptized seventy, two won fifty, and one led forty to Christ in single crusades.

In the East Caribbean Conference, G. Ralph Thompson, president, coined the slogan, "The Year of the 1,000," and challenged his men to reach this goal. With workers and laity cooperating in an all-out drive, this conference for the first time in history baptized more than one thousand converts.

This evangelistic breakthrough has resulted from the torrential blessings of God

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Burma Bible Seminary Gospel Band

BURMA SEMINARY

Gospel Band Evangelism

THEIN SHWE

President, Delta Section, Myaungmya, Burma

DURING the half-yearly committee meeting of the Delta Section, arrangements were made to hold evangelistic meetings throughout the Irrawaddy Delta area as soon as the rainy season was over. Saya U B. Keh, principal of Burma Union Bible Seminary, at Myaungmya, suggested using the services of the Bible Seminary gospel band in conducting the evangelistic meetings for the Arakanese nationals residing in the western coast of Burma.

The ministers in charge of the local churches in the western coast and also a minister from Padaung, named U Mya-Thee, who has a good knowledge of Buddhist teachings and beliefs, were commissioned to cooperate with the Bible Seminary band in conducting the meetings.

Twenty-one of us, including the members of the band, set out on our journey from Myaungmya to the western coast on October 29, 1967. Traveling partly by land and partly by sea, we reached our destina-

tion after three long, tiring days. As we had traveled on foot for about one and a half days, all of us were thoroughly exhausted on arrival. We spent the night at the first village on our way. That night members of the Bible Seminary band took advantage of their sojourn in that village to entertain the villagers with a few selections of band music, which were followed by a presentation of the gospel message. Five hundred villagers attended that casual meeting. They thoroughly enjoyed the music presented by the band, as they had never heard anything like it before. They invited us to visit their village again, because they wanted to hear the gospel message again. The Bible Seminary band is making arrangements to conduct evangelistic meetings in that village during the early part of 1968.

Continuing our journey, we finally reached Padaukkon and Kyaukpyu, villages where we already have established

our own churches. The time of our arrival coincided with the November Week of Prayer, so we divided our group into two bands, one led by U B. Keh and the other by the writer, and sought the Lord in prayer. At the end of the week, November 12, we began our evangelistic meetings in the pandal (tentlike structure) that had been constructed for this purpose in Padaukkon village.

Five Hundred Attend Meetings

As the band music was a new thing for the residents of the western coast of Burma, five hundred villagers from the surrounding villages turned up at the first meeting. The pandal was not big enough to seat everyone, and so quite a number of those who came had to stand outside.

Arrangements were made to make our programs attractive to the audience. The meetings lasted from seven o'clock to nine o'clock every night. As the first item on the program, the audience was entertained with a couple of selections of band music, which were followed by the singing of spiritual hymns by the choir and also by children. The various speakers took turns in addressing the audience. Song services and educative dialog were used to interest them.



Among the thirty-one candidates baptized were these four women—four generations—great-grandmother, grandmother, mother, and daughter.

Still pictures were shown at the conclusion of each preaching service. When the meetings were over, our teachers helped the villagers back to their homes, using Storm King lanterns to show them the way.

Visitation

As soon as the meetings were started, the teachers, in bands of two, made daily visits to the nearby villages, distributing pamphlets and inviting the villagers to come to the meetings. Members of our group also gave Bible studies to those who showed an interest in the gospel message.

Some of the people residing in the western coast are traditionally spirit worshipers while others are adherents of the Buddhist faith. The latter are especially interested in the Christian doctrines, and whenever we visit their homes they receive us gladly. Some of our teams spent much time profitably discussing with them Christian beliefs and by making comparative studies of Christianity and Buddhism.

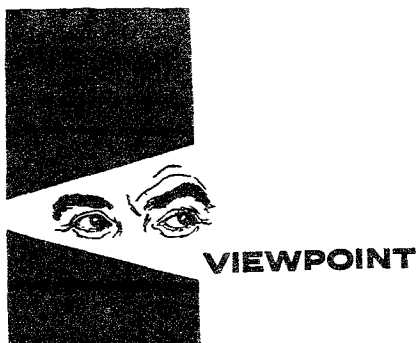
November and December are the busiest months for our Burmese farmers. During the day their time is occupied with reaping paddy or cultivating dry-weather crops. So the only time convenient for us to meet these farmers was their lunchtime. Some of them were so interested in the gospel that they asked us to accompany them to their places of labor and preach to them there.

When these farmers get back to their homes in the evening, they hurriedly eat their dinner so that they will be able to attend the meeting in good time. Although they are tired after the day's work, some of them attended the meetings night after night, as they did not want to miss any of the religious lectures. Some of the village children were taught to sing hymns and choruses, and when they were asked to sing what they had learned during our meetings, this proved to be an added attraction to the parents. Copies of *The Marked Bible*, *Prince and Rebel*, and other gospel books were presented as a gift to those who regularly attended the meetings.

Breaking New Ground

Most of the villagers from the nine nearby villages who attended our meetings had never heard of Christianity as practiced and taught by the Seventh-day Ad-

(Continued on page 57)



[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

BUT we should guard against another point. In the past the Lord showed Ellen G. White certain places in which certain institutions could be built. Some of these places were abroad and some in America. At one time Mrs. White, after viewing one area, exclaimed that she had been shown that place in vision. These words from God's servant gave our denominational leaders confidence that the land purchased had God's approval.

Location Alone Not Only Factor

Now, here lurks another danger. Shall we take this statement of Mrs. White to mean that the Lord approved the location of land for the erection of a certain type and size of institution, or shall we interpret that to mean that we are hereby permitted to erect on that land an institution of any size of our own preference? In other words, Now that we are sure that the location is right, would that necessarily mean that anything we erect on it must consequently be also right? These are vital questions. Indeed, the same God who was gracious to point out certain locations for our institutions was also gracious to give us light concerning the size and the purpose of the institutions that should be erected on them.

If we fail to carry out God's instruction with reference to the erection of these institutions, the fact that we erected them on God's specified locations will not atone for such a failure. God's counsel is clear, "Buildings will give character to My work only when those who erect them follow My instruction in regard to the establishment of institutions."—*Testimonies*, vol. 7, p. 101. Of course, it is a known fact that God

Should We Enlarge Our Sanitariums and Hospitals?

(Concluded)

WADIE FARAG

Minister, Pennsylvania Conference

chose Shiloh and Jerusalem both, and He forsook them both. He forsook them not because of their locations but because of what was carried out on these locations.

Now, one more point needs our attention. At one time the servant of the Lord said, "There should be no cramping of the sanitarium work at ———." How should we interpret this statement? Can we interpret this to mean that we are permitted to carry out a continual expansion program, at least with reference to this one sanitarium? Hardly!

A study of this statement will reveal that it was written in May of 1907 (see Ms. 55, May 30, 1907). A few days prior (and not after) this particular sanitarium opened its doors. Since then, this sanitarium has added various buildings in 1909, 1918, 1920, 1940, 1950. Now, can we today, just to cite an example, be justified were we to advocate further expansion of this particular sanitarium? And if so, can we base our justification of such an expansion on this statement, that was given prior to all the subsequent expansions here mentioned and even prior to the opening of the sanitarium itself? A more appropriate question would be, How could we then be able to know when to stop expansion? Further, how are we to know when we would be "in danger of setting the medi-

cal missionary work first, making it the body instead of the arm" (*Medical Ministry*, p. 159)? Are we ever likely to reach the place where God's counsel "Break up the large centers" could apply to us as it did to the pioneers a few decades ago? Certainly God gave His people enough light to protect them from any wrong step.

Break Up the Large Centers

It is indeed a staggering thought just to imagine a leader having to carry out an instruction of this kind, for we usually think of progress in terms of expansion, not of breaking up. It is even a more staggering thought to imagine the kind of cooperation such a leader might receive were he to try to "break up the large centers." One thing is sure that God's leaders throughout the ages were often called upon to do most undesirable tasks.

We as a people are proud of our heritage and rightly so. The early Adventist leaders were mighty men of God. They were men of faith, courage, and vision. But we like to forget that they made mistakes. Often God sent to them not only words of counsel but words of reproof. At times, when the messenger of the Lord "saw that the frown of God was upon His people" (*Testimonies*, vol. 5, p. 64), she urged them to reform, because God never sanctions wrong. Paradoxically enough however, although we always think of the early pioneers as better than we are, we hardly ever think that we could repeat any of their failures. Because of our loyalty to the cause and to its leadership, and our love for the brethren, we never think that our actions today could bear an influence for wrong on those carrying responsibilities. But that could happen. It has happened in the past and it could happen now. The facts of the case are that we know that it will happen. For "the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. . . . Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the *last* solemn work few great men will be engaged." *Ibid.*, p. 80. (*Italics supplied.*)

May the Lord help us to support our

great men, for they are among us. May we hold up the hands of our leaders that their plans for reform may not be hindered, remembering the counsel of one of our General Conference presidents who recently wrote: "As we increase in numbers and our institutions grow in both numbers and size, there comes the tendency to drift, following the trend of Christian institutions that have preceded us and have drifted far from the purposes of their Christian founders. This must not happen to us. Not only must we be loyal personally to the principles of our faith, our institutions of every type and our work generally must remain so."—R. R. FIGUHR, in *Review and Herald*, Sept. 29, 1966, p. 18.

