

The
MINISTRY

SEPTEMBER

1965

★ **Evangelism in Germany**

—SEE PAGE 14



TEAMWORK IN KOREA

G. W. MUNSON

Ministerial Association Secretary, Korean Union Mission

PHOTOS BY ROBERT L. SHELDON



TEAMWORK is traditional on the Korean farm. Whether it is setting out rice plants or repairing a dike, everybody in the village comes out to lend a hand, singing a work song. The three-man shovel is an example. This shovel (see picture above) is long-handled and has a large

blade. Ropes are attached to rings on the blade. One man guides the blade as teams of two, four, or six men pull on the ropes. This "team shovel" can move a lot of dirt!

The team spirit was evident as hundreds of laymen joined workers in a successful city-wide evangelistic campaign in Seoul.

The leaders realized the awful responsibility of finding honesthearted children of God in this vast city of 3.5 million people!

\$520 or \$1,080

It was felt that the greatest need in preparing for the campaign was a revival in the church. Logically that revival should begin with the leaders, therefore a three-day retreat was planned for church leaders in a quiet mountain rest camp run by the YMCA. Here lay leaders of the church had the opportunity to pray with ministers, and veterans of the Book sat down with young interns to study a translation of Pastor L. E. Froom's book *The Coming of the Comforter*. As conference leaders and lay preachers felt the impact of this great theme, tears of repentance flowed. Confessions were made, resulting in a spirit of

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unity such as the church here has not seen for some time.

Plans for the campaign were presented. A spirit of cooperation was seen as leaders raised their eyes to higher goals. Some hesitated as a goal for campaign offerings of \$520 was suggested. It was too much—even present goals were not being reached! Then someone dared to suggest that we go higher. Later, the church, inspired by the Holy Spirit, responded with a total offering of \$1,080!

Before the leaders left the retreat they felt that the blessings gained there should be shared with the church. Fourteen ministers were assigned the task of holding revival meetings in twenty-three large churches in the city. Without prompting, prayer groups were organized in the wake of the revivals. Fifty members met each Sunday morning on a wooded hill, all seeking for the cleansing and the power of the Spirit of God.

One Hundred Volunteers

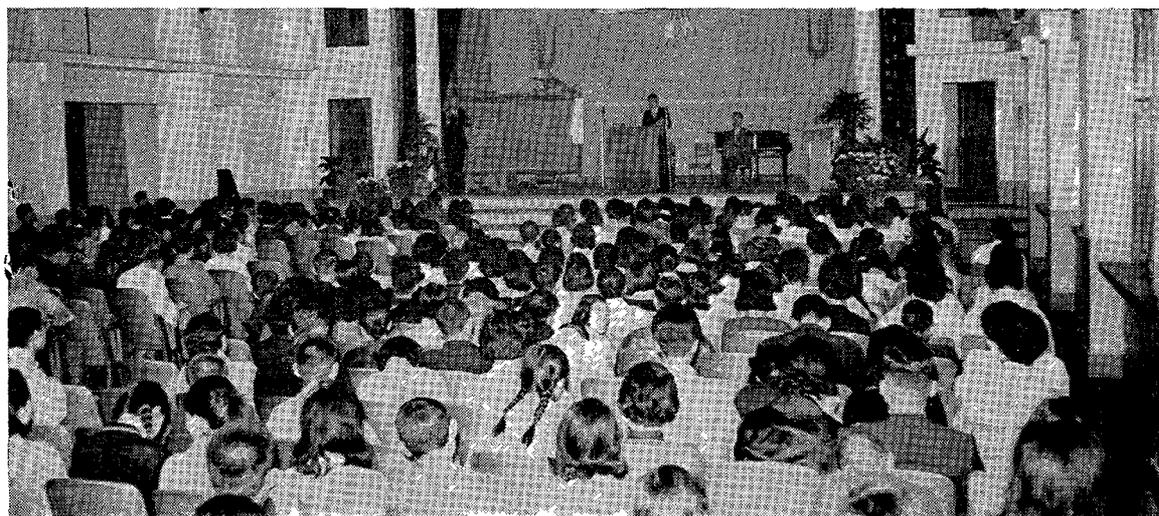
With the help of the local mission workers training classes were held to teach principles of personal evangelism. A group of almost one hundred volunteer counselors was taught how to help new interests with their spiritual problems and also was given methods of persuading men and women to solve their own problems through prayer and Bible study. Others were taught how to usher and perform other duties in public evangelism. Translations of counsels



Mr. S. S. Kim, of the Central Mission Book and Periodical Agency, explains a book to a customer at the booth.

from the Spirit of Prophecy were mimeographed and given to these eager learners. Later they helped to counsel with the interested persons who remained after the meetings. Many of them came every night for two months and served faithfully. One brother who did not have bus fare walked four miles every night to take part in this work!

The Korean Union rented the Chong No Wedding Hall to be used as an evangelistic center for continuous evangelism in Seoul. Pastors Munson and Pak are here teaching the Bible-marking class.





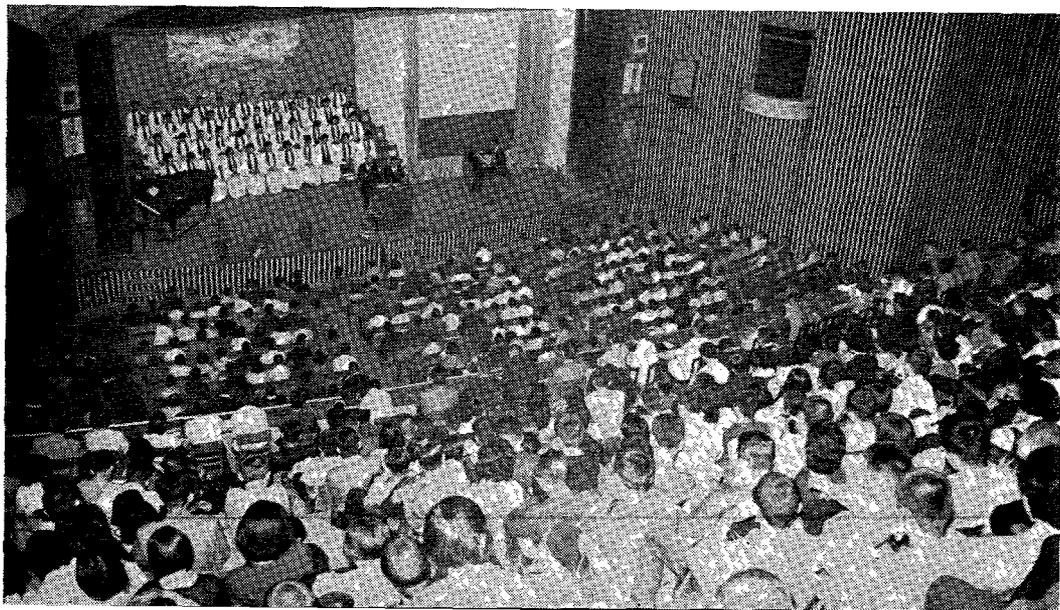
Before they entered the water for baptism this group of 170 candidates raised their hands as they took the vow of loyalty to the doctrines and organization of the church.

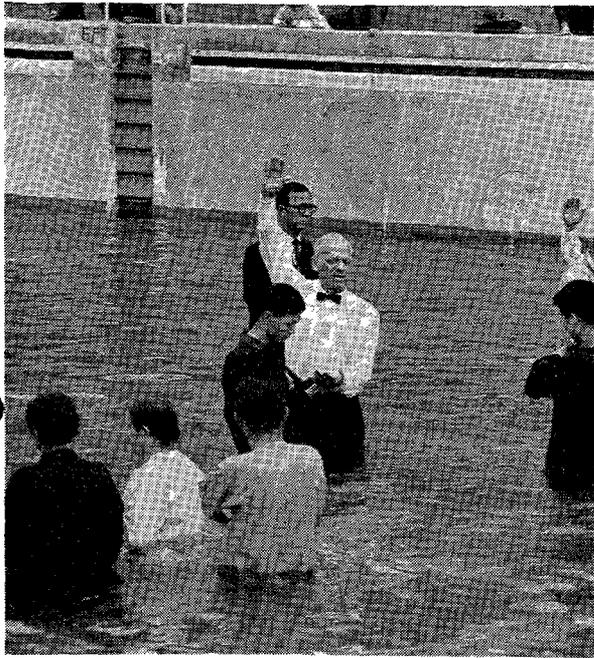
Cross Jordan and Take Jericho!

The whole church was involved in this evangelistic experience. One week before the campaign every church met in special seasons of prayer. All prayed that God would bless the campaign in a marked way. It was to be the largest campaign ever held in the city of Seoul. On Sabbath, August 29, just two days before the opening night, 3,500 Adventists gathered in the modern

air-conditioned Citizen's Hall. Never before had the church in Korea had such a large gathering under one roof. A choir of one hundred voices sang anthems of praise as Milton Lee, division evangelist, challenged the congregation to "cross Jordan and take Jericho." It was planned that he and Mrs. Lee would hold evangelistic meetings for the Chinese people living in Seoul while the writer preached to the Korean

The largest evangelistic campaign to be held in the city of Seoul was held in the Sam Ill Hall, which has a seating capacity of 1,450 people. There were 1,800 people in attendance the first Saturday night.





Five ministers baptize: Elders T. J. Kim, H. S. Lee, G. W. Munson, R. S. Lee, and M. K. Ko perform the rite of baptism.

people. As the congregation left the auditorium they carried with them 180,000 handbills. These silent messengers were distributed to every corner of the city. It was encouraging to see Adventist missionaries and American servicemen passing out handbills on the busiest corner of Korea's capital city. That evening more than three hundred members came to the Sam Ill Hall, where the campaign was to be held, to pray all night, seeking for God's special blessing upon the evangelistic team. There were seasons of private prayer, sermons by ministers, and group prayer circles. The Lord was very near. Later on in the campaign another all-night prayer service was held closing with a communion service. Those who attended were blessed by these prayer sessions.

It Won't Work in Korea, or Will It?

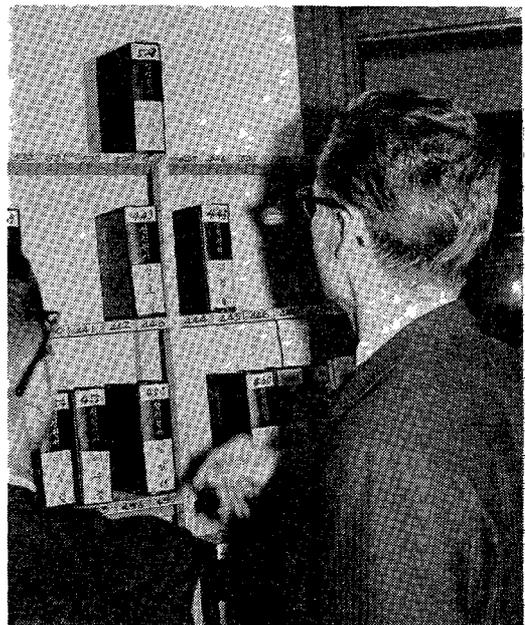
Veteran preachers said, "The people just don't respond to appeals. Korean people are not used to making decisions in public." When earnest prayer has been made and the speaker is inspired by the Spirit to make a call for decisions, God will answer with impressive results. More than 1,400 people filled the Sam Ill Hall. Much to the

surprise of those who knew it would not work, more than one hundred adults remained after the meetings to counsel with ministers and pray with the evangelist. Night after night they remained to seek for spiritual help. Bible classes were organized as Evangelist Woo Pil Won studied every morning for two hours with those who were Christians. Another group was led by Pastor Kim Tong Joon, radio evangelist. The students in this group had no Christian background.

The Korean Voice of Prophecy Bible School staff members, led by Pastor Pak Won Sil, worked closely with the evangelistic team as they registered hundreds of interested people at the Voice of Prophecy center, a booth near the entrance of the hall. During the two months two graduation services were held as 380 people received diplomas.

Literature Evangelists Join Crusade

A group of sixteen faithful literature evangelists joined the team and worked in the vicinity of the auditorium, selling hundreds of dollars' worth of books and visiting scores of interested people. In the evening they helped with the attractive bookstand and there sold more than \$160 worth of



Seoul campaign manager, M. K. Ko, shows C. A. Williams, union president, some of the 465 Bibles that were used in the Bible-marking class. We had purchased all the available Bibles in the city!

books and magazines. Others helped to usher and performed other duties.

Dr. Clarence Lee and staff members of the Seoul Sanitarium were on hand in their uniforms and with medical supplies. They helped those who needed treatment and visited in the homes and treated the sick there.

Ministerial students from the Korean Union College, led by their teachers, came out in the afternoon to visit the people in their homes. They worked with a group of ministers and about thirty laymen. They were given cards with the names and addresses of more than seven hundred interests. After special prayer and instruction, they went out to visit from house to house. Others came in the morning to help, bringing their lunches and then staying to visit interests.

Bible Marking Plan in Korea

The most effective follow-up program of the campaign was the Bible-marking program that followed the main meetings in the Sam Ill Hall. Just one week before the close of the meetings the people were urged to register for a free Bible. Large book-cases were set up in the hall and 450 new Bibles were placed in the cases. More than 350 people registered for a Bible. They were proud to see their names on the Bibles in the entrance hall. This feature boosted the registration. A smaller hall was rented for the Bible-marking classes. All were surprised when the program began the next night in the Chong No Wedding Hall. More than six hundred people filled the auditorium. The speaker used a large blackboard and illustrated the studies. The Bible texts were written in Korean characters on long white strips of paper and attached to the blackboard to be pulled off as each text was read and marked. One sound that is dear to the heart of an evangelist is the rustle of pages as the Bibles are opened to each text. The angels of heaven must have rejoiced as more than five hundred voices read the texts in unison. More than 25 per cent of the campaign audience continued in the Bible-marking class.

170 Baptized

Adventists were alighting from buses, streetcars, and taxis with Bible and hymnal in hand. They streamed into the main gates of Seoul stadium. Past the base-

ball stadium they came to gather around the large swimming pool. Already hundreds were finding their seats in the amphitheater. This was to be a day of thanksgiving and decision as 170 candidates were to be baptized—the first fruits of the Seoul campaign.

The same faithful team of workers and laymen were busy making final preparations. Arrangements had been made for 2,000, but more than 3,000 members came through the gates. This campaign belonged to the church. The members wanted to see what God had done. There they stood, college students, businessmen, and housewives. Happy in the belief that Jesus was coming again, that the seventh day was the Sabbath, that men sleep after death to await the resurrection morning. Some wives were smiling, for several husbands were joining the true church that morning.

The choir was singing, "There is a fountain filled with blood." A converted minister entered the water as a long line of candidates followed to be baptized by five happy ministers. The water was cold that late October Sabbath, but all hearts were warm as voices praised God from whom all blessings flow.

It Worked in France!

C. WINANDY

Minister, French Conference

AFTER reading different articles in THE MINISTRY about the Bible-marking method in evangelism, we decided that this was the time to try this new procedure. Only a few years ago it would have been unthinkable to advertise public lectures in France with the word "Bible" in their title. It was a word that immediately branded one as a Protestant, somebody of whom to beware. But what a change has taken place today. The Roman Catholic Church now organizes Bible shows and offers lectures on the Bible. She now uses this word, and so it sounds quite different in the hearts and minds of Catholics. We are convinced that

this Biblical renewal will bring no changes into the doctrinal teaching of the Roman Church, but we must make use of the fact that no longer is the word "Bible" taboo. Some of the ecumenical sentiments manifested at the Second Vatican Council can also be used by us to advantage. We must not stumble over seeming obstacles, but use them as springboards.

Adventism and Ecumenism

The title of our advertisement read: "Great Bible-Marking French Campaign to Serve the Cause of Christian Unity." We followed the general plan as outlined in different articles of *THE MINISTRY*, with, of course, some adaptations to the particular conditions of our regular audiences.

We selected a hall with a seating capacity of 260, excellent accommodations, comfortable seats with armrests, blackboards behind the rostrum, projectors for slides and movie films, and roomy lobbies leading to the hall.

