The year 1965 will go down in Adventist evangelistic history as our "finest hour" for centurion evangelism. In this year 150 of our evangelists under God baptized more than 17,000 converts into the Seventh-day Adventist Church, or an average of 115 for each team. Such a report should help us all to lift our sights, for the unreaped harvest is even greater than any of us can realize. As we assembled the statistics our souls echoed the famous words "What hath God wrought!"

(Continued on page 2)
Men of the Century

(Continued from page 1)

From Finland to Australia, and from the Middle East to the Far East, these dedicated men preached God’s final message to men.

The highest per-capita baptisms per minister for any field come from the Bahia and Sergipe Mission, whose slender worker force, including even a launch captain, averaged nearly 100 baptisms. A thrilling report out of West Java states that F. A. Hamel led more than 100 Moslems to Christianity last year. In Egypt and the Middle East there is a steady increase in church membership. And in the traditionally difficult Chesapeake Bay Area of the United States, baptisms have doubled in the last two years under a strong program of coordinated evangelism. From Samoa comes word of D. E. Hay baptizing seven persons—all of whom were expelled from their village. But these humiliated ones established the work in an adjoining area and the work goes forward.

From Germany, E. Detlefsen, president of the Wuerttemberg Conference, led out in an evangelistic campaign in the city of Rottweil. A number of souls were baptized, among them a surveyor who invited his superior to the meetings. This man, who is the chairman of the board of public works, came and was deeply impressed and is now preparing for baptism.

We of THE MINISTRY staff salute these evangelistic administrators, not only in Germany but all around the world. Thus the work moves forward even in difficult areas. We rejoice that in the Japan Union many are yielding to God under the preaching of the gospel of peace. In Okinawa, Shigero Tsukayama recently led 26 through the waters of baptism.

Then think of 1,888 souls being led to Christ in 1965 in the West Indonesia Union alone! In Davao City in the Philippines, the first major campaign since 1944 was launched. This meeting survived several bomb threats and a bell-ringing procedure that would start behind the speaker’s platform each evening when the preacher began to unfold his message. But the God of heaven blessed this campaign and more than 200 souls were added to the faith.

London’s New Gallery Centre is a beehive of evangelistic fervor with promise of encouraging results in 1966 under the leadership of John Coltheart, recently arrived from Australia. An excellent work was accomplished there in 1965 when A. C. Fear from our headquarters’ staff led out. Here is good news from the Southern Asia Division. The South India Union had its most fruitful year in our history, with 1,900 baptisms. One of the evangelists neared the century mark.

In Spain they are using the Bible Marking Plan with good effect. The Italian Union records a real increase in evangelistic results. And a major campaign was conducted this year in the city of Viseu in Portugal.

But it was the Trans-Africa Division that provided the record news of the century. This evangelism-oriented division reported 42 evangelists who with their associates baptized 100 souls or more. Time and space forbid our telling of all the victories during 1965. Nor can we list that great group of dedicated men and women who, toiling under insurmountable difficulties, had but few souls to show. This would also constitute an inspiring chronicle. We salute you, brethren, whoever you are and wherever you labor. Those of us who do this work know from experience something of the perplexities you face. But do not forget that Heaven views success in terms of sincere effort expended as well as results attained. The spirit in which we do our work is important to God. We thank our blessed Lord, whose Spirit is leading out in the finishing of His work. Thousands are literally pressing their way into the ranks. All heaven is astir.

The last tragic scenes on earth are moving the angelic host to action. As sure as the apostles of old were led by angels in their soul-winning work, so sure are we of the cooperation of those heavenly hosts in these last days. God’s work will be finished on earth and finished on time. Then our Saviour will come for His redeemed people. To hasten that glad day through earnest soul-winning endeavor is man’s highest privilege.

Epilogue

Looking back over the year 1965, our hearts are filled with gratitude. Under God, we are increasing our evangelistic outreach. This is a most hopeful sign. In my own experience in New York City, in fellowship with thirty ministers of the gospel and fourteen Bible instructors, more than
400 souls were added to the church. This convinces me that the public appetite for Bible preaching has not waned and that men of all ranks and races will come to Spirit-filled meetings. And there we saw some wonderful movings of God in our midst. The year 1966 is the year of the General Conference session, at which time larger plans will be laid for the proclamation of the Advent message. In our planning, let us acknowledge this fact, that under God we may double all previous results. And may we as a church experience what one author calls “the second coming of the Holy Spirit” in all of His fullness. If our Lord were here He would say to each of us, “Lift up your eyes.”

We know that our ministerial force around the world will rejoice to know that 140 men and their associates scattered through many countries each baptized 100 souls or more. We must not forget there is rejoicing in heaven over even one sinner who repents!

E. E. C.

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**The Triple Century**

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>F. W. Detamore</td>
<td>435</td>
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<tr>
<td>Roger Holley</td>
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<td>Stanley Harris</td>
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**Threshold of the Triple**

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<tr>
<td>H. L. Cleveland</td>
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<td>M. C. Filipps</td>
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**The Double Century**

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<td>Aristides Gonzalez</td>
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<td>Joseph Bouy</td>
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<td>Hezkinsh Mberabagabo</td>
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<td>A. Munyabarama</td>
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<td>H. C. Brownlow</td>
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<tr>
<td>Elden Walter</td>
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<td>Ezra Kapwegve</td>
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<td>Efrain Murrilo</td>
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<td>L. F. Montana</td>
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<td>O. H. Guclatar</td>
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<td>G. H. Rainey</td>
<td>202</td>
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<tr>
<td>Ezra Tabaro</td>
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<td>B. L. Parnio Martins</td>
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**At the Door of the Double**

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<td>Joel Mico</td>
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<td>Samuel Navigizki</td>
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<td>E. Kabowa</td>
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<td>Nehemiah Kinyogote</td>
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<td>T. Nkumbira</td>
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<td>Obedi Nzirabatinyi</td>
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<td>Salatel Fubco</td>
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<td>A. A. Villarin</td>
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<td>Felix Tavares</td>
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<td>R. E. Delafeld</td>
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<td>Joes Mercier</td>
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<td>J. Nieula</td>
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<td>Arno Bousou</td>
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<td>Joseph Espinosa</td>
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<td>Kaney Hooper</td>
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<td>Daudi Munyangabe</td>
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<td>A. R. Cimera</td>
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**Men of the Century**

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<td>Nelson Gomez</td>
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<td>R. E. Ballestero</td>
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<td>Voltaire Cavalleri</td>
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<td>Alfaro Onduso</td>
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<td>R. T. Castillo</td>
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<td>Naasorn Prosper</td>
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<tr>
<td>Juan Galva</td>
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<td>S. M. Pimentel</td>
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May, 1966
MOTHER—Mother is the name of God in the lips and hearts of little children.

THACKERAY, quoted in *With Love to Mother*.
Evangelistic Debut

The group of "The Century" welcomes these men who conducted their first public campaign. The year 1965, we trust, marked the beginning of a fruitful evangelistic ministry. May your joys inspire in you humility of heart.

Central Pacific Union Mission

- Jonathan Dick
- Wilfredo Vazquez
- Rafael Colon Soto
- Jose Hernandez

Japanese Union Mission

- Teruo Tomita
- Kenyu Kinjo
- Tokio Hatanaka
- Fumio Iwashishi
- Takeshi Ueda
- Norito Imai
- Shigeo Sugita
- Sansai Hosoyamada
- Katsumi Kizukta
- Jan Tagahina
- Suauatu Shihata
- Kazukiko Kukita

West Indonesia Union Mission

- Johan Tan
- Jin Bio Pin
- Robin Manuke
- Domingrus Tutiupoly
- Alex Hendriks
- Henock Pasuhuk
- G. Sabatas
- P. Balio
- N. Saela
- S. Anggen
- J. F. Sialahi
- W. H. Sialahi
- D. P. Pandjaitan

North Pacific Union Mission

- G. A. Calangan
- R. Gonzales
- S. B. Quiotes
- H. R. Talento

South Pacific Union Mission

- W. V. Solon

Atlantic Union (U.S.A.)

- B. P. Moralde
- D. U. Gonzales
- M. C. Arranguez
- R. B. Domingo
- West Indies Union
- I. H. Davidson
- R. Smith

Columbia Union (U.S.A.)

- William Felder
- James Gilley
- Eugene Wood

Lake Union (U.S.A.)

- James Snell
- Lester Hall
- J. E. Clevland

North Pacific Union (U.S.A.)

- Bruce Moyer
- George Thayer
- Wilbur Ingram
- Donald Reiber
- Don L. Bauer

Pacific Union (U.S.A.)

- Attilio Dupertuis
- Albert M. Long

Entering New Places

Any report of evangelistic results would be incomplete if we did not mention those who labored in entirely new places. The accomplishment of these men in untried fields cannot be measured in numbers. And yet, many of these efforts are showing wonderful returns such as I. D. Hernando who in a few months raised up a new church in the Philippines of 57 members.

D. E. Hay
Sanika Afaese
Lava Tautua
Niu Tavita
Elisha Goropapa
Shiporo Tsukayama
Saburo Arakaki
Koel Aka
Mexico Pardesi
Kan Tji Sian
Roger Sitorus
B. S. Balderve
A. S. Canlas and
C. A. Galang
B. T. Castillo
B. O. David
F. B. de la Cruz
R. G. Evangelista
A. B. Frias
T. B. Frias
R. Gonzalez
O. H. Guclatlar
B. A. Guiterrez
I. D. Hernando
P. R. Ico
I. L. Macaraeg
and A. D. Piso
B. G. Malqued
S. V. Manuel

North Philippine Union Mission
- G. D. Mostrales
- V. N. Napoel
- F. P. Natividad
- M. G. Paulino
- M. L. Siaga
- H. R. Talento
- R. B. Domingo
- S. L. Arrogante
- C. O. Gravino
- L. B. Tabo
- E. Deftsehen
- H. Morenies
- Joses Brutus
- Santiago Castanon
- Ezer Candelaria
- Vladimirino Martinez
- Charlie Sour
- A. K. Amosah
- S. K. Yeoah
- D. K. Amsinan
- S. E. Manu
- Z. N. Imo
- J. W. Wogwuya

(Continued on page 42)
GO - TEACH - BAPTIZE -

From Cairo

1, 2, 3 Pastor D. Dose holds forth at Cairo Center.

From Michigan

6, 7 J. M. Phipps preaches and baptizes.
4 Stanley Harris crusade—Bakersfield, California.

5 Portion of 350 baptized during Harris campaign.

To California

To the Philippines

8, 9, 10 Davao Center yields crowds and baptisms.

May, 1966
From Georgia

11, 12, 13 Harold Cleveland, evangelist and builder of new churches.

From Norway & New York

16 78-year-old T. S. Valen led 50 souls to Christ.
17 Felix Rodriguez baptized 150 in New York City.

THIS GOSPEL SHALL BE PREACHED IN ALL
14, 15 Roger Holly uses airatoriums effectively.

18, 19 E. C. Ward reaps in San Diego.
WHAT promises to be one of the most important meetings in the history of the Christian church is scheduled to convene in Berlin, Germany, October 25 to November 4. Dr. Carl Henry, editor of Christianity Today, is the appointed chairman, with Dr. Billy Graham, cochairman. Years of preparation have brought this plan to fruition, and Christians of all faiths, especially leaders, are urged to make this forthcoming World Congress on Evangelism a subject of earnest prayer.

