The MINISTRY

MARCH 1965

Enlarged Edition Featuring - EVANGELISM Around the World
Want to Be a "Centurion"?

Read
in
This
Issue
How
Others
Are
Doing
It

This is an enlarged MINISTRY—64 pages instead of the usual 48. It is emphasizing evangelism and will bring both information and inspiration to our readers. Great things are being accomplished in some areas of the world field, and these pages set forth the techniques that are bringing success.

Prominence is given particularly to the public preaching of the Word. "Centurion Evangelism," by which we mean those who baptize 100 or more during a year, is especially emphasized. We would not reflect adversely on anyone whose service for God does not permit him to make such a record. But it is always inspiring to see the leading of God's Spirit when large numbers unite with the church. "Centurions" are to be found in many parts of the world. In talking with these successful soul winners we have noted that although such men work in different areas, often using vastly different methods, they all have one thing in common, that is, a sincere appreciation for the work of their fellow ministers and the untiring efforts of loyal laymen who labor so diligently to make the program a success.

Teamwork in evangelism is absolutely vital. Other things being equal, the stronger the team spirit and the more united the group, the greater will be the results in souls won. More important than the location, more decisive than either the time or the budget, is the spirit of the evangelistic team. It was the oneness of the apostolic program that made the early church invincible. Ormant states it well when he says: "A great leader never sets himself above his fellows except in carrying responsibility."

A few years ago one of our headquarters staff, E. E. Cleveland, formulated a plan to inspire men to greater efficiency in evangelism. Not only through his instruction in better techniques but also by emphasizing "The Men of the Century." Some who for years had been baptizing 25 to 30 a year had their sights lifted and today are winning 100 and even 200 a year.

There are many "Centurions" among our workers in the British West Indies. And to these can be added men from Colombia, Australia, French West Indies, United States, and the Far East. Thousands have been baptized into the faith of Jesus during this past year by these evangelistic leaders.

Another area of evangelistic training is that of our field schools. Evangelism cannot really be taught, it must be caught. When younger men are associated with experienced evangelists in a field school, some who otherwise would settle down to a routine ministerial program catch the spirit of evangelism and dedicate their lives to this all-important ministry of soul winning. Thus the evangelistic field school serves a double purpose—that of immediate results in additions to the church, and something even larger, the inspiration of future workers.

We trust this special issue will meet with enthusiastic response. Let us hear from you.

EDITORS

Our cover shows the lovely City Auditorium in Calgary, which became the center of the Alberta Field School. The street map of the city is being studied by Bruce Johnston, the evangelist, and Philip Moores, the conference president.
The Holy Spirit and Evangelism

What wonderful days those were when the mighty Spirit of God came upon those first evangelists, giving them power they had never known before! Power was what they needed, for the world they faced was a challenging world. And we need that same power today, for ours is an even more challenging world. All hell is astir. But heaven is also astir. God is about to do something tremendous. We speak often about what God will accomplish under the power of the latter rain. And that is what we are about to witness.

Authority Surpasses Equipment

Surveying the work of God around the world, we discern many needs. We need workers. We need money. We need buildings. We need equipment. But the greatest need of all is the anointing of His Spirit. We need the note of authority so evident in the work of those first evangelists.

Addressing the multitude in Jerusalem, Peter said, "Ye men of Israel, hear these words," and they listened. They could not help listening, for he was not speaking his own words but those given him by the Holy Spirit. He was not repeating mere phrases; he was unfolding the mighty purpose of God. What he said, first illumined their minds, then pierced their hearts, impelling them to cry out: "What must we do?" That authoritative note we repeat, is what we need today more than anything else.

Money Can't Buy It

To the crippled man at the gate of the Temple, the apostle said: "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." What that crippled man could never have thought of doing, he did. Those preachers had doubtless seen that poor fellow many times before and had shared with others in giving him a pittance. Every cripple needs money, but Peter and John discerned a deeper need, and they met that need with something all the money in the world could never have purchased. What had happened to those preachers? Pentecost had come.

From the day of their baptism by the Spirit there was a note of authority in all they said and did. Wherever they went the world stood still and listened. True, they faced opposition, but at least the world knew they were there. They moved through the community as men with vision and purpose. The flame that kindled their hearts in the upper room continued with them, not in outward form but in power. They knew they were living in the dispensation of the Spirit. Speaking of the church, Jesus said: "The gates of hell shall not prevail against it."

The Spirit Makes the Difference

We must lead our hearers to sense that the church is the creation of the Holy Spirit. Other religions have their sacred books but nothing can compare with the doctrine of the infilling Spirit. To understand Pentecost we must first understand Calvary. Pentecost is God's answer to what happened at the cross. We were redeemed through Christ's sacrifice on the cross, but that redemption is made real to us by the Holy Spirit.

The gift that came upon those waiting disciples is what every evangelist needs today. There can be no conquest of the world for Christ but by the Holy Spirit. Under that mighty influence thousands were converted in a day. "Newly edged with power and bathed in the lightnings - March, 1965
of heaven" the sword of the Spirit cut its way through worldliness and unbelief. Whole cities turned to God.

Thus imbued with the power of Heaven these men and women went forth to their lifework. No longer were they ignorant and uncultured. The Spirit molded their thinking and a heavenly illumination guided their ministry. And all this was conveyed to their hearers. They proclaimed their messages with a confidence that carried conviction. By faith they were sitting with Christ in heavenly places. When they preached it was with burning language. The Spirit animated them and spoke through them, while their countenances reflected the peace of heaven, and testified to the surrender they had made. And what was the result? Thousands came flocking to the church from all directions. Sinners united with believers in seeking the Pearl of Great Price. Some who had been the bitterest opponents of the gospel became its champions. Nothing could impede the onward march of the church. It has been well said: "The church was born in a storm, it moved on in a cyclone, and swept the field like a tornado." And all of that will be repeated in these last days.

That gospel which swept across the ancient world like a prairie fire centered in a crucified, risen, ascended, and ministering Lord who was sending forth His Spirit into men's hearts.

Ideas Are Insufficient

The driving force of those early Christian preachers was not just beautiful ideas of the brotherhood of man; it was rather the proclamation of the mighty acts of God. They were Spirit-filled heralds announcing the tremendous fact that God had bridged the gulf between two worlds; that He had overthrown the massive tyranny of darkness and changed forever the human outlook. He had brought life and immortality to light through the gospel.

From Fear to Fearlessness

On the day of Pentecost a new era began not only for the world but also for the church. Before Pentecost the disciples barricaded themselves behind closed and bolted doors. They were afraid of the Jews. After Pentecost we see them out in the market places and on the streets, telling forth the truth. They feared no one. There was a new dynamic in their message.

What happened at Pentecost is the biggest thing that ever happened, and the biggest question we can ask ourselves today is Why has Pentecost not happened to us? The crowning miracle and the abiding mystery of grace was the outpouring of the Spirit.

Men Not Machines

Something happened to each of those disciples not only collectively but individually. We read that tongues of fire sat upon each one of them. It does not say the Holy Spirit fell upon the building where they were meeting, nor upon the plans they had devised, for the Holy Spirit does not come to anoint buildings and plans. He does not empower machinery, but men. He does not dwell in buildings, but in men. And it was these anointed men and women who turned the world upside down.

Viewed outwardly, those preachers were inadequate for their task. They lacked many things. But the Spirit can use ordinary men to achieve extraordinary results. God's biggest things are often done by the most unlikely people. How often unknown Davids have killed terrifying Goliaths.

As we compare ourselves with that first group of Christian preachers we must sense we are richly blessed. They had no institutions of learning, no literature, no printing presses, no radio. They had practically no means of transportation except little boats and donkeys. They usually walked. How different is the world today! And why? Because the Lord is about to do an even mightier work. He has provided the means; He awaits the men and women who will pay the price for the heavenly enduement. Jesus said: "Ye shall receive power." The English word "power" in the New Testament may be either exegeti, meaning "the
power of authority”; or *dunumus*, “the power of force.” When Jesus called the twelve together and sent them forth to preach, He gave them both *power* and *authority*.

Man wants nothing so much as power. No instinct is stronger in the human heart. This is natural because man was made for thrones and dominions. The tragedy is he snatched for power and fell. Yet the instinct for power has remained. It is the dominant passion of the human race. In fact, it is the key to all human history. The determination to possess power is responsible for most of the bloodshed in the world. The kingdoms of this world are built on the love of power. Babylon, which stands as a symbol of human ambition and power, is not so much geographical as it is spiritual. And the spirit of Babylon is still with us.

Satan’s way to thrones and dominions is by self-assertion. God’s way is by self-surrender. Calvary is God’s way. But this is hard for man to accept. At the throne John beheld the Lamb as in the very act of being slain, reminding us that the way to sovereignty is always the way of the cross.

Man needs power and nothing can be accomplished without it. That is why Jesus promised power. But the Spirit’s power comes for effective witnessing, for holy living, for consecrated service. It is the Spirit that gives us authority, that brings conviction to men while we speak. It was the Spirit of God that gave the apostles their utterance. They spoke with authority, with certainty, with power, because they had a firsthand knowledge of Him from whom the power sprang.

*Christianity Supreme Through the Spirit*

The gift of the Spirit is the distinguishing feature of the Christian religion. It is the very dynamic of all Christian experience and Christian service. The Spirit’s power made the difference between the timidity and weakness of the disciples before Pentecost, and the joyous daring and exultant power seen upon these same men a few days later. But the Spirit of power is also the Spirit of holiness. He comes first to convict of sin and convert the heart. Only as He leads us into purity of life will He give us power and authority.

When we begin to pray for the blessing of Pentecost we must not be surprised if we come under the conviction of sin. Things which in themselves may not be sinful can nevertheless lead us away from the will of God. Things not surrendered, indulgences retained against light, possessions held for selfish ends—all must be surrendered to the supreme authority of Christ. Only when He is exalted, crowned, and glorified in our own lives can there be any Pentecost.

*Upset Plans!*

Have you ever tried to imagine what would happen if the Lord really came in His fullness as He did in the days of old? What if perchance some began to speak in tongues? Or perhaps one whom we least suspected were to rise and ask forgiveness of his brethren? Are we ready for such a demonstration? Are we prepared to let the Holy Spirit control our lives or even upset our plans? Would we be ready like Philip of old to leave a successful evangelistic campaign in Samaria and go all the way down to Gaza, not to stir a whole city but to baptize one convert, and he an alien? Are we really prepared to follow the leading of the Spirit? It is so much easier to settle issues by a show of hands than to wait for the guidance of the Holy Spirit; much easier to substitute the voice of the majority for the voice from heaven. Are we ready to accept the authority of the Spirit?

Are we inclined to place our values on things God sees as quite secondary? More than sixty years ago the messenger of the Lord said: “As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers.”—*Ellen G. White* in *Review and Herald*, April 14, 1903.

*The Temptation of Temples*

Israel of old delighted in temples. But the Spirit dwells not in temples made with hands. God cares little for ornate and costly buildings. He delights in men. He needs men. He dwells in men. The Holy Spirit came in power upon the church when they possessed no buildings or institutions. While we thank God for His leading in the development of our wonderful organi-
zation, yet it is not upon the plans or the organization that His Spirit will fall, but upon men, upon any and all who are willing to be completely controlled.

There is something very illuminating in such words as: "The Holy Spirit said, 'Set Barnabas and Saul apart for me...'. So these two, sent out on their mission by the Holy Spirit, came down to Seleucia" (Acts 13:2-4, N.E.B.).

Later in chapter 16, verses 6-8, we read of their being "prevented by the Holy Spirit from delivering the message in the province of Asia." * The Spirit of Jesus would not allow them. We have no record of the early church having hundreds of policies to guide them, not that policies are wrong. But there is danger that we depend on our policy and fail to look for the direct guidance of the Holy Spirit. Ponder these familiar words: "The Spirit awaits our demand and reception." Every blessing needed for the finishing of God's work on earth will come with that one gift, the Holy Spirit.

Let us then as God's workers determine to believe and receive the Spirit in His fullness and thus hasten the day when the whole world will be lightened with the glory of God, fulfilling Revelation 18:1.

R. A. ANDERSON


Shall We Bleed to Death?

The church bleeds to death when its ministry and laity stop winning souls. Soul transfusions are constantly needed to keep our movement alive and virile. Soul-winning programs tend to fill the collapsing veins of the church with new blood. Who brings more vitality to the church than new members who have never known this message before? Who has deeper love for God and his church than those who have caught the "first love" experience? The greatest crime a preacher can commit against the spiritual life of himself and his church is to permit his attention to be focused on details and programs which do everything but win souls.

Credit Cards Necessary?

The preaching of the gospel publicly and witnessing from house to house spelled success for the infant New Testament church. Without the aid of telephones, filing systems, libraries, credit cards, diplomas, and numerous other items thought necessary today to make the church successful, this startling religious revolution gripped the Roman Empire. Tragically, the most comparable movement today, in terms of intensity and vitality, is not the Christian faith, but an atheistic ideology! Strange that a movement which denies the existence of God should exhibit more enthusiasm and conviction than a movement which claims to believe and serve the God of the universe.

Fastened Seat Belts

History constantly repeats itself. God's ancient people failed in their mission, not because of a lack of organization, men, money, or materials, nor did they fail because of obscurity. Their true goal of witnessing by lives and lips the power and authority of God to the world was aborted. One glance at Reformation history indicates a duplication of Israelitish failure.

The Adventist Church appears to be prospering in many ways, and for this we thank God. Its original momentum is not yet spent. Statistics viewed through human eyes indicate a powerful program. Yet the great danger of membership anemia is present. Plodding dully along in the ruts of past victories can plague us. To depend on the baptism of children of Adventist families to reach our baptismal goals can spell disaster. It is sometimes said that if we spent all of our time, energy, and money baptizing and holding our own young people we would be making greater
advances than all other types of soul-winning endeavors put together. We also hear remarks to the effect that if we could develop a program that would keep our members from backsliding, we wouldn't have to do any evangelism. This may sound convincing, but such reasoning will lead the movement up a blind alley.

Of course we want to save our youth and keep members from backsliding. The greatest solution to this problem is not entertaining them but putting them to work saving others. We take our hats off to the new MV drive of TARGET 30,000, which is commendable. We hope that our adults will catch the same spirit. The greatest thrill in the world is not competitive sports but hunting for souls! Conversion of souls brings rewards far exceeding club activities.

**Spiritual Dry Rot**

The problem is that the emphasis of activity is being shifted inwardly rather than outwardly. When the original emphasis of any religious organization shifts to diversified services being offered to those within the fold, dry rot inevitably sets in. Busyness may abound, programs may flourish, and societies multiply, but spiritual muscles never fully develop unless there is consistent battling to gain souls from enemy territory.

**Militant or Triumphant?**

The church can only survive as a vital power as long as it is militant. If we sit down and begin to play the part of the church triumphant in the midst of the battle, defeat is certain! With a triumphant attitude the church may continue to exist as a showpiece like an Egyptian Pyramid, but life and vitality will long since be replaced by the cold marble of indifference and inactivity. Multitudes may "oh" and "ah" at our parade of buildings and budgets. But how many empty seats would there be in the sweet chariot if it would swing low today and pick up the results of last-day Adventist activity?

**GM Evangelism**

No secular or religious individual or organization can continue a prosperous existence without persuasive witnessing. General Motors assembly lines would fast grind to a halt if they stopped convincing people that their product was the best buy for their money. Expansion of their factories takes place only after sales are increased. They fight to sell. Every weapon possible is used in their program of competition. Their goal is to put a Chevrolet or related car in every garage.

**Cars or Christ**

The church runs a multimillion-dollar program today. Is our goal less important than that of an automobile manufacturer? Can we exist with any less determination and competition? Never! We must fight the battle to live properly. We have a cause to fight for which is the placing of the three angels' messages before every nation, kindred, tongue, and people. Once that goal is lost, or attempted by proxy, our power disintegrates.

**Beecher and Phillips**

Two of the greatest orators in American history were Henry Ward Beecher and Wendell Phillips. These men fought for abolition in the day when men were stoned in the streets of New York City and Boston for being abolitionists. They won their battle for human freedom, for slavery was abolished.

One night after the Civil War, they met in a city where Wendell Phillips delivered a lecture. Beecher went to hear him. After the meeting Beecher went back to the hotel with Phillips and lay down on the bed while Phillips paced the floor. "Henry," he said finally, "how did I do tonight?" "I never heard a more brilliant speech," was the guarded reply. "I felt dead," said Wendell Phillips; "I didn't feel happy about it. Something has gone out of me. You are my friend. Tell me what it is." "Wendell," said Beecher, "it's all words; beautiful, magnificent, artistic words, but you aren't fighting for anything any more."

**Action and Belief**

Action always accompanies belief. When belief dies, action grinds to a halt. This simple truth can be applied to any area of life. This issue of The Ministry has been enlarged for the purpose of giving emphasis to public evangelism in general, and field schools of evangelism in particular. If ever a Congressional Medal of Honor were given to preachers it ought to be given to the minister who spends the major portion of his time and energy in direct soul-winning activities, and the training of
the future ministry. These men who meet the enemy head on undoubtedly have the clearest conviction of what it means to be a gospel minister. These bear an unweighable burden for the rescue of men and women out in no man's land who need the warmth and love of Him who died to give them life. This is the highest work under heaven.

We know that the reports given in this issue can be multiplied manyfold by numerous unsung ministerial heroes around the world.

J. R. SPANGLER

"Tigers for Souls"

GEORGE BURNSIDE

Ministerial Association Secretary, Australasian Division

Do not be afraid, but speak and do not be silent; for I am with you, and no man shall attack you to harm you" (Acts 18:10, R.S.V.).

Christ has commanded us to go into all the world and preach. He has given no command to stop. When the church is advancing too fast it will be time enough to look for safe men, men of caution. There is no need to put on the brake when going uphill. Our danger is not sensationalism but stagnation. We must go and preach.

I have just had the privilege of conducting evangelistic schools throughout the Solomons, New Britain, and Manus Islands. The ministers here are aflame for God and the winning of souls for Him. The leaders there are evangelistically-minded and the same zeal passes down to the field workers. They continue to speak and are not silent. This is in the face of opposition, yes, and persecution.