May God help us to expand His work far and wide by establishing many small centers and "never, never" by erecting large centers in any place.

Adventist Education

(Continued from page 36)

restrain and guard the youth from Satan's devices, and lead them in paths of peace. The wild reckless character of many of the youth in this age is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions."—*Ibid.*, p. 99.

In conclusion it may be stated that it is false to believe that in a world of revolution we must be revolutionary in education. When so much is dissolving around us, we need to cling firmly to such higher standards as we can preserve. We may criticize and reform, but without such standards, we have nothing against which to judge the merit of our response to new situations. The absence of relevance and significance in education today, resulting in the decay and erosion of Christian morals and values, forces us to exclaim: "More need we the divine than the physician."

Too many people are clamoring for freedom to do what ought not to be done.



The first baptism in Kumalarang, conducted by P. M. Diaz (center), May 14, 1967.

Mission President and Team Conduct Public Meetings

PATERO M. DIAZ

President, Western Mindanao Mission

IN RESPONSE to the stirring appeal of Robert H. Pierson for greater evangelism, the workers of Western Mindanao girded themselves for the most daring evangelistic thrust in our territory. All field workers, working by twos, were involved in tent efforts. For the first time, office workers were involved, leading out in a second series of meetings. These included L. D. Duriquez, Sabbath school and lay activities secretary; V. J. Secong, MV and educational secretary; T. R. Rojas, book and periodical agency manager; F. A. Peteros, auditor, and the writer.

C. A. Racoma, our mission school teacher in Jolo, conducted the first public meeting for the Moslems in their own Tausog dialect in Maluso, Basilan Island. Sabbath school and MV departments held public meetings with their own personnel and funds. All these efforts contributed greatly to the baptism of 1,035 in our mis-

sion from January to September, 1967. This is 313 higher when compared with the number baptized during the entire year of 1966.

One of the unforgettable experiences in evangelism was witnessed in Kumalarang, Zamboanga del Sur, a 70 per cent Moslem municipality. J. L. Balacuit, the district leader, led out in a series of meetings, assisted by a layman and a budget of about \$250 in the current rate. This is a small amount in any place for a public meeting, but he was able to put up an inexpensive tabernacle and rent a public-address system. He preached for one month amid bitter opposition, not from the Roman Catholics or Protestant groups, but from followers of Felix Manalo, a former Adventist minister, known as the Iglesia ni Kristo. This church is one of the strongest in the Philippines, and in this town, which is their headquarters, they own the largest

and most beautiful church building, the only hospital in town, and a logging company. To give a stronger impact for the message, I led out for a second series of meetings in this place. Assisting me were Pableo Pangan, a new ministerial intern, and Anita M. Leopoldo, a Bible instructor. J. L. Balacuit, the district leader, showed Hope for Today pictures to draw the crowd before I preached. With a \$125 budget and bundles of *Signs* and *These Times*, we carried on our meetings amid a much stronger opposition systematically launched by the Iglesias.

Their nightly meetings, which lasted sometimes until eleven in the evening, included serving of supper to those attending their program. After my sermon on the food question they butchered pigs and invited the whole town to discover for themselves whether pork was unclean. The evening after I preached on the subject, "Christ, Who Is He? Good Man? Mad Man? God-Man?" (they do not believe in the divinity of Christ) they sent a delegation to present several questions on the subject. To the satisfaction of the listeners we answered each inquiry from the Scriptures. They resorted to threatening their members with dismissal from their jobs in the logging company if they attended our meetings. One evening I was almost pinned by "accident" against a logging truck by another speeding logging truck while on my way to the meeting. One Protestant group also held nightly meetings with "imported" preachers to lambaste us every night. In one instance a regular listener was beaten in front of our tabernacle. This resulted in a shooting fray that sent us flat to the ground for cover. However, in spite of physical threats and slanderous attacks, we went on with untiring patience.

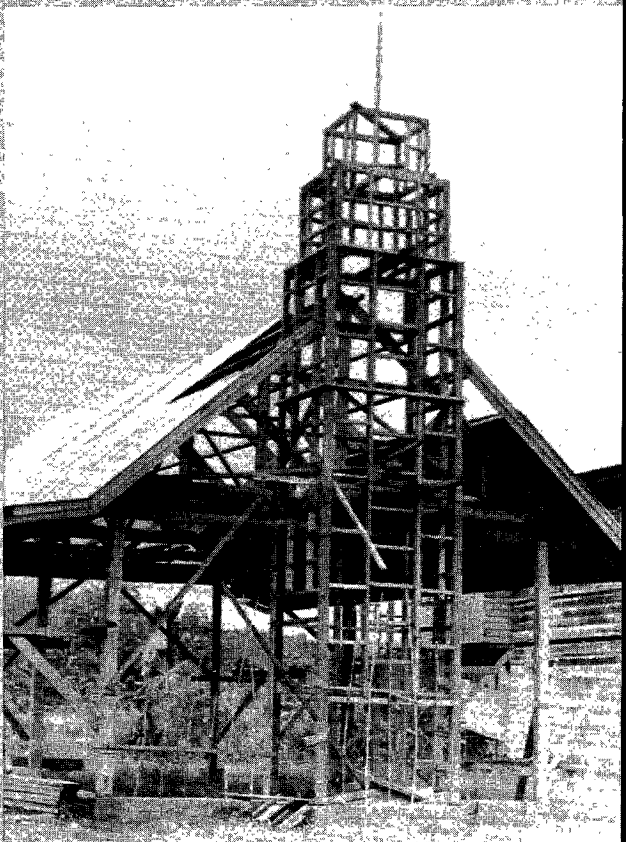
The result was we were able to hold two baptisms, as shown in the accompanying pictures, acquire a church lot in the center of the town, donated by a revived church member, and start a church building. Still receiving studies are the three policemen who guarded our meetings, the town agriculturist, the municipal sanitary inspector, and several others. The acting mayor received a book award for faithful attendance to our meetings. We solicit your prayers for Kumalarang, a place just entered with the message, and for the souls still in the valley of decision.

JUNE, 1968



New members and interested ones who now meet for Sabbath services in our Nipa and Sawali tabernacle in Kumalarang.

Church building started in Kumalarang by new believers but work suspended for lack of funds.



Preacher's Progress

NO HOOKS! NO STRINGS ATTACHED!

RON RUNYAN

THERE is a philosophy that is gaining increasing acceptance among us, which is dangerously subtle. It is the idea of doing good with no strings attached and no hooks involved. In an important sense the concept of being a do-gooder with no thought of reward is right and admirable. For nothing is more detestable than the selfishly motivated individual who pats or slaps the backs of those who can return the favor and more besides. The church is bulging with I-invited-you-to-dinner-now-it's-your-turn-to-invite-me-to-dinner people. These consider the words of Jesus, "Do good, and lend, hoping for nothing again" (Luke 6:35), as only pretty prose.

The Great Statistic Swindle

And, of course, another danger is the great statistic swindle. This is observed when a person is motivated to good acts not for the salvation of a soul, but for the getting of a goal. To such individuals the number of pieces of clothing and baskets of food distributed constitutes the heart of the gospel. The let's-set-a-new-record-this-year slogan is nailed to the pulpit. Christ and His salvation stand outside while the church struggles and strives to beat last year's records. Faster and faster goes the merry-go-round of numbers under the stream of soaring statistics until a clear, loud voice declaring, "I never knew you, depart from me," grinds it to a halt.

Snub-the-Sinner's-Soul Club

It is probably such false motivations that are responsible for the equally damaging and dangerous extreme to which I have referred—the serving of our neighbor without evangelistic hooks or strings. We see a growing number who are perverting Christ's true principle of service, knowingly

or unknowingly, as it relates to soul-winning endeavors. The gospel commission is being remodeled to read "Go ye therefore and do good to all people, but never entertain the thought of baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In other words, let's keep a strict separation between soul winning and good deeds. Let's not be so unethical as to try to keep a man from going to hell while visiting him in prison or trying to clothe his poor, naked body. The result of this philosophy is the formation of a Snub-the-Sinner's-Soul Club.

Hooks and Neighbors

To be specific, consider the infidel who is my next-door neighbor. From time to time we greet each other. After a while a friendship is formed. As a Christian and Seventh-day Adventist, I have a responsibility to let him know—some way, somehow—about our glorious truth. How to approach him is the big question. Is it possible for me, with a love in my heart for souls and for my Redeemer, to relate myself to this neighbor in a hookless or no-strings-attached way? Is it possible for me with my understanding of the gospel to just be a good neighbor—good in the sense that I am friendly and deal honestly with him, but never attempt to share my faith? I claim this is not only an impossible attitude for a dedicated Christian but an unthinkable one! It is like taking your neighbor out to dinner while his house is burning down.