"From the ends of the earth evangelists and churchmen will come to Berlin," says Dr. Henry, "carrying the spiritual plight of the masses on their hearts. Increasingly eager to reach our generation with the gospel of Christ, these devout leaders from many lands will share their burdens and blessings and shape conviction and compassion to match the present hour."

Berlin's famed Kongresshalle has been selected for this meeting with delegates from some ninety countries in attendance. Thirty countries in the African continent alone have been invited to send delegates, as well as twenty from Latin America, Korea, Japan, and many other countries of the Far East, together with Australia, New Zealand, Europe, the Middle East, Southern and Southeast Asia, West Indies, Canada, and, of course, the United States will be represented.

The world crisis to which we have come has impressed these leaders of the need for such a world congress. This is emphasized by Dr. Stanley Mooneyham, coordinating director. He says: "The church was born in crisis. The Book of Acts is a book of crises. So are all the other books chronicling the history of the church." To point this up he reminds us that "immediately after the coming of the Holy Spirit, the church went through a deep valley of testing. Two of its strongest leaders were imprisoned and threatened for preaching the resurrection of Jesus Christ. And what did they do on their release?"

"They returned to the church assembled and reported the threat; they told of the dark cloud of opposition and persecution rising against the infant church; they faced squarely this hour of crisis that confronted the pitifully small group of believers—and then they went to prayer!"

"They didn't call a strategy meeting or a business meeting. They called a prayer meeting!"

"Today we spend so much of our time analyzing and organizing that we forget the most strategic thing we can do in a time of crisis—going to prayer and praying through." How true! But, how tragic!

One of the main objectives of this representative gathering is to so plan "that the relevance of the gospel may be an increasing reality in the preaching and teaching ministry of the church."

The situation facing the church at this time is more challenging than ever. One missionary leader has illustrated our task in this way: "If the population of the world could be compressed into a community of one hundred people, 75 of them would be uneducated, underclothed and underfed." Then he points out that 37
would live in lands where Christianity is outlawed. When we compare the great religions of the world and use the same illustration we discover that 25 out of the one hundred would belong to either the Roman Catholic or Eastern Orthodox churches; 15 would be Moslems; 11 would be Hindus; 20 would be Buddhists or related Oriental religions; 4 would be animists or primitives; and 16 would be either non-Christian or nothing at all. That leaves only eight to represent all Protestantism, many of whom are far from truly evangelical believers.

Now let us look into the future for a moment. Here we find something even more challenging, because the increase in the world’s population is so much more rapid than the increase of converts to the Christian faith. It is claimed that by 1980 (only 14 years away, should the Lord tarry) the proportion of Protestant Christians as compared with the rest of the population might not be even 4 per cent. And by the year 2000 (34 years from now), when it is estimated the world population will be 6 billion, this figure could well shrink to 2 per cent—that is unless something tremendous happens. And thank God we know it will happen, for under the power of the latter rain multitudes will be swept into the kingdom. Nothing short of the baptism of the Holy Spirit can meet our need.

If Christians of other denominations are stirred about this, should not we as Adventists be doubly stirred? God’s counsel to us is: “Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it, . . . We must seek His favors with the whole heart if the showers of grace are to come to us.” —Testimonies to Ministers, p. 508.

An invitation has been extended to your editor to attend this World Congress on Evangelism. To associate with such earnest Christian leaders; to pray with them; to participate in their counsels and witness their heart burden for the unsaved millions is a privilege indeed. No one but God knows what will result from this congress. This is not an ecumenical council but an evangelistic council. And it surely must appeal to all our MINISTRY readers around the world. We naturally carry the burden of our own denominational program on our hearts, and we thank God for its world outreach. What yet remains to be done, however, is staggering. And while we pray for our own missionaries and leaders, let us also carry on our hearts a burden for the work of the Christian church as a whole, and especially these evangelical stalwarts. We have been expressly told that many of these will be standing with us in the final crisis.

Ponder these words of the apostle Paul to Timothy, and grasp anew the world vision of this evangelist, perhaps the greatest leader in all Christian history: “I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men; for sovereigns and all in high office. . . . Such prayer is right, and approved by God our Saviour, whose will it is that all men should find salvation and come to know the truth” (1 Tim. 2:1-4, N.E.B.).

The Lord’s counsel to us as a people is to pray for all good causes. And what greater cause can there be than that of bringing to the millions now living in darkness the glorious light of Christ, and to those who have a glimmer of light the fuller sanctifying knowledge of the everlasting gospel?

These well-known words have meant much to us through the years: “All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.” —The Acts of the Apostles, p. 109. If that was the situation half a century ago, it is even more true today since the world’s population is twice what it was then.

The leaders of this World Congress recognize the vital place of prayer, and as we have already mentioned, they are appealing to all Christians, and especially ministers, to seek God earnestly for an outpouring of His power upon this gathering. While we as Adventists naturally pray for God’s special blessing on our own world-wide program of evangelism it is our privilege, yes, and our duty, to unite in prayer with fellow ministers of other faiths. Nothing draws men so close together as prayer. Here is counsel we all do well to heed: “Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men. . . . We should manifest a deep, earnest interest in these shepherds of the flock. . . . God has a work to be done which the workers.
have not yet fully comprehended."—Evangelism, pp. 562, 563.

If we are going to pray with these other "shepherds" we must be with them. The 1,200 delegates at this congress will not all see eye to eye on every point of doctrine but they can all unite in prayer for the salvation of the lost. This they will do. And we know God will hear their earnest petitions. As we take this congress on our hearts, let us pray that God will give to these earnest men the guidance of His Spirit as they lay plans to bring the living Christ to a dying world. The theme of the congress is "One Race—One Gospel—One Task."

Says Dr. Billy Graham: "There will be times in the congress program, that are not planned. We are going to let the Spirit speak and we are trying not to limit God in this congress. I believe the situation in the church and in the world is such today that a congress of this sort could, with God's blessing, have a worldwide impact on the Christian church." Then he concludes: "It is my prayer that historians will write of this time—if Christ tarries His coming—that the World Congress on Evangelism was used of God to advance the church and that in this meeting the mighty God revealed to us His old power in new dimensions."

Dr. Henry speaks of the "overriding concern of the Congress" and states it "will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world and preach the gospel.

"Today many theologians themselves need to be evangelized. They are prime examples of religious confusion, zestfully contradicting each other in the name of theological progress. Some ardently promote secular rather than supernatural perspectives, and eagerly undermine the faith of the Bible."

The sevenfold purpose of this great meeting is challenging:

(1) To define Biblical evangelism; (2) to expound the relevance of Christ's gospel to the modern world; (3) to stress the urgency of evangelistic proclamation throughout the world in this generation; (4) to discover new methods of relating Biblical evangelism to our times; (5) to study the obstacles to Biblical evangelism and to propose the means of overcoming them; (6) to discover the types of evange-

(Continued on page 40)
IN THE brief compass of this series of The Ministry articles, it is difficult if not impossible to review all the colorful detail of sixty-five years of Adventist evangelistic history. The original work from which the articles thus far have been excerpted requires twenty-three chapters to tell the story with anything approaching adequacy.*

In this article and the one remaining thereafter, we will attempt a rapid summary of the major trends and developments since the remarkable breakthrough during

Evangelism and Institutionalism: A Historic Synthesis

HOWARD B. WEEKS
Vice-President, Public Relations and Development, Loma Linda University

World War I—with a hint of what the future may hold for public evangelism as an instrument of the Seventh-day Adventist Church.

Throughout the 1920's, despite denominational support for a continued evangelistic drive and a substantial number of men in the field, membership growth was uneven at best and at a generally low level. In the social climate of normalcy and prosperity, many wartime converts drifted away from the denomination, which at the time had limited church building facilities and—with a strong program of ministerial recruitment for overseas missions—compared to a limited pastoral supervision.

Nevertheless, despite the general lack of major success, much effort was expended in public evangelism, with many innova-

* It may also be noted that where the history here recorded seems to conflict in detail with the memory of some of the persons involved in these long-ago events, supporting documentary material, of necessity omitted in these brief condensations, usually provides the key.

MAY, 1966
leading evangelists were increasingly systematized, particularly by J. L. Shuler, and distributed by means of an expansion of field schools of evangelism, the publication of manuals of evangelistic technique, and the development of courses in public evangelism in the newly organized Seventh-day Adventist Theological Seminary.

From a low point in 1937, Adventist evangelistic gains rose again with the outbreak of World War II. In exactly the same pattern seen in previous crises (World War I and the depression), these gains peaked early in the critical period, then rapidly declined as the initial shock faded. By 1943, evangelistic audiences were harder to attract, apostasies were again on the increase, with the growth rate once more at a low level.

By war's end, however, both Adventist public evangelism and the rate of membership growth in North America were again rising, stimulated in part by a general resurgence of other evangelical groups and by widespread public fears of "atomic annihilation." However, these fears did not bring as great a renewal of "big-time" Adventist evangelism as had previous periods of crisis, and the increase in membership growth rate in the postwar period was only moderate.

In the first postwar decade there were a large number of evangelists in the field, but a great majority of them were of the pastor-evangelist order, whose campaigns were generally limited in scope. By the mid-1950's, the large-scale, extended public campaign had virtually disappeared as an Adventist evangelistic format.

Trends possibly associated with the more moderate (although fairly even) rate of growth after World War II, and the diminishing of the aggressive public evangelistic thrust may include: strong institutional development of the church, with a greatly increased investment in larger congregational, educational, and medical facilities; a rising Adventist socio-economic status; greater emphasis on community relations and public service; a moderating of the divisive element in evangelistic preaching, and initial emphasis at least on Christ-centered beliefs held in common with others; and a shift from the previous practice of identifying campaigns as part of an interdenominational movement, to a candid use of the denominational name, exploiting its institutional value.

During the second postwar decade, 1955-1965, these trends have been strengthened with increasing emphasis on a congregational approach to evangelism. The public phase of evangelism has become more a reaping of the results of various institutional programs than a public crusade as of old, wherein the Adventist faith was introduced in platform address to previously unconditioned masses.

This shift of emphasis has correlated with other developments, including a relatively stable and prosperous religious era in the society at large since 1950, with a high rate of church attendance (although recently beginning to decline).

The Adventist evangelistic programs that have developed in this setting have included a pastor-laymen movement, the creation of permanent metropolitan evangelistic centers, the perfecting of evangelistic techniques in mass communications—all tending toward a more institutional approach.

Two dominant evangelistic forms by 1965 were the short campaign, introduced in North America in 1955 by Fordyce W. Detamore, primarily a reaping effort; and It Is Written, introduced in 1956 by George E. Vandeman, an effort to unify with mass communications the diverse indirect and institutional evangelistic approaches of the Adventist Church.

In summary, then, it may be said that in the twentieth century, there have been four significant periods of evangelistic re-

The Ministry
surge of the Adventist Church; and in each case growth peaks have coincided with times of acute crisis and social dislocation—two world wars, the depression, and the beginning of the Atomic Age—in which the Adventist message seemed to offer the answer to many persons shaken from familiar frameworks of reference, and in which events lent added credibility to an apocalyptic view of chaos preceding the Second Coming and earthly renewal.

There are also indications, as have been reviewed, of a correlation with Adventist success of: (1) a falling out of conservative Protestants from the established churches, on theological grounds—particularly during the World War I era; (2) a migration to the cities of rural Protestant people, as seen in both world wars; (3) a general resurgence of conservative revivalism, as seen in the Billy Sunday era prior to and during World War I, during the depression, and in the early Billy Graham era at the end of World War II.