Appeals to Youth

At the first lecture we had an audience of 190; at the second, 240. We have now reached the eighteenth lecture, and the hall is still full. The French—and particularly the Parisian—public is considered to be neither docile nor naive. That is why all kinds of inconveniences had been predicted for us. But one must dare to take a risk in order to succeed. How rewarding it was to see these 250 persons, with a Bible

in their hands, docile and diligent, as well disciplined as perfect schoolboys, opening the Book at the specified page, encircling the specified verse, underlining the text, and writing down the reference to the next Bible text! Young people find particular delight in this kind of lecture because they can participate.

We give copies of the lectures, for two reasons: first, to obtain the addresses of the people in the audience, and second, to create the occasion for a personal contact. We also offer to repeat in their home any lecture they may have missed; and this will be counted among the ten that are necessary to entitle them to keep the Bible as their own.

The results are gratifying—a regular audience without need of further advertisement; a frank contact with the audience, beginning with the very first lecture. Maybe the audience is not so large as at some lectures, but the people know that they have come to study the Bible. The personal contacts for home visitation are made a lot easier too. About ten fellow preachers have also launched this method in different French cities.

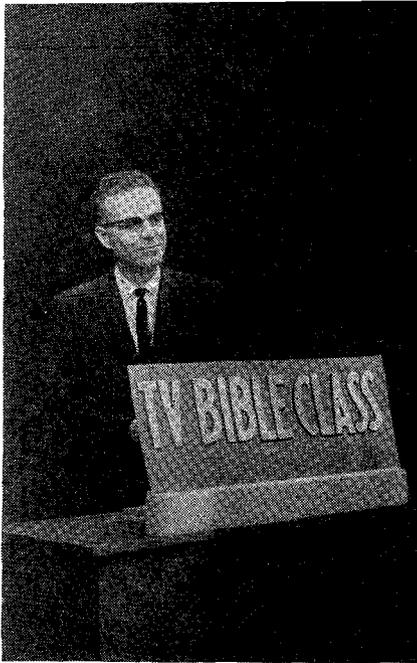
Sister White states that we will be amazed at the simplicity of the methods God will use to finish His work. I am convinced that the Bible-marking method is one of them, and it can be used in every church. Let us not neglect this God-ordained method of soul winning.

~ ~

Pastor C. Winandy and his collaborators who took part in the "Marked Bible" campaign in Paris (France).

~ ~





George Knowles at KPTV studio.

TV Bible Class

in

Oregon

GEORGE KNOWLES

TV Speaker and Conference Evangelist

SINCE September of 1962 the Oregon Conference has sponsored a local telecast called the TV Bible Class. The idea for this new television program was born in the mind of C. J. Ritchie, radio and TV secretary of the Oregon Conference. It was an outgrowth of two years of *It Is Written* telecasting in the conference. *It Is Written* won so many friends that there was a demand for some type of continuation. Doors of opportunity were open. One local three-station network, which had provided public-service time for *It Is Written* for two years, was willing to extend public-service time if more films could be provided. There were no more *It Is Written* films, and the other local channel was carrying *Faith for Today*. Pastor Ritchie approached the conference administration with the proposal of producing a program locally.

An experiment was made with the release of Sabbath morning church services from the various churches in the Portland area. Two difficulties arose: There were technical problems in production, and the filming disrupted the Sabbath services. A television committee was appointed, resulting in a decision to produce a thirty-minute weekly program in the studio. Arthur Lickey, at that time pastor of the Stone Tower church in Portland, was asked to

produce a program on video tape for release in the Portland area, and George Knowles, one of the conference evangelists, was invited to produce twenty-six programs on 16 mm. film for release in various parts of the conference in advance of evangelistic efforts.

C. J. Ritchie directed both productions. His plan was to use the same visual aids that have been used successfully in giving home Bible studies and make them available to the masses by means of television. Slides are projected on the screen by rear projection with the instructor standing at the side of the screen. Pastor Lickey also made very effective use of black-light designs in his production.

A twenty-five-minute doctrinal Bible study is given each week. Our laymen, simply by having their friends and neighbors tune in the weekly telecast, can accomplish just as much as if they personally were to enter the home and give the study. Thousands of combination TV logs and enrollment cards have been provided for the use of our church members in promoting the Bible study by TV among their neighbors. Some church members visit a non-Adventist neighbor each week to watch the telecast with them. Others use the telephone to invite people to tune in.

The program was originally released at



A TV technician and George Knowles in the studio.

10:30 on Sunday mornings. Later the better time of 12:30 P.M. was made available by the station. Currently the TV Bible Class is being released at the even better time of one o'clock on Sunday afternoons.

When Pastor Lickey accepted a call to Denver, Colorado, in May of 1964, Pastor Knowles was asked to take over the Portland telecast along with his work of conference evangelist. Jim Grisham has been announcer on the program since its beginning. Each week the 20th Century Bible Course is offered to viewers who write in requesting it and also a printed copy of the television message.

Miss Shirley Burton, public relations director of the Oregon Conference, has handled publicity for the TV Bible Class. Weekly notices for church bulletins and announcements are sent to the churches in the viewing area. The *TV Guide* carries the subject for each week's program. Newspaper ads have also been used, as well as notices in the union paper encouraging our members to promote the program among their friends.

The announcement time at the close of each telecast is used to promote local evangelistic meetings. The influence of the telecast is being felt increasingly in the conference soul-winning program. In a recent effort where forty were baptized, twelve had been viewing the TV Bible Class.

Letters of request coming in to the pro-

gram indicate that a large number of young people are among our viewing audience. A high school senior who plays in the Portland Junior Symphony has become interested in the program and as a result has changed his plan for his lifework from the field of music to the field of theology. He is planning to enroll in an Adventist college and prepare for the ministry. He and his mother are now attending the Seventh-day Adventist church.

Better Than a Sunday Sermon

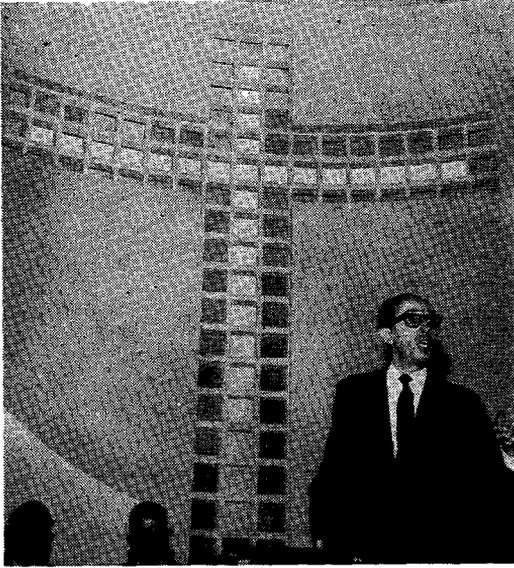
Here are excerpts from some of the recent letters that have come in: The daughter of a Christian church minister writes, "Would you please send me your sermon on 'Death,' also last Sunday's about 'Grace,' and another about the 'Sabbath.' I want to pass these on for others to read. . . . I try not to miss your Sunday sermons. I get more out of your talks than any church service I have ever attended, and I think you are right. Sounds reasonable. Thank you so much."

"I listen to you every Sunday. I was impressed with your talk today and would like your free copy of 'What Happens When You Die?'"

"Please place my name on your permanent mailing list. I am most interested in the truths you are bringing to light."

"It is with pleasure that I write to say how much I enjoy your weekly presenta-

(Continued on page 22)



Enoch de Oliveira preaching during the evangelistic campaign he directed in Brasilia (Taguatinga).

Adventist Explosion in South America

ENOCH DE OLIVEIRA

Ministerial Association Secretary
South American Division

THOSE who visit South America are surprised to see large, modern cities along the length of the coasts of this great continent. Lima, Santiago, Buenos Aires, Montevideo, São Paulo, Rio de Janeiro, and many other cities, with their modern industrial centers and active commercial sections, their traditional universities and institutions of investigation, their great museums and monumental stadiums, and their picturesque aristocratic sections and bold architecture are always a surprise and bring forth the admiration of the foreigners who do not know the real Latin America.

They Merely Exist

Meanwhile, if we leave the coastal edge and penetrate a little more into the interior of this great continent, we will arrive at the rural areas where we find a dense illiterate population, victims of sicknesses and extreme poverty. Their life is very primitive and disorganized. The infant mortality is high, and the life line very limited. The crowds of people who live in these regions do so under abject and pathetic conditions, or to use the words of a well-known sociologist, "They merely exist."

The population explosion, which now agitates the whole world, finds in our continent its highest expression. From the sta-

tistics of the United Nations Organization, we find that the population of Latin America in 1900 was 63 million. Fifty years later, in 1950, it went up to 163 million. Ten years later, in 1960, they calculate it was 205 million. The estimations given by this international organization, announce the existence of 311 million for 1975 and 592 million by the year 2,000. (It is evident that these calculations are not made with the contemplation of the Adventist hope.) There will be an increase of 530 million in 100 years. This means that within ten years we will have 80 million more inhabitants. As a consequence of this galloping growth, we can verify everywhere great and growing transformations.

A Young Continent

Latin America is today a young continent, for 55 per cent of the total population is under 25 years of age. These young people, fighting against the old and antiquated methods, rise up, searching for new doctrines and ideals.

A great battle of ideas is now taking place in Latin America. The "isms," modern and many-shaped, are determined in this ideological war, to conquer the new generation. In the colleges and universities youth are influenced by humanism, existentialism, Freudianism, and trans-

formism. In the unions from the industries and commerce, the young workers are indoctrinated in the philosophy of Marxism. And in the center of all this controversy of "isms," we have a great opportunity for evangelism.

The Rebellion of the Youth

The rebellion of the young people against the old traditions, is responsible for the "apostasy of the masses," denounced by the Catholic leaders. The influential newspaper *El Paris* of Montevideo, Uruguay, says, "Thousands of Catholics in Latin America apostatize each day and enter the

saw the domineering Roman influence manifested by the crosses, rosaries, and crucifixes, and the moral and spiritual degeneration of the people, he said: "The crosses abound everywhere, but when will the doctrine of the cross abound in this continent?"

The following quotation is very well known: "In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings*, p. 189.

Multiplication Not Addition

When these inspired words were written, there were only a few small Seventh-day Adventist lights shining in the continent of South America. Since that time, however, thousands and thousands of God's children are being brought from the masses because of the convincing power of the third angel's message.

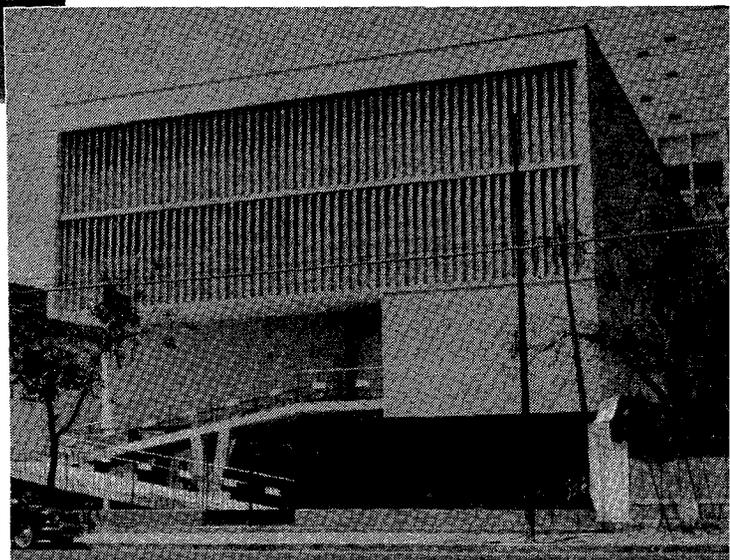
While analyzing the statistical report of the South American Division, we find that it took more than three decades after the organization of our work in this land to baptize the first 50,000 members. But in the year 1949, or 33 years after the organization of our work in 1916, we find



The interior of the Rio de Janeiro Evangelistic Center, during the meetings conducted by Enoch de Oliveira.

lines of Protestantism. This signifies that each year the Catholic Church loses in this part of the world more than a third of a million of her believers. The Catholic leaders are not overlooking this reality, and are now studying different methods to stop this phenomena that is threatening to do irreparable damage."

When the zealous missionary Henry Martyn traveled to India in the first part of the last century and passed through South America and



Evangelistic Center in Rio de Janeiro, Brazil.

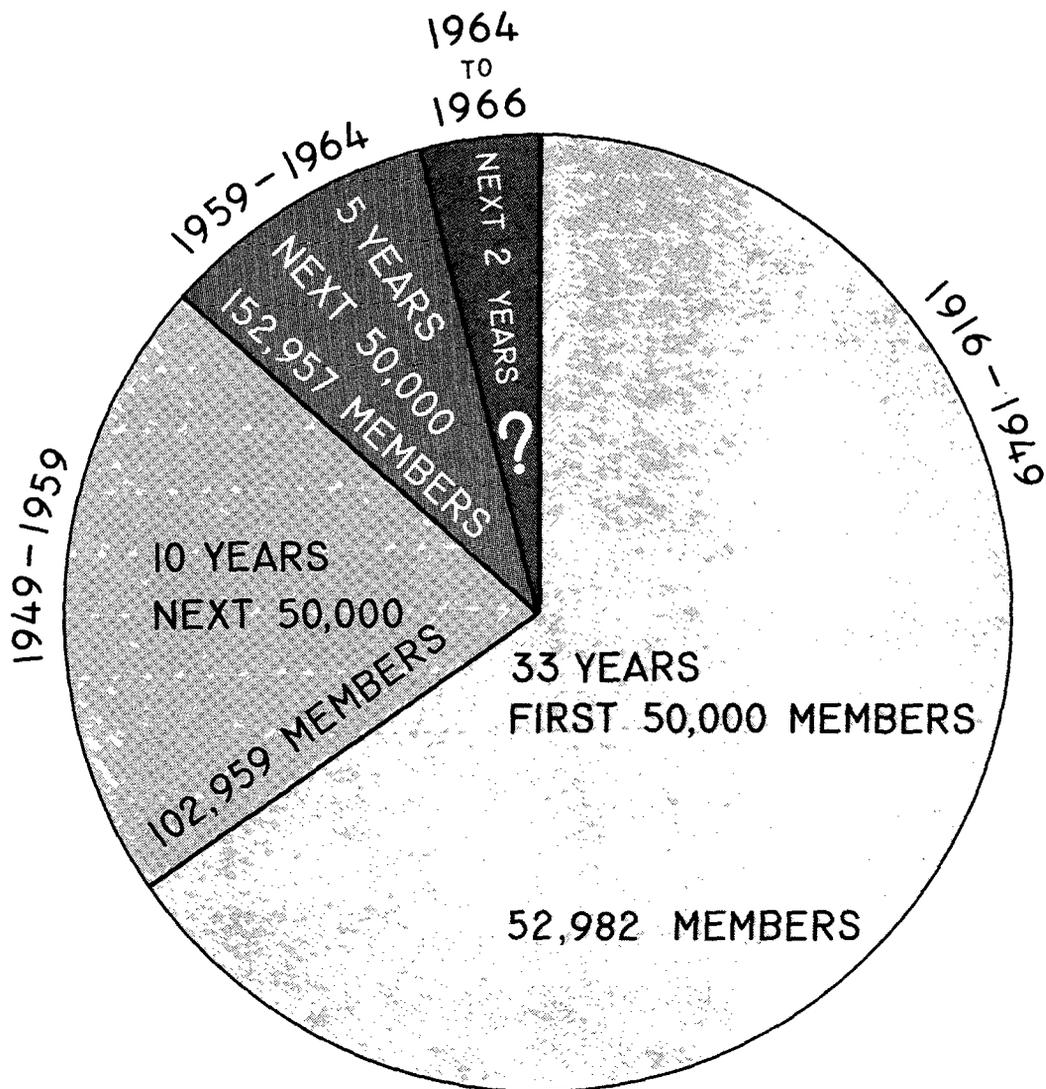
that the division reported 52,982 baptized members. After this time, and it is encouraging to note this, it took only ten years to reach another 50,000 members. Indeed, the statistical figures told us that we had 102,959 members, distributed in the eight nations which make up our division. And we feel that we had the right to be jubilant when five years after the previous report, at the end of 1964, we had reached another 50,000 totaling 153,957 baptized members identified with the Adventist faith. We lack two years to complete our jubilee. We have no doubt that with the anointing of the Holy Spirit when we complete our fifty years of organization, we will be able to celebrate

even more triumphs in the Lord than we have celebrated up to the present time.