Crammed but Concealed

A true Christian's life is crammed with hooks! True, they are concealed, but sooner or later they are revealed. Whether it be in the gift of a loaf of bread or an invitation to a home social, I always have in the

back of my mind my neighbor's salvation. I constantly seek ways and means of "hooking" him for Heaven! If God died for my neighbor the very least I can do is to let my neighbor know about it in the most gracious manner possible. Is it necessary to state that no true Christian would ever refuse help to one in need even though that one may never respond to Christ? Is

it necessary to state that no true Christian would ever refuse help to one in need even though that one may *continue* to turn a deaf ear to public or personal witnessing?

Christ and Hooks

Our Lord promised to make fishers of men of those who followed Him. He commanded us to be "wise as serpents and harmless as doves." This philosophy of just being a good neighbor renders us harmless as doves, but overlooks the wise-as-serpents part. The church truly is quite harmless today because of this no-hooks philosophy.

The serpent's wisdom in Eden plunged the world into sin and death. The wise-as-serpents plan is to use every possible means to save a sinner. Even though some scholars say that the words of 2 Corinthians 12:16 are the accusing words of Paul's enemies, I find that Ellen White used them as Paul's words. "I caught you with guile."

Paul is a fantastic example of "hooking" everyone possible for the kingdom. Whether he stood before kings or the devil-possessed, he saw everyone as a possible convert. He was on a witnessing spree from daylight to dark every day of his Christian life! He could never separate doing good to his neighbor from trying to save him for eternity.

Hooks of the Apostles

One could easily relabel the New Testament book "The Acts of the Apostles" as "The Hooks of the Apostles." It is a thrilling story to read, especially while sitting in a soft, easy chair. Had we lived during those days, perhaps we would have thought differently. The entire story deals with riots, stonings, shipwrecks, beatings, beheadings, but the inevitable result was baptisms! One thing certain, the apostles were not involved in running friendship clinics *per se*, or Five-Day Plans *per se*, or welfare centers *per se*, or Ingathering programs *per se*, or hospitals and sanitariums *per se*—these men had a dynamic message loaded with hooks. Every act they performed was purposeful. Every trip they took had a definite plan. Every sermon they preached had strings attached! Every contact they made—for business, pleasure, or otherwise—they skillfully tried to use, then or later, as an avenue for witnessing.

The greatest cruelty possible is to omit the supreme act of kindness—the intro-

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SUVA is the leading international seaport of the romantic South Pacific. Many visitors bent on securing duty-free bargains swarm through its streets every week. Its population numbers around 100,000, including Fijians and Indians in approximately equal numbers, Europeans, Chinese, and an assortment of island races. East and West are strangely blended in this lush, tropical "city in the sun." Modern department stores and supermarkets quickly give way to dark, jumbled Indian "junk" shops. Majestic church steeples contrast strangely with the Eastern cupolas of Mohammedan mosques.

How thrilled the thirteen final-year ministerial students of the Fulton Missionary College and I were to receive the invitation to run an evangelistic series in this fascinating city! The main purpose of this campaign was to fire the potential graduates with a love for evangelism so that they in turn would become skillful fishers of men. Realizing the value of this practical education, the college board granted us four weeks out of classes in order to conduct the program. I did the preaching, but the students did the rest.

Advertising

Our opening topic was "Lost Cities of the Dead," an all-picture program of visits to the archeological remains of Petra, Tyre, Ur, and Egypt. Invitations were posted, handbills were distributed, newspaper ads inserted, posters placed in shop windows, but our most effective advertising was without doubt a sandwich board. Each day one of the team wore the sandwich board down the main street, accompanied by another student distributing handbills. The results of this advertising medium were, to say the least, dramatic. It was fascinating to see people walking down the street, waiting on bus stands, sitting in buses, reading our handbill. Comparatively few were thrown into the gutters or trash bins. And then, the night before the mission opening, thanks to the sandwich board, we actually won our first soul!

An ex-Fulton student, the wayward son of one of our pastors, staggered past the sandwich board half-drunk, but as he did so, God's Spirit spoke to him in a remarkable way, and later that night Johnny gave his heart to God after six years of wasted living. This year we are proud to have Johnny in the ministerial class with us, a

FULTON STUDENTS EVANGELIZE SUVA

KEVIN J. MOORE

Director of Ministerial Training, Fulton Missionary College

constant testimony to the value of our sandwich board.

Three Sessions on First Day

Our faith prompted us to book the Suva Town Hall for three sessions on the opening day. Were we being too ambitious? We surely were not, for more than two thousand people crowded into the meetings that day, with hundreds turned away. Church deacons sought out their members and told them to go home. People even sat on the floor, in the aisles, right up to the edge of the platform, or stood, wedged in tightly, at the rear of the hall. As one session finished, the people actually stampeded to get into the next. The ushers were overwhelmed! The caretaker said that the Suva Town Hall had never seen such crowds.

Nuns Attend

Mild panic broke out among the ushers as they saw six nuns entering the hall. One of these wrote me a note of appreciation after the meeting, pinning to it a donation of ten shillings. The next night the nuns were the first at the hall, eagerly awaiting their copy of the lecture from the night before. And they returned for the first five meetings. One of them seemed especially interested and stated that she had never heard anything so wonderful. We are still in good contact with her, and she has asked me to keep in touch with her. I believe she will stand for truth before too long.



Suva Mission team, Pastor K. J. Moore in center.



Students advertising the meetings with literature and sandwich board.

The entrance to the tent where meetings were held.



Five Nights and Two Sessions!

The crowds kept coming. Although we were running five nights a week, we had to hold two sessions each night. Some very fine people were attending, including a European man and his wife who owned the dairy farm next door to Fulton College. Every night they traveled the windy, rough thirty miles to Suva to attend the meetings. Later we baptized these good folk. Another man, practically a millionaire, also began attending church and has since been very generous in his support of the Lord's work. One of our team had the names of thirty-six men from the police barracks who were in regular attendance. Now the police commissioner has granted Sabbath privileges to anyone on his force requesting them. One Indian girl, forbidden to attend the meetings, climbed out of her bedroom window to get there. Another man, a foreman in the public works department, was actually preaching my sermons the next day at lunchtime to his men. When he came to Daniel 2, he sketched out the image on a sheet of masonite. God's Spirit was moving wonderfully!

When we presented the Sabbath under the title "Adam's Mother's Birthday," with a large birthday cake adorned with twinkling candles on stage (everyone received a slice as he left the hall), we were thrilled to have 108 sign cards indicating their desire to keep the Sabbath. The following Sunday after the presentation of the subject of "Baptism," an altar call was made for people to come and join a baptismal class. Seventy-four came forward that night.

The questions pouring into the question box would thrill the heart of any evangelist. For example, "I am a Catholic girl and have been coming to your meetings every night, and I have found out the truth. Sir, tell me if it is a sin if I join your church, because I have been baptized in the Catholic Church." "I am a Methodist, but after hearing your lecture last night I know that at last I have found the truth."

Prisoners Awaiting Baptism

We praise God that including the souls we baptized here at Fulton who were, no doubt, influenced by the mission, we baptized eighty-three people into Christ's body, and there are still more to come. For in-

(Continued on page 59)

A LIFE OF INTEGRITY

R. R. BIETZ

President, Pacific Union Conference

AN ARMY private on furlough wanted an extension. Being a resourceful young man and also honest, he wired his commander, "No death, no emergency, request extension of furlough. I'm having a wonderful time." When the commander received the wire he was nonplused. This was something different. Heretofore he had heard alibis of every description asking for extension of furloughs. In this instance no excuses were made. The soldier simply told the truth. He was enjoying the furlough, he was having a good time, and he wanted an extension. After thinking it over the commander wired back, "Rewarded for honesty. Extension of five days on present furlough granted."

Our twentieth-century culture seems to pay little attention to the matter of integrity. Winston Churchill once said, "Men occasionally stumble over the truth and most pick themselves up and hurry off as if nothing had happened." Today many do more than stumble. They kick the truth out of the way as something which ought not to be there, something which is an annoying obstacle.

It used to be a compliment to say that a man was square. It meant that he was honest, he was principled, and he was fair. Today a square is one who is not "with it." He is old-fashioned and he is not "hep." Many have added an eleventh commandment which reads, "Thou art permitted to practice dishonesty, fabrication, lies, and cheating if thou wilt avoid being caught."

I am sure that many of us have not yet forgotten the TV scandal of a few years ago. It was a disgrace of no mean proportions. It was the first time that lies were delivered into the homes of millions of people. It should be remembered that these lies were paid for with scheduled regularity.

We were surprised that fascinating, bright, and intelligent people, people we admired, turned out to be dishonest. The last thing that we would look for in teachers would be characters low enough in principle so that they could be "fixed." But the greatest disappointment of all was the reaction of many of the citizenry. Many wrote in saying, "After all, it was only an entertainment. It was just good unclean fun."

Integrity a Barometer

The lack of integrity in our present-day advertising is also quite a barometer of our culture. The false advertising has all kinds of commercialized deceit, and it is constantly coming over the air and appearing on the screen. Someone has said, "Advertising cares nothing for virtue or love. It prefers, if anything, that men do not develop their reason too much and as for classical virtue of the producer, it earnestly hopes these will be forgotten."—*Ten Commandments in Modern Perspective*, p. 140.