In addition, while in the absence of such factors the internal promotion of public evangelism by Adventist ministerial leaders apparently has had comparatively little direct bearing on its level of success, the readiness of the church and its leadership to capitalize evangelistically on the turning of the wheel of Providence—through the preparation and support of evangelistic personnel—does appear to have such a bearing, as particularly illustrated during the early years of both world wars.

Furthermore, the balance of power between institutional and evangelical interests in the church seems not only to affect the readiness of the church to respond in times of evangelistic opportunity, but in itself to be affected by ensuing events. In such times attention and resources seem to be shifted to evangelism, only to be withdrawn when evangelistic success begins to wane, or when the incompatibility of many "crisis converts" begins to disturb the institutional equilibrium of the church.

When the demands imposed on a well-established church or conference by extensive public evangelism are considered, its somewhat reluctant support except in times of crisis and heightened public response may readily be understood. First, the extended campaign period seemingly required to make significant numbers of converts from among persons not already knowledgeable concerning Adventist beliefs and folkways involves almost complete pre-emption of organizational energies for three to six months or longer. This means that institutional interests of the church largely must be put aside, or turned from their usual course to serve the interests of the campaign. This, in turn, means that the pastor usually must in effect become subordinate to the evangelist, or at least yield the limelight for an extended period of time—while congregational programs which the pastor has attempted to develop frequently languish.

Moreover, church members must be willing to support the fairly dogmatic and divisive evangelistic posture that often has seemed necessary to attract from other social settings new converts who are comparatively unconditioned by prior Advent-
ist influences. Church members secure in a socially accepted institutional setting, with productive social or professional relations in the community, and probably themselves moving upward in the social and economic structure, seem slow to lend willing support to a program that often must downgrade the religious authority of other groups and disturb community relations—unless conditions of crisis proportions have already created division, sharply defined issues, and brought competing religious organizations under fire from other sources as well.

Such conditions in the past have included catastrophic intimations of an imminent end, or the inability of the leadership of established churches to provide meaningful explanations of extreme dislocations, or to protect the faith from a disruptive liberalizing.

A survey of contemporary attitudes among North American Adventist ministers toward public evangelism suggests that young ministers do not tend to think of public evangelism as a primary, crusading activity. Rather, they tend to view it as a secondary influence in membership growth, serving mainly to crystallize the interest aroused through Adventist schools, contacts by laymen, the mass media, and other institutional extensions of the church (see below at left).

Ordinarily, with its extensive and increasing institutional development, the Adventist Church might be expected to settle down at this point to a more sedate evangelistic witness. However, younger ministers, perhaps even more than older ministers, tend to emphasize a belief in the prophetic, evangelical mission of the church—although admittedly seeing its fulfillment in churchlike ways.

Moreover portentous, even radical, developments in both Catholicism and Protestantism during the mid-1960’s, together with random signs of renewed success in aggressive public evangelism, suggest that, given the element of world crisis, there is at least the possibility of a resurgence of the vigorous prophetic Adventist evangelism of former days.

**Next Month:** “Adventist Evangelism Tomorrow: A Prognosis.”

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**TEMPERANCE**—A young intern in a hospital asked Dr. Mayo what he thought of drinking, and Dr. Mayo replied, “You can get along with a wooden leg but you can’t get along with a wooden head.”

LOUIS H. EVANS in *Youth Seeks a Master.*

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**THE MINISTRY**
A FELLOWSHIP of suffering not granted to all," was how a missionary colleague recently described the tragic attack that cost the life of Medical Missionary Brian Dunn just before Christmas, 1965, in the Solomon Islands.

Mrs. Val Dunn, together with her parents in whose home in Charters Towers, North Queensland, she has been recuperating, felt that the sentiments expressed in a letter she has just received from the Solomons should be shared through the pages of THE MINISTRY. "So many do ask the question 'Why?' and Pastor Hawkes has so wonderfully answered it," she said.

Lester Hawkes is the medical secretary in the Bismarck-Solomons Union Mission, and immediately following the tragedy proceeded to Uru, on Malaita, to carry on the new hospital Brian and Val were preparing for opening in a few months' time.

The story of the fatal spearing of Brian will often be retold. An eight-foot length of reinforcing rod penetrated his back, grazed his heart, and emerged through his chest. Never to be forgotten were his dauntless courage as he prayed for his attacker and his endurance as he traveled the many miles, borne on a chair with its back cut out and with the spear still protruding through his chest and back, supported by native carriers on three mission ships, on a light aircraft, through a stormy sky and over rough roads to skilled surgical aid. His untimely death some sixty-five hours later will be remembered with sorrow.

Brian and Val had been in Malaita for only twelve days, filled with their loving ministry. Their first patient had been brought to them only half an hour after their arrival from Australia, where they had both been trained in nursing at the Sydney Sanitarium.

The heroism of the young bride (they had been married less than a year) as she ministered to her husband, aged twenty-five, on their long journey to seek for them-
Communicating With Power

THEODORE CARCICH
Vice-President, North American Division

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

Communicating with others for God is an awesome responsibility. Whether preaching or teaching, the Christian worker faces people to whom life is a big, challenging, sometimes threatening prospect. A mere presentation of facts related to truth will not suffice. Truth must be communicated within the context of the message that relates to the hearer’s need and life. Relevance is the real attention getter. This calls not only for an understanding of the hearer’s needs and the message that answers his needs but also the possession of a power that gets the message through to the individual.

Outside Power Needed

More than anything else the preacher and teacher have the responsibility of helping people see life from God’s perspective and to see Christ as the solution to personal problems. Undertaking this task is no easy thing. As soon as he comes to grips with the problem, the Christian worker senses the need of a power outside of himself. Experience teaches that this power is available to all who submit to its leading.

He who preaches or teaches the Christian gospel enters into a working relationship with God. God is the One who preaches and teaches, the worker is the voice and mind and heart God uses. This is a practical truth we must always recognize.

We are not called upon to force the truth upon our hearers nor attempt to impose right action upon them. Our task is to set forth what God says in His Word, thoughtfully, lovingly, relating it to life. Under all circumstances it is the Christian faith as set forth in the Christian Scriptures that Christian workers are to make comprehensible, and not some demythologized jargon that stands in opposition to everything the prophets and apostles said.

God’s Power Alone

The Spirit of God and the Word of God are inseparable. The one complements the other. When a worker’s utterance is directed by both heavenly agencies, the hearers are impelled to ask questions of eternal import. As an illustration, among many instances, this happened at Pentecost, the desert near Gaza, on the roof top in Joppa, and in the jail at Philippi. Contemporary experiences in abundance further document the truth that God’s power alone can give life to the preaching of His Word.

Forcefully and pointedly does God’s servant underscore the power necessary effectively to communicate God’s message. We read, “The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven.”—The Desire of Ages, pp. 671, 672.

Therefore, at all times we must trust God to reach hearts and minds with what we say. Only He can. The truths we teach and preach are spiritual truths to be spiritually taught and spiritually understood.
Slogans or Passion?

Here we come face to face with the source and power of revival in our work—the Holy Spirit of God. Too often there is a danger to place much emphasis on organization and equipment and forget the spiritual dynamic. It is so easy to substitute slogans and programs for passion, to emphasize equipment and method more than message, and thereby leave little room for the Holy Spirit to direct our activities and to implement the purposes of God. This is not to deny the necessity of organization, methods, and equipment, but whatever means are used, such must be used by God.

God uses organization. Administrative staffs are necessary to correlate, direct, and unify procedures—all means to an end. The desired end is that Christ be communicated to others.

Preaching Like Delicate Surgery

God can also use equipment and methods but they must be yielded to Him and they must be flexible enough to be used. Preaching and teaching are like delicate surgery. The best equipment and methods are needed but they are not what counts, not ultimately. What really counts is the surgeon who uses them.

Beyond all these matters of method, equipment, and organization there must be a conscious and constant dependence upon the Holy Spirit. He alone can reprove of sin, of righteousness, and of judgment to come. He alone can call a sinner to repentance and faith in Jesus Christ. All that is yielded to Him, He will use to produce the transformed and fruitful lives that will glorify Christ.

If ever the world needed such lives it needs them today. It has all the religion it needs, all the formulas, and all the “pat” answers. But the world needs some real answers today and these are found in Jesus Christ alone. If we do not believe that, we ought to get out of the preaching and teaching business completely. If we do believe it, we should quit acting and start dealing in realities.

Do I Need Revival?

At the risk of oversimplification let us admit that if our churches, conferences, and institutions need revival, we need renewed conference and institutional administrators, renewed staff members, renewed pastors, renewed church officers and renewed church members.

In the final analysis it becomes a personal matter. Whatever my position, it is I who needs revival. And to be revived I must go back—back to the cross for forgiveness, for cleansing, and for infilling of the Holy Spirit. Daily I must go back to the place of prayer for the dynamic of spiritual renewal, the infilling of the Holy Spirit, that I may communicate with power.

“A Fellowship of Suffering”

(Continued from page 17)

“Here’s what I feel is the answer. I believe that God was in exactly the same place and thinking exactly the same thoughts as He was almost 2,000 years ago when another Man was attacked with steel instruments.

“God stops some crimes—probably many. But He doesn’t stop them all. Sin must be allowed to run its own course at times.

“Perhaps our people needed a shock to awaken them to the enormity of sin. And God, in His greater wisdom, saw that you could take it.

“I don’t presume to understand everything about God’s mind, but I do know that for some reason He allowed this to happen to Brian.

“No, I don’t know all about it; I can’t understand it all, but I do feel that God looked on with just as much heartbreak as He did when Christ died. It must have been just as hard for Him to refrain from interfering.

“Brian was called into a fellowship of suffering with Christ” that is not granted to all. Yes, God was there all right. Have no doubts about that. May He continue to bless you.

“Sincerely,

“LESTER HAWKES.”

Could it be that it might have been as Pastor Hawkes suggested, “Perhaps our people needed a shock”? And God saw that Val “could take it.”

A visit to the farmhouse back in Australia where Val is ready, waiting reappointment either to Malaita or some other medical missionary post, convinces one that fellowship of suffering with Christ, though not a thing to be lightly sought after, is not an experience to be despised.
WHAT does one do when confronted with the task of warning 11 million people, 90 per cent non-Christian, with only ten ministerial workers and 800 church members? This is the situation here in Ceylon. However, there are some advantages we must mention as well. Ceylon is a small island, only about 250 miles from north to south and 150 miles from east to west. Three hundred people live in every square mile of this territory. So, we don’t have far to go to see people—they are everywhere.

We did several things. First, we got the members into the work. Many of them are active in helping win souls to Christ. Then we asked our departmental men to engage in more direct evangelism. This is now being done. Our secretary-treasurer also is conducting a two-week decision meeting in one of our churches.

It has been my privilege to conduct two such decision meetings this year. The first was in the city of Galle, where with the loyal support of the 23 new church members, twenty-four precious souls were baptized at the close of the series. More recently I conducted a series of meetings in the Town Hall in Moratuwa, about ten miles south of Colombo.

In preparation for this series of meetings, and as advertising, we used our VW Voice of Prophecy van. Two weeks prior to the decision meetings we arranged to have open-air film shows using our temperance and Faith for Today films. We gave these film shows in various sections of the city. We also announced the forthcoming series of meetings and took applications for the Voice of Prophecy Bible course. In this way we were able to contact approximately eight thousand people. When our meeting opened in the Town Hall it was packed with about 500 people the first night.