Administrators Preach Evangelism

What is the secret of the triumphs in the preaching of the Adventist message in the South American Division? In the agenda of all the administrators there is one predominant word—*evangelism*. In the work program of all the ministers and evangelists, there is a consuming passion—the *winning of souls*. In the heart of almost all of our members exists the absorbing preoccupation—the *salvation of the lost*. And the result of this combination of interests and the working together of these forces, is

(Continued on page 16)



A NEW VENTURE in EVANGELISM

G. RALPH THOMPSON

President
East Caribbean Conference



The ladies who participated in a public evangelistic campaign. Irisdeane Francis, Bible instructor, is standing in front of G. R. Thompson.

IN SEVENTH-DAY ADVENTIST circles we are accustomed to having men conduct public efforts in churches, halls, tents, and other places. By custom we seem to have given this right exclusively to them. In Bible instructor work and in personal evangelism in general, we accept the services of the weaker sex. But in public evangelism, well, that is a man's job, so we think.

Imagine my surprise when all the ladies who work here in the East Caribbean Conference office got together and through their spokesman asked to see me in my office. In they came, with seriousness and resolution written all over their faces. Many thoughts flashed through my mind as they sat down. Is there a serious crisis that has arisen of which I am not aware? Were they going on strike? What would an office be without secretarial help?

Mrs. Bessie Murray, wife of the then secretary-treasurer, and spokesman for the group, said: "Elder Thompson, for a long time we ladies have been contemplating conducting a public effort. We are not satisfied to pray every morning here at worship for the Lord to bless our pastor-evangelists as they preach the gospel. We want to have an effort by ourselves, and we would like to have a tent in which to conduct our campaign!"

"Well," I said, "how many nights a week, and how many weeks?" She replied, "Five

nights a week for six weeks. Sunday, Monday, Tuesday, Wednesday, and Friday nights."

"Who will be the speaker?" I asked.

"Sister Irisdeane Francis, veteran Bible instructor, will speak four nights a week, and we are asking you to speak on Sunday nights," was the reply.

My feelings ran the gamut of consternation, surprise, and admiration. Here were young ladies so dedicated to the cause of soul winning that they were willing to run the risk of ridicule, failure, and fatigue in order to proclaim the good news of salvation. Our interview ended with a word of prayer that God would bless their efforts and honor their faith.

And so it was that the tent was pitched and everything was in readiness for The Better Life Crusade at Ellerslie, Black Rock, St. Michael, Barbados, on Sunday night, March 28, 1965. The tent was filled with interested people and church members, many of whom had been attracted by the novelty of an effort conducted by ladies of the conference office.

The service that night, and each one that followed, was a model of efficiency. Everything moved with clockwork precision. The lively song service, the story hour, Your Radio Doctor, the offering, the sermon—all fell into a prearranged schedule. Bible Instructor Irisdeane Francis spoke

(Continued on page 18)

“So We Fasted and Besought Our God”

A. STRALA

Evangelist, West German Union

Evangelism in Hamburg, Germany

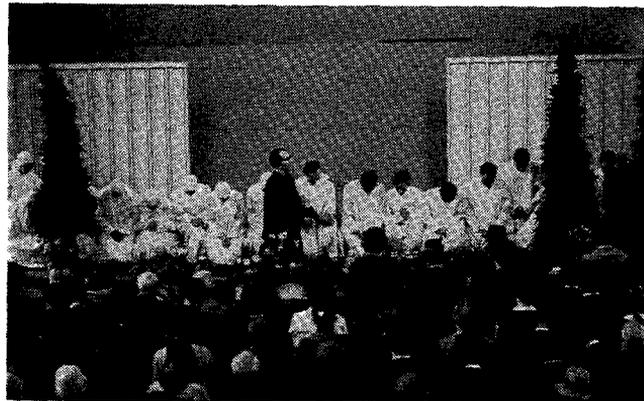
THE Hanseatic town of Hamburg is Germany's largest and most famous harbor—Germany's door to the world. Our twelve hundred church members and nine ministers in Hamburg felt that the nearly 2 million inhabitants of this metropolis should hear the message, “Fear God, and give glory to him; for the hour of his judgment is come” (Rev. 14:7).

The usual steps of searching for a hall were taken. A fine civic center was rented for a nominal sum, since it would be used for religious purposes. Following this, the conference committee met with the ministers and church elders to lay further plans. A program was mapped out and every church member was visited to secure his cooperation in filling out forms indicating the addresses of interested relatives and friends. A special meeting was conducted for the entire church membership, where prayer lists were formulated and stimulating quotations from the Spirit of Prophecy were

handed out. The evangelistic budget was materially aided by the distribution of special offering envelopes.

Preparatory Meetings Necessary

Special pre-evangelistic meetings were held every Wednesday and Friday evening. Attendance was excellent. The members assembled on Friday evenings for special prayer meetings. For some weeks in advance preparatory sermons were given at

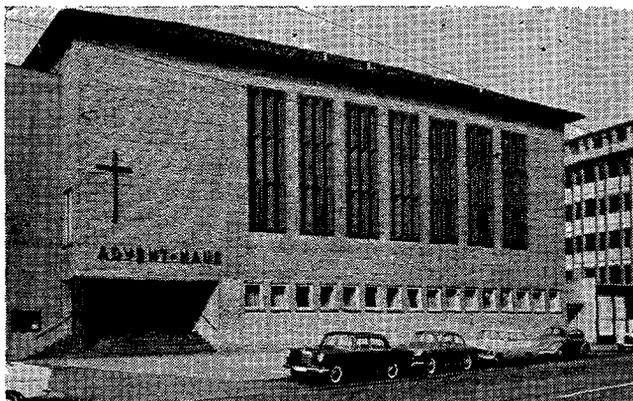


Above: Fine group of candidates before baptism.



Left: Candidates after the baptism being presented to the church.

Right: The exterior of the beautiful Advent-Haus (church) in Hamburg.



Below: The evangelist with his cooperating team of ministers.



the various Hamburg churches. Subjects such as the "Surety of Salvation," "Behold, I Come Quickly," and "What Is Our Commission?" were given.

The evangelistic team of sixteen workers included the president and five Adventist ministers from other towns. A regular workers' meeting was held each morning at eight o'clock where we prayed and studied *Testimonies for Ministers*. These worship services preceded evangelistic planning discussions. Some of the ministers held special prayer and fasting seasons. Challenging convocations were held on Sabbath afternoons for the young people. Church standards were particularly discussed at this time. Everything possible was done to seek God's blessing on our endeavors. We believed that our own spiritual zeal and power would result in the winning of many souls.

Before the opening meeting 3,000 written invitations were mailed, more than 650 posters were placed, and 18,000 invitation cards were distributed to the homes of the people. One unique feature was a special press conference held in a well-known ho-

tel, with reporters from three leading newspapers.

The opening night was September 28. The entire day was spent in fasting and praying by ministers and a number of church members. "So we fasted and besought our God." We knew that all of our mechanical efforts would avail nothing unless the Spirit of God would work in our behalf. Just as Ezra sought the help of God and refused to depend upon the king for assistance, so we knew that the success

of our warfare against Satan in Hamburg depended upon God and not men's methods.

On the opening day a heavy downpour of rain took place. But we continued praying and the Lord heard our petitions. Amazingly the rain ceased from two hours before the meeting started until well after the meeting ended. In spite of other attractions, including musical performances and an evangelistic crusade sponsored by another church, the Lord granted us a full hall. The main auditorium was not sufficient to hold the crowd, and another small hall had to be added and additional chairs placed. We were able to secure this auditorium for five nights. We presented direct specific subjects from the very beginning. One included the change of the Sabbath. To illustrate the power of God at these meetings, one woman wept bitterly when she learned that she had been observing the wrong Sabbath for so long a time. A group of young men invited the evangelist to present the same messages to their companions at a nearby hostel.

Meetings were finally transferred to our Hamburg church building. During the first

ten meetings between six to seven thousand people attended and nearly two hundred of them gave us their names and addresses for visitation. For thirty-five weeks we held meetings on Wednesday and Friday evenings using the theme "The Plan of Redemption."

Twenty-one sincere persons took part in our first baptism. Seven former church members were reclaimed. Our second baptism included nineteen precious souls, mostly young people. The seed sown during these meetings is still producing fruit. One great blessing was a revival experienced by the church. Marvelous victories cheered and encouraged our hearts and strengthened our faith.

God Takes Control of Tongue

One of our Adventist sisters was seriously ill with cancer. Her body was covered with lumps, and a previous operation had brought very little help. Her forty-year-old husband was not a member of the church. His devoted Christian wife did not fear death. One day when her husband was standing by her bed, she expressed her hope of the resurrection and of eternal life. Suddenly she turned, looked at her husband and said, "It would be much more delightful if I knew you were going to meet me on the resurrection morning." He bent over and answered with bright eyes, "I have decided to take Bible lessons." His wife, so pleased, replied, "Then please stick to it." Then he added, "I have decided to be in the next baptism." This statement overwhelmed his wife and also his mother-in-law felt deeply touched. Turning to the ministers who were in the room with them on this occasion, he said, "I don't know who spoke those words. I myself didn't say it, but somehow I was forced to declare it." This man was one of the candidates in the first baptism. His wife was able to be out of bed and spent the entire day with the church group and through the grace of God, she is still alive today. We worship a living God who hears prayers!

Jewelry, Smoking, and Sabbathbreaking

Another woman, who left the Adventist Church a number of years ago, heard the invitation at one of the evangelistic meetings. The Holy Spirit spoke to her heart. She had a fine job with a large company and her position required that she work on the Sabbath. Breaking the Sabbath led to wear-

ing jewelry and smoking. After hearing the Advent message anew, she immediately stopped smoking, stripped herself of her jewelry, and began the struggle to get Sabbath off work. In a recent letter from this dear one she explains how hard the struggle had been, but how wonderfully the Lord had helped her. She wrote, "I am the happiest person in the world and want to tell everyone what the Lord has done for me. Now I know that there is really nothing impossible with our Lord if we believe. I have the Sabbath off and can still keep my job. I want you to know that your prayers for me have not been in vain. . . . I am indeed happy and contented and shall never forget to be grateful."

Our hearts are filled with gratitude and praise for God. We know that our fasting and praying has resulted in the conversion of souls. The words of the beloved Paul ring in our hearts: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:57, 58).

Adventist Explosion in South America

(Continued from page 12)

manifested in the growth explosion in our denomination in South America.

The world newspapers point out quite frequently, and sometimes with evident exaggeration, the revolutionary movements that occur in Latin America. There is, certainly in our continent, a revolution, which though it is marching along, has not reached the front pages of our papers. It is a revolution that is taking place in the lives and consciences of those who are feeling the impact of Adventist preaching.

When we think of the conquests of the Adventists in this battle against the many, many contemporary "isms," we believe it is an opportune time to again reproduce the words of Samuel B. Morse, made in his discourse at the time homage was given in his honor for his extraordinary invention. Speaking to his admirers he said, "I am sure I have the sympathy of such an assembly . . . if in all humility . . . I use the words of Inspiration, 'Not unto us, but to God be all the glory'—not, What hath man, but 'What hath God wrought!'"

Evangelism in the Austral Union

SALIM JAPAS

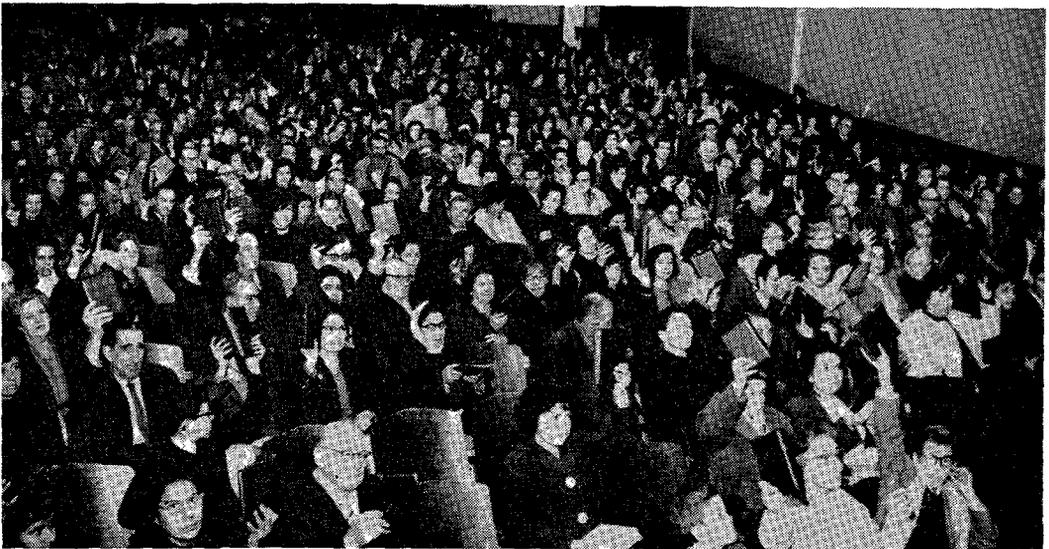
Evangelist, Austral Union



IN 1964, FOR the first time in the history of the Austral Union, we have gone above the goal for conversions set by the South American Division. This is symptomatic of a new awakening, not only in the officers of the churches but in the militant position of the laymen.

From year to year our people have given more and more for evangelism, and the results have been wonderful. In the city of Rosario, in Argentina, for example, under the direction of Arturo Schmidt, who is

associate evangelist of the South American Division, and with the financial contributions of the division, union, and local fields, it was possible to rent the Theatre Real, seating 2,900. The evangelistic series resulted in 250 baptisms. The same wonderful results have been realized from the evangelistic meetings of Antonio Arteaga, associate evangelist of the union, in the city of Iquique, Chile. Our pastors there baptized 190 souls. I had a series of meetings with the results about the same as these mentioned above: one in Temuco, Chile, immediately after the dedication of the new church. There 239 souls were baptized. The other series was held in the Flamingo Confiteria in the city of San Juan where 118 persons



Public attending the meetings held during the evangelistic campaign conducted by Pastor Salim Japas in Montevideo, Uruguay.



Arturo Schmidt, preaching to the public during the evangelistic effort held in Rosario, Argentina.

went through the waters of baptism.

But this is past history, and we now look to the future with the strength that the message gives and the assurance that the Lord will soon return. The greatest project that we have had until now in the union, and perhaps in all of the division, is the united plan for Buenos Aires. When you read this article, the project will be in full swing. Some forty-five workers and hundreds of lay Bible instructors will be working with the three evangelists in four series of meetings. Antonio Arteaga will open two series of meetings at the same time, holding three meetings each week in both places, in the cities of Avellaneda and Lanús. The rented halls will seat in all, 1,400 people. We are very encouraged with the beginning of the meetings and the workers have in their hands hundreds of addresses of people to be visited. We hope to baptize about 150 souls.

In the geographical center of the Federal District, in the section of Almagro, a young evangelist has been asked to hold his first evangelistic meetings. This evangelist is Carlos Viera, a talented and consecrated young man. In the first two meetings which he held in the *Cine Lezico*, hundreds of people came to hear the message. I began another series of meetings in June in the *Teatro Avenida*, which is right in the center of Buenos Aires. The theater seats 1,400 people and it is considered one of the best halls in the city.

God opened the door in a marvelous way for us to rent this hall for two hours daily for two months.

The budget for the united evangelistic program in Buenos Aires, including the rents of the four halls, and the advertising will be cared for partly by the division but mostly by sacrifice and consecration of our brethren in the local conference.

All the institutions and all the churches in the union are looking with optimism upon this evangelistic program and doing their part to see that all is done to the glory of God. We ask the prayers and interest of all those who read *THE MINISTRY*.

A New Venture in Evangelism

(Continued from page 13)

faithfully four nights a week, and the conference president spoke on Sunday nights, as had been planned.

Every day in the conference office, just before the noon hour, the ladies gathered in one of the offices for prayer. They recognized that all soul winners need to be emptied of self and then filled with the Holy Spirit. It is an experience that, I am sure, not one of them will ever forget.

As the result of these meetings an excellent interest has been created and is being followed up by the Bible instructor and the church, and we are looking forward to a baptism in the near future.