Murder Provokes Love

In the Talasea area of New Britain, Roman Catholic opposition has been strong. Many of our native ministers have been beaten, and a European missionary had his nose broken. Pastor James Pokarup was cruelly beaten, but with the love of Christ in his heart he refused to be silenced, so a group of Catholic teachers forced food mixed with battery acid down his three-year-old son's throat. The little fellow died in agony. The district officer wanted to take action, but Pastor Pokarup refused. Christ had forgiven him so he must forgive his enemies and further he said, "It will not bring back my little boy. I want to win them, not punish them." Love for enemies and forgiveness are real in the hearts of these converted sons of savages. I sat under the palms as the Pacific waves thundered onto white coral sand as he told me his story. I looked into his dark, tear-filled eyes as he told me of his desire to win them for his Lord and not to punish them. What was the result? "We baptized more than four hundred Catholics there," Pokarup told me. A letter just received from him tells of his continued zeal for Christ. He is pioneering another island field. O that Christ could put more of that forgiving love into our proud hearts.

A Fish-powered Boat

Pastor Joseph Kalowin told his story. It happened in Bali, on Wednesday, March 4, 1964, in the same Talasea area. He and two others were waiting for the launch to take them down the coast to conduct the Wednesday night prayer meeting. Since it was delayed, the three set out by outrigger canoe. Soon it was dark as they paddled along the island coast. They lighted their lantern, hoping it would attract a fish or
two. The sea was glassy calm, but soon Pastor Kalowin detected ripples that indicated canoes were passing on either side just outside the bright ring of light from their lantern. Soon the enemies made themselves known. Six canoes surrounded them. Two in front, one on each side, and two behind. They were filled with Catholics who said they were going to kill them. They would never be found and no one would know. Kalowin said he cried to Christ to hide them from their enemies. “Jesus, close their eyes and guide us,” was his cry. The lantern was quickly extinguished and the paddles were driven into the water with the desperation of men paddling for life. Stones fell around them as they paddled. The race was fast and furious, but Christ who is always with those who “go . . . and teach” (as He promised in Matthew 28: 18-20) answered their cry for help and the “popes” (as Catholics call themselves in the South Pacific Islands) could not find them. Christ had hid His evangelists. Their enemies were searching in vain. Kalowin stood up in the canoe and thanked God for his deliverance. He said he felt weak. Danger was still very real. Suddenly they heard a rushing sound as though a great fish was coming toward them at high speed. They were afraid. It was a giant ray and it dived under their canoe and then slowly rose and lifted the vessel. The canoe was borne along at high speed. The great flaps of the giant ray looked, they said, “like the wings of an angel.” Two or three miles were covered in a short time and then the great fish slowly sank into the ocean. They could tell by the current that they were at a gap in the reef, which they soon passed through. They conducted a meeting with the people in the village nearby, and the power of God was very evident as our evangelists spoke. The audience was in tears.

Converted Savages Show Forgiving Spirit

The next day the whole village wanted to go and fight the attackers. But forgiveness, not revenge, is the message of Christ. A report was made to the district officers to acquaint them with what was happening, but our men wanted no action taken against their would-be killers.

The devotion, self-control under extreme provocation, and forgiving spirit of these converted savages, was certainly a lesson to me. Christ in the heart is revealed in their lives.
Pastor Pulepada (left) found him. Pastor Sobusobu (right) prayed for him. Blind eyes were opened—the lame walked.

We now have eight hundred members in that area. The Catholics have 8,000, but the latest word is that the priest in charge of that area reported that half of their people have become Seventh-day Adventists.

"... Talk Is Too Big...

Pastor Wilfred of Guadalcanal is now pioneering our work in New Ireland. The leader of a Protestant mission ordered him off the island. "Him all wrath," is the way a native described the mission leader. He ordered Pastor Wilfred, "You stop your work: I don't want any humbug around here." The pastor, as quiet and polite as the Christ He serves, replied, "This is not humbug; we are here to preach the gospel." "I'll do my utmost to have you driven out of this territory," fumed the European leader, but Wilfred quietly replied, "If you feel that that is what God has called you to the islands to do, you had better do it."

The Protestant missionary then began to ridicule Christ's second coming, the resurrection, the Ten Commandments, and the Sabbath. Wilfred asked for a text from the Bible for Sundaykeeping. "You don't need a commandment for everything; for instance where is the commandment to brush your teeth or comb your hair?" As the Protestant leader kept repeating this argument Wilfred answered, "Sir, I think you have gotten your wires crossed; you are mixing the way of men with the commandments of God."

"You will never make me a Seventh-day Adventist," he declared and Wilfred replied, "You are too small and your talk is too big. God can make a heathen into a saint. Yes, God can make a savage into a good Seventh-day Adventist and He can do the same for you."

Adventist Actors

Christ is not only with His evangelists to guide and protect them but also to enable them to speak a word in season, to say the right thing at the right time. He also guides in methods. For instance, Pastor Pulepada of Manus said he had had no training as a minister, he had no charts, pictures, projector, or slides. His only equipment was a Bible and a hymnbook. As he read the parables he got an idea. Schoolboys were trained to act the parables and he advertised his meetings, "Bible Movies." He said, "I had to chase all the Seventh-day Adventists out so I could get the others in."
The people became so interested that it was 11:30 P.M. before he could close. The meeting had begun about 6:30 P.M.

While out visiting, Pulepada called on an old man who had worked for the Germans when they held this territory prior to the first world war. The old man was now blind and bedridden. He had been thus for years and nobody ever visited him. Pulepada told him, “If Jesus was here He would visit you.” This touched the old man’s heart, tears were seen trickling down his cheeks. The Bible was read and explained to him on subsequent visits.

“I cannot give up smoking and chewing betel nut,” he said, but victory through Christ was found by this blind, bedridden wreck. On learning about baptism he said, “I can’t be baptized, I can’t walk, I’m like a bundle of cotton. People will only laugh at me.” When reminded that he was doing it in response to the command of the One who loved him and gave Himself for him, he decided to go all the way. A large number gathered for the baptism, many of them Roman Catholics, so Pulepada preached on true baptism. The blind invalid was taken out in a canoe, and two lifted him out and baptized him. His brother, a Catholic, as he listened to the sermon and witnessed the baptism, was convicted and requested baptism.

Pastor Sobusobu is associated with Pastor Pulepada, and in the words of the latter, “Pastor Sobusobu is a great man of prayer.” He felt impressed to pray all night for the recently baptized blind man. The result? In four days the blind man could see and in two weeks he was walking. Sabbath by Sabbath, Brother Salabang walks to church, although he had not been able to see or walk for years.

The teacher approached him. “Jerry, do you have a message for worship?” “Yes, I’m always ready to preach.” Then he said, “The fire still burned in my heart, so I prayed, ‘Please, God, give me a chance to preach in the church on Sunday.’” On the following Sunday the minister did not arrive, so at the last minute they requested, “Jerry, will you preach?” “Yes, I’m always ready to preach,” Jerry answered.

“So I took my Bible and preached on the Sabbath,” Jerry said and told them, “I’m your son, my uncle is Big Chief. My uncle has said, ‘Jerry, you take my place as chief,’ so I can tell you the truth, and this morning I’m telling you the truth. Sunday is not right. The law of God is unchangeable.” Jerry explained that the practice in that church was for the deacon during the service to walk up and down the aisle with a long stick and hit on the head anyone found going to sleep. “I know,” said Jerry, “for I’ve often experienced the stick myself, but this morning there was no need for the stick. They sat with their eyes staring and their mouths open.”

After the sermon, Jerry’s uncle asked, “Jerry, are you a teacher?” “No!” was the quick reply, “I’m an evangelist.” “Well,” said the uncle, “can you send us a teacher?” “I’ve a better idea,” answered Jerry. “Give me your son and daughter. I’ll take them to college and then send them back as teachers.” The uncle consented. In the meantime the message of God is well established in that village and growing.

_Burning Like Fire_

Jerry of Buka Island said, “Some say Buka is a beautiful island, but I say it is a dark island.” Jerry had been a member of a Protestant church, but when he accepted the truth he attended the Jones Missionary College. At the year’s end he returned to Buka for a vacation. As the chief-to-be he could take it easy and enjoy the privileges of his position. But as he told his experience he said, “I could not stop, something in my heart was burning like fire. I had to preach, so I prayed, ‘Please, God, give me a chance to take worship in this village, where they worship on Sunday.’” That evening

Driving Flies Away

Posubal of Manus was sent into Bougainville. This is a strong Catholic center. That church has 150 European missionaries besides many native teachers, although the population of Bougainville is only 10,000. Posubal found it hard; the people did not want his message. But God has many ways to open difficult doors. A large Catholic school needed a choirmaster, and as Posubal came from the Jones Missionary College, which had won the singing competitions for several years in succession, he was asked if he would conduct the choir in the Catholic school. In telling the experience, Posubal said with a bright smile, “I was the worst in the class in conducting.” When he tried to beat time it was suggested it looked as though he was trying to drive the flies away.

(Continued on page 47)
WHAT A PRIVILEGE the Lord gave to us in Philadelphia, the "City of Brotherly Love" this past summer! Certainly we had our ideas and misgivings, but when the way opened for this evangelistic campaign in such a providential manner, then we were willing to ignore our own ideas and follow God's leading. In every phase of the program—the planning, securing a location, and getting permits—we could see the hand of God. This gave us confidence and an assurance from the very beginning that we were being allowed to work along with God in one of His big endeavors.

Another pleasant experience was that of working with three gifted ministers in the Philadelphia area who were also good personal friends. I refer to Jethro Lester, William DeShay, and A. B. Humphrey. Their zeal and faithfulness were rewarded over and over with wonderful divine providences. The city of Philadelphia has very stringent statutes governing public meetings, particularly those held in tents and temporary pavilions. Without the diligence, prayer, faith, and heroic persistence of these local pastors, we might never have started a meeting there at all.

Lay Bible Instructors

God also guided us in the selection of a team of Bible instructors. The idea of our cooperating in an evangelistic campaign was a rather late one. By the time we were sure, the pitifully few experienced Bible instructors in our conference were already booked up. W. L. Cheatham and W. A. Thompson, of the Allegheny Conference, helped us by recruiting lay workers. This, too, proved a blessing as God evidently guided us in this selection. We had the happy experience of working with fifteen godly women from the various areas. I could never say enough concerning these cheerful and faithful workers who had a real burning desire for souls. We had excellent musical help from Charles L. Brooks and Cleveland Tivy, both of Pine Forge.

Our meetings got under way July 19, 1964, on a beautiful Sunday evening. Our three-pole tent was packed with hearers who flowed out under the stars in a huge fan to either side of the tent. I suppose one of the richest blessings of all was good attendance throughout the campaign. The churches in several all-night prayer meetings had "asked." And God "gave."

Riots and the Sabbath Truth

There were many trials, not the least of which was the famous (or infamous) riot of midsummer. Following close on the heels of such devilry in Harlem and Rochester, the trouble struck Philadelphia at a strategic time—just as we were presenting the Sabbath truth. The sirens had kept us awake all night Friday and since there was no radio or newspaper in our home during Sabbath hours, naturally we were unaware of our problem. When we entered the streets en route to church, however, we didn't need to be told. Rubble, litter, and destruction, the results of hate and evil, were seen everywhere, and our tent was in the disaster area! Of course, there was only one thing to do and we did it, and so did Christians around the nation who knew we were there. Other evangelists, deeply involved in their own struggles with the devil,
prayed for us. Thank God, prayers were answered.

Police and Angels

The only really bad moment was one of personal crisis when the mayor requested on Sunday morning that all religious services be canceled and that all Christians pray at home. I was studying when I heard his appeal, and demons of fear and doubt filled the room. However, in a few minutes our decision was made—we would go on. We were aware that the mayor’s appeal was to enclosed churches and daylight congregations. Certainly he didn’t want a public meeting conducted in the darkness and in the open air to go on that night. But we were also aware of the prayers going up in our behalf from coast to coast. Then out of the uneasy quietness of that troubled morning came that never-failing voice of inspiration that calms and assures and speaks peace. That night as hundreds gathered amid racing police cars and flashing red lights, God was there and we knew things would go on. A truck load of riot police ran up into our parking lot and waited. They must have been satisfied with what they heard from us, or from angels, for after the sermon they left and though the riot continued and the tension mounted for several days—we were unmolested. The merchants reported to our workers that they felt their stores were spared because we were there. I wouldn’t be surprised. After all, isn’t this why the world is spared—because God’s people are here? When they leave, the earth will be in ruins.

It would be impractical to try to chronicle all the marvelous blessings that were ours last summer. Let us just mention the best part. Two hundred and eighty-nine new believers were baptized into this precious truth. Churches as far away as Wilmington, Delaware, and Chester, Pennsylvania, were benefited. For this and for all things, we thank God and praise His name. With fellow evangelists everywhere whose hearts burn with thanksgiving for this wonderful year in evangelism and the

Baptismal Sabbath. Swim caps identify some of the first baptismal group.  
(Continued on page 22)
Evangelistic Crusade in Mexico City

ROY F. WILLIAMS
Secretary-Treasurer, Mexican Union

When Paul arrived at Athens, “his spirit was stirred in him, when he saw the city wholly given to idolatry.” One receives the same impression on arrival at the great metropolis, Mexico City.

The first surprise the visitor to Mexico City experiences is its great size, with almost 6 million inhabitants who are justly proud of the famous University of Mexico, many great cultural institutions, and magnificent historic and archeological treasures. Indeed, Mexico City is the largest city in the Inter-American Division, and one of the largest in Latin America and the entire world.

The second surprise is a sad one, because although the Mexican Union has more than 31,000 baptized members, yet in the capital city there are only six churches with about 1,000 members.

But the visitor to Mexico experiences a third surprise when he is told that within the past three years three beautiful church buildings have been erected, and in these is being carried on the greatest evangelistic crusade that Mexico City has ever seen.

Arrangements were made through the proper channels to invite Carlos E. Aeschlimann, evangelist of the Buenos Aires Conference of South America, to conduct a large-scale evangelistic campaign in Mexico City. A team of 33 workers from the six missions in Mexico were brought together to cooperate with the evangelist and participate in an evangelistic school conducted simultaneously. Of this group eight are senior ministerial students from the Mexican Adventist seminary, and three are teachers from the Linda Vista Academy in southern Mexico.

Preparation and Organization of the Campaign

Several months before the public meetings began, various committees worked hard arranging details and laying the groundwork. Sergio Moctezuma, director of lay activities in the Mexican Union, energetically directed a lay campaign, which resulted in hundreds of interested persons and strengthened the radio work. As a plan to obtain names and addresses, approximately 20,000 homes were visited, and a poll was taken of the subjects in which the public would be interested. General plans for the campaign were directed by a steering committee presided over by Alfredo Aeschlimann, president of the Mexican Union. Other committees were named as follows: (1) Press, (2) Public Relations, (3) Lay Participation, (4) Music, (5) Finance, (6) Art, (7) Publicity, (8) Ushers.

The workers were divided into three groups, each directed by local pastors Samuel Guizar, Xavier Soto Valle, and Jose Corral. José Castrejón, president of the Central Mexican Mission, was selected as the general coordinator of personnel. It was wonderful to see the cooperation of the union, local mission, and Book and Bible House personnel. Seven hundred Bibles were donated by the Book and Bible House, and the church members cooperated in providing 1,400 more.

Doors Opened

God opened doors that generally are closed quite tight in a large city. We refer to the “doors” opened by the press, radio,
television, and cultural societies. The Press Committee, directed by Prof. David Garcia Poyato, secured free publicity by all the usual mediums. When the evangelist arrived at the Mexico City International Airport at one-thirty in the morning, on September 29, all the principal newspapers and television stations sent reporters and photographers. Favorable publicity, which would have cost around $5,000 was secured almost free of charge.

Various cultural entities—among them one of the most famous organizations in Mexico, the National Institute of Social Security—invited Carlos Aeschlimann to present special lectures. The hall provided for this lecture was filled to capacity, and six hundred persons were turned away. The responsible authorities stated that the attendance was the largest witnessed in the history of the institution. Twelve such lectures were presented, with an approximate total attendance of 5,000.

One of the most extraordinary aspects of the campaign is the ready cooperation on the part of the publicity mediums: press, radio, and television. At the present time short five-minute radio and television programs are being prepared, which will be

Carlos Aeschlimann (seated), conference evangelist, and José Castrejón, president of the Central Mexico Mission, carried much of the responsibility of the crusade.

3,000 fill International Theater, Mexico City, during the Voice of Hope crusade, thus breaking all records for Adventist meetings.

March, 1965
Thirty-three workers comprise Mexico City evangelistic field-school team.

Tacubaya church receives firstfruits from the crusade—30 souls.
Colonia-Anáhuac church welcomes 20 souls from the campaign.

Hungry for the Word of God these people fill one of the three churches where the evangelistic crusade was held in Mexico.
transmitted to the public without cost. It is hoped to reach three million listeners and viewers through these presentations.

On Sabbath, October 17, an air of expectancy reigned among workers and members in Mexico City. That night, the first lecture of the evangelistic campaign was presented in the Colonia-Anáhuac church. Six hundred persons attended. The next night the cycle was begun in the Tacubaya church, and in the double-session held, more than 1,000 attended. Three weeks later the third series was begun in the brand-new Portales church, and 700 came to listen. From then on meetings were held twice on Sundays and Sabbaths, and one each night of the week, a total of nine meetings every week—three in each cycle or series.

During the first two weeks approximately 2,500 names were registered by the evangelistic team. At present an average of 1,150 persons are attending the meetings, and it is wonderful to see the three churches constantly filled by sincere seekers of truth.

The Bible in the Hands of the Public

Should one be privileged to attend one of these evangelistic meetings he would see a Bible in the hand of each person present. Each time the evangelist mentions a Bible text, hundreds of persons may be seen rapidly turning to the page indicated and following the reading of the text announced, then underlining it. It is really thrilling to see the great interest demonstrated by all in the study of the Bible. As a method of evangelism, a Bible course is being carried on, and those who attend regularly will receive the Bible they have used as a gift. A total of 1,689 are enrolled in this Bible course.

The Homes of the People Are Open

In each class of the evangelistic school that is being conducted parallel with the campaign, emphasis has been laid on the fact that the success of the effort depends on the personal Bible work done. Great enthusiasm has been displayed on the part of all members of the evangelistic team, and surely the most extraordinary aspect of this campaign is the work done by these faithful workers in the homes. At date of writing, Bible studies are being given in 600 homes to more than 1,400 interested persons.