The attendance held up very well during the series, averaging between two and three hundred. The second night of the meetings a Bible class for all who wished to remain after the sermon was started. About 125 remained every night. We had mimeographed “The Bible Says” series of studies written by R. Woolsey for use among non-Christians. We distributed Bibles and the Bible study sheet to those present and had each text read. This became a very popular feature at the meetings.

Another feature was the cooking school arranged and directed by Mrs. R. S. Fernando and Mrs. Beck. Four nights during the series the women were asked to come one and a half hours before the meeting time and observe demonstrations on how to make gluten, barley coffee, cheese curry, salads, et cetera. The attendance at the meeting was good and the interest grew from day to day.

One hundred and twenty people attended at least eleven of the fifteen nights and received an attendance award book at the close of the series.

Twenty are now in the baptismal class, looking forward to baptism and union with the church. Many others are still studying and will be baptized at a later date.

Brother J. M. Fernando stood by my side every night and did a wonderful job of translating. R. S. Fernando, pastor of the Moratuwa church and union Sabbath school secretary, did a good job in organizing the meetings and the visiting program. A. R. Pieris, a retired minister, was pressed into service to help with the visiting. Our good laymen attended the meetings faith-
The Greatest of These Is

EVANGELISM

A Paraphrase of I Corinthians 13

By MELVIN K. ECKENROTH

Chairman, Department of Religion, Columbia Union College

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

Though I have the gift of prophecy and understand all mysteries, and can command great forces of argument and crush all who would dare argue with me, if I win them not to Christ I am indeed a noisy and harmful sounding brass, with no more value than a tinkling cymbal.

And though I have the best teaching skill and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist in the open sea.

And though I read all the conference bulletins and Sabbath school lessons, though I raise my Ingathering goal and pay my honest tithe, and though I attend ministerial institutes and go to summer camp meetings, and yet am satisfied with less than winning sinners to Christ and establishing souls in Christian character and service, it profiteth me nothing.

The soul-winning teacher, preacher, and worker of any station suffereth long and is kind, and finds great joy only in scattering the words of saving truth; he envieth not others who are free of the teaching task and lowly estate; he vaunteth not himself to some great position of authority and is not puffed up with intellectual pride.

The soul winner doth not behave unseemly between Sabbaths, and seeketh not his own comfort and is not easily provoked, nor dwelleth upon evil reports concerning his brethren; beareth all things, believeth all things the brethren give for assurance, and hopeth all things will so develop.

And now abideth knowledge, methods, evangelism, these three; but the greatest of these is evangelism.
Effective Advertising

BRIAN BALL
Pastor, Wolverhampton, England

The shortest and most obvious definition of effective advertising is "advertising that brings results." The effectiveness of our campaign advertising is to be judged ultimately by what it achieves. To broaden this definition for the purposes of advertising our campaigns, let us think of "effective advertising" as reaching as many people as possible, as often as possible, in as many ways as possible.

In order to achieve something approximating to this ideal with our advertising, we must realize that it is not as simple as it appears. Modern techniques project a thousand voices into our consciousness today. And when we enter the highly specialized field of advertising to tell people of our meetings, we have to remember that we are talking into the confusing background of those other voices. In order to make an impact on the minds of the people our advertising media must successfully encounter all this opposition. Let us consider a few points that will help to make our advertising effective.

The Quality

At the head of the list we must put "quality." If we want our advertising message to get across, we must equal or excel the standard of all the other advertising that is clamoring for attention. If ever the saying that "only the best is good enough" is true, it is true here. The public are discriminating, and they are not impressed or persuaded by second- or third-rate advertising material. The quality of any product is subconsciously judged by the advertising material, and our meetings will be judged by the standard of our advertising.

"The character and importance of our work are judged by the efforts made to bring it before the public."—Evangelism, p. 128.

If that statement was true in 1886, how much more true it is today when the standard of all public advertising is so much greater. It is impossible to say how important this principle is. If the people receive advertising material that is of a poor standard or that is sensational or cheap or that gives any unfavorable impression at all, how can we expect them to come to our meetings?

The Message

The second important factor in making our advertising effective is the message it carries. What does our advertising say? Is it persuasive, or poorly thought out? Is it well stated, or overstated? It has been said that advertising consists of three factors, "What to say," "How to say it," and "Where to say it;" and without question the most important of these factors is the first, "What to say." The whole purpose of our advertising is to make the message reach the public, and to make people act upon it. However, it is not only important to know what to say, but it is just as important to know what not to say, for it is possible to say too much, to overrate and overstate and give the public the impression of insincerity.

The Title

Whether or not we use a film to open our series, the time will come when we have to advertise our first subject. When that time comes, let us bear in mind a principle as vital today as ever—the title of our subject is the most important item in our advertising. That title represents the reason you want people to come to your
meeting. It must interest. It must appeal. It must pull. A good title is worth many hours of thought. We may have the best hall in town, but if we don't have something that people want to hear, then they will not come.

I was interested in the hundreds of titles recently published in THE MINISTRY. There were many excellent titles in that list but at the same time I felt there were many that would never attract a large audience. Especially in the opening weeks of a series are "pulling titles" essential. The second factor in effective advertising, then, is a message that is well worded.

**Blanket Coverage**

Having decided on what we are going to say, how are we going to say it? What media are we going to use to tell people of our meetings? J. W. Hobson in his book *The Selection of Advertising Media* gives some interesting figures, which to my mind prove conclusively that the most effective media of advertising, excluding television, are newspapers, handbills, and posters. Some may disagree here, but I believe that to be really effective our advertising message must be projected through as many channels as possible—call it "blanket coverage" if you like. While some media are undoubtedly more effective than others, it is nevertheless true that the more media we can use, the better will be the effect. If a person sees the same thing three times in a day, and in different places, it will make far more impression on him than if he sees it once only. Something else worth bearing in mind is that the duration of our advertising campaign is very short, a week or two at the most. In that brief period we have to tell everybody in town about the opening meeting of our series. Thus to advertise our meetings effectively we need to use at least three and preferably four or five different media.

**Modern Techniques**

Finally, in the preparation of our advertising copy let us incorporate techniques that are up to date and that make for attractiveness. Among these I would mention three, the first of which is the use of color. Color is being widely used today in every sphere of life. National newspapers are introducing color. We are rapidly moving toward the era of color television. Let us use color in our advertising to attract attention in a color-conscious age. Second, the kind of type faces we use gives character and appeal to our advertising, especially in handbills. Nothing will negate the impact of a handbill more than old-fashioned type faces that belong to a past generation. And third, and perhaps most important of them all, let us be modern and attractive with our advertising layout. It is worth a great deal to get away from old stereotyped layouts and designs, and to try out new designs. There is room here for the unusual, without being cheap or sensational. The front of the handbill is of vital importance. It must not raise hostility, apathy, indifference, cynicism, or mirth in the mind of the reader, but it must make the person holding it want to look inside. An attractive layout can do much here, as it can also to create an over-all impression that is favorable.

**Four Basic Principles**

What, then, can help us to advertising that is really effective? Of all that could be said in answer to this question, we will do well to remember these four basic principles. Effective advertising is advertising that has a note of quality about it, advertising that presents a clear, persuasive message, advertising that uses the blanket coverage, and advertising that has a modern, up-to-date appeal. Incorporate these principles into your advertising and it will almost certainly be effective and ensure a good congregation to hear your message.

In conclusion, let us ponder the significance of these statements from the book *Evangelism*: "Men are needed who pray to God for wisdom, and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world."—Page 105. "Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past."—*Ibid.*

This is a great challenge facing all who are engaged in public evangelistic work and who carry the responsibility of reaching the public of this generation with the Advent message. May God help us to meet this challenge and devise means and methods that under the blessing of the Holy Spirit will bring about the finishing of the work in our day.
Plan to Attend Ministerial
Detroit - June 13

Opens Monday, June 13, 7:15 P.M.

Preaching

Panels

Demonstrations
National Convention and Revival
- 16 - Cobo Hall

Closes Thursday, June 16, 4:00 P.M.

Devotions
Hour of Power
New Visual Ideas

All Evangelists and Pastor-Evangelists invited to bring all types of evangelistic advertising for display purposes. THOSE WHO CARE WILL SHARE.
Abstracts From Andrews

University Seminary

Studies—3

AUSS, Vol. II (July 1964)

Editors: Earle Hilgert, Siegfried H. Horn, and Daniel Wolfher

Fritz Guy, "The Lord's Day" in the Letter of Ignatius to the Magnesians" (pp. 1-17). The study of "Judaizing" in the early church is based on an examination of the Letter to the Magnesians, attributed to Ignatius. The interest of this document lies in examining the expression "the Lord's Day." There is, first, a discussion of the well-known different recensions of Ignatius' epistles: the "long," the "middle," and the "short" recensions. The study favoring the "middle" recension indicates that between the Greek and Latin versions some variations appear in one particular passage. The Greek text reads: "living according to the Lord's life," while the Latin text is: "living according to the Lord's day." Whether Ignatius referred to the "Lord's life" or to the "Lord's day" he had in mind the opposite of "sabbatizing." The term "sabbatizing" to Ignatius meant legalistic Judaizing, as applied to religious living rather than to the keeping of the Sabbath. Ignatius contrasted the practice of "sabbatizing" as an expression of trust in Christ, as opposed to legalism as a symbol of the resurrection which was emphasized early in the church (Acts 1:22; 2:31, 32).—D.W.

Edward Heppenstall, "The Law and the Covenant at Sinai" (pp. 18-26), maintains the view that the Sinai covenant is an extension of the everlasting covenant of grace. The perversions of the covenant pointed out in the New Testament was due to Israel's failure and not to God's design. The New Testament does not present us with a new law or a new gospel but rather with a call to return to the original purpose and will of God.—E.H.

Earle Hilgert, "Some Reflections on Cullmann's New Edition of Christ and Time" (pp. 27-39). In 1962 the third edition of Oscar Cullmann's well-known search for the "essence of the New Testament message," particularly as it refers to eschatology, was published with an extended introductory statement tracing the impact of the book since its original edition in 1946. The present article surveys this and seeks to delineate the main lines of difference between Cullmann's position and the existentialism of Rudolph Bultmann and his followers and further to delineate Cullmann's relationship to the New Quest of the historical Jesus.—E.H.

Siegfried H. Horn, "The Chronology of King Hezekiah's Reign" (pp. 40-52, and a chronological chart). The author accepts the historicity of the synchronisms of 2 Kings 18:9, 10 between Hoshea of Israel and Hezekiah of Judah. To bring these into harmony with other historical evidence he believes that Hezekiah was a coregent with his father Ahaz for some 13 years (729/728-716/715), while the 29 years of sole reign of 2 Kings 18:2 must have begun after his father's death in 716/715 B.C.—S.H.H.

Jerome P. Justesen, "On the Meaning of ἀδικία" (pp. 53-61). It is shown that the basic meaning "right" and "just" does not sufficiently convey the various shades of meaning of ἀδικία in the Bible. By means of parallel terms as translated in the Septuagint the author points out that "its central thrust is to describe a judicial and soteriological process of judging, acquitting and saving. When applied to the initiator of such action it assumes the concepts of merciful, compassionate, benevolent, and good. Conversely, when ἀδικία modifies the recipient of this action it becomes equated with perfection, innocence, moral purity" (p. 61).—S.H.H.