Fraud and deception are practiced in practically every area of business and in all professions. Dishonesty cuts through the whole fabric of society. Sometimes whole families work together, even using their own children to steal merchandise. Recently I read about an insurance agent who created fictitious customers to whom he "sold" burial insurance. He wrote burial policies from \$250 up to \$500. Usually he would pay the first few installments. Then he would "kill" his fictitious customers and collect the insurance. The company got a bit suspicious because so many people "died," but since the policies were small they let the matter drift along.

Finally, however, they sent an auditor. He discovered there was indeed a high "death rate" among the "customers." The agent had collected more than \$200,000 over a period of two years on people who never did exist.

All of this reminds us of the little fellow who said to his teacher that he could not accept the idea that the earth was round. The teacher asked, "Is it flat?" "No," replied the youngster. "My daddy says it is crooked."

In the year 1889 Dr. George Boardman gave ten lectures at the University of Pennsylvania. Speaking on the ninth commandment, he said, "Whatever disaster may befall our beloved America, God spare her the guilt and degradation of untruthfulness, national and personal. The God of our fathers be praised, her honor at least in this regard has hitherto been unstained."—*Lectures on Ten Commandments*, p. 280. The sad part of it is that "her honor" is no longer unstained. Today we hear and read much about the credibility gap.

Integrity Within the Church

It is to be regretted that this lack of integrity is also beginning to show up more and more in the church. The attitude that the ninth commandment is relative has a way of creeping into our ranks. We claim to have "the truth" but many times we are not truthful. The Achans, the Sapphiras and Ananias, have always been a weakening force in the church. The less integrity, the less strength, the less influence for good, the less power. The community judges a church quite largely by the honesty of her membership. The reputation of a church will be either good or bad depending to a large degree on the honesty we exercise in our business relationships. Do we pay our just debts? Do we avoid the creditors? I think it would be well for us to read again and again the record of the prophet Samuel. Samuel was old and grayheaded. At this juncture of his life he threw a challenge out to the people he had been leading. He said, "Behold, here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." The people replied: "Thou hast not defrauded us, nor oppressed us,

neither hast thou taken ought of any man's hand" (1 Sam. 12:3, 4).

We read in *Patriarchs and Prophets*, page 663: "From his youth up Samuel had walked before Israel in the integrity of his heart; although Saul had been the acknowledged king, Samuel had wielded a more powerful influence than he, because his record was one of faithfulness, obedience, and devotion." Surely this is an enviable record. Samuel did not accept any bribes. He was not willing to have his life of integrity destroyed because of lust for the material things in life.

Danger Zones

We have within the denomination the automobile fleet policy. Special prices are offered to employees if the cars are purchased through the fleet policy. It is a fair and above-board arrangement with the automobile industry. It is sad, however, that again and again certain conference workers take these special prices and then go shopping and chiseling for even better prices. Definite instruction has been given that this should not be done, because it is not fair to the company or the dealers with whom the fleet arrangement is entered into.

However, there are usually a few who disregard this instruction. Because of their lack of integrity and their lust for money they create a bad image for the church. Their miserly spirit and lack of integrity create a very real problem for the great majority of workers who are trustworthy and fair-minded. One would be inclined to believe that those who always want to take advantage belong to the class mentioned in 2 Peter 2:15 (Phillips)*: "They are born under a curse, for they have abandoned the right road and wandered off to follow the old trail of Balaam, son of Beor, the man who had *no objection to wickedness as long as he was paid for it*. But he, you remember, was sharply reprimanded for his wickedness—by a donkey, of all things, speaking with a human voice to check the prophet's wicked infatuation."

Such lack of integrity is found in spots throughout the ranks of Adventism. Even though we hear much about the relativity of the law, the Bible never has supported the idea that the commandment "Thou shalt not bear false witness" no longer applies. The words of Christ indicate the contrary.

"Whosoever therefore shall break one of

these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19). "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (verse 18).

The messenger of the Lord tells us, "Dishonesty is practiced all through our ranks, and this is the cause of lukewarmness on the part of many who profess to believe the truth. . . . I am pained to make the statement that there is an alarming lack of honesty even among Sabbathkeepers."—*Testimonies*, vol. 4, p. 310.

Again, "Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne."—*Ibid.*, vol. 7, p. 27.

Dishonesty in the church may take a variety of forms. There are those who practice dishonesty by not paying an honest tithe. Others make vows to the Lord and refuse to pay them. Others seem to have no compunctions of conscience in practicing dishonesty in their business relationships. There are those who get close to the border of dishonesty by their unethical and cheap habits of chiseling. Especially should the clergy be on guard. Others deviate from rectitude when they fill out their income tax reports and deduct items that are not deductible by law. There are those who have a hard time to tell the truth in ordinary conversation.

Political Involvement

It happens, too, that at times leaders of the church exhibit a lack of integrity and become involved in politics. The messenger of the Lord told us, "Some make Christ ashamed of them by their devising and planning and scheming. God does not approve of their conduct, for the Lord Jesus is dishonored by this spirit and their works."—*Ibid.*, vol. 8, p. 235. It may well be that the servant of the Lord here refers to church politicians. Politics can never be sanctioned by the church. Rascality and politics are sometimes practiced behind the scenes in order to put certain people into office or to keep them out. Some may sincerely feel that they are doing the will of God by their maneuvering and their clandestine tactics, but let us always remember that such practices lack uprightness and

have no place in the church of God. Procedures of this kind should never be sanctioned. Those who practice this kind of leadership are the termites who eat away at the vital structures of the church.

Smoking or Dishonesty

We become greatly exercised when a member follows the world in adornment and dress. We write reams about those who do not live up to the principles of healthful living. We become concerned about those who use tobacco and are addicted to other health-destroying habits. It is right and proper that the church should be concerned about those who violate these standards. However, in my opinion, those who are dishonest and deceitful bring a far greater reproach upon the church. I am inclined to believe that the Lord can save an honest man addicted to tobacco much more readily than a so-called saint who is addicted to deceit, untruthfulness, and hypocrisy.

We may rejoice in the fact that we "have the truth," but unless we speak the truth, live the truth, obey the truth, we are not really in the truth. We may be in the church but not in the truth. Believing the theory of the truth gives no one priority to march through the gates of pearl into the kingdom.

Someone has said that honesty is the best policy, but honesty must be more than a policy. If we are honest only because it is a good policy, sooner or later we will change the policy to fit our desires to be dishonest. Policy or no policy a Christian is always honest. It is clearly indicated in the New Testament that Jesus considered the hypocrites, the deceitful, and the dishonest people the chief menace to true religion and morality.

It is a good thing for leaders of the church to examine themselves again and again on this matter of living a life of integrity. Lack of integrity in our lives indicates a lack of Christ within. The apostle Paul tells us, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). "When the people of God experience the new birth, their honesty, their uprightness, their fidelity, their steadfast principles, will unfaillingly reveal it."—*Counsels to Parents and Teachers*, p. 251.

When Zacchaeus came into contact with

Christ he was changed from a dishonest man to one who practiced honesty. He said, "I will restore fourfold" (Luke 19:8). The wise man said in Proverbs 11:6 (Moffatt[†]), "Upright men are safe, through their goodness, but crafty men are caught by their own schemes."

Again quoting from Paul in 2 Corinthians 6:8. (Phillips), "Our sole defense, our only weapon, is a life of integrity; whether we meet honor or dishonor, praise or blame." The church must always have high standards of integrity. The people of God, especially the leaders, must always be truthful irrespective of the low standards of integrity in the world. The psalmist said, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Ps. 101:7).

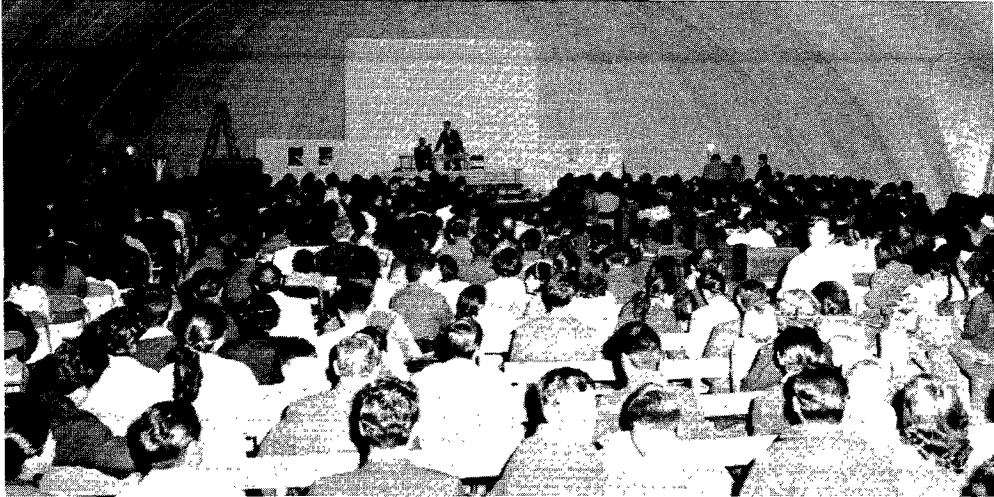
"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (1 John 1:6). Those who practice dishonesty and deceit may be members of the church but they cannot enter into spiritual fellowship with Christ and His people. If there is one area above another where Christians should reveal their Christianity, it is in the area of integrity. Nothing so destroys the fellowship as members who practice dishonesty. Nothing so shatters the confidence of non-Christians as church members who lack integrity. Then, too, the fellowship suffers almost a fatal blow if the members cannot trust one another.