Our conference office ladies have demonstrated that public evangelism does not belong only to the menfolk, but that when hearts get on fire all barriers and distinctions are broken down.

We believe that these are great days for the proclamation of the everlasting gospel. Public evangelism is still very much alive; and God will honor the faith and courage of men and women who will arise and through the foolishness of preaching, lay the urgent claims of the gospel of Jesus Christ upon the consciences of the bewildered masses of earth.

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years.

—VICTOR HUGO

Five Hundred Souls in Three Campaigns

No. 1. Temuco Evangelistic Campaign— 172 Converts

“Behold the beauty of the Lord” says the psalmist. We can say that we have witnessed this, for God has blessed us during the evangelistic campaign conducted by Pastor Salim Japas, evangelist of the Austral Union, in the city of Temuco, in the South Chile Conference.

1,200 a Night

The people were attracted to these meetings through the customary publicity, and, in addition, a survey was conducted that reached at least 7,000 people. The average attendance at the meetings was 1,200 each night. From the beginning, there were five meetings a week, each of which was given twice.

We thought the attendance would drop when the Bible classes began, but fortunately it remained practically the same. We had 1,163 students enrolled who received their Bibles at the end of the series of classes. Only 160 of these were Adventists.

The students seemed to have a deep desire to know the truth from God’s Word—the fountain of divine revelation.

More than seven hundred people attended the first meeting of the evening. It was thrilling to see them raise their Bibles in a happy greeting. As they turned the pages, looking for the texts, the sound was like music to our ears.

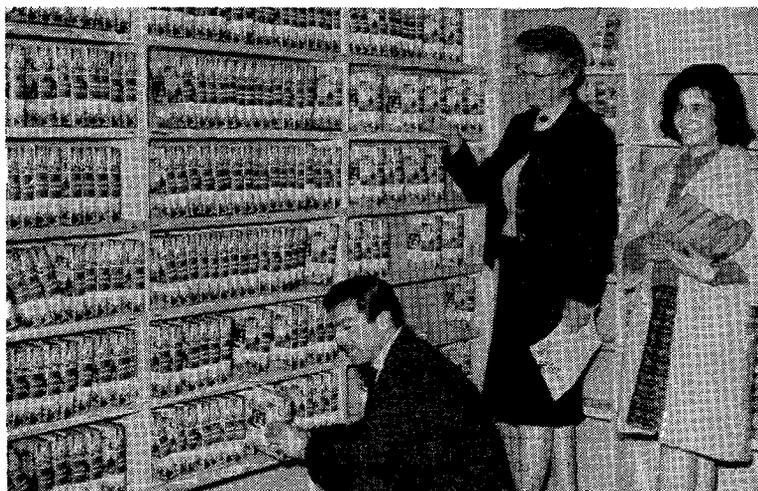
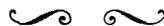
The impact of these meetings reached a wide circle. We heard many favorable comments regarding the presentation of our program and the contribution of the Adventist Church to the city of Temuco. On the other hand, certain religious organizations began to attack us in an organized and systematic way. From some pulpits Pastor Japas was denounced as the antichrist. They said: “The antichrist has come to this city, and he drives a small red car.”

28—162; 21—90

At the first baptism, twenty-eight persons were united to the church. On this occasion, 162 responded to the altar call.



The Bible files during the Temuco (South Chile) evangelistic campaign, directed by Salim Japas.



At the second baptism, twenty-one joined the church and ninety indicated their desire to be baptized in the coming weeks. The workers and members were impressed to see that representatives from some of the best families in Temuco decided to unite with the people of God. It was evident that with this campaign we were reaching the middle class, and the prospects are very encouraging. Up to the present, we have baptized a total of 172. This was an accelerated summer effort and it gave good results.

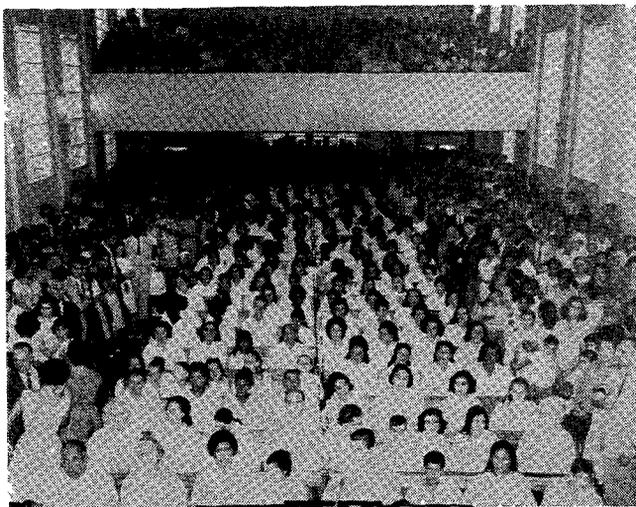
All the members of the Temuco church as well as the administrators of the South Chile Conference and the other workers in the office, gave their enthusiastic support. Eight workers joined forces with Pastor Japas as his immediate colaborers and they have demonstrated a true love for souls as they struggled to cope with the avalanche of work.

It would not be an exaggeration to say that this evangelistic campaign marks the beginning of a new age in the history of our conference. The technique used—in the publicity as well as the Bible class—opened doors of great possibilities. We thank God for this, and also the multitude of lay members and leaders who have been thinking about us and praying for us.

RODINSON VALLEJOS, *Minister
South Chile Conference, Temuco*

No. 2. Crusade in La Plata—100 Converts

La Plata is a modern city of 350,000 in-



In the Central church of São Paulo, more than 200 candidates wait for the baptismal service.

habitants. It is the capital of the province of Buenos Aires, Argentina, and is famous for its university.

The Adventist church has existed in this city for forty-five years. The church building had deteriorated through the years, and to make necessary improvements, the local members donated 500,000 pesos (approximately \$3,500) to finance the work.

First Time in History

The evangelistic campaign had interesting characteristics. For the first time in the history of Argentina, Adventist lectures were given twice to accommodate the crowds that desired to listen. We had planned to hold meetings for two weeks, but the interest was so great that they were continued for three months. During this time, every Saturday and Sunday night the message was delivered twice. The evangelistic team visited more than six hundred people who had left their names, indicating they would like to have a call from a Christian worker.

After this, a Bible class of thirty lessons was begun. We gave a Bible as a gift to all who attended twenty-five of these classes. It was thrilling to see the interest of the people as they followed the lessons, eagerly looking up the texts in their Bibles. At the end of the course, 206 people received Bibles.

In the first four months of the campaign, a number of baptismal services were held in which forty were added to the church.

In December, 1963, the goal of sixty was reached. In the first days of 1964, the number baptized reached one hundred.

Pastor Rasi's Funeral Wins a Soul

Among those baptized there are three citizens of Cabo Verde, a Portuguese possession in Africa, also a number of university students. In the last baptism, a retired schoolteacher who lives across the street from the church, joined the church. She attended the funeral of Pastor Mario Rasi and since then she has never missed a meeting.

On Sabbath there are so many members and interested people present for the services that the brethren have been thinking of organizing a new church



The group of 230 recently baptized members and others associated with the evangelistic campaign in São Paulo, Brazil.

in this city. —CARLOS E. AESCHLIMANN
Evangelist, Buenos Aires Conference

**No. 3. Crusade in São Paulo—231 Converts
The Largest Baptism—231 people united with the Adventist Church in the first baptism in a series of public meetings, the result of the Voice of Prophecy and Faith for Today combined work.**

São Paulo is an industrial center of rapid development, which has more than 4 million inhabitants. There are more than 70 churches and groups of Adventists in Greater São Paulo, a total of ten thousand members.

*Plan, Execution, and Result
of the Series of Meetings*

First of all, thousands of small handbills, giving the time and station of the Voice of Prophecy and Faith for Today programs, were distributed, and the members were encouraged to send them out also. Two Sabbaths later, a group of thirty church members and three Bible instructors visited the homes inviting the people to enroll in the Bible correspondence schools offered by the radio and television programs. In a few weeks they secured five hundred enrollments. For three months the church members and workers not only called to pick up the lessons but also helped the people to fill in the lesson blanks.

After these three months the public meetings were begun by the radio-television department secretary of the São Paulo Conference, who was also the speaker on the television program, Faith for Today—Pastor Alcides Campolongo.

One week before the first meeting, the speaker sent a special invitation card to the students who had been visited weekly by the radio group. They were invitations to lectures being sponsored by the Voice of Prophecy and Faith for Today programs. From the first meeting the hall was filled.

When the subject of temperance and health was presented, the people were invited to attend cooking classes held on Thursday evenings before the meeting. These were directed by the wife of the speaker, and on Sunday afternoons, for two months, an Adventist physician, Dr. Ajax Silveira, spoke on the problem of alcoholism and smoking. The results were encouraging. A child evangelism program was conducted also by Mrs. Campolongo every Sunday.

When the speaker gave the message on the second coming of Christ, he used the familiar theme song of the Voice of Prophecy program and illustrated it with attractive slides. In this way the listeners could easily identify the lectures with the radio and television programs they had heard in their homes and also with the lessons they had studied each week.

After three months of meetings, the workers and laymen were glad to see 350 new people attending the Sabbath morning services for the first time in the Seventh-day Adventist church. I witnessed the scene. The church in Pinheiros received its just reward. It was filled with joy and new believers!

The third Sabbath the newly interested people attended a Seventh-day Adventist church. A young woman was baptized in

the church baptistry and after the service, when Pastor Campolongo asked how many would like to be baptized as she had been, more than two hundred people rose and came forward.

231 Baptized

In the largest baptism in our history 231 persons received the rite at which five pastors officiated in the Central church, the largest in São Paulo. It should be mentioned that a retired pastor gladly financed the evangelistic meetings with more than one and a half million cruzeiros. He had the satisfaction of being one of the pastors baptizing the people. The 231 came from different churches: 146 from the Roman Catholic Church, 12 from the Presbyterian, 12 had no previous church affiliation, 10 from the Spiritualist organization, 11 from the Baptist, 10 from the Pentecostal, 4 from the Methodist, 2 from the Mormon, 2 from the *Congregacao Crista do Brasil* (a Pentecostal group), 1 from the Greek Orthodox, 1 Israelite, and 20 children of Adventist parents. Pastor Campolongo expects to baptize many more people in coming baptismal services.

Last-Minute News: Pastor Campolongo has just held a second baptism in which 49 were added to the church, making a total of 280 thus far. He expects to baptize 100 more.

From 150 to 380

The church is continuing with its dynamic missionary work. I had the pleasure of attending this church for the impressive celebration of the Lord's Supper the Sabbath after the baptism and heard the deacons say, "We have never had so many." The church that had had a membership of 150 now has more than 380.

The servant of the Lord says: "Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened

with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844." —*Testimonies for the Church*, vol. 9, p. 126.

ROBERTO R. AZEVEDO
Departmental Secretary
South Brazil Union

TV Bible Class in Oregon

(Continued from page 9)

tion of the Bible Class. I have been trying desperately to convince myself that what I have been taught since childhood is not correct. I jotted down every one of your texts and looked them up in my Bible. Would you please send me a printed copy of your message about the Sabbath."

"Please send me a sample correspondence lesson and also a copy of today's telecast. Although we are of another faith, we have been studying lately, and every reference verifies that Saturday is the Sabbath."

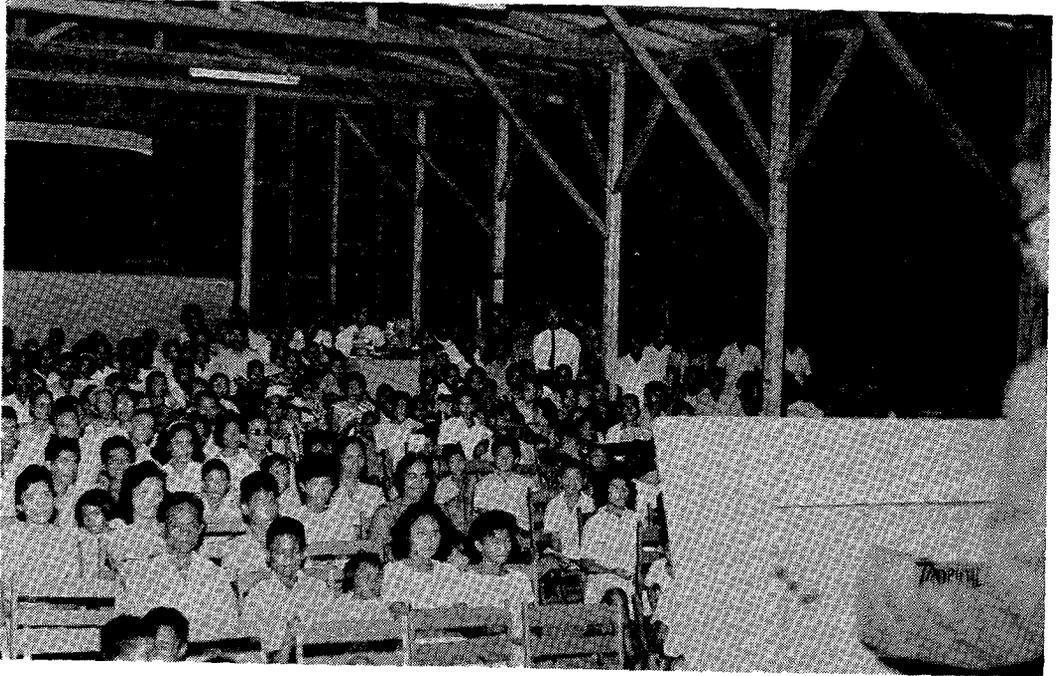
"I am glad I have the pleasure of seeing something on television besides killing and cheating."

"I was sick and couldn't attend church so welcomed this program in my home. Thank you for your many verses of Scripture."

"Would appreciate the Bible course you talked about on your TV program. May I ask what denomination you are? Not that it matters. I'm a Roman Catholic who loves Christ." (NOTE: The TV Bible Class is identified each week by a closing slide which reads, "The TV Bible Class is a presentation of your friends the Seventh-day Adventists.")

"I just wanted to let you know that through these lessons, God's help and love, and the help of a dear Christian family, I was baptized into the church on December 12, 1964. I am very happy and will always thank God."

Each month now there are baptisms resulting from careful follow-up of the interests created by the TV Bible Class. Tangible results seemed slow in coming, but it is gratifying now to see the seed of truth germinating and interest springing up throughout the viewing area, which ensures a continuing harvest.



Part of the audience who listened to the gospel in Dumaguete.

Dumaguete City Hears the Message

A recent letter from L. E. Montaña, Union evangelist of the Central Philippine Union Mission, indicates that God is richly blessing an evangelistic campaign being conducted in Dumaguete City. Dumaguete is the home of Silliman University. Among those in attendance are a minister and his wife from another denomination, several lawyers, also professors of Silliman University, teachers, and two sons of a Hindu businessman.

Pastor Montaña writes, "So far in my evangelistic work, this is the place where I have found the best response to our message, and I am praying that the Lord will help me to gain a large harvest of souls."

This major evangelistic campaign is a field school of evangelism, the first of its kind ever conducted in the Philippines. Ministerial students and summer school graduates of Mountain View College are working together in this evangelistic laboratory.

A. V. Dick, of Mountain View College, is lending his support by giving talks each evening prior to Pastor Montaña's message.

We look forward to having a good report of souls won when the harvest is completed.

We salute the Central and South Philippine Union missions. Both of these unions are totally nationalized and the emphasis our leaders in these areas are placing on public evangelism is truly encouraging. Evangelistic centers are being erected and our young ministerial students and interns from Mountain View College are being introduced to public evangelism through special field schools being conducted during the summers.

Our loyal Filipino ministers, though burdened down with large districts, still find time to carry on an active public evangelistic program. Some of these men have districts with twenty to thirty churches in them. Of course, without the aid of our faithful laymen, our ministers would be tied down to administrative details.