W. M. Landeen, "The Devotio Moderna in Trier" (pp. 62-78). Once again, attention is focused on the Devotio Moderna (new devotion), a fifteenth-century reform movement which was an outgrowth of the spiritual and mystic group of the Brethren of the Common Life. The present essay is particularly concerned with one of the Brethren institutions, the house of St. German in Trier, Germany. The essay is based mostly on the Wolf Memory Book, one of the rare sources which "has never been used before." Other sources on the house Wolf are in the state archives in Coblenz. By 1560, this Brethren institution had disappeared. The Brethren had made their contribution. The Devotio Moderna and the entire movement of the Brethren drifted eventually into the stream of the Reformation of the sixteenth century.—D.W.

R. E. Loasby, "The Challenge of the Bhagavad-gīta: Krishna and the Bhakti-marga" (pp. 79-96). The author discusses the origin of the Gīta and then points out the contribution made by it to Hindu theology in its presentation of the figure of the god-man Krishna and his significance for the Bhakti movement in India. He also shows the importance of certain passages in the Gīta for the improvement of the position of Indian women and concludes with a comparison between the figures of Krishna and Christ.—E.H.

E. W. Marter, "The Hebrew Concept of 'Soul' in Pre-Exilic Writings" (pp. 97-108). A study of the pertinent passages in which nephesh occurs shows that the soul that a man is is simply the living human being, while the soul that a man has is simply his life. "In the Hebrew concept the nephesh a man (Continued on page 44)
It was Monday, January 6, 1964, in the Chesapeake Conference office in Baltimore, Maryland. The discussion centered on one expression—"quoting versus doing." Adventists are great quoters. We are all guilty. It is much easier to quote some choice item from the Bible or Spirit of Prophecy writings than to do what the quotation suggests.

Quotations like the following were being discussed when the subject came up: “Our greatest burden should be, not the raising of money, but the salvation of souls.”—Testimonies, vol. 9, p. 85; “Evangelistic work... is to occupy more and still more of the time of God’s servants.”—Evangelism, p. 17; “The highest of all aims [is] the winning of souls to Christ.”—Gospel Workers, p. 250; “The saving of human souls is an interest infinitely above any other line of work in our world.”—Testimonies to Ministers, p. 293; “The conversion of souls must be the burden of his [the worker’s] work.”—Gospel Workers, p. 312.

All of us are aware of these quotations, but not many are doing much about it. There is always some excuse or some conscience-salving program that expends vital energy, but the year closes with few souls won to Christ. Keeping busy is no problem, but to remember and act upon the command to work “to the point” (Evangelism, p. 63) and, further, to “do the work of an evangelist” (2 Tim. 4:5) is the real difficulty.

After much prayer and study Cyril Miller, Chesapeake Conference president, suggested that the Spirit of Prophecy writings, especially the book Evangelism, should be carefully studied in order to discover what God requires ministers to do, and then by His grace to begin doing it. Thus Crisis-Hour Evangelism was born, and the slogan, “As evangelism moves forward, everything else surges forward also,” was chosen.
1. PRESIDENT

This is the greatest key to success. Unless the conference president really has deep convictions that evangelism must be first, and will make this clear by word and action, the program cannot succeed. He must believe that soul winning is the first work of the church and that the church, in fact, has been organized for no other purpose. The Lord's counsel clearly states that well-defined plans should be laid, discussed, and then followed by all.—Evangelism, p. 94. President Miller made his position crystal clear. He was willing to stand up and be counted whenever necessary. But more, he has conducted ten evangelistic meetings himself during 1964 and 1965.

2. MINISTERIAL SECRETARY

This is imperative! Today's conference presidents are so busy with so many different essentials that they do not have the time to promote and emphasize evangelism as is necessary. There are multitudinous details involved in a strong conference program of evangelism that demand hours and hours of time. The ministerial association secretary serves as program coordinator to care for these details. This is his main work. He must promote evangelism and give it constant and proper emphasis. He also conducts evangelistic meetings himself. The Chesapeake ministerial secretary, W. R. May, conducted seventeen meetings in 1964 and 1965.

3. FREQUENT COUNCILS

In harmony with Evangelism, page 97, Chesapeake ministers meet regularly for evangelistic council meetings. The conference is divided into three sections, with a council meeting for each section every two or three weeks. Every minister attends one of these conclaves. The meetings begin at 9:30 A.M. and last until noon. Every phase of soul winning is discussed: how to find interests, conduct meetings, make altar calls, bind-off a series, and establish the convert. Along with the first work of the minister, denominational promotion programs are employed. Thus a maximum amount of time is conserved for public evangelism. Printed agendas are used.
4. THE EVANGELISTIC EXCHANGE

This point is somewhat self-explanatory. Each minister is on the watch for articles, books, plans, that may be helpful to his fellow ministers. When something valuable is found, additional copies are secured and handed to the men at the evangelistic councils. The conference evangelistic budget covers all expenses involved here. Included in the exchange are handbills, evangelistic sermons, answers to false teachings, books, clipping from magazines and newspapers, new Bible courses, new tracts of interest, copies of district newsletters, baptismal manuals, decision cards—in fact, anything from any source that may be helpful to the pastor-evangelist.

5. DEPARTMENTAL EVANGELISM

This is extremely important. Chesapeake departmental men, in addition to their other activities, conduct several evangelistic meetings each year. Harold Friesen, conference educational and MV secretary, is a fine evangelist and takes time for four to six evangelistic meetings each year. Paul Smith, until recently home missionary and Sabbath school secretary, also conducted several evangelistic meetings yearly. This boosts soul winning and keeps departmental men in touch with actual problems of direct soul winning. Evangelistic departmental men are highly respected by pastors and thus find their work easier and more effective.

6. MASS SATURATION D-DAYS

Continual reaping is impossible without continual seed sowing. God tells us that our literature is to be distributed like the leaves of autumn—as widely as possible” (Evangelism, p. 160), and “in all the cities and villages in the land” (Ibid., p. 161). To accomplish this Chesapeake sets aside at least four D-Days each year for the distribution of some special piece of literature in mass quantity. The goal is to reach every home in Chesapeake several times a year. Each piece makes a free offer of a book, Bible course, etcetera, and contains a business reply card. Four D-Days are planned for the first six months of 1966, when a half million pieces of literature will be distributed.
7. VENTURING

The Spirit of Prophecy writings give repeated, urgent counsel regarding the necessity of venturing into uncharted areas for Christ. (See Evangelism, pp. 92, 63; Life Sketches, pp. 217, 218; Testimonies, vol. 3, p. 316; Spiritual Gifts, vol. 2, p. 282; Prophets and Kings, p. 293, et cetera.) Most of the Chesapeake program consists of tried-and-proven plans, but in harmony with God's counsel some risks and venturing into the unknown are involved. For example, in accordance with Testimonies, volume 9, page 231, a set of ten information folders presenting key points of our message have been produced. They are in full color and are illustrated with some 300 original paintings. These will be used for one of the D-Days, as well as serving as the first set of lessons for a new conference Bible school.

Another, even more thrilling, venture is the beginning of the conference-wide daily radio broadcast "Amazing Facts." J. A. Crews is serving as speaker and program director for a new 15-minute direct-approach hard-sell program. Utilizing the news-commentator format and some other interesting innovations, the program is geared to reach the secular mind, as well as the religiously oriented person. The goal is to present our entire message every quarter.

8. PROJECT 51

Project 51 is a plan to put at least 51 percent of the laymen in Chesapeake to work for Christ. God promises His blessing upon the church when the largest portion of the members are working for Him (51 percent is the largest portion). Chesapeake is making a concerted effort to enlist at least that many in some soul-winning project: Branch Sabbath schools, cottage meetings, story hours, S.A.V.E. studies, prayer groups, lay efforts, Project 3,000, literature bands, visitation teams, Project 51 groups. Thus the laymen not only help with seed sowing but they help cultivate the interests.

9. EVANGELISTIC CAMP MEETINGS

In harmony with the divine blueprint, the night meetings at the Chesapeake camp meeting have been turned into an evangelistic series. At the 1964 camp meeting, 87 decisions were made for baptism, and in 1965, 88 decisions. Each visiting speaker is requested to make a specific star call for uniting with the church. To encourage the speaker, the president and his workers are prepared to receive those who come forward and channel them into an after meeting. Anyone who has ever spoken at a night meeting knows that these conference leaders are in business for souls.
11. A PLAN OF FINANCE

The cost is kept under control in the following manner.

a. Ninety-five per cent of the meetings are self-supporting. The burden for the success and expense of the meeting is placed upon the congregation.
b. President, ministerial secretary, and departmental men hold many of the meetings, thus saving the expense of calling for outside help.
c. The last Sabbath afternoon at camp meeting is used to promote the program. In two years nearly $50,000 cash has been realized as a result of these two Sabbath afternoon programs in this small conference.

12. KEEPING MINISTRY AND LAITY INFORMED

Chesapeake does this as follows:

Ministers

a. Reports at evangelistic council meetings.
b. Evangelistic news notes bulletin, which is published weekly.

Laity

a. Weekly reports of progress in the union paper, The Visitor.
b. By presenting an oral report and a colorful printed brochure (which is a written report of progress) to every member of the conference during July of each year.
By conducting three great evangelistic mass meetings in January of each year in three sections of the conference. All members are invited to one of these meetings, at which time the evangelistic plans for the year are presented and their support and backing requested.

d. By the monthly distribution of “News Flashes,” a layman’s soul-winning bulletin. This bulletin contains reports of all missionary activity in the conference, and is sent to most church officers and many others.
BAPTISMS

Chesapeake baptisms for the past few years were as follows: 1959—191; 1960—151; 1961—186; 1962—149; 1963—192. Notice that the total was always under 200. But then came Crisis-Hour Evangelism, and in 1964 there were 370. In 1965 there were 400, placing Chesapeake near, if not at, the top in per capita baptisms. This is a 125 per cent gain over previous two years.

LIBERTY SUBSCRIPTIONS

Led North America both years.

THINGS TIMES SUBSCRIPTIONS

Led North America both years.
SABBATH SCHOOL OFFERINGS
A $25,182.32 gain over the previous two years.

TITHE
A $228,506.78 gain over the previous two years.

NEW ACADEMY
Conference Academy voted during these two years. First building is planned for 1966.

NEW CONFERENCE OFFICE
Voted (during the same period) to build a new conference office and Book and Bible House. Construction to begin immediately.

MEMBERSHIP GAIN
Membership in Chesapeake rose from 3,393 January 1, 1964 to 3,926 January 1, 1966.
HONOR GUARD FOR
BAPTISMAL CANDIDATE

[In a letter to R. A. Anderson, Pastor Gerald Norman enclosed the following experience at a junior camp in England.]

Using the parables, we endeavored to unfold to the young people subjects that would prepare them for eternity. We gave each story of Christ's another title. For the Prodigal Son it was “What Kisses Can Do,” and “The Eerie, Haunted House” was the title for the parable of the Seven Devils. These and other titles were sent to the campers before they came and a prize was offered to the one who identified the most correctly.

As the days unfolded we had some wonderful times in the worship and in counseling the young people. On bonfire night there was a burning of comics that some campers had brought with them.

A testimony meeting was held on the final Friday night and there we announced that there was to be a baptismal service on the seashore the next evening. We asked all those who had been baptized to form a guard of honor for the one who was to witness his faith in Christ before us all. He and I walked down to the water between the two lines of believers.