It was Ralph Waldo Emerson who said, "Nothing is at last sacred except the integrity of your own mind." The servant of the Lord made this observation: "Let it be written upon the conscience as with a pen of iron upon the rock, that real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right."—*Testimonies*, vol. 7, p. 164. To apply the principles of Christ's righteousness in our lives day by day should be our goal.

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† *A New Translation* by James Moffatt. Copyright James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

A man doesn't always get paid for what he knows, but he seldom escapes paying for what he doesn't know.



Inside the airatorium in Lima, Peru.

From the "Catholic Capital of ECUADOR"

THE city of Cuenca, Ecuador, with its eighty thousand population and thirty-eight Catholic churches is called the "Catholic Capital of Ecuador." Official statistics indicate twelve hundred priests there. Between May 26 and June 1, 1967, Cuenca was the site of a national eucharistic congress. During the month preceding the congress five hundred centers of Catholic study, on the style of our branch Sabbath schools, were conducted throughout the city.

Twelve days after the congress was over Pastor Ruben Pereyra, Ministerial Association secretary of the Inca Union, began evangelistic meetings in this city. Following the first two weeks of meetings we received from him the following report:

"The first night we had around six hundred persons, the second we had more than one thousand two hundred, and the third night many went home because they could not get in; so the fourth night we had two sessions. But there was created a grave problem: While the first session was going on, with some eight hundred to nine hundred persons in attendance and many standing in the aisles, those who had come to the

second session waited in the street. The avalanche of people was such that on the second night of this method it became dangerous. Because of this, we rented a second theater for the second session. Last night we had the sixteenth conference, with the two theaters full: One had a capacity of 650 seated comfortably, and the second seated 1,300 to 1,400. We had priests in the audience every night. One night we counted seven.

"I am beginning now the religious topics that will sift out the people. We think this will diminish the numbers. We know that the characteristic themes of Adventism will awaken opposition and perhaps violence, but we are ready for everything. The only thing we want is that Christ may be made known to this needy people.

"Of course, the program of work that the workers are carrying is fatiguing. Apart from the meetings, to which we have to take the projection equipment and amplifiers, the expenditure of much energy is necessary. Aside from this I am conducting two radio broadcasts every day in two different stations. Yesterday I was offered

time on two other stations, free of charge. Unfortunately, I could not accept the offer because of the lack of time for preparation.

"Besides that, there is a continual line of people seeking counsel and orientation, but God is giving us the strength we need and we hope to be able to go on for a long time with our present plans."

A few months later we received this further word from Pastor Pereyra relating to these meetings. The story is one of progress and great courage amid severe obstacles:

"Up till now there have been fifty baptized. Although the number is not as many as we had hoped for, yet the victory has been tremendous. We have had experiences similar to those of the pioneers. We have been threatened with death, and it was necessary on more than one occasion to ask protection from the authorities. Many of those who have been baptized have had to face opposition, loss of employment, loss of their families, and many other problems, but they are all happy and content because they have accepted the Adventist message.

"The report that has been sent to me by Brother Scarcella, who has continued to carry on the work there, is that before the end of the year they will reach one hundred baptized. Before I left we already had a Sabbath school organized, with more than two hundred members attending each Sabbath. In spite of this, the decisions for baptism have been difficult for them to make

because of the intense opposition on the part of the Catholic church."

In his last letter Pastor Pereyra adds. "We are now conducting another series of meetings in an inflatable tent, a picture of which I am enclosing. We have already had the first thirteen baptisms and have started holding weekly baptisms. We hope to reach one hundred."

Let those of us who labor under more favorable conditions press forward with the same zeal as these brethren. Let us also remember to pray daily for those who are carrying on the work in the many difficult areas of earth.

More Than 3,000 Baptized

(Continued from page 37)

poured out upon His church, the inspiration generated by the big E. E. Cleveland crusade, and the determination and commitment of the ministry and laity to attempt greater soul-winning feats for God.

Already there is much evangelistic activity in 1968. The young men are holding forth during the first quarter, and will join the senior ministers in the second quarter in drives that will include every island of this archipelago. Our sights are set far beyond the three-thousand mark, and with God's great power we are determined to reach new soul-winning heights in 1968.

Another wonderful audience attending the meetings in Teatro España, Cuenca, Ecuador.



She'ôl—

What Does It Mean?

(Part 1)

EDWARD NIEMANN

Minister, New Jersey Conference

UPON the meaning of the word *she'ôl* hinges in part the correct understanding of man's condition after death. Only the statements of the servants of God handed down to us in Holy Writ can give us the key to its true meaning.

The Hebrew Old Testament often uses the word *she'ôl* for the place where the deceased go. Gesenius, a scholar of a century ago, wrote: "It is a word peculiar to the Israelites for the land of the dead, or unknown etymology."¹ Karl Marti of Berne says, "The etymology of the word is uncertain. . . . The derivations of the Assyriologists are not convincing."² "It has been derived from 'to covet,' accordingly the land of death would be insatiable, calling and devouring all. These thoughts would agree with Isa. 5:14; Hab. 2:5; Prov. 1:12; 27:20; 30:16."³

Eugène Dévaud, speaking of scholars, both exegetes and linguists, who have been intrigued by the origin of the word *Sheol*, is of the opinion that nobody has yet directed his investigations to the Egyptian side, and that is where he thinks the solution might be found.⁴ Says Ludwig Koehler, "*Sheol*, which is rendered in our translations 'hell,' 'Hades,' and 'underworld,' has, so far as I can see, not been explained correctly etymologically. Even the newer dictionaries, such as the one by Gesenius-Buhl and by Brown, Briggs, and Driver, face so reluctantly all suggestions attempting a derivation, that they themselves to not attempt one."⁵ Baumgartner, speaking of the same word "whose origin has thus far not been clarified," says he prefers "a different possibility, i.e., a derivation from a Babylonian, actually Sumerian, designation of the underworld which was suggested by W. F. Albright—twenty years ago."⁶ Edward Robinson says too that root or stem of this word is dubious.⁷

While the Hebrew Old Testament uses

she'ôl 65 times, the King James Version has translated it three times "pit"⁸ and thirty-one times each "grave" and "hell." Interestingly enough, in 43 of these 65 occurrences the King James Version has in its margin *she'ôl*, however, without any word of explanation. Is it thereby tacitly admitting that its translation in the text is not always accurate or consistent? Has it been left to the reader to decide for himself which word he wishes to use in each individual case? For a correct definition he is likely to consult a good standard dictionary. However, it is an open question how much help he will actually get from that, inasmuch as four definitions are given for *Sheol*: "The underworld; the abode of the dead; hell, Hades."⁹

To the Jews who translated the Hebrew Old Testament into Greek, resulting in the LXX, the Greek *hadēs* was the same as *she'ôl*. Reinhardt defines it as "the vault of the dead underground."¹⁰ In most cases *she'ôl* is translated *hadēs* in the LXX. There are just four exceptions: *thanatos* twice,¹¹ *bothros* once,¹² and once it is not translated at all.¹³

In olden times *Hadēs* was the god of the underworld. Later the name took on the meaning "underworld, grave, death."¹⁴

The Vulgate says *mors* once,¹⁵ *inferus* 17 times, and *infernus* 47 times.¹⁶ Both words mean "that which is below."¹⁷

The Revised Standard Version has been fairly consistent by using *she'ôl* sixty-three times and the translation "grave" twice.¹⁸ However, one searches in vain in the Revised Standard Version for any kind of indication as to what *she'ôl* means. To the multitude of Bible readers who do not understand Hebrew, it must be frustrating to encounter a foreign word that is neither translated nor explained. Since "grave" expresses the thought so well in the two verses given, one wonders why that word was

not used consistently by the translators.

The Douay Version uses "hell" 63 times and "pit" and "death" once each.¹⁹ The French version is about as consistent as can be and says "*sejour des morts*" 62 times and "sepulcre" three times.²⁰

The German version of Martin Luther is deplorably inconsistent, using five different expressions. It says "*Grube*" (pit) seven times,²¹ "*Grab*" (grave) three times,²² "*Töten*" (the dead) four times,²³ "*Tod*" (death) seven times,²⁴ and "*Hölle*" (hell) the remaining 44 times.

It is surprising, and somewhat disappointing, too, that even the best modern German version, of Hermann Menge, is not consistent. Despite the very suitable expressions *Totenreich* and *Totenwelt*, "realm of the dead" and "world of the dead," in most cases, he let *Hölle* and even *Unterwelt* (underworld)²⁵ creep in once each.