Some Interesting Figures

- Poll sheets answered (20,000 homes visited) 20,000
- Average attendance during the first meetings 1,898
- Names obtained at the meetings 2,500
- Registered in the Bible course 1,689
- Homes in which studies are being given 600
- Number of persons studying 1,400
- Number baptized (8 weeks after beginning of campaign) 56

This evangelistic campaign is bringing great blessing to the thirty-three workers who comprise the evangelistic team, the members of the Mexico City churches, and the entire Mexican Union. There is a great revival of evangelistic fervor. We believe that a new day has dawned for God's work in this great country of Mexico.

New Jersey's Pupils to Be Surveyed

Atlantic County's Medical Society is planning to question 25,000 pupils in both public and parochial schools here in an attempt to discover why school children smoke. The study was decided on as this year's public health project by the medical group because of the mounting body of evidence linking smoking to lung cancer and emphysema.

Information will be elicited through questionnaires, which will be distributed by teachers to children in grades 5 through 12. Teachers will read a prepared statement explaining the purpose of the survey. When the pupils have completed the form they are instructed to place the questionnaires face down, unsigned on their desks, from where they will be collected into a large envelope, sealed, and mailed directly to the society. It is hoped that these safeguards of anonymity will produce truthful responses.

The questionnaire, designed by Dr. Ellenbogen, is divided into sections for smokers and nonsmokers. The latter will be asked if they ever smoked and, if so, why they stopped.

Smokers will be asked at what age they began smoking; why they started; whether their smoking habits were influenced by television commercials, older brothers or sisters, or other factors; how many cigarettes they smoke a day; and whether they would like to stop smoking. The last two are considered "leading questions," designed to indicate whether they have the habit.

Results of the questionnaires will be published promptly and made available to all educators and health organizations in the hope that it will guide them in their efforts to discourage young people from taking up the smoking habit. "We would like to stop everyone from smoking," said Dr. Ellenbogen, who was formerly associated with the National Cancer Institute, "but our best hope is with the children."
The Italian Union Committee held in Florence decided to have a special evangelistic campaign in Rome with the collaboration of some evangelists and colporteurs. It is not easy to get the use of halls for religious meetings here in Rome. Many of them belong to the Roman Catholic Church, so the only thing we could do was to look for a cinema hall. We wanted to hold our meetings on Sunday morning instead of Sunday afternoon as we did before. We visited many of the owners of these halls, but they were not a bit interested. They thought all religious and cultural conferences should come from the Roman Catholic Church only, that is the position here.

God helped us to find the right place, however. It was the Cinema Massimo Hall, centrally located on the Piazzale Appio, near the ancient Aurelian walls. Not far from here is the famous Appia Antica with the Porta Capena by which it is said Paul entered Rome after having met the brethren at the Appii Forum and the three taverns (Acts 28:14-16). About two hundred meters from the Piazzale Appio, on which verge seven important thoroughfares, the famous Basilica San Giovanni in Laterano, cathedral of Rome, rises majestic and imposing. Just near is the famous palace partly built on the ruins of the ancient Palace of the Laterani, which Constantine gave to the bishop of Rome. This palace was the first residence of the popes before they transferred their headquarters to Avignon, where were held five ecumenical councils. The Lateran Pacts between Italy and the Holy See were signed here in 1929. In front of this basilica is the famous Scala Santa, which tradition says Jesus descended on the day of His trial in the palace of Pilate.

According to the Spirit of Prophecy, Martin Luther, while going up these stairs, heard a voice telling him: "'The just shall live by faith'" (The Great Controversy, p. 125). Each day hundreds of people from all parts of the world go up kneeling on these stairs. By doing this they think to have their sins forgiven. In front of the Cinema Massimo, on the other side of Piazzale Appio, is another great basilica, the Santa Croce in Gerusalemme. It was built, according to tradition, by Emperor Constantine in A.D. 320 and was renewed in the twelfth century. With this historical background, in the capital of Catholicism, God has given us the joy of having a series of Sunday meetings well attended by an interested public.

To advertise our course of lectures five colporteurs rendered valuable assistance. Two weeks before we opened our meetings they went from house to house in the area of San Giovanni, selling religious books such as Steps to Christ, and our magazines Signs of the Times and Life and Health. They also distributed thousands of pamphlets announcing our meetings.

From January 19 to March 8 an average of four hundred people attended our evangelistic campaign. Each Sunday morning our meeting was begun by the showing of a documentary film and a musical program. The church members of Rome took an active part in this campaign and upheld us with their prayers and their missionary activities. During the time of the meetings silent prayers by the church members ascended to the throne of God to implore His help.

At five o'clock in the afternoon another meeting was held in our local church in Lungotevere Michelangelo, 7. This is in a different part of town. The speaker was
D. Visigalli (center front row) and church members who helped in the campaign.

Antonio Caracciolo, who is a member of the editorial staff of our *Signs of the Times* and *Messaggero Adventista*. Meetings were attended by about one hundred interested people.

From March 15 to May 31 our public meetings in the San Giovanni area decreased somewhat, but about one hundred really interested people attended Sunday by Sunday. They followed with attention the explanation of Daniel 7, 8, and other important Adventist doctrines.

Besides the writer and A. Caracciolo, many others assisted in this campaign, including G. Cau, A. Battista, G. Martino, L. Marzocchini, F. Udovicich, and Sister C. Masiello. Those who helped with our musical programs were G. De Meo and Sisters G. Lippolis-Lamuraglia and S. Pagano.

On June 13 we opened an evangelistic center; in this new area we hold our Sunday meetings, and also meet on Sabbath afternoons. A Sabbath school has been organized and we are studying the book of
Revelation. Most of these interested people come to our Sabbath afternoon meetings. A group of laymen, collaborating with the pastor and the Bible instructor, take care of them.

At the end of October, 1964, we had the joy of having a baptism as a result of these efforts. It is not easy to hold public evangelistic meetings in this city. All the time we are up against the barriers of Catholic tradition. We need to have much perseverance, many prayers, and the help of God to carry on His work. However, I am persuaded that God will raise up in this country many sincere people who will want to prepare themselves for the second coming of Christ. May the example of Paul who preached Christ and Him crucified in this place encourage us to continue our work for the Master.

Field Secretary Assumes Role of Evangelist in Poland

C. E. MOSELEY, JR.

Field Secretary, General Conference

It was not without some apprehension that we entered Poland. In the first place, our visas had expired before we entered the country! My wife and I learned of this in the formalities of passport inspection at the Warsaw Air Terminal. How did it happen? We were informed that our stay in Poland had begun on the very date the visas were issued in July. Now it was October 2. We did not make the discovery because we cannot read Polish. What could we do?

A brief discussion followed in which the port authorities suggested that we secure an extension of our stay from the front office. For a fee we were granted a thirty-day extension.

But how much could be accomplished in evangelism in thirty days? Originally, plans were set for three months. We moved by faith and hoped for a miracle. Our faith was wonderfully rewarded.

The entire corps of ministers in the Polish Union assembled in Warsaw for a workers’ meeting. Among them were representatives from Czechoslovakia, and they were the first to visit this country in many years. Together we spent a wonderful week reviewing the responsibilities and problems of the ministry. Three days were spent in preparation for the evangelistic series.

14 Young Ministers

On the evening of October 11 more than 500 persons filled the chapel, balcony, and side room to overflowing. The series was begun, and persons from all walks of life attended regularly, including ministers of other persuasions. For two weeks fourteen young ministers, half of whom were fresh from the classroom, joined with church members in a door-to-door canvass, inviting guests to be present at the nightly meetings. When signs of weariness were observed, the people were assembled four nights a week, instead of the customary six. Yet within the first two weeks thirty-five persons had accepted Christ as their personal Saviour, even before the more testing truths were presented.

A second extension of twenty days was granted, just four days before the thirty-day period expired. This was the miracle we had hoped and prayed for. We made the most of this extension by continuing the nightly meetings and visiting churches in the major cities of Poland.
Interest increased as the testing truths were presented, and so did the attendance. At the end of three weeks a prayer scroll was introduced, and soon several hundred names were entered upon the scroll. Thereafter hundreds of prayers ascended to God day and night for problems that arise out of the messages that reform careless patterns of life, and especially for problems of employment and Sabbath observance. Of the ninety-seven persons grappling in prayer with the work-and-Sabbath problems, twenty-seven gained the victory by the fifth week. In time, many more will rejoice in Sabbath victory, for this is what they promised.

**Dreams Come True**

Many of these victories were miracles within themselves. In a dream a woman was told that the Lord would soon come and that she should get ready to meet Him. Next day a worker visited her home and invited her to the meetings. She attended for the first time that night, heard a message on the second coming of Christ, and made her surrender to Him immediately.

Another dreamed of Christ's coming and saw her husband, whom she had driven from their home because of his faith, taken to safety with the redeemed, while she was left. Next evening she came to the meeting and surrendered.

**Modern Miracles**

A husband threatened to kill his wife and family, whom he had brought to the meetings, because they decided to join the church. Special prayer changed his mind, and the family is now obedient to the faith.

A back injury, which prevented a woman from bending or stooping, became painless and normal on the evening the church gathered around the scroll to pray for the sick. The woman is now baptized and happy in her faith.

The Polish believers are warmhearted, faithful, and cheerful, and are kind to the extreme. They enjoy the blessings of freedom of worship above many others in Europe, thanks to wise, farsighted, and honored public officials, and to our God who watches over His own.

Things usually turn up for the man who keeps digging.

---

**World Evangelism Congress Goals**

Cited by Dr. Henry

Aims of the ten-day World Congress on Evangelism scheduled in West Berlin in 1966 were outlined in Washington by Dr. Carl F. Henry, editor of the conservative Protestant fortnightly, *Christianity Today*, which will sponsor the event. Evangelist Billy Graham will be honorary chairman of the October 26-November 4, 1966, congress and Dr. Henry will be chairman.

"The overriding concern of the congress will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world and preach the gospel," Dr. Henry said as he listed seven specific aims of the event, all related to evangelism. He said these objectives are:

- To define Biblical evangelism.
- To expound the relevance of Christ's gospel to the modern world.
- To stress the urgency of evangelistic proclamation throughout the world in this generation.
- To discover new methods of relating Biblical evangelism to the present.
- To study the obstacles to Biblical evangelism and to propose the means to overcome them.
- To discover the types of evangelistic effort currently employed in the various countries.
- To summon the church to recognize the priority of its evangelistic task.

"We hope one by-product of the congress will be an advance within many churches from a type of modern evangelism that relies on the minister for evangelistic messages, to an evangelistic church membership," Dr. Henry commented. Attendance at the congress slated for West Berlin's Kongresshalle, will be by invitation only and will be limited to some 1,200 church leaders, guests, and observers.

Participating will be leading evangelists from around the world, denominational leaders whose administrative responsibilities are related to their church's involvement or evangelistic activity, and teachers and scholars whose areas of specialization relate significantly to evangelistic endeavor.

Dr. Graham told a press conference his hope is "that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church." He added, "Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism."

The theme of the congress is "So Send I You," taken from Christ's words to His disciples in John 20:21.

---

**289 Souls Won . . .**

(Continued from page 13)

fruit which God so graciously gave to us, we ascribe all glory and honor to Him, and are overjoyed for the honor He shares with us in allowing us to cooperate with Him in the greatest work on earth.

---

The Ministry
NOT LONG ago a series of meetings was held in a new section of the city of Cali, Colombia. It was what we call a lightning effort, and God richly blessed the meetings. Every night between 250 and 300 persons attended the meetings. The priest in charge of that area was greatly disturbed and warned his people by radio not to allow themselves to be deceived by the “foolish Adventists.” He invited them to come to the church at six o’clock and he would hold a special mass on their behalf. However, his announcement had no effect upon the people, for our meeting place was filled to overflowing and his church was empty.

One night he sent some men who entered our hall with their hands in their pockets, and we thought they would probably throw stones, but the man at the door informed the deacons that these men were spies and the deacons took their places close beside them, keeping them under constant surveillance. They listened for a little while and then left, complaining “we lost time and did not accomplish anything.” As a result of these meetings more than two hundred persons became deeply interested in the message and fifty of them are in the baptismal class. On Sabbath, December 26, 1964, twenty precious souls were baptized as the first fruits of this lightning effort. Thus the Lord has blessed His work in the city of Cali, Colombia.

Priests Beat Door

Not long ago I was having a series of meetings in the city of Pereira, Colombia. The meetings had been held for about four weeks when one night two priests came to the door of the church with a noisy band of children and young people shouting: “We do not want the Protestants to come to Colombia and corrupt us.” When they attempted to enter the church I ordered the deacons to close the doors. The priests were furious and began to pound on the door with their fists and tried to force the door open. When the people living near the church saw this attempt, they ran out into the streets and began to shout, “The Adventists are good people, good neighbors. We as Catholics are ashamed of what you have done tonight.” Someone called the police and within a half hour a large truck full of policemen arrived, but the priests had already left the scene and the children who had not been able to escape by running were caught by the police and taken to the police station. There they were interrogated and they confessed that it was the priests who had stirred up the trouble. The police then called the homes of the children and their parents came to get them, very much disgusted with what had happened.

Fever Stops Enemy

The following day the authorities of the city denounced the priests by radio because of the uproar they had caused. One of the priests was chaplain at the hospital, and he became very angry because of the announcement made over radio and because of the protests that several families had made. This man then declared that he would now treat the Adventists worse than ever, but God took care of His people and did not permit any further trouble. A few weeks afterward the priest contracted a fever and died. As a result of these meet-
ings twenty-five precious souls were baptized into the church.

Evil Spirits Give Up

In Calarca, Colombia, we have an organized church with about one hundred members, including the children. However, the church had no place in which to hold meetings until one day a man came to the pastor of the church and said, “I have come to ask you to come to my farm where I have a large house but no one can live in it because people say it is haunted and that the evil spirits do not allow anyone to sleep at night. Please come and pray that these evil spirits may leave my house.” The pastor invited several brethren to accompany him and they went to the farm and invited the near neighbors to go with them also. There they studied God’s Word from seven o’clock until ten o’clock, sang hymns, and explained the message to a number of people. Then the pastor and the brethren who had accompanied him remained alone in the house.

Not only the brethren, but the neighbors also, were wondering what would happen that night. Before lying down to sleep, the pastor and those with him engaged in a season of prayer asking the Lord to cast out the evil spirits from that house, making their petitions in the name of Jesus. Then they lay down and slept peacefully all night and nothing whatever troubled them. Formerly, people who had slept in that house had heard footsteps, noises, and the sound of a horse walking all over the place. The brethren left that house, and others occupied it, and from that time forward no evil spirits have troubled it in any way. The news that the Adventists had cleansed the house from evil spirits was known throughout all that region.

The owner of the house was very grateful and said to the Adventists, “I am very happy for what you have done. I have a large house in the city that would be very suitable for meetings, and I am going to let you have it free of charge and you can hold your meetings there.” This man is now a good friend to the people of God.

Today in Calarca the work is well known and many are yielding their hearts to God and will soon become members of the church. Thus the Lord works in favor of His cause in the Pacific Colombia Mission.

The Miracle Church

H. E. NEMBHARD

President, East Jamaica Conference

It has always been a conviction of the writer that the chief administrator in a conference should be at the forefront in evangelism. The days of swivel-chair evangelism are gone. If we are to successfully meet the challenge of this hour, every executive, departmental secretary, pastor, Bible instructor, colporteur, and layman must catch a new vision and unite in an all-out evangelistic drive for the enlarging of the kingdom of Christ.

This is exactly what happened in the East Jamaica Conference in 1964. The Spirit of God moved upon the office staff, and within six months two lots of land were purchased, a tabernacle to accommodate eight hundred was erected, the office staff was molded into an evangelistic team of twelve, a crusade was launched that resulted in more than one hundred souls baptized, and a church was organized within six months from the opening night of the campaign.
This remarkable crusade was conducted in the midst of the annual Ingathering campaign. In spite of the heavy administrative responsibilities and multitudinous duties, the members of the team, particularly the speakers, found time to visit scores of those who manifested an interest in the truth.

Since the time of the organization of the church the membership has been doubled. We are grateful that God has enabled us to demonstrate that it is possible to have the officers and departmental secretaries of a conference share directly in the soul-winning program each year.

It is noteworthy that these meetings were held in a Catholic stronghold. In fact, there is a large Roman Catholic church and school less than a quarter of a mile from our church. This Roman Catholic church gives free food to its members every week, but in spite of this attraction and incentive, more than 50 per cent of our new converts were once members of the Roman Catholic Church. Truly this is the work of God. "We can do nothing against the truth, but for the truth."

It is the plan of this conference to keep the fires of evangelism burning from headquarters until the Spirit spreads throughout the territory in a mighty blaze, as it was on the day of Pentecost. We are looking forward with joyful anticipation to the time when even greater things will be accomplished through the power of the Holy Spirit. We are determined under God to evangelize the fast-growing metropolis of Kingston.

We pay tribute to our devoted laymen who sowed the seed and prepared the way for this unforgettable campaign. Without their help the task could not have been achieved. They constitute a shining example of what God can do with a dedicated laity.

The conference staff, according to their individual talents, carried the responsibilities of speaker, manager, treasurer, song leader, pianist, and ushers during the campaign.

They served on a rotating basis in order to avoid undue pressure on any one. A fine spirit of unity and cooperation was manifested by every member of the team.

The newly organized church has made a great impact on the community. These new believers are missionary-minded and hard-working. Already the tabernacle has been enlarged at no cost to the conference, and they are negotiating to purchase an adjoining lot for future expansion of the work in Penwood, a suburb of Kingston. Each month the members of this church have been turning in more than $700 in tithes to the treasury, and we are confident that they will reach one thousand dollars a month in the not-too-distant future. The prospects for Penwood are bright.

We thank God for the example of our office workers who were willing to go the second mile. They have all stated that it was an enriching experience. We are determined to preserve the spirit of evangelism in our conference. To God be the glory, great things He hath done and will continue to do until the task is completed.

March, 1965

Penwood (Miracle Church) evangelistic team.
EVERY preacher in our ranks has longed to win more souls to Christ. And God has told us how this can be done:

If, in connection with the theory of the truth, our ministers would dwell more upon practical godliness, speaking from a heart imbued with the spirit of truth, we should see many more souls flocking to the standard of truth.—*Testimonies*, vol. 4, p. 375.