On our return to the shallows I made an appeal to all who were as yet unbaptized to quietly slip off their shoes and come down through the aisle of members to stand ankle deep in the water. This was a sign that as now they were getting their feet wet, so at the next occasion they would wholly enter the waters for baptism. This plan worked well and thirty-seven campers came forward and stood in the cold water while we prayed.

At the next worship I asked for the personal autograph of all who had stood for Christ in the water the night before. From this information we were able to write to all the home church pastors about the experience their youth had had at camp. We also enrolled most of the campers in the junior correspondence course offered by the Voice of Prophecy Bible school. We believe that the work started at camp and continued in the home churches will bear fruit in many baptisms this winter and we look forward to standing again with those young people on the sea of glass with the faithful of all the ages.

NOTICE

The following names should have been included in the Ordination Lists for 1965.

NORTH AMERICAN DIVISION

GROESKE, Gene, pastor, 2666 South Downing Street, Denver, Colorado 80210.

FAR EASTERN DIVISION

LUDEN, H. B., division auditor, Far Eastern Division.

INTER-AMERICAN DIVISION

Antillean Union

DE. ARMAS, PEDRO, conference president, Apartado 30, Camaguey, Cuba.

TRANS-AFRICAN DIVISION

Central African Union

GIRUKUBONYE, NATANAZ, pastor, Ngoma, B P 65, Kibuye, Rwanda.

RAVINDRA, KAYIJUKA, EFRAMU, pastor, Ngoma, B P 65, Kibuye, Rwanda.

MUTESE, FILEMON, pastor, Ngoma, B P 65, Kibuye, Rwanda.

RUTAZIHANA, SAMUEL, pastor, Ngoma, B P 65, Kibuye, Rwanda.

SHORT, D. A., pastor, Gitwe, B P 1, Nyanza, Rwanda.

East African Union

ASTLEFORD, D. R. L., pastor, P.O. Box 2976, Nairobi, Republic of Kenya.

BURA, WASHINGTON, pastor, P.O. Box 1352, Nairobi, Republic of Kenya.

GWALAMURSI, Y., pastor, P.O. Box 22, Fort Portal, Uganda.

KAMUNDI, REUBEN, pastor, P.O. Box 1352, Nairobi, Republic of Kenya.

THEURE, REUBEN, pastor, P.O. Box 1352, Nairobi, Republic of Kenya.

Malawi Union

GRONJE, K. B., pastor, Matandani Industrial School, Private Bag, Blantyre, Malawi.

FORBES, ROBERT A., pastor, P.O. Box 51, Blantyre, Malawi.

NdALAMA, J. M., pastor, Central Lake Field, P.O. Dedza, Malawi.

Nkosi, M. N., pastor, Central Lake Field, P.O. Dedza, Malawi.

Nserebo, N., pastor, Central Lake Field, P.O. Dedza, Malawi.

South African Union

DAVID, R. C., pastor, Box 27, Overport, Durban, South Africa.

EDWARDS, N. S., pastor, P.O. Box 237, Upington, CP, South Africa.

GERHARDT, J. J., pastor, Cape Conference, South Africa.

GUNSTON, THOMAS, pastor, P.O. Box 61, Orange Grove, Johannesburg, TVL, South Africa.

STEEKEN, H. F., pastor, P.O. Box 61, Orange Grove, Johannesburg, TVL, South Africa.

Van Zyl, N. J., pastor, P.O. Box 1133, Port Elizabeth, CP, South Africa.

Zambesi Union

BRENNEMAN, D., business manager of Rusangu Development Scheme, P.O. Box 3, Chiekezi, Zambia.

KAITZ, A. V., district leader, Lukwesa SDA Church, P.O. Lukwesa, Luapula Province, Zambia.

KALAUZA, J., district leader, Silolo SDA Church, P.O. Box 8, Siheke, Zambia.

Koro, J., publishing department secretary and assistant education secretary, P.O. Box 18, Chiekezi, Zambia.

Mahlaha, Stanford, district leader, P.O. Box 559, Gwelo, Rhodesia.

Mavura, Kenneth, station director, P.O. Box 599, Gwelo, Rhodesia.

Mema, Scles, district leader, P.O. Box 559, Gwelo, Rhodesia.

Otter, G. A., director, Musoful Mission, P.O. Box 91, Broken Hill, Zambia.

SAMWEMBA, R. M., hospital chaplain, Yuka Hospital, P.O. Kalabo, Zambia.

Schroeder, C. L., pastor, P.O. Box H. G. 227, Highlands, Salisbury, Rhodesia.

Simakando, P., district leader, Lihonda Kuta, P.O. Box 8, Kalabo, Zambia.

Thompson, R. C., pastor, P.O. Box 831, Mount Vernon, Ohio.

May, 1966
A MOST interesting program is being carried out at the Florida Sanitarium and Hospital. A group of thirty clergymen representing ten or a dozen different denominations, all working together in carefully planned seminars, attending daily lectures, and doing clinical visitation for a whole month in an Adventist institution, directed by an Adventist chaplain—this was something new! For some days I had the privilege of observing this program in operation.

This institute in clinical pastoral education was developed in response to a request from a group of hospital administrators for a clinical training course that would be distinctively Adventist. For the first two years it was limited to the training of chaplains. But now it has branched out to include also the needs of the church pastor, both Adventist and non-Adventist. Four other local hospitals besides our Florida Sanitarium have made their facilities available to the institute for clinical visitation. Here the trainees apply practically the lessons and insights they are learning in the seminars and lectures given by C. A. Reeves and his associate, H. C. Ray. Two psychiatrists and other members of the medical staff also assist as instructors. Intensive study is given in these courses to methods of pastoral, family, and marriage counseling. The age to which we have come seems to demand so much of a pastor's time in dealing with family problems. In these seminars ample opportunity is given for discussion of these vital issues.

The visitation program is unique, for pastor-patient interviews are required to be written up verbatim. The group breaks up into smaller "cells" where the trainee's case history or "verbatim" is brought under closer study and the strengths and weaknesses are discussed. Teaching films of excellent quality augment the lectures. And in addition 1,200 pages of required reading are assigned from the latest and best works in spiritual therapy and pastoral care. Ellen G. White's *The Ministry of Healing* is used as a basic book for all students. It is heartening to hear some of the comments made about this book by some of the non-Adventist clergy. Some of these men have written articles in the local newspapers expressing appreciation of the institute. "Since I know I have received insights valuable to any aspect of the ministry I heartily recommend this course to all who can possibly plan to attend," wrote Dr. Jack Davis, executive secretary of the Florida Council of Churches, who himself graduated from the institute. Another declared at a meeting of his ministerial council, "I would not take $500 for all I have learned at that Adventist hospital."

Could every one of our large medical institutions sponsor a program such as this, with its tremendous public relations and evangelistic potentials, it would mean much to the advancement of the cause of God. To bring groups of ministers into the environment of our own hospitals for four weeks of such intensive training, to have them enter into the discussions and profit from the instruction of dedicated Adventist teachers, is unique and surely fulfills the
instruction from the messenger of the Lord who declares that we should make it our "special work to labor for ministers. Pray for and with these men for whom Christ is interceding" (Evangelism, p. 562).

Already twenty applications have come from ministers of many faiths asking that they be allowed to take the next clinical institute, which will be held from May 9 to June 3. Workers from a number of our overseas divisions have registered. Indeed, this course, with its exciting possibilities, would benefit ministers in every department of our work.

The Modern Chaplain—
A Changing Image

CLIFFORD A. REEVES
Chaplain, Florida Sanitarium and Hospital

MORE institutions have placed chaplains on their staffs in the past five years than in the previous fifty years. Large industrial concerns, state, county, and federal institutions, as well as general and mental hospitals are calling for increased numbers of properly qualified chaplains.

One great factor in bringing about this changing image has been the higher standards imposed by the armed forces on those entering the military chaplaincy during and since the last world war. Major General Robert Taylor, Chief of Army Chaplains, speaking at Miami, said, "The chaplain's image in the armed forces today is about two hundred per cent better than at the start of the world war. . . . Commanders today realize the chaplain's job is vital." Since that war large numbers of chaplains have been employed by the Veteran's Administration hospitals throughout the country. All this has affected the civilian chaplaincy and is reflected in the higher requirements now being established by hospital administrators and governing boards.

Then there is a second factor that has helped to change the whole concept of the chaplain's ministry. Both medicine and theology have come to see that we cannot compartmentalize a human being. Less and less do we find the attitude of the old-time medic who said, "You pray for his soul, Pastor, I'll take care of his body." The doctor in his concept of healing on the one hand and the minister in his concept of redemption on the other are being brought closer together. Within the past thirty years medicine has become increasingly aware that medical science cannot of itself treat the whole person. Psychosomatic medicine is demonstrating that every illness has its physical, emotional, and spiritual factors. Healing is more than a purely physical process. There is a spiritual dimension in human total need that the general practitioner and the psychiatrist are not usually equipped to deal with.

Sometimes every known medical skill and technique is employed to relieve a suffering patient, but tests and examinations may not reveal anything wrong. The patient, still in despair, may need the help of a pastoral counselor; for, in various physical ways, the patient expresses concern about his existence—his unpredictable fate, his destiny, his fear of death, his failures, his guilt. No medical science can help him here.1

It is precisely at this point that the clinically trained chaplain is fulfilling a unique role and taking his place as a vital part of the healing team. Because a person's spiritual and emotional condition can have such a tremendous effect upon his health it is now being increasingly recognized that the chaplain's visitation of the sick can fulfill needs which are not being met by others. The appreciation that medical science is coming to have for the work of the prop-

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erly qualified chaplain is one of the most encouraging developments that has come to the ministry in modern times. One authority goes so far as to say that "in inviting clergymen to join physicians in their total approach to the total person, medical science is affording the church its greatest opportunity since Christ commanded His disciples to 'preach the gospel and heal the sick.'" 2

We in the Advent Movement have known for a long time about the inspired counsel urging closer cooperation of medicine and the ministry in doing a greater work for God and humanity. But limited vision has kept us from realizing the full potential of results there might have been had we followed this divine mandate more closely.

During the past forty years there has grown up a clinical training movement which offers a tremendous challenge and opportunity to our ministry in general and to our chaplains in particular. Centering around such pioneering personalities as Dr. William Keller, Dr. Richard Cabot of Massachusetts General Hospital, Dr. Anton Boisen, the first mental hospital chaplain, and Dr. Russell Dicks who instituted the clinical chaplaincy in a general hospital—this development presents the greatest single factor in the emergence of the contemporary chaplain. This movement in the realm of mental health, spiritual therapy, and pastoral care is based to a large extent on principles outlined in the Spirit of Prophecy writings.

Standards of training have been established by the American Protestant Hospital Association, the Council for Clinical Training, and other such organizations. Accreditation requires that the candidate not only be an ordained minister in good standing, who has had some years of pastoral experience with churches, but he must also have a college degree and the B.D. degree from a recognized seminary. In addition he must have the required amount of clinical training (usually one year) under supervision in a regular clinical training center.

It would take some years for the majority of our chaplains to reach this goal. Some will never have the time available that would be necessary. In the meantime basic

"Psychosomatic medicine is demonstrating that every illness has its physical, emotional, and spiritual factors. Healing is more than a purely physical process."