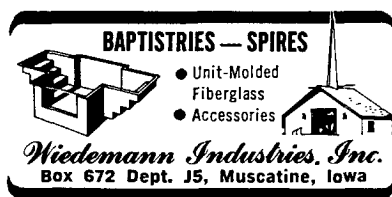
It is hard to understand why there is such inconsistency in the translation of a word whose meaning is quite simple in Scripture.

Several facts regarding *she'öl* stand out in the Old Testament. There is a going down to, or into it.²⁶ Nothing pleasant is there, and the going down into *she'öl* is practically always connected with sorrow.²⁷ There end all activities.²⁸ It is a place of silence²⁹ and darkness.³⁰ Although there is no praise of God in *she'öl*, and man is apparently forsaken by Him, yet even there he is not beyond His reach (Job 26:6; Ps. 139:8). Going to *she'öl* is considered a punishment;³¹ however, there is not a single text that would indicate *she'öl* itself as a place of punishment or suffering.

All go to *she'öl*.³² A one-way street leads there.³³ The place of burying the dead was often below the ground.³⁴ Figuratively, the place where the dead are has gates.³⁵

It has already been noted that *she'öl* is often translated "hell" in some versions. Originally there was no thought in the word "hell" as given to it in medieval days. "That the word *Sheol* should not be translated 'hell' . . . is also evident from the fact that the idea of punitive retribution and eternal damnation is entirely alien to the Hebrew *Sheol*."³⁶

In several texts giving *she'öl* we find "death" used almost synonymously. (2 Sam. 22:6; Prov. 7:27; Isa. 28:15, 18; Hosea 13:14.) Indeed, although death is a state and the grave a place, they do have similar



characteristics, the chief one perhaps being the complete absence of any emotional response (Ps. 6:5; Isa. 38:18). There is neither praising, nor celebrating, nor hoping. This last text gives not only *she'öl* and death but also *bor*, which is translated "pit" seven times out of the ten in the King James Version. In Isaiah 14:15 *bor* and its meaning appears to be identical with *she'öl* and its meaning.

From the Old Testament usage of *she'öl*, whether customarily translated "hell" or otherwise, I see no reason why the word "grave" would not be a fitting translation in all the texts in which it appears. This is in harmony with both Gesenius' definition and that of Reinhardt.

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- ²⁸ Job 7:9.
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- ³⁰ Job 17:13.
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Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.

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"Believe me, that one talk was worth the price of a whole year of tapes," was the public testimony given in a recent workers' meeting by one of our ministers. He enthusiastically endorsed the Save-A-Second Tape-of-the-Month Club sponsored by the Ministerial Association. He urged his fellow brethren to "get with it" and enjoy the blessing he was receiving from this club.

We are receiving many interesting letters telling us how these tapes are being used by the men in the field. Several have told us that they have their tape recorder right beside their bed, and when they open their eyes in the morning they flip on the button and listen for a while. Then there are those who have a shelf made in their bathroom upon which they have their tape recorder and absorb good ideas while they are shaving. Others place the recorder beside them on the front seat of their automobile and listen as they ride along. Others enjoy a visit with the man on the tape as they have their breakfast. One man takes his recorder when he goes for a walk through a wooded area beside his home. Then there are those who turn the machine on at night as they lie in bed, and have a good listen shortly before they fall asleep. Should one doze off while the message on the tape is coming through, no harm is done, for he can get together with his friend on the tape at some other time. That is one of the golden advantages of a tape visit.

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It is the desire of the Ministerial Association to capture the very best material available. Already included or coming soon are sermons and messages

by Wilbur Alexander of Andrews University, Don Reynolds, William Loveless, H. M. S. Richards, C. D. Brooks, Graham Maxwell, Kenneth Wood, E. E. Cleveland's recent lectures at the H. M. S. Richards Lectureship for the Columbia Union, John Osborn's material on sermon preparation, R. R. Bietz on the art of board chairmanship, Robert Gentry on creationism, and high lights from the recent North American Evangelistic Council. Non-Adventist contributors include Dr. Sutherland Bonnell on "The Devotional Life of the Minister" and Catherine Marshall on "Divine Guidance."

Membership in the club offers a three-hour tape (one and one-half hours on each side) each month on a five-inch reel at 1-7/8 ips. The cost for the twelve tapes is only \$22.50. Membership begins with the first tape of the quarter in which the request is made; or if desired, the tape program could begin with the first tape offered in January, 1968. These tapes are also available on 7-inch reels at 3-3/4 ips. The price of these is \$30 per year. When purchased separately, the tapes are \$2.50 for 5-inch reel and \$3.00 for the 7-inch reel. Plans are currently under way to make them available also in Cassett and/or cartridge form.

Address your orders to Tape-of-the-Month Club, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, NW., Washington, D.C. 20012. With the order please enclose check or money order for the year's membership. We are not set up to handle accounts.

ANDREW FEARING

Library Filing System

There is a problem I am experiencing that may be common to others in our ministry.

My library is growing. I know there are minister's library cataloging systems. However, between the time we see them in school and when our library comes of age, we lose or misplace the system.

As THE MINISTRY emphasized the Andrew Fearing Filing System, it may be well to remind the men that there is also a simplified library arrangement suggested in Orley Berg's book *The Work of the Pastor*.

JOHN STANGER

Bible Survey Class

George Knowles has been very successful in the use of the Bible survey class in his evangelistic program. When asked what reference books he has found most helpful for the class he replied: "Some books I have consulted are: *Halley's Bible Handbook*; D. L. Moody's *Notes From My Bible*; Brooks, *The Summarized Bible*; Mears, *What the Bible Is All About*; and Eason, *Bible Survey*."

FEEDBACK

DEAR EDITOR:

I have especially enjoyed the March number of *THE MINISTRY* on "Airplane Evangelism." I do not think we can emphasize too strongly the importance of using this modern, rapid method in this day and age, both for medical and regular mission work. I hope that the brethren will realize this and put more and more emphasis on it and make the funds available to implement this type of work.

With the world situation deteriorating so rapidly, I don't see how we can go wrong by making maximum use of this very important and up-to-date method in our work. I am advising the medics to ask to get training in pilot work, as it will, no doubt, come in handy in the future.

C. E. RANDOLPH, M.D.

DEAR EDITOR:

I just want to express my appreciation for the article on "Preaching Through an Interpreter," published in the January issue of *THE MINISTRY*. It should be required reading for every worker going overseas for the first time. I would like to suggest also that every worker going into the General Conference who has not served overseas be required to attend a brief orientation course conducted by a competent person of experience, either at Andrews University or there at the General Conference office.

JAMES E. FULFER

DEAR EDITOR:

I have just finished reading the April issue of *THE MINISTRY* and as usual enjoyed the material presented.

However, one item that I missed was the pictures of the various writers which we used to see in *THE MINISTRY*. Personally, I feel that this is a backward step in the development of this fine periodical and should be reinstated. The picture seemed to add the personal touch, and this is not found in the current issue, with the exception of E. E. Cleveland's picture as he interviewed a vice-president of the General Conference.

R. H. BLODGET

EDITORIAL NOTE: Two reasons have led to the omitting of the pictures of our contributors: (1) difficulty in always securing the pictures at the proper time, and (2) the problem that the picture caused when seeking to create a good layout where other pictures or illustrations were being used.

Burma Seminary Gospel Band

(Continued from page 39)

ventist denomination, therefore there was a little hesitation on their part to accept our faith readily. However, members of our group are satisfied that by having presented doctrinal points every night for one whole month, by using the pictures as an aid to our effort; by paying personal visits to the homes of the villagers and discussing our faith with the farmers during the daytime, and by giving Bible studies to those who have shown interest in our doctrines, a very useful and effective spade work had been done in the area in disseminating the gospel message.

Although the people of the western coast of Burma are not highly educated, they have attended Buddhist monastic schools in their younger days, and so have enough education to be able to read and understand our pamphlets. Therefore, they can have a knowledge of the Christian doctrines as practiced and taught by our denomination. Some villagers have passed our literature on to their friends in far-off places. Thus the message is being carried to areas where our workers have never been. Five hundred pamphlets were distributed every day.

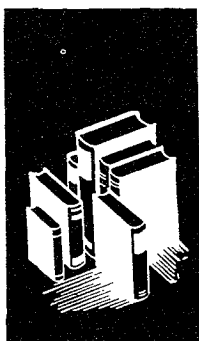
Baptisms Despite Opposition

Although a good number of the villagers were at first ready for baptism at the end of the meetings, because of much opposition only thirty-one of them took their stand on the Lord's side. Some of these had been spirit worshipers and one was an Arakanese national.

The age of the thirty-one persons who were baptized ranged from thirteen to eighty-four years. It was interesting to see four generations of the same family being baptized at the same time.

On December 16, which was the Sabbath day, Pastor U B. Keh, assisted by Saya U Mya Thee, baptized the candidates two by two in the clear waters of a stream. As this ceremony was a new thing for the villagers in the nearby areas, a large number of them turned out to witness the solemn scene.

It is the first time in postwar days that evangelistic meetings have been held with the aid of the members of the Myaungmya Bible Seminary band. And we thank God that He blessed our united endeavor.