The messenger of the Lord explains what this practical godliness teaching consists of. We continue the above quotation:

 Hearts would be touched by the pleadings of the cross of Christ, the infinite generosity and pity of Jesus in suffering for man . . . . The mighty argument of the cross will convict of sin. The divine love of God for sinners . . . is the study of a lifetime. I ask you to study anew the cross of Christ. —Ibid.

Let us briefly summarize the above quotations:
1. Preach the theory of the truth.
2. In connection with the theory, dwell more upon practical godliness.
3. As ministers our hearts should be imbued with the spirit of truth.
4. People's hearts will be touched by the pleadings of the cross, and with the infinite generosity and pity of Jesus in suffering for man.
5. The mighty argument of the cross convicts men of sin.
6. The minister should make the divine love of God his lifetime study.
7. We must study anew the cross of Christ.

Preaching “the theory of the truth” is not enough; we must dwell more upon “practical godliness.” When our own hearts are imbued with the spirit of truth, people's hearts will be touched. Nothing convicts of sin like the cross. That is why we are exhorted to “study anew the cross of Christ.” The infinite generosity and pity of Jesus in suffering for man will touch the people's hearts.

Instruction in practical godliness can be given in two ways; publicly and by personal interviews.

The work of Christ was largely composed of personal interviews.—*Evangelism*, p. 58.

It is those workers who follow the methods that Christ followed who will win souls.—*Gospel Workers*, p. 468.

How often we find the Master with a one-soul audience! Results will surely come if we follow this soul-winning procedure. As God’s ministers we must learn to work as Christ worked, i.e., in personal interviews and by dwelling more upon practical godliness. When we do we will see tremendous results. Thousands, we are told, will in the eleventh hour see and acknowledge the truth. And decisions will be made with a rapidity that will surprise the church.

Here in Africa we have endeavored to follow our Lord's counsel in our approaches to the people, and truly we have seen His Spirit at work. In recent months ministers, colporteurs, and laymen have been working in two major efforts and schools of evangelism classes in Homa Bay and Kisii among the Luo and Kisii tribes in Kenya. In these areas large numbers have accepted Jesus Christ as their personal Saviour. As a result of following our Lord’s method more than five hundred persons accepted Christ as their Saviour and have been baptized. But even more encouraging is the fact that more than one thousand have joined the baptismal classes. Many backsliders have returned to the
faith. Hearing what God has done our union president, M. E. Lind, exclaimed: “Let the Lord’s name be praised!”

**Senior Chief Reaccepts Christ**

Among those recently baptized are some influential people. One of these is the much-decorated and prominent senior chief, Musa Nyandusi. For years he has been the senior chief over the entire Kisii tribe. Thirty-seven years ago he apostatized from the faith. All those years he was a chief, and for the past twenty-four years the senior chief. He used to be one of our successful evangelists. How wonderful that he has now returned to the Lord.

Thousands were present on December 19, to witness his baptism. He is planning to continue his work for Christ by going on safari with the ministers among his Kisii people to give his testimony of the saving grace of his Lord and Saviour. Truly this leader has turned “from darkness to light, and from the power of Satan unto God.” He has separated from his more than a dozen “extra” wives and is living a humble life of trust and obedience. He is probably as well known as any senior chief in Kenya, and his testimony is and will be a living witness to the truth. It was by “personal interviews” and by dwelling more upon “practical godliness,” that Chief Musa was won to Christ. One of our retired ministers in company with a young evangelist sought him out. Even before he attended any of the public meetings he had already surrendered his heart to God.

Jesus taught His disciples to win men by personal interviews and practical godliness. This prepared them for the great decision. Nicodemus, the Samaritan woman, and the blind man who received his sight are noble examples of our Lord’s technique.

May God teach us His ways and make us successful soul winners.

---

**The Wonders of the Lord**

**M. D. BERMINGHAM**

Pastor, French West Indies Mission

“I SHALL NOT DIE, but live, and declare the works of the Lord” (Ps. 118:17). These words of the psalmist express my own desires. I am writing this experience with the hope that whosoever reads it may praise the Lord with me.

Truly the Lord is using the weak who have confidence in Him to work wonders in His name. In 1960 I received a call to work at Port-au-Prince, the capital of Haiti, for the moral and spiritual uplift of our churches there. As I began my work I requested the help of one of our ministers from the union mission in order to organize a revival. We arranged for meetings every night in our largest church in that city. Members from neighboring churches also accepted our invitation and joined in the revival meetings every night. After each meeting prayer bands were held, at which sins were confessed and wrongs righted. It was evident that many were receiving help from these meetings, so we asked all the local elders to assist us in our different prayer bands. These lay leaders gave excellent help. Reconciliations were made, husbands and wives renewed their vows to be faithful, children made things right with their parents.

167 Baptized

Moved by the grace of God, I then suggested that every member invite his relatives and friends to partake of the blessings the Lord was bestowing upon us. The effect was most gratifying. A real interest was awakened, and after three months of revival we had the privilege of baptizing 167 precious souls. Not only was the whole city
set on fire for God but also the outlying suburbs. The Lord was honoring our faith. At the first baptism five ministers participated.

Our aim for that year was to baptize six hundred souls. But unfortunately I received a shot from the enemy. My dear wife, a companion of twenty-seven happy years, died suddenly from a heart condition just after we returned from visiting some friends. This shock told heavily on my own heart and nerves and I, too, became ill. After treatment at our hospital at Bella Vista, Puerto Rico, I was able to begin my work again. Shortly after this I received a call to work in another area in the French West Indies—Martinique.

We came to this new territory three years ago and although we speak the same language as in Haiti, yet we discovered many things different.

Friendship Pays

When we move into a new area we believe our first responsibility is to be a friend to everybody notwithstanding the background or the problems that sometimes divide churches. Any spirit of division paralyzes the spiritual growth of the church and must be overcome at all costs. In meeting such problems we have found that the best method is to organize prayer bands in different homes. At these gatherings we discuss important points on doctrine and encourage a spirit of earnest inquiry. These meetings in the homes of the people have brought encouraging results. Under the blessing of God we baptized 103 new believers the following year.

At the beginning of 1964 we called all the church officers of the district together to make plans for a greater offensive headed by our great Captain. We emphasized that this is the time for the church to receive the latter rain in fulfillment of God’s promise and explained the importance of more love and faithfulness among those who are waiting for the second coming of Christ. In every meeting we sought to uplift Jesus Christ as our Saviour and Lord.

Our aim has been to get as many Adventist homes as possible to become centers where the gospel is preached. To these home gatherings we invited relatives, friends, neighbors, and backsliders of the church. As a result of this work already fifty-three souls have been baptized and we have more than one hundred in the baptismal class. These will go forward in baptism during the next few weeks.

Truly “God hath chosen the weak things of the world to confound the . . . mighty,” and we rejoice in the consciousness of His presence as we lead these dear ones through the water into a richer spiritual life. When evangelism begins and continues in the atmosphere of revival, God always gives encouraging results.
One Soul Per Meeting!

ORMOND K. ANDERSON
Director, Public Relations
South Australia Conference

ADELAIDE, a city of 650,000, has been awakened, and the result thus far is thrilling—127 baptized or a new church member for every one of the 127 meetings held in this campaign. Pastor John F. Coltheart began his work in Adelaide, South Australia, in March, 1964. His organization was excellent, and the consecration and splendid cooperation by team and laity alike ensured success. The preaching program was run in double-headed sessions. But for the first few weeks three or more sessions were held to accommodate the crowd.

It was grand to see the close follow-up by the midweek congregations in the Bible marking; thrilling to see young and old thumbing the Scriptures and reading the texts. Truly we witnessed the outpouring of the Spirit of God. People representing many Protestant churches, Catholic, Greek Orthodox, Mohammedan, and others of no specific religion were drawn together in mind and heart to follow the pattern of their blessed Lord and Saviour. We can verily say, with the beloved apostle John, "Blessed is he that readeth, and they that hear . . . and keep those things which are written [in this book]."

All the members of the South Australian Conference had a part in this evangelistic campaign and earnestly prayed for its success. All who could, faithfully attended the meetings, and all the conference workers cooperated. Our president visited and gave Bible studies. Our conference secretary-treasurer volunteered as the mission treasurer. The mission team traveled thousands of miles at their own expense. The spirit of sacrifice was real. God was with the preacher—and great grace fell upon all.

From the outset the Adventist church was clearly identified in this public program. The preacher's initial approach was through archaeology and science as proof of the veracity of the Scriptures.

In four months the new believers returned to God more than $3,000 in tithes, besides a thousand dollars in offerings. Four beautiful baptismal services were held. Pastor Coltheart plans to conduct his second series of lectures in this same city. We know you will join us in earnest prayer that God will again visit His people and pour out a double measure of His Spirit upon them as they labor together.
We are sharing with the readers of The Ministry the inspiration our workers received during the ministerial retreat that was held recently by the East Visayan Mission, Central Philippine Union.

This mission has the largest membership of all the missions in the Philippines with more than 12,500 members. The shepherding of a vast flock such as this is no little responsibility and demands wise planning. The president, Pastor B. R. Arit, and secretary-treasurer, J. R. Coloma, with the committee, planned for a mission-wide ministerial institute.

All the office and field workers, including some wives, attended. The retreat was held up in the mountains, far from the noise and confusion of the city. The officers of the YMCA graciously offered their camp to us free of charge.

Our two presidents in attendance, Pastor E. A. Capobres, president of the Central Philippine Union, and Pastor Arit, handled the subjects on administration. J. R. Coloma lectured on financial stewardship. The different departmental functions were presented by the secretaries concerned. A. Z. Roda presented subjects on pastoral ministry and evangelism.

The ministers and evangelists enjoyed the refreshing from the Lord, and the workers' fellowship amid God's beautiful garden in the mountains. They will linger long in the memory. All went home determined to attain to a higher level of spiritual living and to bear a more fruitful ministry in souls won. Only a few weeks have elapsed since, and reports of baptisms are pouring in.

Rightly conducted, ministerial institutes offer great spiritual dividends to those who are privileged to attend.
"With such an army of workers as our youth, rightly trained, might furnish, how soon the message . . . might be carried to the whole world!"—Education, p. 271. How often we have read these words and have been challenged by them. The youth of the church—they are our hope, our greatest resource. How can we be sure they are "rightly trained"?

In 1948 a plan was begun by Edward C. Banks, then of Southern Missionary College, that was surely born of God. Believing that we cannot learn to swim only by reading about it in a book, nor be successful drivers until we have mastered the manual and ventured out onto the highway, a program was begun to take these preachers-in-the-making into the field to conduct a full-scale soul-winning program.

Since then the program has caught fire and developed into one of the strong features of our ministerial training program at Andrews University and Southern Missionary College. In the summer of 1964 four such field schools of evangelism were held, with some eighty students participating. Steven Vitrano of Andrews University led out in a program in East St. Louis, Illinois, with the University's newly purchased Airatorium. Bruce Johnston and Don Jacobsen conducted one for the Southern Union in Charlotte, North Carolina, and one in the Canadian Union in Calgary, Alberta. E. E. Cleveland conducted a successful program in St. Louis, Missouri.

For some of the students this is the first actual soul winning in which they have ever engaged. For a few, it is the first evangelism they have ever witnessed. For many comes the thrill of having a part in winning their first soul.

The program is an intense one, lasting just over four weeks. There are three weeks of public meetings, each night. And the fourth week consists of a follow-up Bible class for those who have made their decision and are preparing for baptism. The final weekend is climaxed with a baptism and all the church participating in the ordinances of the Lord's house with the new members.

Each day's activity begins at 7:30 breakfast. Classes follow from 9:00 A.M. till noon. Discussions and lectures are held on the important phases of evangelism and pastoral work. Following dinner the students go out in teams of two to visit interested people in the city. Staff members visit with the teams from day to day to give on-the-job training in this critical facet of the ministry. The public meeting in the evening, followed by an aftermeeting of the students and staff to discuss the evening program and the events of the day. An earnest prayer season is held for those who came to the meeting. Responsibilities end about 10:00 P.M.

Since the Seminary moved to Berrien Springs in 1959, more than 800 persons have been baptized as a direct result of the field school program. And its impact is far reaching in its effect upon the young preachers themselves.

To see them translate their book learning into soul winning, to watch them as they love these new souls into the kingdom, is a thrill that is never to be forgotten.

And then as they go to their districts, inspired, enthusiastic, eager to be soul winners, we cannot but reflect: "With such an army of workers as our youth, rightly trained, . . . how soon the message . . . might be carried to the . . . world."
Calgary Church Will Never Be the Same!

L. E. DASHER
Pastor, Calgary Central Church

When the field school of evangelism is considered from the pastor's point of view, I believe that it is a must for that pastor first to have experienced a school before he makes any evaluation of it. This, of course, is the best course to follow in making any evaluation, no matter what it may concern. There are some, however, who might be inclined to pass judgment on the field school before actually having had the opportunity of living through one.

When the final decision was made by our conference committee to have the Seminary Evangelistic Field School in the Calgary District, I met the decision with mixed emotions. Being well acquainted with evangelism, I was not apprehensive of going through a full-scale evangelistic series. But the idea of having a school attached to it and having a number of young men working with the series, most of whom had no previous experience—well, I wondered just how successful the series would be as far as souls were concerned.

I decided then and there that when the evangelistic field school came to Calgary there would be an interest ready to come out to the meetings, and that no stone would be left unturned by the church to see that we would be prepared as well as possible. This was at the beginning of the year. The meetings were to begin the first of August. The church missionary committee was called immediately, and long-range plans were laid to facilitate our goal.

The directors of the field school, Bruce Johnston, chairman of the division of religion, Southern Missionary College; and Don Jacobsen, instructor in the Department of Religion, Andrews University; were most helpful with ideas and suggestions relating to the preparation for the coming evangelistic series. Elder Jacobsen, early in the spring, met with the Calgary Central church and the conference officers to lay definite plans for the meetings and to bring inspiration to the church.

To say that elaborate plans should be laid and carried out in preparing a city and the church for evangelistic meetings, may not be necessary here, for I am sure that every pastor realizes this necessity. However, it was felt, that, in a special way, preparation was vitally necessary for several reasons. First, this was to be a school of evangelism to help prepare future evangelists and pastor-evangelists. Therefore it was necessary to show the students not only the know-how of an evangelistic series but also the effectiveness of a prepared church and community. Another reason was that in Calgary, a city of nearly 300,000 people, we have only one English-speaking church. It was therefore necessary for us to have plenty of time to do the extensive job of making the people of the city conscious of the church and to build up an interest among the populace.

Extensive groundwork was done by the church with the final impact being made by the evangelistic team through the use of every available means of city-wide adver-
tising. The church chose to personally deliver an invitation to enroll in the Take His Word home study Bible course to the more than 85,000 homes of the city. This was done, even though we were not able to have the It Is Written TV series here in the area. We wanted to acquaint the populace with the term It Is Written, since this was to coincide with the advertising for the meetings. Also with this means we were able to enroll several hundred in the Take His Word course of studies, thus preparing them in a special way for the summer meetings.

It might be said right here that any apprehensive feelings I may have had in contemplating the field school of evangelism, have long since taken flight. I feel that the privilege of working through a series of evangelistic meetings conducted in conjunction with the field school is one of the most rewarding and refreshing experiences of my ministry.

For many years I have felt that there should be a program where the young ministers could actually work in the field with qualified instructors. Classroom learning is good to a point and is vital to a student's appreciation of a subject, but unless that student can actually put his knowledge to work under the right training conditions, it might be said that the knowledge gained is of but little value. In my estimation the field school of evangelism has done, and is doing, a real and lasting work along this line for the Lord's cause. It was my privilege to study and work along with the twenty-eight students and ministers who attended this particular field school. It was with keen interest that I witnessed the zeal with which these young men went about their work as they were instructed and trained by the directors of the school. With classes every morning and meetings every night, and with more than six hundred names of interested ones to visit, there was but little time for relaxation.

Most pastors will agree, I am sure, that visiting in the home is the key to success in an evangelistic series as well as in a progressive church program. This was one of the outstanding features of the field school. Rather than merely observing the program, each student participated daily with the visitation and evaluation of the interests. Because of this they felt that they were an integral part of the meetings and therefore took a great interest, with some even working after the meetings well into the night.
Candlelight service in Calgary church makes deep spiritual impression.

Here is a program that is deeply spiritual, thoroughly practical, and highly successful, for to date the number of baptisms have exceeded the half-hundred mark with many interested ones attending a second series of meetings. Some have already indicated their desire for baptism.

Let me also mention the effect that this program has had upon the church membership. Elder Johnston told the church when he first came that “the church would never be the same again after the meetings were over.” And as one member was heard to say afterward, “That was the understatement of the year!” The members were enthusiastic about the program before it started, remained that way throughout the series, and are still talking about it with fond memories and appreciation.

It is my humble opinion that the operation of the field schools of evangelism in the different centers of population is a real step forward in the training program for our future ministers, as well as being a highly successful means of soul winning. As a pastor, I received much benefit from the school itself and a great deal of inspiration from the entire program.

Many of these would still be in darkness if no public effort was held.
From the
Roman Catholic
Anglican
Jehovah's Witness
Presbyterian

They Came
... and...
Were Baptized

A panoramic scene witnessed by Bruce Johnston in the Calgary church, Alberta.

I AM sitting in the Calgary Seventh-day Adventist church, witnessing the second baptism of the evangelistic series. The first one to be baptized is stepping out of the Roman Catholic Church. God has given her victory over smoking and she rejoices in her new-found faith in Jesus Christ.

She is followed by a little Anglican lady who, at seventy years of age, is taking an additional step to follow the light that only in the past few weeks has shone upon her pathway. Five weeks ago she had never heard of Seventh-day Adventists. Now she has taken her stand with them to go through to the kingdom with the faithful remnant who keep the commandments of God and have the testimony of Jesus.

The one now being baptized is stepping out of the Jehovah's Witness Church. It has been an evident struggle but she has settled it with her Lord, whom she now sees through a different perspective as God in human flesh—her Creator and Saviour.

Three blood sisters in the church have eyes filled with tears, for they are now watching a fourth sister go down into the waters. Last Sabbath one of these sisters saw her husband follow his Saviour all the way—another family united in the church. She said after his baptism, "It's a miracle!" This successful man will begin his work as a literature evangelist on Monday. May God richly bless his ministry.