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help along these lines is being given at the periodic monthly sessions of the institute in clinical pastoral education that we are offering at the Florida Sanitarium. Many ministers and chaplains are availing themselves of this opportunity. Workers from our overseas divisions are among our alumni. Also quite a number of non-Adventist clergy are taking this work in our institution (see article by R. A. Anderson in this issue). The Lord has opened a door through which we are breaking down prejudice and misunderstanding among these “shepherds of the flock.”

With our long history of medical ministry reaching back over the past one hundred years, with our Bible-centered philosophy of healing and spiritual therapy, Adventists should be in the vanguard of this modern clinical movement. In a special directive to the chaplain the servant of the Lord says that he should be one “who knows how to deal with minds. . . . He should, by earnest thought and the exercise of his abilities, qualify himself for this important work.”

Today we can learn from the behavioristic sciences much that will help in dealing with the minds of people for whom we labor. And such training is not designed to change us into “junior league” psychiatrists. Rather, it should make us better ministers of the grace of God, more efficient physicians of the soul.

Increased training in the use of the more effective methods will contribute to the supreme purpose for the existence of our medical work around the world. “The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established.” The up-to-date chaplain, who is truly called of God, will watch for souls and tactfully utilize every evangelistic opportunity that presents itself among his daily contacts with patients and staff.

This, then, is the modern image of the chaplain that is now emerging. He must be well trained for the highly specialized nature of the hospital ministry; he must be a capable spiritual counselor; he will have department-head standing in the hospital, wider recognition from the medical staff, full cooperation from the nursing and other personnel, and genuine appreciation from the administration to exercise his talents to the full. The chaplain’s place in the mod-
ern healing community can be as big as his vision, as wide as his spiritual influence, and as extensive as his physical strength will allow.

1 Joseph Karlton Owen, Modern Concepts of Hospital Administration, p. 490.
2 Richard K. Young and Albert L. Melburg, Spiritual Therapy, p. 29.
3 Ellen G. White, Evangelism, p. 562.
4 ——, Counsels on Health, p. 289.
5 ——, Evangelism, p. 337.

VIEWPOINT

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

This is to thank you for publishing Herbert Ford's "The Silent Adventists." The article says magnificently what many have been thinking for a good long time.

In the military, I have been embarrassed a number of times because our magazines such as The Signs of the Times, Listen, and others are not identified with a religious denomination. High-ranking officers have told me that they like our magazines but feel that they should be identified with the church. The fact that our church name is missing as the sponsoring organization makes us appear subversive. I personally am happy to be a Seventh-day Adventist and under no circumstances do I wish to conceal my religious identity. May there be more discussion along these lines!

Thank you for THE MINISTRY and the fine work of your staff. May God continue to bless you as you labor for Him.

Sincerely yours,

DAVIS A. THOMAS
Lt. Comdr., CHC, U.S.N.

Coming—World Congress on Evangelism

(Continued from page 13)

listic endeavor currently employed in various lands; and (7) to summon the church to recognize the priority of its evangelistic task.

The note of urgency and even the language in these clearly stated objectives sound uncommonly familiar to Adventist ears. Nor could we improve on these. But think of what this can mean to Protestantism in general at a time when many are denying the faith and declaring that evangelism is outmoded.

This issue of THE MINISTRY gives special emphasis to the work of our own evangelists. While we thank God for what His Spirit is accomplishing in the hearts of men in the nearly 200 countries in which our Adventist evangelists are giving their witness, we realize that evangelism's greatest hour is just ahead when the whole world will be lightened by the glory of God in fulfillment of Revelation 18:1. God make us equal to our task today and aware of our unparalleled opportunities.

R. A. A.


Union President Finds Evangelism Thrilling

(Continued from page 20)

fully and upheld our hands in prayer and did their utmost to welcome the people and help them find the Bible texts.

It is a thrilling experience to be in active evangelism. Even though the work in the office is pressing, I found these meetings to be an enriching experience in my work. They helped me better to understand the problems of our men in the field, and they keep the fire of evangelism burning more brightly in my own experience.

BIBLE—The Bible is not a slot machine. If you put in five minutes' reading time, you don't necessarily get a "blessing" (or anything else) out of it.


The author is executive director of the magazine and the fellowship of Faith at Work. Dare to Live Now! is a well-organized, interesting book with a challenge in every chapter. The author is a minister, writer, and psychologist and presents his points in a very apt and direct way, drawing from his own experience. The author reveals his humanity, often in an amusing way. His chapters are built around human predicaments and frustrations. Bruce Larson claims that everyone experiences periods of being trapped in some hopeless situation. Then he helps the reader to probe deeply into the factors that prevent God's healing. He declares we do not want to admit our mistakes, which, if we did would bring healing and develop mature thinking. God speaks to us in these circumstances and shows us ourselves.

Dr. Larson strongly believes in Christ's desire and ability to change lives more than to change plans. The book is a guide to wholeness, maturity, and integrity, and shows the Christian need not be defeated. It makes clear at each turning point how to claim God's willingness to help.

Dare to Live Now! is the type of book any Christian leader may read with profit. It will help him to understand God personally. It searchingly reveals the sins of good people by exposing some humiliating deceptions of righteousness. It is simply written and well organized, easy to follow. Ministers would do well to place it in the hands of parishioners who will be greatly helped by its counsel. Theologically orthodox and dealing with the fundamentals of faith, obedience, prayer, and witnessing, every chapter is instructive and helpful.


If we overlook the author's early attempts to make evolution and the Bible say the same thing, we will find this book interesting and helpful. The chapters entitled “Man,” “Belief,” “The Word of God,” “Our Knowledge of God,” “The Way of Christ,” and “How God Works in Men Today” deal succinctly, directly, and readability with these and other areas of Christian life and action. Scattered through its pages are nuggets well worth the price of the book. Whet your appetite on the following:

“Only God would dare to give man freedom to choose the worst as well as the best.”
“Sin is selfishness, monumental pride . . .”
“The human heart is where sin gets its start.”
“Repentance is an honest look at one's self in the presence of God.”
“It [faith] is rather a quality of life, and it is the gift of God.”
“Your frail hold on Him [God] is fortified by His mighty grasp of you.”
“The more closely the minister stays to the Bible—the more truly does he actually speak for God.”

There's much of worth to recommend this volume to both ministers and laymen.

K. F. Ambs


These are twenty complete devotional programs of merit produced for the Sunday afternoon vespers services of Bob Jones University. The authors are speech teachers at this institution. Each theme is Biblical and does not distort or minimize the Word of God. The programs are practical and usable. If desired, certain acting or staging phases of the suggested plan program can easily be omitted without weakening the material content. They may be easily adapted to fit individual situations. Programs within this group are provided for most of the special days and seasons of the year.

Andrew Fearing


If you want a book of readable, worth-while stories of deliverance from sin buy this book. In its less than 130 pages are packed 15 dramatic stories of what happened in the Pacific Garden Mission in Chicago’s “skid row.” Faith Bailey is a very readable writer. She has had a varied experience. For some time she was the publicity copywriter for the Moody Bible Institute and also assistant director of public relations for Boston YWCA. She has done considerable work in the field of biography, such as the life and work of Adoniram Judson. Her book Tales for Teens is filled with interest. For evangelists who want dramatic illustrations to reveal the power of God in human life, or for young people who may not have a deep religious experience and may even have doubts as to what religion is all about, These Too Were Unshackled will not only challenge them, it will fascinate them.

Dr. V. Raymond Edmond, president of Wheaton
College, Illinois, in his introduction says: "Here the hopeless find hope, the unloved and unlovely find love, the outcast finds rest of heart and restoration with God . . . The drunkard and the drug addict, the depraved and the desperate, the humbly hopeless, experience the transforming, dynamic change of the Gospel, and from sin are set free."

This lucid writer has a dramatic style all her own. I heartily recommend this book as one of the finest of its kind available today.

R. A. ANDERSON

**Building Your Spiritual Strength, Ralph Heynen, Baker Book House, Grand Rapids, Michigan, 1965, 111 pages, $2.95.**

The author has helped many a distressed person to develop an inner strength rooted in faith in God. These heart to heart Christian messages are enlightening and stimulating. Whether the problem is illness, physical handicap, spiritual doubt, loneliness, or despair, Ralph Heynen, with superb simplicity, has the right words to bring relief. It is the type of book that makes a suitable gift. The publishers' workmanship skills are evident in format and type.

LOUISE C. KLEUSER


Seldom has my heart been so thrilled or have I enjoyed such adventure or have I profited so much in reading a book as I have Clyde C. Cleveland's *Indonesian Adventure for Christ*. This is a minister's book replete in valuable instruction, rich in inspiration. The reader sees the hand of God achieving impossible victories for His cause. It is far more than a simple recital of missionary endeavors and the solving of knotty problems. It is a "how" book of value to each clergyman who is interested in understanding the proper methods to be used in the winning of Moslems to Christ. Chapter nineteen is a veritable gold mine of instruction to national workers, ministerial students, and evangelists in all phases of the ministry. The author has deftly revealed passages in the Koran where its doctrines run closely parallel to the teachings of the Sacred Scriptures, also how to approach, study with, and appeal to Moslems.

Clyde Cleveland says: "It is my firm conviction that Seventh-day Adventists stand on vantage ground in winning honest-hearted Moslems to the truth of God in these last days. We are a clean people who do not use alcohol or tobacco, and we do not eat unclean meats. We accept the Word of God without dilution or reservation. We give generously to our worldwide missions program, and our various institutions and churches minister to the poor. We believe in and practice communion with our Maker through daily prayer. To us has been entrusted primarily God's last-day message to the world."

ANDREW FEARING

**Men of the Century**

(Continued from page 3)

S. Ihemeje and J. Ugboaju
A. Ogbonna
M. B. Nyode
J. Nwafor and J. Wabeke
James Gilley
B. George
Harley Bresee
Lewin S. Stout
Nicholas Kim
J. F. Hughes
Ed Klein
Dean Hubbard
Lester Rasmussen
Bruce Moyer
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**Tanzania Union**

**South African Union Conference**

**THE SHADOWS OF SATAN**

"Bear in mind that the time will never come when the shadow of Satan will not be cast athwart our pathway to obstruct our faith and eclipse the light coming from the Sun of Righteousness. Our faith must not stagger, but cleave through that shadow. We have an experience that is not to be buried in the darkness of doubt. Our faith is not in feeling, but in truth. None of us need flatter ourselves that while the world is progressing in wickedness we shall have no difficulties. . . . If we had no perplexities, no trials, we would become self-sufficient and lifted up in ourselves. The true saints will be purified, and made white, and tried."—Selected Messages, book 2, p. 157.
Dr. Bultmann Goes Too Far in “Demythologizing,”
Jesuit Says

Both Protestant and Roman Catholic scholars
are occupied with the problem of “myth” in the
New Testament Gospel as posed by the German
Protestant theologian, Rudolph Bultmann, a lead-
ing Catholic Biblical scholar said in Minneapolis.
Almost everyone agrees that Dr. Bultmann has gone
too far in his “demythologizing,” declared Father
R. A. F. McKenzie, S.J., director of the Biblical Insti-
tute in Rome. He said the problem in “demytholo-
gizing” is to distinguish the essential message of the
Gospels and certain literary aspects of the time.