In this hour of crisis we urge our ministers around the world to rise up and put first things first. There is nothing more urgent and more important than the worldwide proclamation of this message. J. R. s

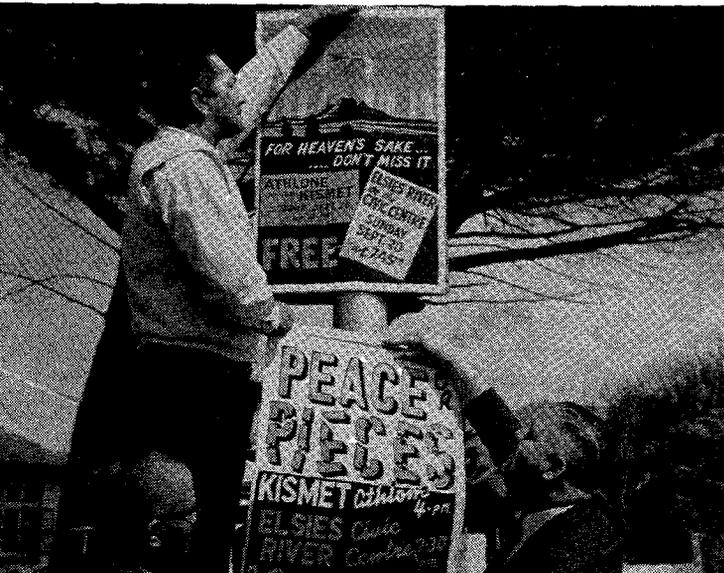


Talented robed choirs render special music that helps swell the crowds.

Thine Be 29,101 Added to Trans-Af

SCHEDULES for their 1965 evangelistic programs are coming in from our eight unions. Studying these carefully and collating the reports from the different fields are always thrilling experiences. For the last three years between two and three thousand evangelistic efforts were held each year in Trans-Africa. Some of these

soul-winning crusades were held by humble lay preachers in tiny communities. Others, in large metropolitan areas, attracted thousands of seekers for truth night after night. Most of the efforts were modest, unspectacular in size but glorious in their results for the upbuilding of the work of God in Africa.



Left: Good Hope Conference workers putting up advertising for an evangelistic crusade at Elsie's River, South Africa.



A South African ev



Fine modern halls like this one in Windhoek, South West Africa, are available in some of our African townships. A fine fruitful effort was conducted in this hall during 1964.

the Glory!

Trans-Africa Division During 1964

During 1964, 29,101 persons were added to the ranks of God's remnant church throughout Trans-Africa by baptism or upon profession of faith. If this small army joined hands we would have a line nearly twenty-eight miles in length!

This is God's doings, not man's!
No planning or working of man could

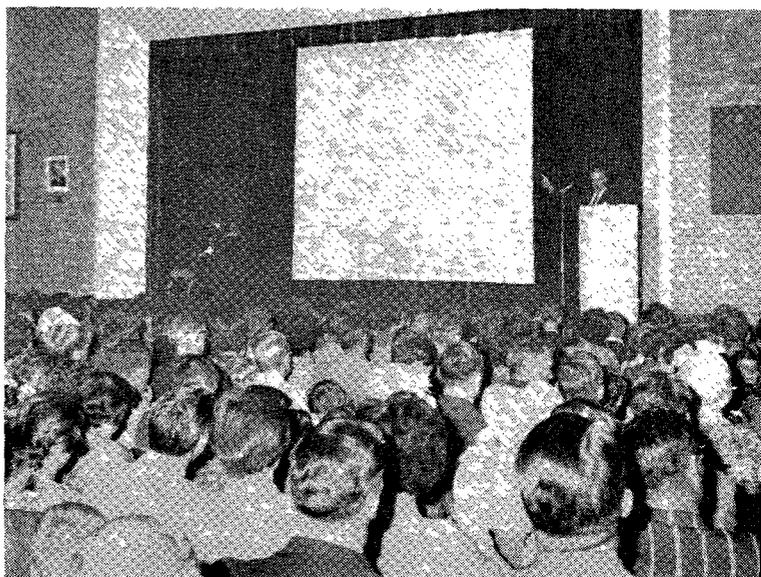
reap such a harvest as this in the Africa we know today! To Him who has been our Leader during these days of frustration and turmoil we ascribe all the glory! We draw renewed courage from His manifold blessings of the past and press on toward a finished work in this generation!

R. H. PIERSON, *President, Trans-Africa Division*

Right: Evangelist John van der Merwe preaching to a full house in Welkom, Orange Free State, South Africa.



Evangelistic audience.



Lessons From a Carthusian Monastery

J. R. SPANGLER

Associate Secretary, Ministerial Association, General Conference

DURING my visit to Europe in the fall of 1964 I had the opportunity of visiting a sixteenth-century Carthusian monastery near Zaragoza, Spain. A short time in this gloomy, austere atmosphere convinced me that we Adventist ministers have some things to learn about dedication and loyalty to our own movement and religious principles.

Total Surrender

To begin with, our priest guide, second in command of the monastery and formerly a teacher with a Ph.D. in chemistry, made it clear that those who join their particular order must yield completely to the rigid regulations in force 365 days a year.

Silent Men

There are no discussion groups seeking changes of order. No counseling, no exchange of ideas, no words of encouragement—just silence. One three-hour walk a week in nearby fields and forests affords the only conversational opportunity. Contact with the outside world is virtually nil. TV's, radios, newspapers, and magazines are totally lacking. Our amiable guide is the only one permitted to read a newspaper. The penalty for this privilege is a complete divorce from all human companionship. This prevents him from infecting the others with mundane bits of knowledge.

A two-day visit from their parents and the sending and receiving of three or four letters a year is the extent of communication with loved ones and friends. Even attendance at a nearby funeral of a close relative is forbidden. Once behind the thick walls of this institution, a life of dedication to its system is demanded and received.

11:00 P.M. Worships

The daily time schedule never varies. Retirement at 7:30 P.M. is interrupted at 11:00 P.M. by a short march to the chapel where chanting and reading of prayers continue until 3:00 A.M. Then again at 6:45 A.M. priests and lay brothers are awakened for another day's duties.

Other religious activities include weekly confessions to one another. Fifteen separate chapels are provided for the saying of mass by individual priests. A special chapel is used on feast days for a public denouncing of one another's faults. Punishment is meted out by the one in charge.

3,000 Feet of Living Space

Surprisingly, we found the individual living quarters large. The living room with a few pieces of rough-hewn furniture was not small. It puzzled me as to why they had extra chairs, since no visitors are allowed. A large bedroom with a small cubicle for the bed joined the living room. Dry cornstalks stuffed in a sack made the mattress. A straw-filled pillow was perched at one end. Both items were supported by a wooden platform. A bell hung over the bed with a rope attached leading out to the hallway. The sleeper would be awakened by a man appointed to go around and pull the bell ropes. In response to this, the awakened monk would take a large heavy stick by the bed and thump the floor, signaling he was both alive and awake. Each suite had a small library and a long hallway leading back to a workroom, which was complete with a primitive saw, hammer, chisel, and other carpenter tools. Each man would fashion his own eating utensils, furniture, et cetera. The living space was

made complete by a garden space enclosed by high walls where each man tried to raise his own food. Including the garden space, the size of the entire area was approximately three thousand square feet.

Almost Vegetarians

A small portholelike opening in the living-room wall was the entrance for food and notes. Living alone meant eating alone. Only on Sundays did the men eat together in a large but dismal dining room, but no talking was permitted. Priests were segregated from lay brothers. Silence was broken only by the rattle of silverware and the voice of a reader who was secreted in a wall niche high above the silent diners below.

Fasting was allowed by permission. If granted, a small wooden sign with the word *abstinentia* printed on it would be exhibited in the opening of the living room. The diet was vegetarian except for fish twice a week. Milk and eggs were on the menu only at Easter and Christmas. Generally speaking, they ate one meal a day, which was at noon, but if they so desired they could drink a little wine and eat a few pieces of hard bread before retiring. Weight control seemed to be no problem in this institution.

Announcements Inaudible

One interesting item was a large signboard in the hallway of the main chapel. Instructions were printed on small boards, which were pulled out from slots on specified days. This board took the place of audible announcements, thus aiding them in their objective of near absolute silence. Some of the commands pulled out for the day we were there read as follows: "Time for walking," "shave," and "launder clothes."

Our guide had been in the monastery for sixteen years. His face expressed melancholy and sadness. He stated that for the first seven or eight months he suffered awful loneliness. He finally became accustomed to it and now claimed to be happy with God. He then related how contact with the outside world disturbed him greatly. When sent to town, which was a special duty of his, he could hardly wait until he was back in his cell of silence.

We were free to ask questions, and we made good use of this privilege. I asked if the thick walls and strict regulations kept out Satan and sin. He looked at me quizzically

and said quietly, "There is no such thing as keeping out the devil with walls. He has no bounds!"

I then asked him if this type of life actually meant their salvation. He replied, "Not exactly, but it makes it easier for us to be saved if we do these things." Then I asked, "What do you hope to accomplish by being here under such stern regimentation?" His answer was revealing. "First of all," he stated, "we help to save ourselves and second, we feel that our sacrificial type of life is a means of saving those in the world who are in sin." We were walking toward the cemetery at this point, and as I viewed the many graves of men who sincerely and earnestly had entered this place never to leave in life or death, I couldn't help thinking that there was little difference between the living and the dead in this monastery.

Here's the Point

As the solid iron gates closed behind us when we left, the prayer of Jesus for His disciples came forcibly to my mind. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). What these poor men were doing was nothing short of spiritual suicide. Self-centered religious activities can only result in a living death. These men have a barren, pointless existence by being imprisoned with walls, futile regulations, and the evil of elevating self through man-made rituals and mortifications.

The question that gripped me above all others was How can these men, regardless of motives, make such tremendous personal sacrifices for a totally useless, fruitless, and thankless cause? Then I connected this question with the thought that certainly many of us who are a part of the Adventist denominational working force could certainly exercise more self-discipline and self-sacrifice and constancy in our daily lives. If monks, ignorant of the grand truths of righteousness by faith, can exhibit such determination and endure great hardship and privation, then we who claim to be motivated by love for our Saviour surely can overcome, through God's power, the various hindrances that militate against our efficiency, dedication, and loyalty to God's last visible organization on earth.

Well-ordered Lives

Take the constancy of their daily program. These men have learned to adjust to a rigid, unchanging routine. Variation is unknown. In our own work we could profit by developing a similar attitude. Paul declares, "Let us not be weary in well doing" (Gal. 6:9) and "Be ye stedfast, unmoveable" (1 Cor. 15:58). "Take heed unto thyself, and unto the doctrine; continue in them," "Give thyself wholly to them" (1 Tim. 4:16, 15), "Endure afflictions" (2 Tim. 4:5). I believe these statements contain a definite note of constancy, an unchanging dedication in a man's daily program.

It is no easy task for a minister to follow a routine program, but by determined effort many of us can surely set up rules that will govern our daily schedule to a great degree. Time schedules can be used. A definite time to rise, eat, study, visit, retire, et cetera, can spell the difference between frustration and peace of mind, success and failure in our work. A well-ordered life influences the church and certainly has a powerfully good impact on our own families. An erratic disorganized life dishonors our high calling. We must cope with irregularities, but we are not to live in a constant state of emergency. Proper planning can avoid many of these so-called emergencies. Maniacal living is like eating soup with a fork.

The words "study to be quiet" are appropriate in this confused age. *The New English Bible* puts it, "Let it be your ambition to keep calm" (1 Thess. 4:11).^{*} God through David declares, "Be still, and know that I am God" (Ps. 46:10). If monks can have a definite program, why can't we?

Avoid Satan's Diversionary Tactics

Many of our personal problems, such as financial burdens, could be partially solved if we practiced the art of *simplicity*. If the inmates of this monastery achieve a type of peace of mind, their life of simplicity should get a large share of the credit. The increase of material goods above a certain level inevitably brings with it an increase of perplexity and trials. This is true of excessive, unusable knowledge. "He that increaseth knowledge increaseth sorrow" (Eccl. 1:18). Too many of us are involved in programs and plans that are only hindering our accomplishing

the real goal of leading souls to *Christ*. All diversionary tactics of the devil must be thwarted. The good counsel to Timothy, I feel, is more significant to the ministry today than it was in Paul's day. "A soldier on active service will not let himself be involved in civilian affairs; he must be wholly at his commanding officer's disposal" (2 Tim. 2:4, N.E.B.).^{*}

Sit down a moment and run your brain through an imaginary IBM computer and tally up how much time, energy, and even money you spend on unnecessary things! The ability to segregate the essential from the nonessential is a never-ending task. The best leaders in all areas of life are skillful at this job. The industrialist Henry L. Doherty said, "I can hire men to do everything but two things: Think and do things in the order of their importance." Our Lord was a Master at leading a simplified life. By tongue and action He was simplicity personified. I would be thrilled to hear Christ say about me what He said about Mary, "The part that Mary has chosen is best" (Luke 10:42, N.E.B.).^{*}

Testimony of Medical Allowances

Then consider the simplicity of diet this order follows. Those I saw appeared to be in excellent health in spite of the fact they were never served desserts, rich foods, soft drinks, candy, meat, and many other items. Furthermore, the amount they ate seemed to be microscopic compared with the average intake of many an American. Yet these men were alive, active, and able to follow a rugged program of study and work. The wandering Israelites and these men surely had something in common—simple diet! Judging by present-day medical allowance expenditures, perhaps emulation of this program to a certain degree would save both men and money. Simplicity in all phases of life is summed up in the words "Godliness with contentment is great gain. . . . And having food and raiment let us be therewith content" (1 Tim. 6:6-8).

Middle of the Night Worship

To think of worshipping four hours a night every night of the year probably astounded me more than any other part of their program. How many of us spend two hours during the daytime in personal devotions? Dare we think what would happen to our movement if every minister would

(Continued on page 32)

A Doctor's Weekend Off—

Read This and Relax!

T. R. FLAIZ, M.D.

Medical Secretary, General Conference

WE ARE sometimes asked as to the extent to which our physicians take advantage of the opportunities offered in their medical work to witness for their faith. This is, of course, a matter which varies from one person to another. Some are more involved with the spiritual and evangelistic aspects of their work than are others. It is my observation, generally speaking, that a medical worker—nurse, physician, dentist, or other—who is willing to give up the advantages of a comfortable home environment for service overseas is a person with considerable conviction as to the purposes for which he is going.

I am sure that Dr. Sherman Nagel will pardon our lifting a few paragraphs from his most recent letter to his parents, giving a running account of his last weekend. After mentioning that he had had a very strenuous week previous to this, he comes up to the one weekend in the month he is supposed to have free of responsibility. We quote from his letter: "My relief came late Friday night instead of noon on Friday. I still managed to get in my Friday night meeting, and I believe it was a blessing. Early Sabbath morning I made rounds with my relief doctor and about eight-thirty we got away from the hospital here. Dr. De Shay had invited me to come over to lecture to his interested people in the evening of Saturday night. However, when I arrived he had other plans for me also. I was asked to take the preaching service. In the afternoon I was asked to give the sermon for the ordinances. Then when seven-thirty came, in the town of Ahoada, I spoke to more than 1,500 people on the basic principles of health—especially emphasizing the questions of tobacco.

"Having spoken Friday night, three times on Sabbath, I felt really tired, for the week

had been filled with one emergency after another. One day last week beside the routine clinic, I had five obstetrical emergencies. I had a mother with triplets, at death's door, to try to pull through. Another sad case: a woman was brought into the hospital, a baby already born was lying between her legs, but the mother was dead. She had died on the way to the hospital. The baby had lived, having been born two hours before. These dear folks just wait too long. . . . Then on the same day I did two sections. It was a busy day, like so many others.

Not Working for Man

"Sunday I spoke to Pastor Gustavson's people in the town hall in Port Harcourt. It was a fine-looking audience. I do pray that many of these dear people will find the truth through this channel.

"So, the days come and go. Edith is working so very hard too. Today she is in Aba, buying for the hospital. Were it not for her, I definitely could not keep going as I do. My satisfaction in this strenuous work is that I am not merely working for man.

"I must close now and go to the surgery to do routine surgery. It is six o'clock in the evening. I would like to stay home with the family. But, this is my lot for the present time anyway, and I thank the Lord for grace to carry on."

The large Adventist church membership that has grown up around our hospitals in Nigeria comes about as no mere accident. The men and women operating these medical institutions in Nigeria, as well as in other parts of the world, are hard-working men and women professionally, and many of them take advantage of every opportunity personally and publicly to witness for their faith.