Eighty years ago a boy was born in Johnstone, Scotland. As he grew to manhood, he desired to serve the Saviour he loved so much in a more close and intimate way. The ministry was that chosen means. Crossing the Atlantic, he served both Presbyterian and Congregational churches in America. Now retired, his mind is clear, he reads his New Testament Greek fluently. He once said, "I'll never be a Seventh-day Adventist!" His "never" was like Peter's when Jesus wanted to wash his feet, for he now follows all the way in the pathway of full obedience.

An electrical engineer from Holland and former member of the Netherlands Reformed Church now goes down beneath the waters of baptism. He wants to give his youth without reserve to Christ to be a living witness to his faith and to have a part in giving the Advent message to the ends of the earth.
the earth so that Jesus can soon return and take His people home.

The baptism comes to a close with an earnest appeal by Pastor Larry Dasher for others to seal their decision and to indicate their desire to be baptized soon.

In all, forty-seven have been baptized. Many others are preparing—still others are in the valley of decision.

It seems as I sit here in the sanctuary that I can hear the angel choir strike the chord a little higher and make the courts of heaven ring with the glad harmony of souls redeemed. It is my desire to work more earnestly so that Jesus can soon return. I want to join that angel chorus. I want to give my personal testimony in praise to my Saviour who died that I might live.

These brethren are holding tobacco souvenirs—the relinquishing of which is one evidence of conversion.
Intern Sold on Public Evangelism

JOHN W. FOWLER

Ministerial Intern, Georgia-Cumberland Conference

IT PLEASED God by the foolishness of preaching to save them that believe” (1 Cor. 1:21). During my college experience public evangelism was strongly promoted; however, because of the belief among many ministers that public evangelism was on the way out, my own faith in the public preaching of God’s Word was weakened.

Therefore the most valuable lesson I learned from the field school was that public evangelism really works! Opportunity was given to observe God in action. And what a thrill it was to see the Holy Spirit working through the many avenues of the evangelistic campaign. As I beheld the response of men, women, and children to the united effort of the total evangelistic team, I was convinced that this is God’s appointed means of saving men.

Never have I observed the wooing of the Holy Spirit in such a marked way as during the field school. The Spirit of God worked through the visitation, the prayers, the music, the sermons, the quiet calls that were so beautiful and appealing, through every phase of the series. God reached down into the hearts of men, dispelling the darkness and filling the heart with the light and warmth of salvation.

During the field school there was an abundance of evidence that God blesses the efforts of the evangelistic team. One family that my team was visiting had been attending quite regularly. The man seemed to be fully convinced that this was God’s truth; however, his wife objected that there were good people and doctrines in all churches—that it was impossible to know which was right. She continued to come but made no response to the simple yet beautiful prayer appeals that were extended each evening, nor would her husband take his stand without her.

I was a bit discouraged concerning them as we came to the last weekend of the series. On the Friday evening before the final calls were made, the entire team, which included the church, participated in a unique prayer service that lasted twelve hours. The special needs of each of the interested persons were brought before the throne of grace throughout the entire night.

This was a most stimulating and rewarding experience. The church members were especially blessed by this. However, the most joyful result was seen the next day. As I visited my problem family I found an entirely different attitude. During the night their decision had been made.

My heart burned within me as they, along with the two oldest children, took their stand that evening and went on to follow our Saviour in the sacred rite of baptism. As I watched God working through many avenues during the three weeks’ series, I was sold on public evangelism. Without the field school I may have gone throughout my ministry handicapped by the wrong attitude toward God’s special means of saving men.

Not only is the field school proof of the effectiveness of public evangelism, but the student is given on-the-job training in every phase of public meetings. The organization of the church into an efficient team was a high light of the school. I was thrilled with the time-saving and productive visita-
tion plan. The revival of the church, the budget, the ushers, music, sermons, calls, prayer appeals, order of service, offering—all these and many other areas were taught so as to assure success for a pastor just beginning his ministry. This material was given to the student in mimeograph form as a help to a young pastor as he goes into a public series. He is given added confidence that he is conducting a meeting that will produce a rewarding harvest.

Before I attended the field school I felt somewhat confident that I knew quite a lot about public evangelism. Some pastors had told me that I would learn nothing new from the field school. However, now that I have attended the school, I must confess I knew nothing about public meetings, and any attempt to conduct a series without the school, would have been foolishness.

Since the field school I have had opportunity to put to a test the things I learned. In my first series of public meetings, I followed the field school instruction in detail and God was able to bless the series with fourteen decisions for baptism.

If you are just beginning or you are about to begin your ministry, the field school is a must! If you are a seasoned minister and you are tired of oiling the mechanical wheels of church machinery, if you want some real excitement—excitement that will rouse the whole church to action, then turn on the sirens of public evangelism. Go to the field school, then hold a well-organized series of meetings and God will bless you with success, your ministry will be a joy, and your church a power that will march forward to meet its coming King!
HAVING a field school in the local conference is both a privilege and an outstanding experience. Such a well-organized force makes not only a lasting impact on the city and on the church but brings courage throughout the conference as members see what can be done by united effort.

We have just concluded such a field school in the city of Calgary, Alberta, Canada. The immediate result is a fine set of meetings, and many baptisms in a short time, but the long-range result is even greater, for the training of thirty young ministers to be soul winners will mean much in the future program of the work of God. The practical daily program helps the student ministers to have the courage to launch out on their own. For example: two theology students from Canadian Un-

Plan your work and work your plan.

ion College enrolled in the field school. Later they requested the privilege of holding a student effort about thirty miles from the college. During the meetings they had twenty-two decisions for the Master.

The field school is the diadem of theological education.
FIELD schools in evangelism are training programs conducted by members of the religion department in conjunction with a series of public evangelistic meetings. They are normally four to five weeks in length. Instruction is given in a class meeting five mornings each week, with visitation in the afternoon and observation of and participation in the public meeting each evening. After each nightly meeting the group is gathered for an evaluation of the day’s activities and for sharing visitation experiences. Up to five semester hours of college credits may be received.

Under special arrangements students may elect to enter a ten-week scholarship program. The first four weeks are spent in one of the field schools, and six additional weeks spent in organizing and conducting an effort with another student in one of the local conferences. A $300 tuition scholarship is given each student in addition to the $100 granted each student enrolled in the regular field school program.

During the field school proper the students receive free room and board, an incidental living allowance of $10 or $15 a week per team of two students for evangelistic visiting, and a grant-in-aid of $100. The students pay tuition at the regular summer rate.

After the field school is over, student teams go out into the local conferences to conduct their own efforts. They have been thoroughly instructed and have been given materials to aid them in carrying on a regular series of evangelistic meetings. The local conference supplies an effort budget of $250. The men receive free room, $2.50 per day each, a $10 incidental living allowance, and $15 a week per team for mileage. The local conference contributes $200, and the union conference and college contributes $100 each toward a tuition scholarship for the students. (The union conference also contributes $1,500 toward the field school budget with the local conference appropriating the balance. The college pays the salaries of the instructors.)

Last summer eight student teams held meetings in which 75 people took their stand for Christ and church membership. Of these, 28 were baptized before the students left the field. I believe that this is a most commendable record for student evangelism. Thrilling were the stories of personal victory that were told by the student teams at a ministerial retreat held right after school began in the fall. The students were inspired and their vision was lifted. They learned from personal experience the truth that “there is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.”—The Desire of Ages, pp. 250, 251.

Including efforts by students and staff of Southern Missionary College over a four-month period the total decisions were 238 with 164 baptisms. I believe this is an indication of what can happen when youth receive a vision of a finished work.
MONTHS of visitation, prayer, and planning by Southern Missionary College students were climaxed with approximately one hundred decisions to join the Seventh-day Adventist Church.

For several months students visited the homes of Chattanooga residents regularly, giving out the lesson study in connection with the It Is Written television program on WRCB-TV channel 3. After becoming closely acquainted with the families they were visiting, the students invited them to attend the It Is Written crusade, which was held in Chattanooga’s Tivoli Theater, April 25-May 17.

Approximately 1,480 persons turned out to occupy the majority of the 1,780 seats in the theater on opening night. Attendance continued to run high throughout the crusade, with 1,500-1,500 usually present.

Evangelist for the meetings was Bruce Johnston, chairman of SMC’s division of religion and coordinator and staff representative for It Is Written in Chattanooga.

Elder Johnston has directed more than thirty crusades, many of them in the Midwest, including such cities as Indianapolis, Chicago, and South Bend. He holds the B.A. from Walla Walla College, the M.A. and the B.D. from Andrews University.

Associated with Elder Johnston were Elder and Mrs. Gordon Henderson. Elder Henderson was minister of music, and Mrs. Henderson was the organist and sang duets with her husband.

A graduate of Walla Walla College, Elder Henderson has been in evangelistic work for ten years, including crusades in Washington and California. He was associated with George E. Vandeman at the Ford Auditorium in Detroit when Elder Vandeman presented his It Is Written program there.

The opening sermon presented by Bruce Johnston was “Planet in Rebellion,” and dealt with the problem of human suffering. One of the important questions answered in the sermon was “If there is a God of love, why do people suffer?”

Sermons presented throughout the crusade were designed to link current events with Biblical forecasts, and to present practical answers for the problems of the complex days in which the world is involved.

Typical topics were “Can the Space Age Conquer Death?”; “Russia Races for World Control.”; “How Can I Be Sure of Eternal Life?”; “Mr. Johnston, Why Do You Keep Saturday for Sunday?”; “The Longest Court Case in History”; “Is It Necessary to Keep the Sabbath to Be Saved?”; and “The Secret of a Happy Home.”

NIGHTLY AT 7:30 IT IS WRITTEN PRESENTS BIBLE IN THE HAND WITH BRUCE JOHNSTON—CHATTANOOGA EVANGELISTIC CRUSADE
TONIGHT THE SECRET OF A HAPPY HOME

Theater-going is permissible at times.
At the meetings special reference Bibles, identically paged, were used by the audience as the preacher referred to various texts. More than 1,000 Bibles were awarded those who attended ten of the twenty-five meetings held.

George Vandeman of the It Is Written program led out in a special follow-up meeting for the crusade on June 28, in the Tivoli Theater. At that time about twenty others joined the group requesting baptism.

The Rewards of
Field Schools

A field school of evangelism was held in Charlotte, North Carolina, in the late summer of 1964. The following are testimonies of students who participated and tasted the joys of soul winning.

Holy Spirit Destroys Fear

One can't learn to swim by reading a book, he has to get into the water first. Field schools in evangelism have proved that this is an effective method of teaching our present and future ministers the art of evangelistic soul winning.

An evangelistic field school is rewarding in many ways. It provides practical experience. One student remarked: “The field school program is essential for the ministerial student, for it allows him to put into practice theories he has learned in the classroom. If he is to be a soul winner he must come in contact with souls. This is accomplished in field school in a most vivid way.”

Another benefit is that the student is brought face to face with the working power of the Holy Spirit. Many of our men are afraid to try evangelism because they are afraid of failure, but through the work of the Holy Spirit our power to succeed is unlimited. We do not realize this until we have seen it at work.

The third angel’s message is a message of urgency. The field school in bringing the student into soul-winning contact with scores of people in spiritual darkness does much to help us sense this urgency.

“Given Me a Taste”

Another student says: “The field school has given me a taste of the thrill of soul winning; it has awakened in me the urgency of these times.”

It is essential that our ministers have a real love for souls. The student often becomes so involved in his studies that he fails to feel the burden of this love. But a field school throws him into the midst of men and women struggling for they know not what, and if the student relates himself aright to this experience he will come out of it with a real burden to win souls to Christ.

There are many advantages to this field school program, but the most important is the sense of mission that the student receives. He catches a vision of evangelism and soul winning and learns that evangelism is hard but rewarding work. If my experience is typical, students leave the field school anticipating the time when they can begin their own evangelistic program.

Yes, the evangelistic field school is rewarding and is heartily recommended by those who have had this experience. The following comments were gleaned from the test papers of several students:

Test Paper Comments

“The field school program has revolutionized my thinking; and I know my ministry will be more effective because of it.”

“I don’t know how I could have expected to be a soul-winning minister without the inspiration and experience obtained at the field school. Truly, it has been a high point in my life, one that I shall never forget.”

“I know better now what is expected of...
me as a minister of the gospel of Christ and how to more effectively work for others and help finish the work.”

“This has given me a great desire to be an evangelist. . . . I have seen that evangelism pays and its best days are ahead for us.”

“I believe it would be well for every one of our ministers, whether young or old, to attend a field school. By using what we have learned at field school I know the Lord’s work can soon be finished.”

“I feel this is the greatest help I have had in all my training. I believe this training will make the difference between failure and success in my ministry.”—DARAYL LARSEN.

The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life. Make it your special life-work. Cooperate with Christ in this grand and noble work, and become home and foreign missionaries. Be ready and efficient to work at home or in far-off climes for the saving of souls. . . . O that young and old were thoroughly converted to God, and would take up the duty that lies next to them, and work as they have opportunity, becoming laborers together with God. Should this come to pass, multitudes of voices would show forth the praises of Him who hath called them out of darkness into His marvelous light.—Sons and Daughters of God, p. 274.

FIELD SCHOOLS GIVE COURAGE

WHAT courage they give you, what courage!” said the student, shaking his head in wonderment as he walked away from the group surrounding the teacher.

Courage? For what? Through classroom lectures and through practical experience this student and thirty-six others had found that successful evangelism could be done, and they had helped to do it. No longer do they fear conducting an evangelistic campaign when they go into the ministry.

The Time: June, 1964.

The Place: The Seventh-day Adventist Church, Charlotte, North Carolina.

The Occasion: The field school of evangelism being conducted in connection with the It Is Written crusade, with Bruce Johnston, head of the religion department of Southern Missionary College, as speaker, and Don Jacobsen, instructor in religion at Emmanuel Missionary College, as singing evangelist.

“Evangelism is not easy, it is plain hard work,” said Elder Johnston, “but there is no thrill that can compare with that of working with the Holy Spirit for the saving of souls.” By the end of four weeks of five mornings of classes a week; visiting two by two in the homes of the people each afternoon to arouse interest, to keep interest stimulated, or to make new contacts; and attending the meetings every evening, the students could give a hearty Amen to Brother Johnston’s words. Enthusiasm was always at high tide as they saw classroom theory demonstrated in a practical way, and the feeling was, “Who minds hard work when we can see God’s kingdom advancing?”

Summer, with its competition of vacations, heat wave, and many diversions did not affect the average nightly attendance of more than 200, with the largest number of people present at the final meeting. Fifteen precious souls were buried with their Lord in baptism on Sabbath afternoon, July 4.
Much interest has been created which will be followed up by the local pastor, Herman Davis.

“Soul saving should have the main emphasis in a man’s ministry,” said Elder Jacobsen. From a wide background of experience he gave practical suggestions on how a pastor could have a program that would allow time for his many duties, plus the conducting of two, three, or even four evangelistic campaigns per year. The main pitfalls of the aspiring pastor-evangelist are: lack of planning and organization, fear of failure, “it can’t be done here” reports, and unwillingness to do the hard work needed.

“The key to success,” said Brother Jacobsen, “is to give God everything we have, for even a man of few talents can be successful as a soul winner if he lets God work through him. Have a plan, work the plan, and with God’s help success will come.” God has given the commission, “Go ye into all the world, and preach the gospel to every creature.” Thirty-seven strong, the field school students dedicate themselves to the accomplishment of His will.—H. Eugene Miller.

Pentecost in Korea

GEORGE W. MUNSON

Ministerial Association Secretary, Korea

The story of General William Booth of the Salvation Army, who after rereading the Acts of the Apostles cried out from the depths of his soul, “Do it again, dear Lord! Do it again!” applies to our workers here in Korea. Realizing that Pentecost came after ten days of earnest prayer and fifty days of preparation, we have felt moved to plan for the holding of ministerial retreats for about three days before our evangelistic campaigns begin. And the Lord has surely blessed His people.

It was inspiring to see thousands of our faithful members entering into the spirit of the campaign here in Seoul. Hundreds came to our all-night prayer seasons, and hundreds of others went out into the streets speaking to the people and extending an invitation to the meetings. The results are thrilling—170 in our first baptism in Seoul and more than 100 others are right now awaiting this joyful experience. These are truly stirring times. The Lord is going before us.

Large Evangelistic Campaign Led by Church Pastor

Between hurricanes, riots, and financial drives, W. J. Cleveland, pastor of the New Orleans church of 800 members, conducted an eight-week evangelistic campaign which resulted in 119 baptisms. This was the most fruitful public effort run by a pastor in the North American Division in 1964. The whole Cleveland family as well as the church became an evangelistic team.

It appeared at first that the request for a permit to hold such a meeting would be denied because this is a strong Catholic territory. But the church members were led into a special season of prayer. This opened doors. The audiences were large from the beginning. The visiting list quickly exceeded five hundred.

Three large families joined as a group, thus swelling the harvest. Five baptisms were conducted. The first netted seventy-three souls. Despite racial disturbances in the area of the meetings and torrential rains and a hurricane, interest remained strong and the Lord prevailed.

In addition to this, time was found to organize a church; to make a concrete walk around the church building; to renovate the church; to raise an $8,000 Ingathering goal, bury the dead, and encourage the living.

From this pastor-evangelist’s experience this past summer he is convinced that if a shepherd has time for anything, it is winning souls!
Sin.—In pursuing the Bible story further, it is not long before the third mysterious subject of the Bible comes to view. Genesis 3 reveals the willful disobedient act of Adam with the resultant misery and woe passed on to his posterity. It is stated that Eve was deceived by the subtle serpent, but that Adam opened the floodgates of sin to this world (*Testimonies*, vol. 3, p. 324; vol. 4, p. 573). Sin is the third basic subject that extends entirely through the Scriptures. Sin, too, is a mystery, for there was no reason for its existence. It is a preternatural curse that has come upon the race. Today the act of picking fruit of a forbidden tree seems to be a rather minor offense. However, it should be recalled that these two beings were sinless and perfect with no propensity toward evil. There was, therefore, no excuse for this willful and disobedient act. They had communed face to face with God. All their needs were met in the beautiful Edenic Garden. In disobeying, Adam and Eve became willing subjects of Satan and enemies of God, capable of any vicious and vile act. This sin has been passed on to their posterity.