Service Chaplains Hear Nuclear Arms Expert

Military chaplains heard the director of Los
Alamos Scientific Laboratory, where the atomic
and hydrogen bombs were created, express hope for
“more progress toward an understanding of the
characteristics of nuclear warfare” at the Sixth
Military Chaplains Nuclear Training Course in
Albuquerque, New Mexico. Dr. Norris E. Bradbury
told the chaplains: “No one at the Los Alamos
Scientific Laboratory has ever worked on nuclear
weapons with any sense of pleasure. You can’t.
Thinking of the fantastic devastation—the loss of
life—feelings are of great dismay and pressure. But
the job has to be done and done well. What we do
is to try to provide strength for our country to deter
any aggressor and thereby to provide time for
countries across the world to find other ways of
settling international differences. How much more
time do we have to provide?”

Dr. Bradbury declared: “A sensible man would
never start a nuclear war. Only an insane man.”
If there should be another nuclear war, it would
be of such a catastrophic nature that there would
not be another, he added. He said the accounts of
the bombing of Hiroshima and Nagasaki, which
brought World War II to an end, “should be re-
quired reading as nuclear warfare.” About that first
dropping of an atomic bomb, Dr. Bradbury com-
mented: “The die was cast, I am afraid. The atomic
bomb may have saved more lives in history, how-
ever, tragic as it was for Japan.” The scientist
believes there is somewhat of a stalemate through-
out the world among nuclear powers. “This is the
most optimistic version of nuclear warfare,” he said.
“But it can be easily disrupted by a madman.”

Chicago See Retires Pastors at Age 75 on Pension

After Vatican Council recommendations on the
retirement of priests, 20 active pastors whose aver-
age age is 75 were retired by the Chicago Catholic
Archdiocese and named pastors emeriti. Under a
pension plan set up by Archbishop John P. Cody
of Chicago, the retiring priests will receive $200 a
month from the archdiocese. They will continue to
live in the parish where they were assigned. When
needed, hospitalization will be provided by the
archdiocese. In announcing the retirements, the
chancery quoted from the Council’s Decree on the
Pastoral Office of Bishops: “Pastors who are unable
to fulfill their office properly and fruitfully because
of the increasing burden of old age or some other
serious reason are urgently requested to tender their
resignation voluntarily upon the invitation of the
bishop. The bishop should provide suitable sup-
port for those who have resigned.”

Billy Graham Aid Sees Literacy Major African
Goal

Missionaries must help teach illiterates how to
read if Christianity is to make progress in African
countries such as Kenya, according to a Billy
Graham Association official who visited Africa on
a literacy mission.

George M. Wilson, vice-president and treasurer
of the Billy Graham Evangelistic Association, said
fewer than 1,000 of the 36,000 “Bible-teaching”
Christian missionaries in the world are trained to
teach reading and writing in native dialects. “The
other 35,000 are ministering with linguistic handi-
cap to nearly half the world’s population,” Mr.
Wilson wrote in Decision, publication of the Gra-
ham association. Mr. Wilson said he found Kenya

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Ontario-Quebec Book and Bible House
Box 520, Oshawa, Ontario.
70 per cent illiterate and composed of 15 tribes, each speaking a different dialect. After training at a center supported by the Kenya Government and the Frank Laubach Literacy Fund, Mr. Wilson and 29 others on the Christian safari headed in small teams in the Kenya bush. "We lived in their villages, slept in their thatched huts, and ate their jungle delicacies," Mr. Wilson wrote. "We looked as strange to them as they did to us. And although our lives were vastly different, it was thrilling to see that these people possess the universal thirst for knowledge and for the ability to read and write." Members of the mission used the teaching methods of Dr. Frank Laubach, founder of the literacy foundation, whose motto is "Each one teach one—and reach one for Christ."

Mandatory Bible Study Set in Catholic College

Barry College, a Dominican-operated girls' school in Miami, is revamping its theology curriculum to include study of the Bible for the first time. Father Jurasko said the college formerly gave four years of "formal, systematic theology which was speculative and philosophical and beyond the intellectual preparedness of the students." He said theology "had gotten away from Scripture and the liturgy which made it alive. It had become a science, separated from worship. A shot in the arm was indeed necessary and the council provided the resurrection of the spirit." The new four-year course will begin with a year's Bible study required for all Catholic freshmen among the 650 full-time students at Barry. The courses are optional for the 90 non-Catholics and the 400 part-time students. "We have been teaching what all kinds of books say about the Bible," Father Jurasko noted, "but not what the Bible says itself. So the Bible itself will be our textbook." He said this approach was having a great edge by acquaintance would seem to presuppose textual relativism in ethics. He holds that "knowledge by acquaintance would seem to presuppose at every step knowing the that and the about even though the of finally transcends such knowledge in relative significance"; revelation in encounter must be accompanied by propositional content.—E.H.

Edwin R. Thiele, "The Synchronisms of the Hebrew Kings—A Re-evaluation: II" (pp. 120-136, and a folding table). The continuation of the article that appeared in volume I, pages 121-138. It deals with the kings of Israel from Jehu to Hoshea, and with the kings of Judah from Athaliah to Hezekiah, and shows how through a judicious use of the available synchronisms reliable dates can be obtained.—S.H.H.

Daniel Walther, "Marguerite d'Angouleme and the French Lutherans: I" (pp. 137-155). In commemoration of the four-hundredth anniversary of John Calvin's death in 1564, this essay is an appraisal of the pre-Calvin Reformation. There was an attempt to obtain a Reformation in France as attested by French theologians and humanists. The most important among these was Lefèvre d'Étaples, who had a following of ardent humanists and young activists who met for a time at Meaux. There, Bishop Briconnet received these "Reformers" in a type of upper-room experience. Marguerite d'Angouleme, sister of the king of France, Francis I, was part of the movement. Most of the poets, humanists, and religious leaders of the time were beneficiaries of her generosity. A long correspondence ensued between her and the Bishop of Meaux and some "Fabrisians" (followers of Lefèvre). Luther's writings were known in France since 1521 and their influence was obvious. As for Marguerite, she was a Protestant in the sense that she claimed independence of thought and the right to endorse and protect those who were harassed for their ideas.—D.W.

Jean R. Zurcher, "The Christian View of Man: I" (pp. 156-168). This is the first of a three-part article in which the writer sets forth his view of the Biblical teaching on the nature of man. He emphasizes that the Biblical view is monistic: man is a unit. "Body" represents his corporeal reality, "soul" shows him as living, and "spirit" sets forth the notion of him as an intelligent being.—E.M.
GENERAL CHECK-UP

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COVER PICTURE

We are featuring in The Ministry for the first time the Men of the Century. Prior to this we have shared this information via a mimeographed bulletin. The editors feel, however, that the Men of the Century program is of utmost importance and needs wider publicity. Our cover pictures include two groups of Centurians. The top photograph of eight district men in the East Brazil Union who have baptized a hundred plus souls during 1965 are as follows, left to right: Manoel Porto, Antonio Gomes Oliveira, Dorival Souza Lima, Placido Pita, Isai Luduvico, Severino Pimentel, Jose Pastor Oliveira, and Gustavo Pires.

Eleven Century evangelists from the North Philippine Union Mission are shown in the lower photograph. The names are as follows: O. H. Gucilator, R. E. Ballesteros, B. T. Castillo, P. A. Perez, A. P. Constantino, G. D. Mostrales, B. G. Malqued, S. V. Manuel, I. D. Hernandez, P. S. Garcia, A. P. de Guzman. The Master’s story of the shepherd leaving the ninety and nine and going in search of the one lost sheep should challenge every minister. But we are always encouraged when our soul winners pray and work to bring a hundred lost ones into the fold.

Power for Forgiveness

A Turkish soldier had beaten a Christian prisoner until he was only half-conscious, and while he kicked him, he demanded, “What can your Christ do for you now?” The Christian quietly replied, “He can give me strength to forgive you.”—R. EARL ALLEN in Bible Paradoxes (Fleming H. Revell Company).

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MAY, 1966

47
BEDROCK FAITH  To men who speak for God, a sense of certainty is a necessity. Those who lack it show it. Oddly, it is revealed by twin behavioral opposites, pomposity and/or timidity. The man on a mission for God will display the depth of his convictions by his manner in the pulpit and out. The shallow soul will either give the trumpet an uncertain sound or reveal his insecurity with an ear-splitting blast. Heaven-born assurance provides a happy balance. There is a threefold certainty without which the man of God cannot minister effectively: (1) Certainty of his message, (2) certainty of the divine origin of the movement, (3) certainty of his individual calling to represent it.

Certainty of his message, absolute confidence that it is very truth, that it is the revelation of God, is the meaning here. Also, that it will accomplish its mission in human hearts when preached with the power of the Holy Spirit. This, one must believe with all his heart. A man should not preach what he does not believe.

Only a church of divine origin is worthy of our lives. It must be doctrinally sound while performing the threefold mission of our Lord, namely, ministering to the spiritual, mental, and physical needs of mankind, it being recognized that its earthly leaders are human even as we are.

Conviction of personal involvement is no less important. Dealing with the great God is no light matter. In speaking for Him, one must be sure that he has heard from Him. Moses could testify to this. Can you? Earnest heart-to-heart confrontation with Christ is our deepest need. Through prayer and Bible study, this is our privilege. Buttress this with daily reading of the Testimonies to the Church, and mere surface conviction will become bedrock faith.

PRAYER  As this issue goes to press the world is paying homage to the power of science, which has just put two more men into space. These astronauts joined their spacecraft to another, which had been fired about an hour and a half earlier—a truly marvelous accomplishment. All this reminds us of man’s many amazing recent discoveries, including his discovery of the power in the atom. While we salute all who have had a part in making possible this great achievement, and we would not detract from its importance, yet we wonder why so much homage is paid to the men of science and so little to the God of science, who created the power hidden within the atom. While this power is tremendous, we must never forget that the greatest power on earth is the power of prayer.

Strange that with such a power at our call so many seem to pass it by. Strange too, that we can become so enamored with the power of the atom and yet so casual concerning the power of prayer. Men are conquering space because highly trained minds have given themselves to the study of mathematics, physics, and related areas. But the greatest science of all is the science of soul winning. If as ministers, we spent even one tenth of the time it takes to master physics in the more urgent study of how to master the science of prayer and soul winning we would see marvelous things accomplished. It seems so easy for a minister to become preoccupied with programs and paraphernalia, that he has little time and less inclination for real prayer. We say this, not in the spirit of criticism, but with deep regret. The great soul winners of the past have been men and women whose lives were saturated in the spirit of prayer. For workers of this caliber the church is languishing and the world is waiting. “The creation waits with eager longing for the revealing of the sons of God” (Rom. 8:19, R.S.V.).

R. A. A.

COMPONDED CALAMITY  Men have for centuries rebelled against the existence, power, and authority of God. At first, this was the work of atheists, sinners, and disgruntled apostates. Increasingly of late, these timeworn destractions couched in theological terminology are being voiced by a highly vocal clergy. The “falling away” predicted by the apostle is under way in earnest.

Having accepted a modified form of evolution (the “ages” theory of Creation), some men have in effect denied the power of God to create the world in six literal days—as indeed He said He did.

Compounding this calamity, but a natural consequence thereof, comes the horrendous preachment that the Ten Commandments are no longer binding and that God has ruled this world since the cross with a “lawless grace.” Having thus stripped love of all requirement—they have conditioned the world for the “new” situational morality, which does indeed ask, “What does the love of God require of me in this situation?” but denies the right of the Bible to answer. They insist that the answer must come from within. Some source!

And now we are informed by a group of learned professors that God is dead. “The darkness deepens.” What an opportunity is ours to assert for any and all to hear, that (1) God’s power is absolute; (2) His law is binding; and (3) He is alive now and forevermore! Amen.

E. E. G.