“None of Us Liveth to Himself”

A. F. TARR

Associate Secretary, General Conference



AT THE close of a busy day of sight-seeing in Palestine, a party of Western tourists stood conversing with their Bedouin guide in the cool evening air. In a gesture of friendliness one of the tourists raised his hand toward the brightly shining stars, and addressing the guide exclaimed, “Allah!” Impulsively the guide grasped the Westerner’s hand and responded with, “Brothers!”

If the thought of his great God, Allah, brought to the Bedouin’s mind the close relationship of man to man, how much more should the Christian cherish and foster a relationship derived not only from a God-Creator but from His Redeemer-Son who became an Elder Brother to the human race.

In his shepherdly watch over the early Christian converts, the apostle Paul emphasized this closeness in a most earnest reminder, “For none of us liveth to himself” (Rom. 14:7). Later in the same discussion he made this surprising application, “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died” (verse 15).

Paul Saw Men Through the Cross

Paul evaluated every man’s worth in the light of the cross: any injury done another was as a mortal blow to one for whom our Saviour shed His precious blood. Toward elucidating this truth Paul devoted a whole chapter in his letters to the Christians in

Corinth (1 Corinthians 8). In that city it was the custom to sell in the market place meat that had been offered to idols. Some of the Christians were in doubt as to what their attitude should be toward eating this meat.

Paul met the issue unequivocally: “We know that an idol is nothing in the world, and that there is none other God but one. . . . For neither, if we eat, are we the better; neither, if we eat not, are we the worse” (1 Cor. 8:4-8). But then his thoughts turn to the weaker brethren in the church, and he presents to those who consider themselves strong, this warning: “Take heed lest by any means this liberty of your’s become a stumblingblock to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (verses 9-12).

Then, speaking for himself, he makes this dramatic declaration: “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” (verse 13).

No Excuse for the Careless

We no longer live in an age, in most countries at least, when meat offered to idols constitutes an issue in the Christian church, but there remain a thousand ways in which brother injures brother. The injured one may be in our own home or community or church, perhaps even a fellow minister who through our careless influence may become disheartened or his feet be made to stumble as he threads his own difficult way along life’s journey.

Even the intrepid apostle himself was

influenced by his fellow workers, for of one experience he writes, "When I came to Troas . . . , and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother" (2 Cor. 2:12, 13). It is not stated what entered into the failure of Titus to keep his appointment, but Paul's entire program was changed for, he added, "But taking my leave of them, I went from thence into Macedonia."

When Titus did eventually meet him in another place, he wrote: "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. 7:6). Two thousand years have not dimmed the Bible record of the influence of this young worker on one of the greatest spiritual leaders of all time.

In writing to the church in Rome, Paul confessed: "I long to see you, . . . that I may be comforted together with you by the mutual faith both of you and me" (Rom. 1:11, 12). In thinking of the inspiration and blessing Paul brought to the churches, we sometimes forget the comfort he himself longed to receive from his fellow members and workers.

From his prison in Rome, Paul sent this urgent appeal to Timothy, "Do thy diligence to come shortly unto me: for Demas hath forsaken me" (2 Tim. 4:9, 10). How great was Paul's longing for companionship!

Even more poignant than this was Paul's gratitude when, weary and footsore, and chained to his fellow prisoners, he was met by brethren from Rome who had traveled forty miles to be with him, "whom when Paul saw, he thanked God, and took courage" (Acts 28:15).

Christ Longed for Fellowship

Our Lord Himself longed for the fellowship and sympathy of His disciples even as did Paul. On one occasion when some of His former disciples were leaving Him, He inquired of the twelve with obvious pathos, "Will ye also go away?" (John 6:67).

Then in the Garden of Gethsemane He sadly asked His disciples whom He found sleeping instead of watching, "What, could ye not watch with me one hour?" (Matt. 26:40).

If then, the great apostle Paul, and our Saviour Himself sorrowed under the influence and neglect of their associates, might

there not be ministers in our work today whose hands have been weakened and who have become unnecessarily discouraged by the lack of sympathy and understanding of their associate workers?

While I was serving as president of a union conference, one of the many brethren who would write to me was a Pastor D. C. Theunissen, our first ordained Cape Coloured minister in South Africa. The concluding paragraph of one of his letters which I have preserved, seems so characteristic of his kindness. "I trust you are enjoying the Lord's blessing in your work. Don't forget I am morning by morning mentioning your name before the Lord; also the other members of the family, for we all want to spend eternity together when Jesus comes." In the same letter he quotes a paragraph from *Testimonies*, volume 7, page 185:

Fellow Workers Need Encouragement

"As you have opportunity, speak to the workers; speak words that will be a strength and an inspiration. We are altogether too indifferent in regard to one another. Too often we forget that our fellow laborers are in need of strength and cheer. In times of special perplexity and burden, take care to assure them of your interest and sympathy. While you try to help them by your prayers, let them know that you do it. Send along the line of God's message to His workers: 'Be strong and of a good courage.'" To this priceless admonition might be added:

"Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the laborers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them. Pray that God will connect them with Himself and give them wisdom, grace, and knowledge. Pray that they may be guarded from the snares of Satan and kept pure in thought and holy in heart. I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or to indulge the appetite. Let the time thus gained be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses."—*Ibid.*, vol. 5, p. 162.

Confronting the remnant church today are powerful influences that would tear apart the membership and bring discouragement to the ministry. Every church member and every worker is in need of all

the encouragement and good will his associates and brethren can offer. Sometimes only a word of sympathy or understanding or a sharing of fellowship can bring encouragement.

Churchill's Appeal

It was in an hour when Britain was facing the greatest crisis of her history. The mustering of her entire resources was vital to her survival. Sir Winston Churchill had had a difference with one of his associates. He sensed the need not only of consolidating material resources but of building a spirit of amity and mutual trust. To this associate of his he sent the following personal appeal: "We are so few, enemies so many, our cause so great, that we cannot afford to weaken each other in any way."

How reminiscent this is of the memorable words of Paul: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:12-14).

In her book, *Streams in the Desert*, Mrs. Charles E. Cowman quotes a poem that perchance expresses the hidden feelings and desires of many around us, perhaps even of an associate minister, to whom may we henceforth by God's grace be ever ready to extend a helping hand:

If you have gone a little way ahead of me, call back—
 'Twill cheer my heart and help my feet along the stony track;
 And if, perchance, Faith's light is dim, because the oil is low,
 Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
 Call back, and say He kept you when the forest's roots were torn;
 That, when the heavens thundered and the earthquake shook the hill,
 He bore you up and held you where the very air was still.

Oh, friend, call back, and tell me, for I cannot see your face;
 They say it glows with triumph, and your feet bound in the race;
 But there are mists between us and my spirit eyes are dim,
 And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
 And if you'll say He saw you through the night's sin-darkened sky—
 If you have gone a little way ahead, oh, friend, call back—
 'Twill cheer my heart and help my feet along the stony track.

Lessons From a Carthusian Monastery

(Continued from page 28)

conscientiously fortify his heart and mind by prayer and study for two or more hours a day without fail! I cannot escape the feeling that Pentecost would be repeated soon. Set time for personal devotions and study is not an impossible goal.

The world languishes for God's Word. Today our own church desperately needs messages direct from the Word. Our members are hungry for spiritual food. Only as we take time to prayerfully study the Word are we able to feed our flocks. Must we be enclosed by walls and bound by rigid rules before we set up time goals for this most important phase of our ministry?

Fight Because We Love

May our love for God prompt us in all areas of life to make the necessary sacrifices so that our lives will fragrantly bless our sick, dark world. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:25-27).

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

"Southern Baptists have been drifting. We have hit our heads on the concrete ceiling of statistics. We need to re-examine the role of the New Testament church in dealing with the significance of man as a lost sinner in need of regeneration and not reformation at the hand of new techniques that come and go with every passing century. We must return to the preaching of the principle sin; because of sin, man is separated from God."
 —Rev. William M. Hinson, Fort Lauderdale, Fla.

Operation Outreach

HAROLD L. WALKER

Associate Pastor, Memphis, Tennessee

Building Personal Concern for Persons



WHEN the church loses its concern, it loses Christ. Our Saviour could aptly be called the Concerned One, for concern is the keynote of His dealings with humanity. The cross, crowning act of His concern, reflects this undergirding quality of His character. "The soul

that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom."—*The Desire of Ages*, p. 483.

A pastor must reflect this concern in his ministry, for true ministry is centered in the Concerned One. When he does this he has made an important step toward building concern for others in the hearts of his members. And in the unconcerned world of today this is a needed contribution. This concern is the springboard for the spirit of revival coveted by many congregations. When the sheep detect a concerned shepherd leading the flock, when concern overflows in the Sabbath morning messages, when human need is met through the preaching of the Concerned One in all His fullness, when concern flows through the look and tone and words spoken at the door at the close of the worship hour, when concern drives the pastor to needy homes during the week—a sound beginning has been accomplished.

Gears in Neutral!

As members begin to experience a sense of concern for one another, something must happen. That something can be definite

action or, like any spiritual conviction, definite suppression of this renewed interest in the spiritual state of others. Some will, of their own volition, begin visiting the weak, the discouraged, the sick, and the slipping. But, most will not. The seed of action may be there, the determination to do something "next week" may exist but there the vehicle of concern will sit, beautiful in its appearance, powerful in its potential, motor idling smoothly—but gears in neutral! Someone will have to engage those gears! Often it's the pastor's hand that gently, but firmly, makes this key move. The writer had this experience.

More than 20 per cent of our membership was in a definite state of outward spiritual regression. This did not include those who were invalids or who were coming to church spasmodically while experiencing great personal burdens or even spiritual apathy. The pastor's position was clear—by God's grace he must revamp that picture!

Praying for Backsliders

Months of fervent, soul-searching preaching followed. Included in these messages were such human-need fillers as sermons on indifference, Satan's techniques in soul destruction, the folly of crossless religion, spiritual inventory, depression, discouragement, the proper place of self, God's love, Christian balance, sanctification, the Second Coming, the life and ministry of Jesus, the battle for the mind, Christian standards, and others. Through those months and messages ran a thread of concern for the sheep—both in and out of the fold. Constantly we discussed publicly and privately the need for winning back our missing members, encouraging the discouraged, uplifting the invalids, winning our city of half a million for Christ, ever building the im-

age of reaching out in Christian concern that every possible person might be saved. Discreet mention was made occasionally of the more than twenty in our church of 160 who would be subject to church discipline unless we became concerned enough to help them. You can imagine the earnest prayers ascending from our small prayer groups in the midweek service each Wednesday evening as our concern grew.

Organization Without Overorganization

When our missionary committee met in December to finalize on plans for 1965, we were ready. Being leaders in the church, they were concerned initially, but now that concern had deepened and we all knew that this seed of New Testament Christianity was going to mature. You can be assured the pastor went to that meeting with a prayer and a plan!

We discussed the plan at length. We needed, and wanted, organization without overorganization. We also knew that we wanted a coordinated program that would take in the major departments of the church all working together instead of overlapping and stumbling over one another. The missionary committee, composed of the home missionary leaders, the elders, the Sabbath school superintendent, and the Missionary Volunteer leader, was an ideal steering committee.

How to Keep Members From Sleeping on Sabbath Afternoon

Here are the major points of the plan we adopted: It was to be a consistent and continuing visitation program every week. We wanted no part of a "flash-in-the-pan" plan of brief life and small accomplishment. Evenings were already so full of church activity that we settled on Sabbath afternoon as the best available time for action. We adopted the plan of a carry-in lunch, which would be an every-Sabbath affair for all who wished to participate in the visitation program. Each family would bring a dish or two and we would pool them for the Sabbath meal right at the church. This fellowship would bind us closer yet and strengthen us for the task of strengthening others. It would tend to assure a larger number of workers in readiness for visitation, since many with excellent intentions never make it past the inviting sofa at home after the Sabbath meal. To provide for those who would have to go home after

church we set the time of meeting at 2:00 P.M.

After the lunch together, we would meet in the sanctuary, sing an appropriate hymn or two and pray over the names and situation of our interests. We would then discuss the problems we encountered from week to week in our work. This would involve fifteen to thirty minutes, after which assignments for visitation would be distributed.

A large city map was mounted on a piece of Celotex. The map was divided into large geographical districts and smaller units within those districts, and then every family was indicated by means of a numbered pin. This would allow rapid location of families to be visited by each team driver.

A 3- by 5-inch card file was employed to hold the name cards of those visited. The names and addresses of church families were listed alphabetically on the cards. In the upper right-hand corner, a designating number, such as IV-2-(3), was placed. This code number referred to, respectively: the district number, the unit within that district, and the pin number of the particular family within the unit. Just behind this complete family listing were divisions of particular interest to our visitation teams. These would include: "Nonattending Members," "Shut-ins," "Sabbath School Absentees" and "Evangelistic Interests." Into these divisions we put duplicate cards appropriate to the condition of the persons who were the targets of our concern.

The "Nonattending Members" slot received all names subject to church discipline plus some others who had missed church for several consecutive weeks. "Shut-ins" received names of invalids and elderly folks who never, or only occasionally, attended worship services. In "Sabbath School Absentees" we would put cards on any member who was absent from Sabbath school for two consecutive Sabbaths—that is, they would receive a visit the second Sabbath afternoon after missing the first Sabbath of the period. "Evangelistic Interests" would include nonbelieving companions of members and any other interests appropriate in the pastor's judgment. (However, the visitation program was to begin "In the house of God" with just simple visits of interest and concern, demonstrating in an active way just how much we missed the missing members. This would reveal both the simplicity and the rewards of

soul winning in a practical way and would whet the appetite for winning nonmembers.)

Write It Out!

One feature, which was to mean much in comparison to its seeming value, would be the stack of 3- by 5-inch blank paper available each Sabbath. This was to be used for a *personal, handwritten* note to be left when no one answered the door. We felt this was far superior to any standardized, printed card we might produce. This personalized factor, though small, was to be priceless. Most ministers have found it sometimes a blessing to find no one home in certain instances when a written message left at the door paved the way for the later personal confrontation. The same seemed logical for our visitation program.

Next we named our program. We wanted something that would catch fire in the people's minds while painting an image of our objective. We feel God gave it to us—Operation Outreach.

God—Soul—Brother

The past three months have borne out the truth of the following statement: "I sought my God, my God I could not see; I sought my soul, my soul eluded me; I sought my brother and I found all three." Human speech is inadequate to describe the spirit that has resulted from Operation Outreach. In teams of two or three, we have visited two to four homes every Sabbath afternoon since that January 23 beginning. Our attendance at Operation Outreach has remained constant. Some families who have to miss an occasional Sabbath are right back the following week, and when they do miss, it seems someone else is there to take their place. There is a spirit of spiritual repartee that is heart warming. Of the more than twenty who were subject to church disciplinary action, fully one third have been in church as a direct result of our special endeavor. Our shut-ins are receiving the most thorough attention they've ever had—and by a variety of members. The wide area of our membership that has participated in Operation Outreach has a deeper understanding of the spiritual needs of the church. In addition, they have seen firsthand what miracles are wrought through personal concern for persons. We are now widening our reach to include evangelistic interests. Already one man is

Milestones

*Milestones that are placed
Within our measured times are spaced
From faith to faith, that we may be
Full-statured for Eternity.*

—VIRGINIA VESS

in regular attendance as a result. By the close of 1965, more than 1,000 personal visits will have been made through Operation Outreach. And when that fateful church business meeting convenes to consider names for disciplinary action how this pastor's heart will thrill at the thought of certain persons who are *not* on the list because someone was concerned!

Baby-sitters and Outstanding Meals

We have discovered improvement potential in the program and moved to take advantage of such as we could. For example, we now have a woman responsible for providing a competent baby-sitter for the small children of couples who wish to participate—and many couples do. We now promote the idea of every family possible staying for the lunch together, even if they cannot stay for the visitation. There are two reasons for this: (1) We have found the fellowship at the Sabbath meal priceless; and (2) we know it will take only a meal or two for them to get caught up in the spirit of New Testament evangelism pervading Operation Outreach. And we urge *all* visitors to remain for lunch with us. They not only get an outstanding meal—they also see Seventh-day Adventism at its best.

There are many variations one could build on this sort of program, of course. But whatever they may be—personal concern needs to be the undergirding.