*Is Sin Inherited?*

Theologians call it original, or Adamic, sin because it was brought on through the sin of Adam. Every human being that has been born except one—Christ—has this defect. However, sin is not an inherited characteristic. It is not carried in the chromosomes, as is the color of one’s hair, the shape of one’s nose, et cetera. Sin is “passed on” to posterity. For example, a slave’s children will be slaves because the parents were slaves. They become slaves by inheritance, yet not by chromosomal or genetic factors. Similarly, the human race becomes slaves of Satan because their earthly parents sold them into slavery. Christ was not under the curse of being a slave to Satan. He came as the first Adam came, perfect, with no sinful propensities, to prove that man, as God created him, could perfectly keep His law (see *Special Testimonies*, June 9, 1898). Yet He accepted the workings of the great law of heredity. He took humanity four thousand years down the stream of time with its resultant physical weaknesses (such as stature and strength). In His innate nature, however, He was “that holy thing,” and was born without sin (Luke 1:35).

*Christ Did Not Participate in Sin*

The humanity of Christ is called “that holy thing.” The Inspired Record says of Christ, “He did no sin”—that is, “knew no sin” and “in him is no sin.” He was “holy, harmless, undefiled, separate from sinners” (*Heb*. 7:26). He “became flesh” or was tabernacled among man. Christ as the second Adam, did not participate in the sin of the fallen race. He became like one of us except in sin. He took man’s nature in its fallen condition; but Christ did not in the least participate in its sin. He did not possess the passions of our human fallen nature, but He did have the infirmities of the weakened race. He became tired and hungry and He bore our weaknesses.
and sorrows (Isa. 54:4). The sins of the world — past, present, and future — were placed upon Christ. He bore them vicariously, for there was no sin in Him. He was sinless in all respects and so could be the substitute and savior of the race. The sin of Adam, better referred to as passive sin, was not transmitted to Christ. He was the second Adam.

**Passive or Willful Sin**

In contrast with original sin or "passive sin" is "active sin." This is "willful sinning" done by the individual. These are sins that one commits consciously and willingly. It can readily be seen that active sin grows out of and is the result of passive sin (from Adam). It would be possible not to sin if we did not already have that tendency toward sin obtained from Adam. Thus we can see that there is a difference between "sinning" and "committing sin." Since we as members of the fallen race have the curse of a sinful nature upon us, there are things we do, unknown to ourselves, that are sin in the eyes of God. Most of us have had the experience of realizing that certain acts committed in the past were not right. We then ceased to do them. However, at the time we were doing them we had no such compunction. (This is how one grows in grace and in the knowledge of our Lord and Saviour, Jesus Christ.) On the other hand, committing sin has to do with willful, known acts of disobedience to God's commandments. These acts are not condoned, and every sincere Christian will cease to "commit sin."

**Sins of Ignorance**

The Scriptures give clear evidence of the difference between sinning and committing sin. Sinning in the Bible is usually associated with sins of ignorance. Numbers 15:28, "for the soul that sinneth ignorantly"; 1 Kings 8:46, "for there is no man that sinneth not"; 2 Chronicles 6:36 is similar. The apostle John differentiates the two in 1 John 3:4, "Whosoever committeth sin transgresseth also the law." Verse 8, "He that committeth sin is of the devil," and finally verse 9, "Whosoever is born of God doth not commit sin." It is evident that John understood that to commit sin has to do with a willful and premeditated act, while "sinning" is usually used with sins of ignorance. Luke has recorded Christ's words on the subject in Luke 5:32, "I came not to call the righteous, but sinners to repentance."

**The Atonement**

The fourth fundamental subject of the Christian religion seen throughout the Bible is the greatest mystery of all, the atonement. Since sin has put man in an unnatural state, it will take a supernatural process to cure him of his condition. The atonement provides the means of reconciliation of fallen man to a perfect, sinless God. Readily one can see that man is in a terrible position. Because of indwelling sin, he is hopeless, and lost without hope of reinstatement by anything he can do. The record of sin in the Bible runs throughout its course, and vividly demonstrates the exceeding sinfulness of man, his weaknesses, and his faults. He is revealed as a willing subject of Satan. The beautiful story of reconciliation as seen throughout the Scriptures alone demonstrates the unequal love of God for His creatures, disobedient though they have been. Atonement has at times been thought of as at-one-ment, meaning man restored to oneness with God.

**Man's Substitute**

The plan of atonement was a safety valve for the plan of Creation should man fall. The atonement was made from the foundations of earth under the terms of the everlasting covenant between God and Christ. Immediately upon Adam's transgression the atonement was put into effect as evidenced in Genesis 3:15. Christ volunteered to become the mediator between the fallen race and a perfect God. He offered to be man's substitute and surety. He would bear the punishment of man's transgression. "The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as He deserved to be treated. He came to our world and took our sins upon His own divine soul, that we might receive His imputed righteousness. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share."—*Review and Herald*, March 21, 1893.

"We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute."—*The Faith I Live By*, p. 118.

**A Mystery a Child Can Grasp**

The wonders of the atonement are viv-
idly portrayed in the simple display of the patriarchal system, and in the more elaborate sanctuary service of the Aaronic dispensation. Holy men of old saw the atonement of Christ in the slaying of the innocent sacrificial animal and the final cleansing of the world from sin. The theme of the atonement is a message of hope and encouragement revealing in no other way the matchless love of God for His creatures. It has shown that creation love did not keep the human race from falling.

Redemptive love alone will adequately teach man the story of God’s love, and he will have no desire to sin again. As in Adam all have sinned and are lost, so in Christ all are reclaimed from that lost condition, through the merits of the atonement—a mystery a child can grasp, yet so profound eternity will never fathom its depths.

The atonement is the means of saving the lost race of Adam, and is made by the Mediator, who alone can make peace between God and man. The Mediator is both God and Man. As the Substitute, He must undertake not only to suffer and die for man’s sins but to provide a holy life for man. Atonement is made by the life, death, and suffering of the Mediator. It was He who bore the sins of the world, and who endured the curse of the law. He has vindicated the justice of God, and shown mercy to the fallen race. He, alone, could be the propitiation for sin. This suffering could be endured only in a divine-human being. Christ’s deity made possible His suffering. He was baptized into the place of man’s substitute for sin and righteousness. Having already provided a sinless, holy life, Christ took man’s sins at His baptism (The Desire of Ages, p. 112), and was required to suffer and die for those sins. By virtue of the atonement, He has purchased not only reconciliation but an everlasting inheritance in the kingdom of heaven for all those whom the Father has given Him.

How to Avoid Misconception

While other doctrines are secondary to these fundamental subjects, all truth has a direct relationship with these pillars of the Christian faith. This fact can be demonstrated by considering any doctrine in the light of primary truth. For instance, the subject of “Love.” God is love. Creation demonstrated God’s love. Sin is the opposite of love. The Atonement demonstrates a deeper love of Deity, redemption love.

Readily one can see the responsibilities of associating other doctrines such as the Sabbath, state of the dead, health reform, etcetera, with the four basic facts. A sense of the relative values of doctrine is obtained by such consideration. Much difficulty and misconception among Christians would be avoided by studying and presenting fundamental truth first. Reverence can be inspired in a congregation in no other way than by presenting the unsearchable mysteries of salvation. The believer will realize his nothingness when confronted by the infinite. He will realize his dependence upon a merciful and forgiving Saviour who alone has made the sacrifice for sin. Conversely, a self-sufficiency of one’s personal goodness is developed by primary consideration of doctrine. “Many are trying to be good enough to be saved” when it is apparent that all of our righteousness is as filthy rags. More luster and brilliance would be afforded to the secondary doctrines when a firm foundation in primary belief is first laid down.

Let us concentrate on a deeper conception of God, Creation, sin, and the atonement, in order to better understand all doctrines in God’s Holy Word. These are the great mysterious truths necessary for salvation.

“Tigers for Souls” (Continued from page 11)

However, nothing daunted, he accepted the position as choirmaster. First he told the Catholic choir, “You must learn to pray. The Jones Missionary College wins because they pray,” he told them. They would also have to stop smoking and chewing betel nut. The whole Catholic choir complied. The result was that his choir won the two competitions they entered.

Now Posubal said he had three hundred attending his meetings. The priest in charge of the area now calls Posubal, “The tiger that is taking my people,” to which Posubal answered, “The Bible says the devil is as a roaring lion, so we need a few tigers to take his prey.” Now Posubal and other evangelists in Bougainville rejoice in the name of “tigers.” They say, “We are tigers for souls.” The present indications are that thousands will soon be turning to the truth in Bougainville.
Shut the Door!

DANIEL R. GUILD

Ministerial Association Secretary, Southeast Asia Union
A minister on a round-the-world trip stopped over the Sabbath in our city. In the midst of an excellent sermon he heralded the sad news that an effort had been held in Europe several years ago and "all rejoiced that three hundred people were baptized." He added, "But there is hardly one left today of the three hundred.

And now another evangelist is preparing to hold a meeting in this same place. Why hold another? One wonders!"

A member sitting in the congregation had been pondering the earnest plea of his pastor to attend the evangelistic meeting then in progress. But hot and tired after a hard day's work and preferring the easy chair to putting forth the effort to attend an evangelistic meeting, the member found in this choice story just the excuse he had been waiting for. From now on he would not allow his conscience to spoil his evening hours in the easy chair. Evangelism is not worth the trouble. People come in the front door and go out the back door anyway.

**Crack in the Brain**

Discouraged and exhausted from the grueling task of winning souls through public evangelism, a pastor-evangelist in the congregation did some serious thinking. The speaker had opened a crack in his brain, just the crack for which the devil had been waiting to plant his seed of doubt. For many years the pastor-evangelist had heard the statement made again and again, "We have more people going out the back door than we are saving through public evangelism."

So, with the devil's help, the pastor-evangelist decided, now is the time to close the door—the back door. We must nip this thing in the bud, he thought, stop it at its source. We must close the door, all the doors. If we stop bringing people into the church by public evangelism then we won't have to worry about their going out the back door.

The church pastor who was sitting on the platform pondered what the guest speaker had to say. He thought, "Our union president was certainly right when he told us at the Sabbath school rally that public evangelism is not the answer, that we can finish the work through branch Sabbath schools."

A slight ripple ruffled his train of thought when he remembered a woman who had come into the message through a branch Sabbath school and had soon dropped away. But the ripple soon passed, and he set his feet firmly against the back door with the firm resolve to close the front door to any future converts from public evangelism.

**Front Open—Back Closed**

Another pastor heard about this shameful loss in Europe. He too began to ponder over closing the door—the back door, of course. But the more he thought about it, the more he began to realize that a closed back door and an open front door are incongruous. As he thought over his eighteen years of soul-winning work in the various churches where he had been the pastor and done various types of public and personal evangelism he became exceedingly troubled.

He thought of that lovely family he had labored so long and hard for by giving Bible studies week after week for more than a year. They showed every promise of being model church members when they were baptized. But lo, through a sad chain of circumstances several months after they were baptized, they went out the back door of the church.

Then there was that woman bubbling with enthusiasm who had found the message through enrolling in the Bible correspondence course advertised in the Signs of the Times. A layman had studied with her and prepared her for baptism. Our pastor had personally examined her before her baptism and found her to be sound in every way. But several years later when she moved away, she failed to send for her church letter and eventually had to be dropped as missing.

As case after case flashed through his mind, this pastor-evangelist became more and more agitated. There was that neighbor of one of the members who had been baptized and had dropped away. Even some of the members' children who were baptized as a result of a Week of Prayer and a baptismal class in the church school were now outside the fold.

Many times the pastor had heard the comparison: "We are losing more of our young people by the back door than we are bringing in the front door through public
evangelism. If we would save all the young people in our church we would be growing at a more rapid rate than at present."

Shut Everything!

As these thoughts raced through his mind, his decision was made. We must shut the door—shut all of the doors! From now on I'm going to be a pastor to my flock. If I can keep the doors shut and hold on to the members I have, and make them the kind of members they ought to be...

While he thought, the devil rejoiced. And with good reason, for was not the man in Jesus' parable of the buried talents one of the devil's converts to the shut-door policy? Had he not enticed the Jews with the shut-door policy and won them firmly to his side? If the devil can only convince all of God's children and all of God's ministers to close the door to church membership through branch Sabbath school evangelism, Vacation Bible School evangelism, fire-side evangelism, youth evangelism, literature evangelism, lay evangelism, radio evangelism, television evangelism, and every other kind of evangelism, as well as public evangelism, he can make Pharisees of us all.

Why Attack Public Evangelism

Let us return from this imaginary interlude to our first paragraph. Is there not danger that in our enthusiasm to make a point, we are likely to join forces with the devil in extinguishing a God-given means of saving men? Is it safe to attack methods of evangelism that are God ordained in order to promote the type of evangelism God may have called us to do? Are not comparisons that downgrade what is good to promote something else that is good a rather risky type of emphasis?

If we close the door to all types of public and personal evangelism, then what? Would the back door be closed? It might be closed to apostate members leaving the church, but are not Pharisees inside the church as dangerous as apostates outside the church? Might there be more hope of an apostate mending his ways before Jesus comes than there is of a Pharisee finding real religion?

How balanced the counsel of Fordyce W. Detamore, who when asked by a student in one of his classes if a certain method of soul winning was good, answered with his usual warmth and largeness of heart, "Every effort for God is good." Let us keep the front door open wide!

We do desperately need to build stronger back doors to our churches, to board them up and nail them tightly shut. As pastors we should make it our business to see that none slip out unawares. But at the same time we must be as realistic as Jesus. According to His own parable of the sower, three of the four who harbored the gospel seed eventually dropped away. One of Jesus' own disciples slipped out the back door and betrayed Him. And Paul wrote of one for whom he no doubt had diligently labored, "Demas hath forsaken me, having loved this present world." When every effort has been made, and all has been said and done, people have the liberty to choose the devil's side.

There is much that we can do to shut the back door. Here are a few concrete suggestions for keeping the back door closed:

1. Begin the program of preventing apostasy before a person is baptized by preparing every baptismal candidate well. Before baptism a candidate should show evidence of conversion, should be instructed in all the distinctive doctrines, should be attending church and Sabbath school, paying tithe, thinking about sending his children to church school, and reading the Spirit of Prophecy books.

2. Visit both new and old members of ten. "As the shepherd of the flock he [the minister] should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household."—Evangelism, pp. 346, 347.

A pastor with a church of three hundred members or less has adequate time to visit every member at least once each year, and those who are in need many times during the year. A loose-leaf pastoral calling booklet, or a Rol-Dex file, makes keeping the church list up to date easy. Using various colors for those who are sick, for those who are weak and erring, and for new members, the pastor can easily determine which of the members are in more urgent need of pastoral care.

Pastoral visitation can be supplemented by dividing the city into districts and as-
signing each district to a deacon and deaconess or to an elder and a deaconess.

3. Know your sheep. When a crisis comes, when a baby comes, when an older son is in trouble, when you notice a member missing from church, when you suspect family problems, when financial problems arise, when there is a death or sickness, stay close to your members. These are the times when Satan sows the seed of doubt and members become careless and begin to drift away.

4. Keep a record of attendance on Sabbath morning. This can be done by using a registration card or by an overleaf on the bulletin that can be filled in by each member present. Another method is to divide up the church list and have several deacons or deaconesses appointed to keep an attendance record on Sabbath morning. In some churches attendance can be kept by the Sabbath school teachers. The members who do not generally attend Sabbath school can be assigned to a class and placed on the back of the Sabbath school record cards. A double advantage accrues when a teacher assigns members of his class to make various approaches in inviting these members to attend their class. There are many plans for keeping an attendance record. Each pastor must choose the one that best fits the circumstances.

5. When members move to a new community, communicate with the church in the area and alert them of your members’ arrival. Some churches use a printed or mimeographed card for this purpose. Other pastors find a personal letter to the pastor in the new area more effective. When all other means fail, a long-distance call to the pastor in the new area will inevitably bring results.

6. Integrate new members into the church program. This can be done successfully by assigning a secret friend or a buddy to look out for the welfare of a new member and get him acquainted with other members and the total church program. As they become ready for it, giving new members responsibilities in the church and Sabbath school will cement them to the church. Through a “socials to save” program, new members can come to know the older members of the church family.

7. Keep every new member active in missionary work. All members are not extroverts, and the pastor must broaden his horizon of missionary activity to include activities in which even the most timid can participate. When won men go forth to win other men, they cement their own union with Christ.

8. To keep men fit for the kingdom there is no power so great as the revival to the personal spiritual life resulting from attending a Spirit-filled series of evangelistic meetings. To hear the message again, to see souls in the balance making decisions, does something for members both weak and strong. So hold frequent evangelistic campaigns—at least one each year.

9. On Sabbath morning preach the word in such a way that members can apply it to the practical realities of Christian living. As one veteran minister said, “If I could begin my preaching career all over again, I would preach more comforting sermons.”

10. See that every member is receiving the union paper, and if at all possible the Review and Herald, and the Signs of the Times, or These Times.

11. Enroll every new member in one of the Bible correspondence courses.

12. Keep new members in your Sabbath school class, or if you are the pastor of more than one church, in a Sabbath school class taught by one of the best teachers, who habitually takes a personal interest in each member of his class.

If you hold a pastor’s Bible class for non-members, keep new members in your class for at least six months after baptism.

13. In sermons and in personal contacts with them remind new members often that spiritual growth comes only by daily fellowship with Christ in Bible study and prayer, and that spiritual death is certain if these are long neglected.

A procrastinator is one who puts off till tomorrow the things he has already put off until today.

Killing time isn’t murder, it’s suicide.
The Minister and His Personal Finances

F. L. BLAND
Associate Secretary, North American Regional Department

Surely this topic “The Minister and His Personal Finances” is not only timely but urgent, and its importance should be recognized. The minister who fails to conduct his financial business with prudence reveals a damaging weakness and also shows that he is not capable of directing or conducting the business of God’s church wisely and judiciously. To the minister, money and time can be the heaviest burdens of life; both can produce a great good and happiness when used correctly—but the unhappiest of all mortals are those who know not the proper use of either. Such a minister will bring a state of distress, discouragement, and suffering to himself, his family and his congregation.

The Worst Kind of Devil

Tryon Edwards wrote, “To possess money is very well; it may be a most valuable servant; to be possessed by it, is to be possessed by . . . one of the meanest and worst kind of devils.”