BOOKS

***The Wycliffe Historical Geography of Bible Lands*, Charles E. Pfeiffer and Howard F. Vos, Moody Press, Chicago, 1967, 588 pages, \$8.95.**

Normally a Bible dictionary or Bible geography is used as a reference work only, by most people. One, then, would hardly expect to pick up a dictionary or a historical geography and become so gripped by each page that it was difficult to lay it down. But I had this experience when I started casually to get acquainted with *The Wycliffe Historical Geography of Bible Lands*.

If one has never been in the lands where Biblical drama was lived, this volume, presented in a warm, clear, forceful style, will make each of the ten areas of the Near Eastern and Mediterranean world come alive in word and picture. For one who has traveled in what might be properly called "Bible lands," this book will recall each fascinating phase of the trip, plus a wealth of information concerning the historical, geographical, Biblical, and archeological background of each place. Added to the account of the history are up-to-date facts concerning the present circumstances, national customs, religious beliefs, ideals, and hopes of the people now living in these interesting lands.

This work is an invaluable reference and study tool for pastors, students, schools, and libraries. It is also entertaining and useful reading for all who seek a clearer understanding of God's inspired Word. The text has more than 250,000 words and is profusely illustrated with 459 photographs, 45 black-and-white maps, and 11 pages of full-color maps. This fine quality book is well worth the price.

ANDREW FEARING

***Christian Beliefs and Anti-Semitism*, Charles Y. Glock and Rodney Stark, Harper and Row, Publishers, New York and London, 1966, 292 pages, \$8.50.**

Six million Jewish corpses resulted from Nazi butchery. With the end of World War II many felt that anti-Semitism had been buried with the charred remains of Adolf Hitler. During 1959-1960 there was, however, an epidemic of anti-Semitic vandalism in the United States. With such recent events as a background, a five-year scientific study

of anti-Semitism in the United States was undertaken at the University of California. This research was based on a supporting grant of a half million dollars by the Jewish Anti-Defamation League, organized in 1912.

This volume is the first in a series of books to be published on the subject of anti-Semitism in American life. It concentrates on the role of religion and Christian belief in contemporary anti-Semitism in the United States. The study is based on questionnaires filled out by some three thousand church members in the San Francisco area, including one Seventh-day Adventist congregation.

The authors have reached some rather disturbing conclusions of which Seventh-day Adventist ministers should be aware: At least one fourth of American anti-Semites have a religious basis for their prejudice, and religion continues to reinforce and foster hatred of the Jews; among Protestant conservative bodies as high as 50 per cent of the members hold anti-Semitic beliefs and have anti-Semitic feelings; fundamentalism is a breeding ground for anti-Semitism; religious liberty for atheists has far from unanimous support. It is the basic thesis of the two authors, based on their research, that the more orthodox particularistic ("my church is the only true church") and conservative a person is, the greater the predisposition toward anti-Jewish beliefs and feelings and probably actions, as well; liberal denominations are less anti-Semitic.

A second thesis the book presents is that the bulk of support for religious liberty comes from Christians least committed to orthodoxy and particularism, and favorable to an interdenominational theology. In view of strong Adventist commitment to religious liberty on the one hand, and identification with orthodoxy and conservatism on the other, it would be interesting to discover to what extent Seventh-day Adventists have been affected emotionally by the Roman Catholic legacy of anti-Semitic bigotry that considers the modern Jews as heirs of the ancient guilt of having crucified Christ and as being the cursed of God.

B. B. BEACH

***Prayer, Conversing With God*, Rosalind Rinker, Zondervan Publishing House, Grand Rapids, Michigan, 1959, \$1.95.**

This book suggests several helpful innovations in group prayer that have brought new life to our prayer meetings. Ros Rinker points out that when one member of a prayer group is praying in the usual way, the other members may not be listening, but rather thinking of what they will say when their turn comes, or how they can cover the same subjects in more beautiful words. She suggests (1) that worshipers pray short prayers without making a formal close of their prayers until the last one has prayed; (2) that each such prayer be on a common subject until the group feels that the subject has been covered enough; (3) that one who has already prayed feel free to pray

again as often as he wishes; (4) that new subjects of prayer be introduced by anyone as the Holy Spirit may lead. Since this kind of group prayer copies the characteristics of ordinary conversation among friends, Ros Rinker calls it "conversational prayer."

The author also suggests that we pray for "faith-sized requests." This means requests that we have faith enough to believe the Lord will actually answer. It means praying for definite goals in terms of the small steps that will logically lead to those goals. Instead of praying, "Help Neighbor Jones to give his heart to Christ," for instance, it would be better to pray, "Help Neighbor Jones to accept my invitation to the evangelistic meeting tonight."

I have found this book very helpful, both for family worship and for prayer meetings in our church.

RALPH E. NEALL

Men of the Century

(Continued from page 27)

The objective of preaching is not a finished sermon, but a finished Christian. We construct a sermon that we may reconstruct a man. And like the purposeful hunter who fires his weapon and expects to see his game fall, so may we rightfully expect the Word of God when sent out in faith and wisdom not to return void.

Chaplains in our sanitariums and on the battlefield, God has witnessed your labors that are for the most part unseen and unheralded, but your work is reflected in some of the totals that are listed here. You who have run campaigns this year for the first time, may you be neither depressed by failure nor elated by success, but go on to more fruitful seasons in the days ahead.

The year 1967 was a challenging one, but the year 1968 is likely to be more so. The time has surely come for our laymen to get more fully involved with us in the grand work of soulsaving. If during the year 1968 we succeed in little else, what a marvelous accomplishment if church by church the minister brought his parishioners alive for Christ. This as I see it is the challenge of the future. It is certainly the key to increased baptisms.

The days ahead are indeed fraught with danger to the men of God, but the presence of a "lion in the street" has not stopped us thus far; it must not now. We must finish the work that we've been com-

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missioned to do, and in the name of Christ we shall not, we will not, we must not fail!

Fulton Students Evangelize Suva

(Continued from page 47)

stance, a jail warden whom we baptized with his wife, during the time he was attending the Town Hall meetings felt impressed to quit smoking (even though I had not mentioned it at that time). Two prison inmates were in the habit of getting their "smokes" from him, but when their favors met an abrupt termination they wanted to know why. The result is that these two prisoners (one of them has been in jail seven times) are awaiting baptism today and others were interested, all through the witness of one who had found the Lord.

We praise God for this evangelistic experience and for the tremendous affect it has had upon these students, most of whom are already out and running their own evangelistic campaigns. One said, "We will burn up the Pacific for God." Another predicted "when we get to ———, that will be the shaking time for ———" There has never been a countermand to the Lord's injunction "Go ye into all the world and *preach*." If we Adventist preachers neglect our orders, who is there to obey them?

No Hooks! No Strings Attached!

(Continued from page 45)

ducing of a lost man to the Saviour. All other acts of kindness are merely bridges to this supreme act. To do otherwise is only to build dead-end streets. You can feed and clothe a person, but "greater love hath no man than this, that a man lay down his life for his friends." The man with gospel hooks in his daily program has already laid his life on the altar of sacrifice!



NEWS BRIEFS

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

Mormon Membership Reaches Record Level

Membership in the Church of Jesus Christ of Latter-Day Saints (Mormon) at the end of 1967 reached a record high of 2,614,340 with 76 full-time missions and 1,987 branches. The denomination has 3,544 wards (neighborhood units for worship) and 448 stakes (regional units encompassing several wards). Enrollment in all types of Mormon schools, including seminaries and institutes, stood at 186,323. A total of 53,591 children and 62,280 converts were baptized into the Mormon Church last year.

Orthodox Jewry Has "New Awareness" of Role in World

A world conference of Jewish Orthodox synagogues in Jerusalem last January brought to Orthodox Judaism a "new awareness" of its role in the contemporary world and a "capacity to shape the pattern of Jewish life," according to a report of the six-day meeting issued in New York. Submitting the 40-page report was Rabbi Karasick, president of the Union of Orthodox Jewish Congregations of America. He served as chairman of the steering committee for the first world conference of Ashkenazi and Sephardi synagogues in the Holy Land. He said the conference, attended by nearly 2,000 delegates from 26 countries in six continents, was "a potent demonstration of the strength and solidarity of the Orthodox synagogue."

Most Clergymen Oppose Suburban Shopping on Sunday

Clergymen in the suburbs of Edina and Brooklyn Center voiced disappointment over the decision of Minneapolis' two largest department stores to open their branch stores in suburban shopping centers on Sundays. This step followed a decision by the Minnesota State Supreme Court ruling that the State's 1967 Sunday closing law is unconstitutional. Many clergymen commented that Sunday openings in Brookdale and Southdale, the two shopping centers, will harm the family life of employees who have to work on Sundays.

Organization Conducts Survey on Ex-Priests

Roman Catholic priests in the U.S. left the priesthood at a rate of nearly one a day during the two-year period, 1966-1967, according to a survey reported in New York. The average may have been lower than this in 1966, figures indicated, but it was at least 35 per cent higher in 1967. Conducted by the National Association for Pastoral Renewal, the survey compiled a list of the names and former positions of 711 priests who left the ministry in the two years. The actual total for the two years "may be much higher" than 711, the NAPR said. It noted that the 300 replies to its questionnaire referred to only 110 of the 153 U.S. dioceses and only 25 of the 160 religious communities of priests.