As a young man in college and seminary training, I often wondered what feelings surged within the apostles as they made known to their world the message of the Concerned One. Operation Outreach—personal concern for persons—has provided more than a partial answer.

Correction

On page 31 of the July issue of this journal the item titled "The Layman Views the Pastor" carried the byline "C. E. Dudley." It should have been "Dr. W. E. Coopwood." Our sincere apologies to Dr. Coopwood.—**ERRORS.**

REVIVALISM

HARMON C. BROWNLOW

Revivalist, Georgia-Cumberland Conference

A One-Man Program



IN RECENT years a new concept of evangelism has been practiced successfully in the Southern Union under the name of Revivalism. It has not only proved successful, but it has fulfilled the highest aims of evangelism in leading the lost to Christ.

The meetings are conducted primarily in the churches, and this is the reason it has been tabbed Revivalism. Through this new program, revival takes place twice as fast, with good results, in small as well as large churches, at only a fraction of the cost of an evangelistic team. This program is best conducted by a man capable of leading music and preaching. At the present time, there are four men conducting similar revival programs in the Southern Union.

Two-Week Program

One of the biggest questions is: "How can it be done in two weeks?" J. L. Shuler, one of our outstanding workers, said, "There is nothing mystical about the number 'three.'" For many years it was felt that three months were necessary for an evangelistic meeting, then two months, then one month, then three weeks; and now it is being done successfully and thoroughly in two weeks.

In this two-week program it is very important that thorough preparation be made by the church before the meetings begin. To guide the church in making preparation, a step-by-step guide entitled "Keys to a Successful Revival" is mailed to the pastor in advance. When the minister follows this guide, a good harvest of

souls is usually experienced. It is surprising how much can be done in two weeks when everything is well organized.

Meetings are held every night. The first week of revival is devoted to securing decisions and the second week in preparing for church membership. In this short campaign it is important that invitations be extended from the very first meeting. If the revivalist knows the technique, this can be done without any embarrassment from the beginning.

Revival in the Church

For years this denomination has been plagued with the idea that evangelism had to be conducted in a tent or some other flimsy structure. In many cases these flimsy structures have made the community mad and the conference has spent a lot of money, when just as much could have been accomplished in the church. My first impression upon joining this church was that we were ashamed of our churches, but I later discovered this was not the case at all. Our people rejoice in the spirit of revival in their own churches. It does something for our own church members, as well as their friends, when the spirit of revival is experienced in singing, preaching, and praying in their church. Quite often members have said during the revival, "I just can't believe it is happening in our church."

I have discovered that when members bring their interests and friends to a church revival the victory is half won. In most cases decisions are much easier to secure in the church and much more lasting. The surroundings of the church give the interests a much clearer vision of what they are joining. Whenever it is time to transfer new believers from a tent to the church, the evangelist and pastor hold their breath because they realize there is going to be a

loss. This sudden change is not noticed in a church revival, because this is the place they have attended and where they made their decision. After attending meetings for two weeks in the church, the new believers acquire a sense of belonging.

A well-attended revival in the church can elevate the work of our church immeasurably in the thinking of our people and the community.

The Revival Schedule

The revival begins with the first Sabbath church service and continues every night for two weeks, ending with a baptismal service the third Sabbath. During the second week of meetings a Bible study class is conducted nightly after the sermon. During this week a visit is made to all who have made decisions and all who should make a decision. They are personally invited to remain after the sermon for a special study class. It is important that all interested ones attend this class, for this is where previous decisions are sealed and new commitments are made. This Bible study class is conducted in the church auditorium and church members are encouraged to attend. If every point of doctrine is covered, this eliminates the statement so often heard, "They were brought in unprepared." It is wise to refer to this class as the Bible study class, rather than the baptismal class, so interested ones will not be frightened away before the class begins.

This Program Appeals to Churches of Every Size

In every conference there are a number of small churches that have gone years without a revival. The larger churches, in many cases, are overworked while the smaller churches are neglected completely in evangelism. Large evangelistic teams cannot afford to go to these small churches. There is an important place for the large teams, but it is not in the small-community church. Therefore, very rewarding meetings can be held in these small churches for the simple reason that for years no one has reaped a harvest. In many cases, small churches have a real missionary spirit and are desirous of bringing their friends to a well-conducted revival in their own church. Often at the close they will say, "When can we have another one?"; whereas, the members of the larger churches often think, "I hope this is the last one for a while." It

would be good if we could balance the scales.

Cost of the Revival

The first year this program was tried, it was with the understanding that the entire cost of the meetings would be covered by the offerings. At the close of the first year, 180 new members had been baptized and an overflow of eight hundred dollars was turned in to the conference. All expenses had been paid out of the offerings received, including the motel bills of the revivalist. If Bibles, gifts, and films are used, such a financial arrangement would be impractical. Under the program followed now, the church pastor secures a budget from the conference and takes care of all expenses during the revival. Depending upon the size of the church, the budget runs between \$600 and \$1,000, with about 80 per cent raised by the offerings.

Scheduling Meetings

For a long time it has been my conviction that an evangelist should be invited by the minister and the church rather than assigned by a conference president. Unless the pastor has a genuine desire for a revival, little preparation will be done; and preparation determines about 60 to 70 per cent of the results of a revival. If the pastor has a sincere desire for a revival, the victory is half won. If the pastor and the church have a burning desire for a revival, victory is assured. If the pastor and the church members are satisfied as they are, the evangelist, if he is sincere, is sure to have his heart broken. Therefore, if the minister is holding a revival simply because the conference president asked for one, it is possible that full cooperation during the meetings will never be experienced.

The revivalist usually plans his schedule a year ahead, with the conference president's approval. If there is need of changes or additions during the year, they are made. Most conference presidents are thankful some of this responsibility is off their shoulders and appreciate this method of scheduling meetings.

Results of Meetings

In this short revival program it is possible to conduct twelve to fifteen meetings a year with the revivalist in meetings for two weeks and one week off between. It is possible

(Continued on page 40)

Healing to Save

(Part 3)

LUCILE JOY SMALL, R.N.

Christian Medical College, Vellore, South India

AN OUNCE of prevention is worth a pound of cure." Cliché though it is, and frazzled with repetition, no important truth has been more succinctly stated, or been more effective in saving multiplied millions of lives, as accomplished by the sanitation, immunization, and other preventive measures launched by every civilized government on earth.

But there is one area where the application of this important principle has gone awry. Its ineffectiveness here is due to the replacement of the old-fashioned virtues of self-control and self-discipline with the seemingly more attractive traits of self-indulgence and self-expression. This replacement has bred the philosophy that the right to live includes the right to indulge appetite and other physical desires without restraint, and that the health of mankind is largely the responsibility of the doctor. And since it is the doctor's task, what is more necessary to his success than a drug for every symptom?

Warning Against Overuse of Drugs

Even good things may be overdone, and many voices and pens in the medical profession are issuing warnings against the abuse or overuse of drugs.

Dr. Allen C. Barnes, chief gynecologist and obstetrician at the Johns Hopkins Hospital in Baltimore, in a discussion of the prevention of congenital anomalies, as reported in Medical News "expressed hope that childhood training of the public and medical school training of the physician would ultimately produce 'an abstemious attitude toward drug consumption.'"¹ With sober facetiousness he adds, "Since the United States is firmly committed at the moment to the proposition that life is a reasonably serious illness through which the patient comes only with the aid of innumerable drugs, this attitude is unlikely to be very widely accepted."

Cluff, *et al.*, in reporting Studies on the Epi-

demology of Adverse Drug Reactions, tells the profession, "Over 13,000 drugs are listed in the *Physician's Desk Reference*. . . . No drug is completely harmless, even when used correctly, and all may produce adverse reactions . . . : drugs do occasionally produce severe illness and death. Most often the adverse drug reactions are not severe, but the predictability of seriousness usually is not possible, and when reactions occur they are unexpected."²

Discussions of placebo therapy, which I understand to be drugs or procedures used for their psychological effect only, are frequently seen in the medical literature. In one such article Dr. Arthur Shapiro of Montefiore Hospital in New York is quoted, "History of medical treatment can be characterized as the history of the placebo effect."³

Since the placebo effect is actually nothing more or less than the faith that the patient fastens upon the doctor and the drug or other method of treatment which he administers, is not the education of that faith an important part of the privilege of being a doctor? In no other area of living is the blending of faith and works more important than in the maintenance or recovery of health. The doctor whose patients are instructed in how to properly care for their bodies has a more satisfying experience than does the one who uses drugs indiscriminately.

The medical literature is replete with counsel on this subject. Dr. O. C. Hansen-Pruss, professor of medicine, Duke University School of Medicine, in writing on the role of the physician confronted with a hopeless situation, makes the pointed statement, "If too many different drugs are used for the treatment of a disease, all or most of these drugs are insignificant. Over-treatment may make the patient most uncomfortable and hasten his demise."⁴ He quotes a former teacher, "The treatment of the patient

is the most important element in the treatment of the disease: the patient, not the disease, is the real entity.'"

The present high cost of medical care is a problem that plagues both doctors and patients. Patient education is one way in which this problem may at least be partially met. The patient may be taught that he is the most important member of the medical team. He may learn that cooperation with his doctor is more than taking his pills on time, or holding still for a hypodermic or intravenous injection. A significant part of this instruction may be given by nurses and paramedical workers in cooperation with the doctor.

Here is where the Christian doctor has something special to offer his patients. An understanding of temperance as it is taught in the Scriptures (the nonuse of all that is harmful and the judicious use of all that is good) enables the doctor and his helpers as well as the chaplain, to inspire in the patient a willingness which may grow to actual desire, to live a life of self-control. May not doctors join with the gospel ministry in teaching the people that their bodies are God's temple, they are not their own, that defiling their bodies with unclean, impure, or health-destroying habits is sin, which must be confessed and forsaken as they become reconciled to God?

Control of the Will Necessary

Too many children are allowed to grow up without learning that the brain, the intellect, is intended by a wise and loving Creator to be the "control tower" of the body. The appetite or other carnal desires are a poor substitute for the will controlled by reason, as man's governing power. Yet how many are helpless slaves to such impulses. To help to activate a dormant will and bring it under the control of the Holy Spirit, is indeed an accomplishment that far outweighs the curing of physical illness. In fact, the spiritual triumph may well produce a salubrious effect upon the patient's physical condition.

There are some facts of life that are often overlooked, perhaps because of their very simplicity, facts that have a direct bearing upon the patient's progress toward recovery. Let me illustrate. One morning during my work as a nurse, I answered the call light of a patient who was in the hospital for cardiac failure. She reported that for some days past she had been having a bad spell with her heart after breakfast, and asked if she should omit her breakfast.

A few questions revealed that her breakfasts had consisted of a wide variety and rather large

quantity of food, which she felt quite safe in eating. After all, it was served from the hospital kitchen. It was suggested that she choose only a few of the most nutritious articles on the menu, eat enough to barely satisfy hunger, but not enough to make her feel full. This simple measure solved her problem. The strain upon her digestive organs, which in turn had created a strain upon her heart, was reduced by the lighter meal, and the knowledge gained was a protection against future illness.

"The increase of cardiac deaths that has accompanied post-war prosperity in West Germany has prompted the establishment of 'reconditioning centers' with the purpose of preventing cardiovascular disease." So reads a report in *Medical News*,⁵ which describes the places where people may go and learn to guard their health with careful living. The report continues, "Smoking is forbidden on the precincts. Dietary fat is moderately restricted. Particular efforts are made to indoctrinate the trainees regarding the necessity of lifelong continued home exercising, walking, hiking, avoidance of elevators wherever possible, dietary and other health rules. . . . German health authorities blame the increase in heart disease on heavy eating, sedentary living, automation, and emotional pressures." Cold baths are successfully used in some of the centers.

Must the benefits of such a program be reserved for Germans only?

A patient who was immobilized felt very uncomfortable after her noon meal each day. It was found that by spacing her meals so that she had a half hour longer between breakfast and her noon meal all the discomfort was avoided. It seemed that the shorter time did not quite permit the stomach to complete its work and be ready for another meal. Lack of exercise slows digestion, but many people do not know this unless someone tells them.

A patient complained of an annoying cough. It was suggested that she turn off the overhead fan. She did not need to take any more cough syrup after that simple measure.

Extreme nervousness may sometimes be relieved by a short brisk rub to the extremities of the patient. This has the stimulating effect of exercise.

A patient complains that she does not tolerate night air, and finds that if she covers her arms to keep them from chilling, no ill effects are felt.

Another states that a certain article of food is indigestible to him but learns that it may be eaten with comfort if he uses it in a menu with less variety, and chews his food thoroughly.

GOSPEL TENTS

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We might continue at length listing simple common-sense measures that relieve or better yet, prevent the discomforts of illness. Their very simplicity teaches the patient important cause-and-effect principles.

A few rules for treating the stomach kindly are important in the formation of good health habits:

1. Meals at regular intervals allowing the stomach a rest period between.
2. Water drunk freely between meals. Best avoid extremely cold water.
3. Eat only enough to satisfy hunger. Eat slowly and masticate thoroughly.
4. Avoid rich, greasy, highly spiced, or excessively sweet articles of food.

Digestants and laxatives and many headache tablets are completely unnecessary to a healthy way of life if food is selected, cooked, served, and eaten with regard to health instead of perverted appetite.

Those in training for sporting events are careful to follow rules of health. Why should the enjoyment of abundantly good health be relegated to the field of sports? Why not all enjoy it?

In no area of living are the words of the apostle Paul more applicable than in the maintenance of health. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7-9). What shall we reap? Good health, longer life, peace of mind, and by God's grace, eternal life.

And what of the harvest for those who give free rein to appetite and other physical desires? We have just noted that "he that soweth to his flesh shall of the flesh reap corruption," disease, death, spiritual declension.

Gluttony and drunkenness were punished with severity in the days of ancient Israel. As we note the prevalence of cardiovascular disease today, is the punishment any less severe than in those days? Some may say, "What I eat or drink is my own business." Perhaps it is, but it often becomes the unpleasant business of others

to look after the wreckage of the life that is sacrificed for the indulgence of appetite. What a terrible waste of human potential results from this one cause alone, yet the following lines express the attitude of many:

I'll eat as I please. I'll drink as I please. I'll live it up today: when tomorrow comes a miracle drug will take the results away.

How privileged the doctor who values the present and eternal life of his patients as he accepts the challenge of the attitude just described, and attempts to guide them into a more successful and satisfying way of life.

The apostle James describes how self-indulgence may prevent the answer to prayers for healing (James 4:3). Who better than the doctor and his staff can teach the patient that the prayer of faith implies cooperation with God? As that lesson is considered by doctor and patient together they will learn that "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

Proper care of the body is the economical and pleasant way to good health, and a great aid in achieving spiritual maturity.

¹ *J.A.M.A.*, Aug. 3, 1963.

² *Ibid.*, June 15, 1964.

³ *Ibid.*, July 20, 1963.

⁴ *Journal Student A.M.A.*, April, 1955, p. 44.

⁵ *J.A.M.A.*, Aug. 10, 1963.

Revivalism

(Continued from page 37)

sible to have an average number of baptisms at each church, and yet with this many meetings in one year, the total number of baptisms is very rewarding. In the first three years 565 were baptized and hundreds of commitments were made by our church members as the result of the work of one revivalist. Many of our church members have never experienced conversion, thus making the church a field for revivalism. Many others renew their Christian experience.

The Southern Union has found that not only have the results been gratifying but the appreciation shown by the pastors and church members by extending invitations to the revivalists to return the next year has proved the churches like this program and want to support it.

The actions of men are the best interpreters of their thoughts.—LOCKE.

Evangelistic Title Ideas

The following are some of the results of a questionnaire sent out to our ministers in North America a few months ago.