“All our money has a moral stamp,” says T. Starr King. “It is coined over again in an inward mint. The uses we put it to, the spirit in which we spend it, give it a character which is plainly perceptible to the eye of God.” Yes, the God of heaven takes notice of the minister’s money dealings and his personal finances. Also a record on earth is kept by our attending angel.

Today it is easy for one to purchase almost any commodity on credit. This trend can lead to great heartache because some persons may overload themselves with debt. Henry Ward Beecher has said, “No blister draws sharper than interest on money. It works day and night; in fair weather and foul. It gnaws at a man’s substance with invisible teeth. It binds . . . as a fly is bound with a spider’s web. Debt rolls a man over and over, binding him hand and foot, and letting him hang on the fatal mesh, till the long-legged interest devours him.”

Let me point again to this topic “The Minister and His Personal Finances,” but this time we look at the topic in the light of God’s Word which reads—“Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the...
law” (Rom. 13:8). To stay out of debt should be the planned program of every minister. This desire should engage his interest and attention not only for himself but for the churches to which he gives leadership. At no time should the minister permit his personal obligations to become so involved in debt that they would be a source of discouragement to his family or to the members of the church who look to him for leadership. The minister’s business is to save souls, but souls can be lost due to heavy burdens of unnecessary financial obligations with which the pastor may be involved.

When Upkeep Causes Downfall

This requirement to remain free from debt is urged upon the pastor further by the servant of the Lord, who wrote: “Debts must not be allowed to accumulate. The very highest kind of education that could be given is to shun the incurring of debt as you would shun disease.”—Testimonies, vol. 6, p. 211. “We should shun debt as we should shun the leprosy.”—Ibid., p. 217. I believe wholeheartedly in this advice given to us, both in the Bible and in the Spirit of Prophecy. I recognize, as others do, that the financial burdens are multiplied many times more today. They are varied and complex. This makes it necessary for the minister to look at his obligations realistically, and take a firm attitude which will prevent him from becoming involved with debt beyond his ability to pay with reasonable ease. This major assignment of living within his income is one which every minister must perform for himself. Someone has rightly said, “If your outgo is more than your income, then your upkeep will be your downfall.”

I believe in operating on a “pay as you go” basis. I know there are times when circumstances beyond the minister’s control may force him into too much debt, which brings perplexities. This should not bring discouragement, but rather it should suggest that plans be made to correct the situation. Any attitude on the part of the minister that would indicate that he is not concerned regarding indebtedness will finally affect him in the same way that a hush-hush attitude toward cancer will—it will destroy him. To correct the condition, whether it is financial or medical, he must become alert, call in a team of specialists and apply every known remedy.

God has given us advice concerning the shunning of debt, both in the Bible and the Spirit of Prophecy. Let us heed this counsel and avoid debt as we would the plague and keep our personal finances in a healthy condition.

Suggested Budget

The following budget was prepared by H. L. Dyer, chief accountant, General Conference, as a guide for a minister’s family consisting of two adults and two children. The percentages given are suggestive and not inflexible.

1. The income should be estimated from all sources, such as salary, subsidy, and miscellaneous income, which includes interest, rents, royalties if any, et cetera.

2. The monthly estimates for various expenses should then be listed.

3. These estimates of monthly income and expense make up your monthly budget. Normally your income should exceed your expenses each month, but in some months you may have unusually large payments, such as taxes or interest that will cause your total expenses for the month to exceed your income for that month. For items such as these you should build up in advance a cash reserve with which to pay these obligations as they become due.

4. Your income will be divided roughly into the following percentages:

- a. Tithe 10%
- b. Offerings 5%
- c. Housing, light, and utilities 25%
- d. Food and clothing 20%
- e. Savings 5%
- f. General 35%

Total 100%

5. The general expense budget will be made up of items such as transportation, personal items, medical bills, postage, insurance, new equipment for the home, taxes, gifts, et cetera.

Those whose hands are open to respond to the calls for means to sustain the cause of God and to relieve the suffering and the needy, are not the ones who are found loose and lax and dilatory in their business management. They are always careful to keep their outgoes within their income. They are economical from principle; they feel it their duty to save, that they may have something to give.—Testimonies, vol. 4, p. 573.
The Jew in the Hurricane

ROBERT L. ODOM
Editor, "Israelite" Magazine

The hurricane winds of social revolution in the twentieth century have hit all the great religious systems of the world with terrific impact. Judaism, in the form of various Jewish denominations, has felt the force of the storm. And as there is no ill wind but blows some good, so the tempest of these tumultuous times has brought both blessing and tragedy to the world’s 13.5 million Jews.

Considered as a whole, Jews are a remarkably well-educated people. In practically all levels of culture—politics, religion, business, science, law, music, art, medicine, education, and the other fields of scholarship and endeavor—we find talented and able Jews. No other minority group in the United States can match theirs in this respect.

The sufferings of the Jews in general during the past nineteen centuries since the destruction of Jerusalem and her Temple by the Romans in A.D. 70, and their subsequent dispersion among the nations, have been indescribably terrible. And one does not have to turn back to the Dark Ages to find this to be the case.

For example, the extermination of 6 million Jews—defenseless men, women and children—deliberately, systematically, and without regard for their sex, health, or age by Hitler and his henchmen during the decade from 1934 to 1944 inclusive is perhaps the most shocking crime of the twentieth century. Unfortunately, World War II broke out in 1939, central Europe became largely cut off from the rest of the world by censorship and travel restrictions, and the rest of mankind became engrossed with concern for their own survival. Not until after the victorious armies poured into Germany after her fall in 1945 did the publication of ghastly pictures and horrors make the details of Hitler’s crime against Jews fully known.

However, we often wonder whether mankind has fully sensed what Hitlerism actually did to the Jews. For example, the armed forces of the United States lost 405,399 men during World War II, 291,557 of whom perished in battle. That represents a lot of blood spilled, a lot of tears wrung from eyes of bereaved loved ones. Nevertheless, the number of unarmed Jews barbarously massacred under Hitler’s regime was nearly fifteen times that figure.

Never let it be said, "It can’t happen in our time, not in this civilized age." The gruesome fact is that it can happen and has happened, yes, and in our lifetime!

Add to the picture, if you can, the sufferings of the millions of Jews who survived, with their loss of loved ones and of all their earthly possessions, fleeing to distant lands to begin life over again amid people speaking a strange tongue.

Afterward came the Arab-Israel tornado, a conflict that has seriously affected the welfare of hundreds of thousands of Jews in the Near East, the Middle East, and North Africa. Political and military strife in those lands has sent a steady stream of Jewish refugees seeking safety in other lands. The Jewish population of France alone has almost doubled because of it.

A Million Jews Settled in Israel

The establishment of the State of Israel as a new nation, in 1948, was hailed by many a Jew as a resurrection of the Israel of Old Testament times. Facing the opposition of hostile neighbors, poverty of the soil, and the paucity of means with which to build a new nation, the people of modern Israel have done remarkably well ma-
More than a million Jews, speaking nearly a hundred different tongues and immigrating from nearly every other land on earth, have settled there.

The Hebrew tongue of the Old Testament writings has been converted into modern speech—the official language of the State of Israel. A vocabulary adequate for our scientific age of atom bombs and astronauts is being constructed by taking the roots of the Biblical Hebrew words and making new terms out of them. When I asked a prominent Jewish leader what Biblical term they used for making an Israeli noun meaning “electricity,” he said that they took the root form of the old Hebrew word meaning “lightning” as found in the Bible. This conversion of the ancient Hebrew tongue into the everyday language in modern Israel has been enthusiastically endorsed by Jews in America and other countries. In fact, a leading rabbi of the United States informed me that he recently delivered his first sermon in modern Hebrew to the members of his synagogue.

This, in fact, has turned the minds of Jews, both young and old, to the old Testament writings as never before. The discovery of the Dead Sea scrolls, among which are the entire text of some, and portions of other books of the Bible, has been heralded with joy in many Jewish quarters. Jewish Bible scholars are giving much more attention to the Sacred Scriptures now than most of us imagine. The hitherto generally accepted Masoretic Hebrew text is being diligently compared with the documents recently discovered in the Dead Sea region, and new annotated editions of the Hebrew Scriptures are rolling from Jewish printing presses. New translations of the Hebrew Bible are being made in English and other modern languages.

**Anniversary Celebrated by Bible Contest**

As part of the celebration of the tenth anniversary of the existence of the State of Israel, the first international Bible contest was staged in Jerusalem in 1958, under the sponsorship of Qol Israel (Voice of Israel), by direction of the State of Israel Broadcasting Service. Prime Minister Ben-Gurion, who has constantly and consistently urged Jews everywhere to study the Book of books for themselves as never before, enthusiastically endorsed and encouraged the project. Delegates from many nations representing Jewish, Roman Catholic, Protestant, and other religious denominations, participated as national champions from their own countries. So successful was the contest that plans were made to hold one in Jerusalem every three years thereafter.

A Seventh-day Adventist from Brazil took the third prize in the contest of 1958. Three years later, another Seventh-day Adventist from Brazil took the second prize and shared honors with the world champion, a Jew. In the third contest, held in 1964, a Seventh-day Adventist from Australia received the first prize, a specially made gold medal presented by Israel's President Zalman Shazar in person. Two other national champions competing in the contest were Seventh-day Adventists, one from Brazil and another from Argentina. Three of the six competitors for the national championship in Australia were Seventh-day Adventists.

**Are Jews Responsible for Christ's Death?**

The long debate in Vatican Council II last year concerning the responsibility of the Jews in the crucifixion of Jesus of Nazareth focused the world's attention on the descendants of Abraham. This question has evoked much comment pro and con from Jewish leaders around the world. Ecumenical and interfaith movements also have made an impact on Jewish thinking. In some quarters Jewish leaders are heartily cooperating with Roman Catholic and Protestant leaders developing a better understanding of viewpoints and an improvement in relations between all religious groups.

Several months ago Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations (a liberal wing of Judaism in the United States), delivered a stirring address to the leaders of that national Jewish denomination, in which he said:

“We Jews have long clamored for this indispensable change in official [Roman] Catholic dissemination of facts and interpretation. But what about our Jewish attitudes toward Christendom, toward Jesus especially? Are we to remain adamant—orthodox—in our refusal to examine our own statements, our own facts, our own interpretations of the significance of the life of Jesus, the Jew? Have we examined...
our own books, official and otherwise, to reappraise our oftentimes jaundiced view of him in whose name Christianity was established? How long can we persist in ignoring his lofty and yet so simply stated prophetic and rabbinic teachings, merely on the grounds that he repeated much that was voiced by his prophetic predecessors and rabbinic contemporaries?

“How long before we can admit that his influence was a beneficial one— not only to the pagans but to the Jews of his time as well, and that only those who later took his name in vain profaned his teaching?”—American Judaism, Winter, 1963-64, p. 21.

The Jewish population of the United States is five million at present, but its growth is not keeping pace with that of the population of the country as a whole. Why? Because more and more Jews are intermarrying with people of other religious faiths and thereby cease to identify themselves with Jewish denominations. In fact, one Jewish author reports that only about 40 per cent of the Jews in this country are affiliated with Jewish synagogues. Those who try to be faithful in obedience to their traditional teachings and 613 laws, particularly the Orthodox Jews, find it increasingly difficult to hold their young people.

Many Render Token Service Only

Not long ago I visited a prominent rabbi in Washington, D.C. As I was about to leave, I looked at his beautiful synagogue and asked what time the morning service would be held on the following Sabbath, adding my wife and I would like to attend. He tactfully suggested that we come on Friday evening, when the attendance would be larger, for on Sabbath mornings those who attended were mostly women, children, and old men. I knew what he meant. The vast majority of Jewish men in the United States render token Sabbath observance by attending a synagogue service on Friday evening and then spend the ensuing morning and afternoon of God’s holy day at their regular work or business.

Nevertheless, there are many God-fearing Jews, men as well as women, who devoutly, and to the best of their knowledge, serve the God of Israel loyally. Not all have bowed the knee to modern Baal. Among the many who disobey God by yielding to economic and social pressure, some feel a sense of guilt and shame for doing so. On a train one afternoon I sat by a Jewish butcher and his wife. When he learned that I was a Sabbathkeeper, tears began to roll down his cheeks as he said: “Oh, I would give anything to be keeping the Sabbath again, for it was one of the great joys of my life when I lived in the old country. But after I came to America, I allowed myself to begin to run my business on the Sabbath day, and I have done so ever since!”

Many Jews Becoming Seventh-day Adventists

There are many more Jews among Seventh-day Adventists than most of us suspect. We have several ordained ministers in this country and abroad who are true Jews by both birth and rebirth. Jewish students are enrolled in several Seventh-day Adventist schools here and abroad. Our efforts for the preservation of religious liberty, for the separation of church and state, to prevent disruption of the sequence of the seven days of the week by calendar reform, to defeat the enactment and enforcement of Sunday blue laws, to stem the plague of tobacco addiction and its evils, et cetera, have formed a bond of sympathy and friendship between us and the Jews. We need to appreciate this more and to let Jews of all classes and all denominations know that we respect and appreciate them, and that we are counting on them to be loyal to the God of Israel in the struggle to preserve religious freedom for all people.

On Sabbath, March 20, 1965, Seventh-day Adventists throughout the North American Division will be specially reminded of their obligations to the descendants of Abraham. Our magazine Israelite is still in circulation and costs $1.00 a year. This 32-page, illustrated periodical, with cover in two colors, is published quarterly to promote our Jewish work. Our people should be encouraged to subscribe to Israelite for themselves, for their Jewish friends, and to give liberally to the Israelite fund, which is used for placing this magazine in the hands of leading Jews throughout the country.

Prosperity is only an instrument to be used; not a deity to be worshiped. —Calvin Coolidge.

The Ministry
SHEPHERDESS

WHERE have you been all this time?” Too often a missionary is faced with this poignant question from a people kept waiting too long for the story of God’s love. Pregnant with meaning, this question must also bring to all of us a sharp sense of the unresolved problems of brotherhood and humanity awaiting the church. Too often the tragic answer to the pleas of nationals for the torch of truth to lighten their darkness meets with the disheartening answer, “Sorry, but we have no one to send.” How long must the pleadings go unanswered? Individually, do we need a keener sensitivity to our obligations to Christ? As the world precariously teeters on the verge of oblivion does the church lack the push, the positive power of its beginnings? The answer to desperate need is desperate caring and the cost of the full power and exuberance of the Christian life is devotion of heart.

A student missionary to Brazil writes of an experience that added meaning to his life. In a letter to the home church he pointed out a few realities. South America, he says, could be set on fire. There are hundreds of baptisms, but conversions cannot happen on a larger scale because of a lack of funds and men. “I wish the church members could all be here to see the work that so desperately needs to be done.” The missionary’s work is just a scratch on the surface of an overwhelming task.

We witness evidences of a malaise in dealing with the moral and spiritual problems of the past 6,000 years. The giants of apathy and carelessness can be dealt with. Mother, you have it in your power to kindle a love flame in eager young hearts. Your impact on the minds of your children is greater than any other medium in molding character, attitudes, and behavior. Possibilities are wrapped up in their lives, and the total unleashing of power in these lives spells out the answer to the church’s need.

MARCH, 1965

A Shortage of Ministers!

Why?

BEATRICE S. STOUT

Washington Sanitarium

How then are you to channel this priceless energy? Before you can kindle a flame you must yourself experience a sharp sense of the pain that rends the world. You must cultivate perception and intelligence of heart. The Holy Spirit must cauterize your heart with a holy flame. Paul writes, “Who maketh . . . his ministers a flame of fire.” Jeremiah tells of a burning fire in his heart. Fire gives light and heat, and the world is cold and needs warmth.

You may pave the way for the choices in life of your children by raising their vision beyond the small horizon of their own desires for comfortable living. If there is cultivated in the home a disproportionate amount of interest in living standards you may expect a less than enthusiastic response.

A child learns by response to certain stimuli. Like the widening circles from a pebble dropped in the water so an idea implanted develops and influences the life. Ellen G. White says that the first three years are the most important years in a child’s life and a modern sociologist tells us that one half of all a child will ever learn is learned in the first three years of life. During these years a parent stands in the place of God. Inscribe what you will on receptive minds but for these inscriptions you must give an account.

In childhood there is a thirst for the future and at times there is a chasm between the parent and child. There is a time when, half

MARCH, 1965
child, half adult, they need understanding. Here
the shadow of mother falls across their path.

It is good to remember that only one ninth of
an iceberg's bulk is above the icy water and
eight ninths below. Here is hidden power. Par-
ents should give a vision of the land to be pos-
sessed. By precept teach that a dedication to
God and His truth is the most important thing
in life and by example prove that happiness is
a by-product of disciplined usefulness in service
for others. Contrary winds will blow and you
can't do the job without God. "Your petitions
must not be faint, occasional, and fitful, but
earnest, persevering, and constant."—The Min-
istry of Healing, p. 510.

In a recent poll taken in one of our colleges
the students were questioned, "Do you have a
consistent program of family worship at
home?" Approximately 70 per cent answered
No. Is this part of the answer to the fact that
the number of young men in our colleges tak-
ing theology has steadily decreased year by
year? Are parents making the fatal mistake of
shifting their responsibility to the school? The
heartbreak of Eli, the indulgent father, and
the bitter cry of David, "O my son Absalom,
my son, my son Absalom!" etch upon our con-
sciousness for all time the fearful results of
lost opportunity.

The evils of parental permissiveness were
recently advertised to a shocked society by the
death of a young girl. Returning home from a
party at which drinks were served to the teen-
agers by the consent of their parents, her car
got out of control, and crashed. One more
death was chalked up to drunken driving. How
exceedingly sharp must have been the arrow
that pierced the hearts of the sophisticated
parents.

Mothers, a challenge is held out to you. Feel
the urgency of saving lost souls pulsating
within you. With indomitable courage mold
your child until he is ready to spend and be
spent for the glory of God. Teach him to put a
pebble in his sling and hit the Goliaths of in-
difference and coldness squarely in the fore-
head. By this we may give impetus to the work
and finish the task assigned to the church. "A
man who has a good son has not wasted his
life."

The Minister's Role

in the Sickroom

CARL SUNDIN

Director, University Placement Service, Loma Linda University

Recognizing the spiritual dimension in man's
need when he is sick, the captain of the med-
ical team, the physician, welcomes the supportive
presence of the minister of the gospel on the
team. In order to assist
in bringing to the bed-
side a multidimensional
ministry, the clergy will
study to strengthen the spiritual factor that
will support the individual in his battle to
regain wholeness again, which was
breached in the attack of the illness.