Billy Graham to Concentrate Work on the Ghetto Problems

Evangelist Billy Graham said in Montreat, North Carolina, that he plans to concentrate his crusade schedule in the United States this summer so he can devote more time to the problems of the ghetto. He also announced that his associate, Jimmy McDonald, a Negro, will spend the summer in city ghettos recruiting Negro youths to help him conduct evangelistic activities.

Dr. Lindsell Named Editor of *Christianity Today*

Dr. Harold Lindsell, one of the founders of Fuller Theological Seminary in Pasadena, California, has been named editor of *Christianity Today*. He will assume the post September 1, succeeding Dr. Carl F. H. Henry, the conservative Protestant fortnightly's founder-editor. The 54-year-old professor of Bible at Wheaton College in Illinois is a long-time associate of Dr. Henry, who also was one of the founders of Eudler Seminary. Dr. Lindsell had served for two years as associate editor of *Christianity Today* before accepting the Wheaton post last year. Dr. Henry, who will continue as editor-at-large, will use a six-month sabbatical leave for study in Cambridge, England. He also has been provided an 18-month study grant for further research in theology by the magazine's board. Dr. Lindsell, a Southern Baptist minister, is the author of numerous books and is widely known for his ability in Bible exposition. Among his books are *The Harper Study Bible*.

Episcopal Bishop Calls for Meeting of All Christians Under Pope Paul

Episcopal Bishop C. Kilmer Myers, of California, has called for an "extraordinary" meeting of all Christians this summer in Rome under the leadership of Pope Paul VI to "develop a base of Christian power the national communities will heed" in approaching the major issues confronting mankind. Impelled, he said, by the martyrdom of Dr. Martin Luther King, Jr., Bishop Myers proposed that both the worldwide Lambeth Conference of Anglican Bishops in London (July 25-Aug. 25)

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and the World Council of Churches' Fourth Assembly in Uppsala (July 4-20) be rescheduled "to meet together in Rome with the pontiff and bishops of the Roman Catholic Church," with Paul VI to be recognized as "first among equals."

Pentecostal Addresses an Ecumenical Service

Pentecostals, Protestants, and Roman Catholics need one another, and should quit finding fault with one another, a noted Pentecostalist told an ecumenical service in the Episcopal Cathedral in Providence, Rhode Island. Dr. David J. du Plessis, of Oakland, California, a former secretary of the Pentecostalist World Conference, said that Christians should not judge others "for the tares in their field, because the next day you'll find tares in your own field." Pope John XXIII, he observed, said that for a renewal to take place in this generation there must be "a new Pentecost." Roman Catholic bishops, he said, "complain that they can't find a Pentecostalist who will talk to them."

On a recent visit to the University of Notre Dame he said: "I was told that more than 1,000 Roman Catholic students, professors, laymen and priests of universities across the country have come into a Pentecostal experience and speak in tongues just as Pentecostals do. They call it the Roman Catholic Pentecostal Movement."

A secretary of the Pentecostal World Conference for ten years ending in 1958, Dr. Du Plessis was a Pentecostal observer at the Second Vatican Council at the invitation of Augustin Cardinal Bea of the Vatican Secretariat for Christian Unity. "A church now divided into denominations is being stirred," he said. "It is not human activity, men scheming. It is more than the mind of men. It must be the Holy Spirit."

Dr. Malik Foresees Reunion of Orthodoxy, Catholicism

An Eastern Orthodox layman and noted Lebanese political leader told a U.S. television network interviewer in Beirut that Eastern Orthodoxy and the Roman Catholic Church would be reunited in the "appreciably near future." In the interview Dr. Malik declared: "I am certain that in the near future, and by that I mean the appreciably near future, the two churches will find a way to return to what they were before they split apart."

Roman Catholicism and the Eastern Churches have been separated since 1054, when long-standing differences resulted in mutual excommunications. These anathemas were revoked by mutual action of Pope Paul VI and Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy.

Dr. Malik was asked if his prediction of complete reconciliation was made with the knowledge of the Pope and Patriarch. "I speak with the knowledge of the Patriarch because I have been close to him and I know what's going on in his mind," he replied. He also said he knew "what's in the mind of the Orthodox bishops in respect to this matter."

"The most important question in the possible reunion of the two branches of Christendom," he said, "is the infallibility of the Pope." He noted that the doctrine of infallibility has been in effect "only 90 years" and added, "I feel it could be reinterpreted in a way that would be acceptable to the Orthodox, because we believe in the infallibility of the church." Dr. Malik predicted that a reunion of Orthodoxy and Protestantism "could pave the way" for wider reunions in Christendom. According to the television interviewer, Dr. Malik was present at all three meetings of Pope Paul VI and Patriarch Athenagoras. The two church leaders met first in 1964 during the Pope's historic visit to the Holy Land. Later, the Patriarch visited the Pontiff in Rome, and last year the Pope returned the visit with a call on the Orthodox leader in Istanbul.

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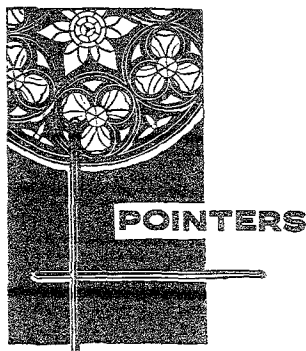
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"TRUTH IN THE INWARD PARTS"

GOD is truth and, therefore, the source of all truth. He has revealed His character to man in a variety of ways. In nature, the Scriptures, and human history, God has spoken to sinful man of His (God's) sinless self. But of Him *it is written*, "Behold, thou desirest truth in the inward parts" (Ps. 51:6). "Truth above us, truth beneath us, truth before us and behind"—wonderful, but there is no substitute for "truth in the inward parts."

For some men the building of a library is a religion. Their books are lined up "wall to wall." Thousands of dollars are spent in this way for books, infinite in variety, containing knowledge unlimited, until a library and a reputation are built. But a searching question here intrudes, begging for an answer: How much of what is in one's library is in one's head? It has been said the mark of a learned man is in having at hand available sources, not necessarily in what he knows. Perhaps I'm a bit naive, but I would prefer to buy three books and master them than have three thousand and master none. I cast my vote for "truth in the inward parts."

Also, is it not pertinent to ask: To what use is internal knowledge put? May not humanity justifiably expect more of the knowledgeable than that he be a swollen encyclopedia? Is the acquisition of knowledge justified except for the express purpose of shaping concepts and molding lives? A less noble objective renders one guilty of purposeless pomposity. To stare sphinxlike at the passing throng from the top of one's bookshelves is less desirable than joining the procession and enriching it.

E. E. C.

OUR CHURCH PAPER

THIS is no commercial. I am getting no special consideration for submitting this to THE MINISTRY. It is something that is on my heart which I earnestly wish to share with our workers. Please, at all cost, read our church paper—the *Review*. This is vital to your ministry and to your service to your people. You need its inspiration and in-

formation. You ought not to be without its regular visit. You can better afford to be without some of your professional magazines than you can afford to be without the *Review*. From your book or reading allowance pay for a subscription to the *Review*. From your own pocket if you have no book allowance, pay for a subscription to the *Review*. The excellent service that this paper is providing for our people must be shared by you if your ministry is to be as meaningful to your members as you wish it to be. Its reports from the world field, its special features, its outstanding articles, all these and more make it a MUST for every minister who reads English anywhere in the world. It is good for your church. It is good for your home. It is good for your family. It is good for you.

N. R. D.

VAIN JANGLING

THE words of 1 Timothy 1:6 are addressed to a young preacher. An older minister is giving him some advice with reference to preaching. In verse 4 he warns him against resorting to fables and getting involved in the investigation and teaching of "endless genealogies, which minister questions." It is a common failing among the young and among some of our elders to raise questions that cannot be answered in a vain attempt at profundity. If one is to spend his life in a monastery, this procedure, of course, is a safe one. The saints have nothing to lose, as they will not be exposed to his "vain janglings." Perhaps the only casualty will be the man himself, doomed to eventually expire, asphyxiated by a welter of unrelated matter.

This brief note would be grimly humorous were it not for the tragic fact that few men of the cloth in this generation know what the real issues are and have the courage and wisdom to address themselves to them. There is entirely too much pointless preaching being done in our world.

In substance, the minister's primary problem is this: (1) What is a sermon supposed to say? (2) What is it supposed to do? To settle the first question is to become one of the most interesting and informative preachers that can adorn any pulpit. The answer to the second question gives point and purpose to any presentation. Any listener to a man like this does not leave the church pew unrewarded. It is no mere accident of nature that there is a widespread conviction that preaching is of little significance to our times in that it does not address itself to man's basic needs under concern, and religion is being pictured as being "out of touch" with twentieth-century living. We know, of course, that the gospel is not out of touch and that it does address itself to man's most basic needs. It would seem, therefore, an item of proper concern that the minister address himself more fully to the terms of the gospel and concentrate on preaching it in its true light, so that it will be recognized for what it is—namely, Heaven's solution to mankind's problems.

E. E. C.