The apostle Paul refers to this whole
state in I Thessalonians 5:23: "The very
God of peace sanctify you wholly; and I
pray God your whole spirit and soul and
body be preserved blameless unto the com-
ing of our Lord Jesus Christ." When this
state has been breached, the healing process
must of necessity be in all dimensions of
the person's need—physical, mental, and
spiritual. Thus is brought about the min-
istry of healing.

Some points to be considered on the
minister's part as a member of the team in
the ministry of healing might be stated as
follows:

1. Gather information essential to min-
ister intelligently to the patient's need. 
Source: family, physician, nurse, et cetera.

a. Make contact with the physician on 
the case for suggestions and instructions 
that he might have. Under no circum 
stances is the minister to make diagnoses, 
or is it his role to try to interpret diag 
noses made by the doctor. The minister's 
role is strictly supportive.

b. Check with the nurse on the floor for 
any suggestions or instructions she might 
have to offer. She will appreciate being 
consulted and will be helpful.

c. Information received from the physi 
cian or nurse should be considered highly 
confidential. It should be borne in mind 
that the patient is in the care of the physi 
cian and that he is responsible for the care 
of the patient. The physician himself will 
communicate what information is neces 
sary for the patient's welfare, so far as his 
physical condition is concerned, except 
what he requests the minister to give him.

2. Be professional in these visits, yet 
warm, understanding, reassuring. In other 
words, after gathering all information 
available, carefully plan and carry out the 
visit. Such visits can and should be of thera 
pic value to the patient, though they 
are not to be spoken of as such.

3. Let the entry into the sickroom be 
quiet but with a firm step and a natural 
manner. Manifest a confident, reassuring 
spirit.

4. If the patient offers to shake hands, 
do so gently, not otherwise. Sit or stand so 
he can see you without difficulty.

5. Talk in a subdued but clear, firm 
voice. Be sure he understands every word 
spoken in his presence. If visiting in a 
ward, it might be necessary to speak close 
to his ear to make it personal.

6. Never touch the bed or sit on the 
edge. This could cause him actual pain. 
He is in bed because he needs to be. Let 
him enjoy its benefits—exclusively.

7. The minister is there to serve the in 
terests and needs of the patient, therefore, 
a prescribed visiting pattern cannot be fol 
lowed. It must be sensed when it is appro 
priate and timely to read the Bible—short 
passages—and when not to. Sometimes all 
that can be done is to pray a sentence 
prayer. Always make it a cheerful, uplifting 
experience. A doleful voice or look can 
trigger a retrogression in the patient's con 
dition. At the same time one must be care 
ful not to give the impression of flippancy.

Consent for reading a Bible passage or 
for prayer needs to be gained in a judicious 
manner when a patient is not of like per 
suasion. Doctrinal texts or texts with con 
troversial thoughts, of course, should not 
be used in the sickroom.

8. When he is able to read, an especially 
helpful Bible passage might be left with 
him to read at his leisure. These might be 
prepared on cards or as “capsules” or as 
“spiritual prescriptions.”

9. The nurse on the floor, his special 
nurse, or the physician should be consulted 
before visiting a patient on whose door is 
posted a “No Visitors” sign. They will be 
able to give helpful guidance in making a 
visit under such circumstances, if a visit is 
indicated. It may not be well to enter the 
room. They will know.

10. Do not overstay the time. At the 
same time, do not act hurried. Either can 
be a source of irritation to the patient. Un 
der ordinary circumstances the visit should 
not be longer than five or ten minutes. 
When the patient gets stronger, the time 
might be extended somewhat.

11. When the time comes to leave— 
leave. Do not protract the departure.

12. Do not discuss with him his medical 
treatment, except to the extent that the 
physician has indicated. He and the nurses 
are doing what can be done. Their profes 
sion and honor are at stake. If there is need 
to discuss the illness or medical treatment 
at all, do so with the physician or the fam 
ily.

13. Speak reassuringly about the physi 
cian and nurses. This will be good medi 
cine for him. Good rapport and good work 
ing relationships are essential between the 
members of the medical team if the min 
istry of healing is to be most effective.

All will agree that the main purpose of the church is evangelism and that the greatest record of evangelism is in the book of Acts. "Evangelism in the Acts" by Dr. C. E. Autrey is a fine scholarly treatise and is worthy of a place in every minister's library. It is not a large book, but its six chapters are both challenging and inspiring. The author quotes from scholars of renown and in a unique way touches the high points of evangelism as given in Luke's account of the early church. He shows the essential aspects of evangelism as it existed in the days of the apostles, and how the church today can move into her divine program under the same impelling spirit of evangelism that began in the upper room and spread so rapidly throughout the world.

He divides the book into three main headings: First, The Witness in Jerusalem, Acts 1-7; next, The Witness in Transition, chapters 8-12; then The Witness in All the World, chapters 13-28. He examines briefly the internal problems of the early church and states: "Satan's main purpose here was to deter the apostles from their main duties. If the evil one could lead those first evangelists from their goal and make them use their energy and time to meeting the physical and social needs of certain groups he would have scored a victory. While there is always a need for someone in the church to perform this vital ministry it might not be the apostles. These God-called men were to give their time and energy to prayer and to the ministry of the word."

"Many churches are floundering today because they are confused . . . the pastor has dissipated his energy in doing good things and has given too little time to prayer and the study of the Word of God," says the author. Then he balances this statement by another, "The modern pastor should give himself to prayer and to the ministry of the word, but he is in no wise free from the responsibility of overseeing the multifarious activities of the local church. The services of the dedicated deacon body will greatly enhance the effectiveness of the pastor. The wise supervision of the dedicated pastor will add to the usefulness of a group of deacons."

It was the reorganization of the church when responsible men were chosen for these duties that brought a new revival to the apostolic church. They capitalized on a hindrance and turned it into an evangelistic victory.

This book reveals thoughtful preparation and I heartily recommend it to our readers.

R. ALLEN ANDERSON


Facts and evidence proving tobacco dangerous are abundant. Yet new approaches are always welcomed to aid us in our battle against the tobacco habit. The small booklet "Tobacco and Your Life" is well written and the facts are presented in story form. We suggest that those engaged in the Five-Day Plan program secure this material.

J. R. SPANGLER


Dr. Leonard Griffith, minister of the City Temple, London, has given us a scholarly devotional study in the Beatitudes of Christ. He joins some modern translators who change their rendering of the Greek word, makarios from "blessed" to "happy." He suggests that blessedness has a richer, larger, deeper, and more spiritual meaning than happiness. But he feels that blessedness contains happiness just as a red-hot iron contains fire. The Beatitudes may seem to become contradictory to our modern concept of the happy life, but in Dr. Griffith's examination he sees in them Jesus' answer to the best way of life—as pathways to happiness.

I particularly appreciated a woman journalist's answer to the question "You have visited so many countries, where best would you like to live?" and also the reason given by the man who said he was the "happiest man in the world." To me the chapter "Through Persecution" was especially rich in usable ideas.

ANDREW FEARING

Special Revelation

A. Z. Roda, Ministerial Association secretary, Central Philippine Union Mission, recently sent us the following story: "Two hundred people up in the mountains, away from civilization, built a chapel and gathered for worship on the Sabbath without benefit of a preacher. They had never heard of other people keeping the Sabbath and they thought they were the only ones doing it. They learned of this truth from one among them who had a Bible. Even though they were ignorant of other Christian doctrines, they were trying their best to serve God as well as they knew how. They drank and smoked, but followed the Bible Sabbath. A lay brother found these people, taught them the rest of our doctrines and as a result 68 of the 200 there were recently baptized. Their nameless chapel was dedicated a Seventh-day Adventist church!"

THE MINISTRY
Night Classes Prepare Laymen to Act in Clergy Shortage

Evening training classes for laymen are being conducted by the Evangelical Church of Portugal in efforts to relieve the shortage of trained clergy. Dr. H. McKennie Goodpasture, Presbyterian U.S. (Southern) missionary, explained: "If the church is to meet its opportunities here today, it must have not only the highly-trained few, paid, full-time ministers, but also a growing number of people who will keep their secular jobs but receive special training to be the cutting edge of the church."

Rabbis Call on Jewish Parents to Oppose "Interfaith Dating"

Alarmed over a rising rate of interfaith marriage which threatens the survival of Judaism, Minnesota's rabbis have called on Jewish parents to take "a firm stand against all interfaith dating." The Minnesota Rabbinical Association also asked Jewish youth to "accept their responsibility and demonstrate their loyalty to their heritage by dating only within the Jewish fold." It called for strengthening of the Jewish home, intensification of Jewish education, and "a realistic approach" to courtship.

Gift of Tiara to U.S. Catholics "Undercuts" Intention, Writer Says

A Roman Catholic journalist has charged that the Pope's presentation of a tiara to U.S. Catholics "undercut" the Pontiff's intention to offer the papal headpiece as a gift to the world's needy. Wrote John Leo in his column in the December 9 issue of the national Catholic Reporter: "... the most disturbing aspect to me was that in the name of poverty, the Pope should send an expensive tiara to the richest nation on earth, the very week that he was departing on a pilgrimage to one of the poorest nations. The Pope had spoken movingly of his intent to make the trip to India in the spirit of Gandhi. If he had instructed the men around him to ship the tiara to India... he might have made a profound impact on India and the world. Certainly it would have been somewhat closer to the spirit of Gandhi. But instead of being divided and sold for the alleged benefit of poor Indians, it is being kept intact for the alleged edification of rich Americans." The writer said the Pope's announcement about donating the tiara to the poor "struck me as a moving and telling gesture. It said more than a dozen pompous sermons on the subject. It seemed to subtly suggest a whole new tone for the church in its attitude to worldly riches and its traditional fascination with pomp and gold objects of veneration." Or so it seemed. "But now it appears that the entire significance of the tiara has changed. The church is not divesting itself of anything at all. It is simply moving one expensive ornament from a church in Rome to a church in Washington. In terms of promoting an attack on poverty it has about as much significance as a rich man's decision to move a vase from the drawing room to the den."

India Facilitates Clergy Visits to Military Units

Special provisions have been made by the Indian Government to facilitate visits of Protestant and Roman Catholic clergymen to military units where the small number of Christian personnel makes it impractical to station a full-time chaplain. The government will provide travel allowance, free accommodations, seats on military flights, and cash remuneration to clergymen ministering to Christian servicemen.

Christian Century Editorial Will Be Included in Time Capsule II

A Christian Century editorial, entitled "A Pan-Christian Summit Meeting?" has been selected for inclusion in the time capsule that the Westinghouse Electric Corporation will bury on October 16, 1965, at the New York World's Fair. In commenting on the selection, an editorial in the December 16 issue of the ecumenical weekly said: "We reason that this editorial was selected for the seventieth-century reading because it deals with two of the principal religious issues of the twentieth century: division in the Christian family and racism. We hope that by the time this capsule is opened, the magazine continued, "these two problems will have been so long solved and so long forgotten that the Christian Century editorial will be merely a footnote to ancient history." Westinghouse's Time Capsule II is scheduled to be opened in A.D. 6939, along with Time Capsule I, which was buried at the 1939 New York World's Fair. The Christian Century editorial will make its time capsule journey into the future in the company of a piece of graphite from the first nuclear reactor constructed by Enrico Fermi, a Beatles' record, a Bikini bathing suit, a transistor radio, a ball point pen, an electric toothbrush, a laser rod, contact lenses, a revised edition of the Bible, and material from 475 publications of various types.
VOLUME XXXVIII
No. 3

Editor
ROY ALLAN ANDERSON

Associate Editors
E. Earl Cleveland
Andrew C. Fearing
J. R. Spangler

Copy Editor
J. Ina White

Art Editor
T. K. Martin


Overseas Contributors—George Burnside, Australia; O. Gmeiling, Central Europe; Paul Eldridge, Far East; David H. Baasch, Inter-America; Wayne Olson, Middle East; E. E. Roentelt, Northern Europe; Enoch Oliveira, South America; T. M. Ashlock, Southern Africa; W. H. Mattison, Southern Asia; G. Cupertino, Southern Europe.

CONTENTS

Want to Be a “Centurion”?
R. A. Anderson ........................................... 2

The Holy Spirit and Evangelism
R. A. Anderson ........................................... 3

Shall We Bleed to Death?
J. R. Spangler ........................................... 6

“Tigers for Souls”
G. Burnside ............................................. 8

287 Souls Won in the “City of Brotherly Love”
C. D. Brooks ............................................. 12

Evangelistic Crusade in Mexico City
R. F. Williams ............................................. 14

A Light in Rome
D. Visigalli ............................................... 19

Field Secretary Assumes Role of Evangelist in Poland
C. E. Mostley, Jr. ........................................ 21

Haunted House Cleansed by Prayer
L. A. Bolivar ............................................... 23

The Miracle Church
H. E. Nembhard ........................................... 24

It Works!
R. E. Delafield ........................................... 26

The Wonders of the Lord
M. D. Birmingham ....................................... 27

One Soul Per Meeting!
O. K. Anderson ........................................... 29

Ministerial Institutes Equal More Baptisms
A. Z. Roda ............................................... 30

This Is the Army
D. Jacobsen ............................................. 31

Calgary Church Will Never Be the Same!
L. E. Dasher ............................................. 32

They Came . . . and . . . Were Baptized
B. Johnston ............................................... 35

Intern Sold on Public Evangelism
J. W. Fowler ............................................... 37

Conference President Believes in Field Schools
P. Moores ............................................... 39

SMC Goes All Out for Evangelism
B. Johnston and D. Dixon ................................ 40

The Rewards of Field Schools
D. Larsen ............................................... 42

Field Schools Give Courage
H. E. Miller ............................................... 43

Large Evangelistic Campaign Led by Church Pastor
......................................................... 44

Four Mysteries of the Christian Faith
E. W. Reiner ............................................... 45

Shut the Door!
D. R. Guild ............................................... 48

The Minister and His Personal Finances
F. L. Bland ............................................... 52

The Jew in the Hurricane
R. L. Odom ............................................... 54

A Shortage of Ministers! Why?
B. S. Stout ............................................... 57

The Minister’s Role in the Sickroom
C. Sundin ............................................... 58

Books ....................................................... 60

News Briefs ............................................... 61

Pointers ..................................................... 64
FOR THE FIRST TIME—

A COMPLETE MANUAL of Seventh-day Adventist public relations theory and practice for the church.

Its 26 chapters will constitute a BASIC REFERENCE for both pastoral and lay church leadership on a wide range of subjects—Building membership support—studying the community—improving pastoral-community relations—vitalizing the church visitors program—presenting public exhibits—using the press, radio, and television—and making better photographs.

Several chapters deal directly with evangelistic promotion, advertising techniques, and sources of advertising materials.

Another chapter gives pointers on avoiding and correcting unfavorable public relations developments.

Actual cases are used throughout the book, making it a down-to-earth presentation, as well as stressing the theoretical principles that support the practices of public relations.

Included is a compilation of Spirit of Prophecy counsels bearing on the public witness of the church and its members.

An extended bibliography offers an annotated list of books, periodicals, and pamphlets for further reading in any field of special interest.

Order From Your Book and Bible House

MARCH, 1965
CHRISTIANITY'S NEW LOOK

In many parts of the United States there is a growing religious fervor indicating that people are grasping for something solid. Plagued by fears of atomic warfare and financial and economic insecurities, multitudes are eager for peace of mind or some antidote to the confusion and tension of our time. While fear may bestir some, yet there is among a great group of people a longing for a better way of life. Thoughtful students of history declare that mankind drifts in cycles from tyranny to democracy, then to prosperity, then to materialism and back to tyranny again. And that is where we are heading. In spite of all our culture and religion there is a moral breakdown resulting in a very tidal wave of juvenile delinquency. One of the chief causes of this can be laid at the door of modern education, which leaves God out of the picture. Education for a hundred years has ridiculed both Creation and the Creator.

Thomas Macaulay, English historian and statesman, over a century ago made this amazing prediction concerning the United States. "Your republic will be pillaged and ravaged in the Twentieth Century just as the Roman Empire was by the barbarians of the Fifth Century . . . with this difference . . . that the devastators of the Roman Empire came from abroad, while your barbarians will be the people of your own country, and the product of your own institutions." If he had written that last week he could not have stated the situation better. The rising generation is being shortchanged in the classrooms of today, and the result is a wave of sensuality and immorality that is destroying millions of young lives.

The need today is for a dynamic militant type of preaching, the kind that General Eisenhower was referring to when he addressed a group of clergymen in the White House. Stanley Pieza, religious editor of the Chicago Daily News, reported the former President's speech in these words: "More than 250 clergymen recently stood before the mahogany desk of President Eisenhower in his office. What the president told the ministers amazed, gratified, and fortified them. "He drew a chorus of 'Amens' when he said 'I like militant preachers and chaplains. I so firmly believe that all free government is soundly based on religious faith that I feel that no one teaching moral stand-

NOT OURS is a crisis-ridden time. Emergency situations seem to be continuous. So conditioned are we to living with danger that we are neither concerned when the issues burn nor relieved when they cool off. To be sure, there are times when we come dangerously close to "putting out the lights." But the Master's judgment so far has prevailed. Said He, "The end is not yet" (Matt. 24:6). In short, there is more to come.

Preacher, do you find yourself hoping against hope for better times in which to raise your family, preach the gospel, and lead your flock into green pastures? For the comparative normalcy of yesteryear you need only be human to yearn. But the "good old days" are gone forever and you know it. We have been catapulted into an era of abnormality from which there is no return. It is a one-way street and all that lies ahead is ours. From here, things are scheduled to get worse. Unbelievable that things can get worse than the Beatles, Buchenwald, and the battlefield, or cancer, cranks, and the high cost of living. But things will get worse, infinitely worse. We will see the emergence of the image of the beast, a form of absolute power, absolutely exercised. We will witness the outpouring of the seven last plagues. Anger between nations and individuals will become the continuing attitude. Destructive prejudices, heretofore restrained, will assert themselves like a raging torrent, so long contained, at last released. We have sowed the wind, the whirlwind is our portion. International anarchy stalks the earth. The end? "Not yet." Not until the saints are stripped of their pride and sinners their pomp. Not until all men recognize that all flesh is grass and as the flower thereof, and God stands at last alone, unrivaled and unenvied. Then and then only "shall the end come."

E. E. C.