1—Daniel 2

Does God Rule the Nations?
The Seven Words Which Will Determine the Destiny of Europe.
A World Federation—Will It Ever Become a Reality?
Missiles to the Moon, Communism, and the Chance for World Peace.
Communism v. Democracy—H-bombs and World Survival in the Light of Bible Prophecy.
A Dream, a Death Decree, a Miracle!—You and I Are Involved.
What the Papers Are Saying—Can You Read Between the Lines?
Russia v. U.S.—What Will Be the Result?
Will Russia Conquer the World? Will the World Ever Unite Under One Flag?
Seven Words That Doom World Conquest.
The Next World Ruler—Who Will It Be? The Answer Will Surprise You.
The Coming World Ruler.
Earth's Most Glorious Kingdom.
Russian Aggression—Middle East Tension—Armageddon Preparation.
World Peace—History's Glorious Climax.
The Image of Empires.
Your Future in a Dream.
Upset of the Ages.
Will Russia Succeed Where Hitler Failed?
The Statue of Destiny.
Prophecy Predicts Defeat of Dictators.
History in Advance—An Ancient Prophecy Proved True.
The World's Mad Gallop—Is God in Control? Who Holds the Reins?
God's Sovereign Stone Kingdom.
The Future of Europe.
Looking at Tomorrow Today.
History's Timetable.
The Image and the Rock.
The Stone That Grew Into a Great Mountain.
The Greatest Meteor Is to Fall.

2—Signs of Christ's Coming

Will Christ Come in Our Day?
Our Shattered World—What Is Coming?
It's in the Sun, Moon, and Stars.
Headlines in the Sky.
The Footprints of the Heavenly Monarch.
"Watchman, What of the Night?"
Fourteen Mileposts to the City of God.
World's Greatest Day Is Upon Us.
What Is Jesus Waiting For?
What Mean These Signs?
"Minutes to Midnight."
Symptoms of a Dying World.
"Time Running Out."
Signs of the Times.
Countdown of the Ages.
Do You Believe in Signs?
Jesus Foretold Space Travel.
War, Sickness, Death—What Do These Things Mean to Our Troubled World?

Signs in the Sky.
Nineteen Signs That Mark the End of the World.
"Almost Midnight"—By God's Time.
A World in Chaos Headed for Destruction.
The Heavens Are Telling.
God's Prophetic Countdown.
Last Call for Eternity.
Earth Invaded From Outer Space—The Bible Says It Will Happen.
The King's Visit Announced.
God's Great Billboards.
Startling Events Disclose Christ's Coming.
How You Can Know Christ Is Coming.
Earth's Last Hour Is Here.
Peace in a Troubled World. Jesus Fulfills a Promise.
Coming! God's Method of Ending the World's Troubles.
When Morning Will Break at Midnight.
The Hope of the World.
Is Jesus Due?
The Handwriting on the Wall.
Heaven's Greatest Spectacle.
Why Christ Must Return.
Signals From Outer Space.

3—Second Coming of Christ

Rendezvous in Space.
Mass Migration to the Stars.
Invasion From Outer Space.
Race to the Stars.
The Greatest Surprise of All Ages.
Golden Mansions or Devil's Junkheap.
Christ Also Said, "I Shall Return."
World Peace Possible! How? When? You Can Help Promote It NOW!
When 10,000 Angels Visit.
The Next World Ruler.
The Coming Man of the East.
Looking for That Blessed Hope.
Race Into Space.
Christ's Coming and the World's End.
The Day the World Ends.
Why I Quit Worrying About the End of the World!
The Race in Space—Who Will Win? (Bible Prophecy Tells Which Nation Will Win).
Christ and the Space Age.
Christ Solves the Re-entry Problem.
History's Greatest Moment.
Will You See Jesus Come?
When Outer Spacemen Visit Our Earth What Will Happen?
The Certainty of Survival—A Place to Hide.
History's Coming Climax.
When Christ Comes! How—When—Where? Who Will See It?
The Daytime Ends.
The Great "Secret Rapture"—Fact or Fable?
A Journey Through Space.
Will Christ Come in Our Day?
The World's Last Saturday Night.
Will Superintelligent Beings From Outer Space Invade Earth?
Is Christ Coming Soon?
Invader From Space.
"Terror in the Sky"—In Awe and Surprise Men Shall Look Up to See Terror in the Sky.
"How to Survive the Space Age" and

Live Forever.
Prophecy's Coming Trip to Outer Space.
A Day in Which Money Will Be Cast Into the Streets.
Christ Talks About Space.
No Place to Hide.
Heaven Split Wide Open.
Christ's Glorious Return.
Footsteps in the Sky.
Wedding in the Sky.
The Last Sign of Christ's Second Coming. What Is It? Will It Be Too Late to Get Ready? Will This Sign Be Seen? What Does It Mean? What Will Happen When the Sign Appears? Where Will It Appear? You Must Hear This!
"It's Almost Tomorrow."
When Great Men Weep.
Is Christ's Coming Spiritual or Literal? Does Christ Exist in the Flesh or Is He Only a Spirit?
What if Christ Came Today?
Who Will See Christ When He Comes?
The Hope of the World.
The World's Last Hope.
Will Jesus Come in Your Day?
Why Christ MUST Return.

4—Resurrection of Christ

Thy Dead, Too, Shall Live.
From Death to Life.
The Wonder of an Empty Tomb.
The Greatest Event in All History.
Christ Holds "the Keys of Hell and of Death."
500 Years of Prophecy Fulfilled in One Day.
When the Power of Death Was Broken.
The Event That Changed the World.
Secrets From an Open Grave.
The Open Tomb—Death Defeated!
Is There a Hope Beyond?
He Is Risen!
The Resurrection of Christ.
Did They Steal His Body?
Was the Resurrection Fact or Fiction?
Dead Men Tell No Tales.
Is There Life After Death?
The Man Hell Couldn't Keep.
What if Christ Were Not Alive Today?
Who Resurrected Jesus?
Why Seek the Living Among the Dead?
Death's Sting Removed.
Riddle of Immortality Solved.

5—Heaven

The Christian's Dream World Come True.
Orion's Mysteries Unveiled.
Heaven—What and Where Is It?
Will We Live in Another World After Death?
Man's Paradise Home.
Vivid Prophecies Picture the Realities of Heaven.
Beyond Tomorrow.
How Many Heavens Are There?
Our World Tomorrow.
A New Heaven and a New Earth.
The Birth of a New World.
The Wonder World of Tomorrow.

The Future Life Revealed.
 When Hell on Earth Becomes Heaven
 on Earth.
 God's Plans for Your Eternity.
 The Other Side of Death—What and
 Where Is Heaven?
 Beyond the Stars.
 A New World Is Coming! What Will
 Life Be Like?
 Our Future Home Amid Gigantic
 Suns.
 The Wonders of Paradise Restored.
 A World at Peace—Myth or Reality?
 Priests and Kings Will Rule a Per-
 fect World.
 Heaven—Fact or Fancy?
 Where Is Heaven? Is It a Real Place?
 Four Ways to Know Friends in
 Heaven.
 Is Heaven a Place or Merely a Con-
 dition?
 "The Kingdom Come"—When Is It?
 What Is It? Why Is It?
 Blueprint for a Better World.
 Discovered! The World of Eternal
 Youth.
 Heaven—New World of Tomorrow.
 That Amazing Space City.
 My Father's House.
 From Eden to Eden.
 What the Future Holds for Mankind.
 Trading Guilt for Glory—How to Be-
 come Independently Rich Over-
 night.
 A Place Discovered Where No One
 Is Sick.
 "All I Know About Heaven"—God's
 Book Tells Me What It Is, Where
 It Is, How We Shall Get There,
 and When We Shall Go.
 Where Will the Righteous Spend
 Eternity?
 The Home of the Saved—Where Will
 It Be? What Will We Do?
 What Is Beyond the Grave?
 The Day That Never Ends.
 Heaven on Earth—The Abode Long
 Awaited by Christians in Every Age.

6—Hell

Hell—Is it a Farce or a Furnace?
 When the Earth Becomes a Blazing
 Sun.
 Twice Alive, Twice Dead.
 What and Where Is Hell?
 Will Hell Ever Burn Out?
 "Is This Hell Business Fact or Fancy?"
 How Far Is Hell From?
 Hell on Earth.
 How I Lost My Fear of Hell.
 Doom of the Damned.

Where in the World Is Hell?
 The Truth About Hell.
 Hell—Its Exact Dimensions and the
 Exact Number in the Fire at Pres-
 ent.
 The Fire That Will Never Go Out.
 From Planet to Blazing Sun.
 Is There a Hell?
 Are God and the Devil Partners?
 A Trip Through Hell.
 The Truth About a Burning Subject
 —Hell.
 Lucifer's Inferno—Fiction or Fact?
 Is Hell Burning Now?
 Hell: Are There Degrees of Punish-
 ment?
 Will the Wicked Burn Forever?
 The Caldron of Burning Fury.
 The Other Side of John 3:16.

7—Satan

Why Does a Loving God Permit the
 Innocent to Suffer?
 Why Doesn't God Destroy the Devil?
 SATAN—Fact or Fiction?
 Treason—A Master Plot That Changed
 the Course of the Universe.
 Where Was Sin Born?
 Why Does God Permit Sin?
 "War in Heaven"—The Story of the
 Origin of Sin.
 Good God, Bad World—Why?
 The Why of Suffering, Sickness, and
 Death.
 Where Sin Came From.
 The Enemy of God and Man.
 Public Enemy No. 1—His Origin,
 Work, and Destiny.
 Satan's Biography.
 A God of Love—A World of Hate—
 Why?
 We Wrestle Not Against Flesh and
 Blood.
 The Overthrown Prince.
 Satan, His Origin and Destiny.
 The Truth About the Devil.
 Why Did God Permit Sin?—Did He
 Create the Devil?
 Planet in Rebellion.
 Sinners in Heaven.
 The Battle That Began in Heaven
 and Now Being Fought in Your
 Heart.
 The Personal History of the Devil.
 Who Made the Devil? Why Doesn't
 God Destroy Him?
 Is Satan a Real Being?
 Hell's Chief Imp.
 Time's Greatest Criminal.
 The Devil—Personal or Impersonal?
 What Is the Power Beyond the Move-
 ments of Men and Nations?

When the Devil Told the Truth.
 Satan—Who Is He?
 The Discordant Musician.
 Good God, Bad Devil.
 The Problem of Suffering—How It
 Began and How It Will End.
 The First Enemy of God.
 The Worst Criminal—Why Hasn't
 He Been Captured Ere This?
 Where Sin Started.
 Troublemaker in the Choir.
 Who Causes Your Misery?
 The World's First Liar.
 Satan—His Origin, Work and Destiny.
 War in Heaven—Who Was to Blame?

8—Angels

Heavenly Visitors.
 Heaven's Peace Corps.
 Who Are the Angels? What Do They
 Do?
 Are Angels the Departed Spirits of
 Our Loved Ones?
 Visitors From Another Planet.
 The Reality of the Invisible World
 About Us.
 Are Angels Spirits or Phantoms?
 The Inhabitants of Other Worlds.
 Beings From Other Worlds Seen on
 This Planet.
 Beings From Outer Space.
 Who Are the Angels and Where Did
 They Come From?
 Visitors From Outer Space in Daily
 Communication With Man.
 Myriads of Messengers.
 Ministering Spirits.
 The Invisible Ministers of God.
 Do You Have a Guardian Angel?
 God's Messengers of Mercy.
 Your Personal Bodyguard.
 Our Invisible Army.
 The Ministry of Angels.
 What Does the Bible Teach About
 Angels?
 Help From the Spirit World.
 Beings of the Invisible World.
 Ezekiel's Wheels.
 Angels, Good or Bad.
 Bright Beings From Above—Their
 Nature, Work, and Significance.
 The Truth About Spirit-Ministry.
 Our Invisible Protectors.
 What Do Angels Do?
 The Allies of the Christian in His
 Fight Against Evil.
 The Ministry of Angels.
 Heaven's First Citizens.
 Instant Help When Tempted!
 Guardians of the Soul.
 You Do Not Walk Life's Journey
 Unwatched.

Church Must Develop Intelligent Message for Secularists

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, said the church must find a new approach to the world of secularism if it is to put over its message which, at present, is "often utterly unintelligible. We are" he said, "faced by the phenomenon of modern secularism, a world of thinking, speaking, feeling that is far away from Christian thinking, speaking, feeling. It is not that our message is rejected, but that it is often utterly unintelligible." The archbishop went on to stress that the secular world, for all its estrangement from religion, is "still God's world." "Secularism may seem far removed, but deep down in the persons of men and women, below their conscious thinking and talking, there are sometimes half-conscious gropings—gropings after meaningfulness in the world, gropings

after things ultimate and imperative. It is for the Christian . . . not to talk too much, but to listen and learn and help such people."

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BOOKS

Understanding the Learner, George E. Riday, The Judson Press, Valley Forge, Pennsylvania, 1964, 125 pages, \$1.50.

Someone has paraphrased 1 Corinthians 13:13 by saying to teachers and counselors: "And now abideth certification, methods, understanding, these three; but the greatest of these is understanding." Understanding is greatly needed by those engaged in the important work of helping learners today. Everyone needs more of it in all phases of living. The little book *Understanding the Learner* will truly help anyone in this respect if this volume is read carefully and thoughtfully.

George E. Riday, the author, is well qualified to write about his subject. As a Christian teacher, counselor, and psychologist, he has had many opportunities to feel his own need for a greater understanding of those with whom he has associated. As an author he has organized his learning experiences into six interesting and objective chapters: "The Influence of Nature, Nurture, and the Self," "The Influence of Needs," "The Influence of Perception," "The Influence of Emotion," "The Influence of Others," "The Influence of the Teacher." As the complete individual is viewed, his physical, emotional, and sexual being is considered.

"When we view man from the Christian perspective," writes Mr. Riday, "yet another dimension is added [the spiritual being]. We get our cue from the manner in which Jesus dealt with persons. He regarded every man as having the potential for a dynamic and life-fulfilling relationship to God. . . . Therefore, as we look at persons and try to understand what makes them tick, we must not fail to see man in both his unity and his totality, and also as a creature of God." Each learner must be studied as a person "possessing particular traits, attitudes, habits, and sentiments, all combining to make his personality unique."

This is a small, easy-to-read book. It avoids technical terms and is plain, so "that he may run that readeth it."

ETHEL YOUNG

Implications of Evolution, G. A. Kerkut, Pergamon Press, New York, 1960, \$5.00.

This monograph is one of the International Series of Monographs on Pure and Applied Biology. The author of this volume is also the general edi-

tor of the zoology division of the series. He is a member of the Department of Physiology and Biochemistry of the University of Southampton.

The author apparently is not opposed to the idea of evolution, but he is refreshingly frank and honest in his evaluation of the evidence. He points out that evolutionists make seven basic assumptions that they often do not mention during discussions of evolution. In fact, he says that many evolutionists ignore six of the seven. He discusses the seven assumptions and the lack of evidence to support them and concludes that the "Special Theory of Evolution" (i.e., evolution or variation within the groups—dogs, for example) can be demonstrated, but that the "General Theory of Evolution" (i.e., the descent of all living forms from a common ancestor) is supported by evidence too weak to allow us to consider it as anything more than a working hypothesis.

The reader who lacks scientific training would probably become lost in the body of the book, but the argument is clearly presented in chapters 1, 2, and 10, which any educated person should be able to understand. The reader would be well advised to use caution in quoting from this and similar books lest he fall into the common error of making the author say something he never intended to say.

Pastors and evangelists could lend this book to church members or interested persons who are confused over the problem of evolution. It would almost certainly upset any faith they may have had in the theory.

L. E. DOWNS

The Creative Era; Between the Testaments, Carl G. Howie, John Knox Press, Richmond, Virginia, 1965, paperback, 96 pages, \$1.45.

The Aletheia Paperbacks have titles that range from theology for laymen to church history, Bible study, and Christian living. This number in the series fills a real need for a greater understanding of this particular period of church history, which too often is a blank for laymen, as well as ministers who are otherwise well versed in the historical background of the Bible. People often erroneously assume that little of importance happened during this blank period. The author, Carl G. Howie, minister of Calvary Presbyterian church, San Francisco, California, a man of broad scholarship and degrees, skillfully sets forth that this era was most active politically, intellectually, and spiritually.

Prior to the birth of Christ it was believed that demons and angels filled the ether. It was a superstitious age, which must be understood by students of the gospels. Right here we find the backgrounds for some of Jesus' problems as He encountered errors more specifically on the state of the dead. The Maccabean revolt and the treachery of Antiochus Epiphanes take on new meaning. Greek philosophy with its many gods, the faring of the Jew under dynasties, rising parties and new attitudes, the rise of Rome step by step, and the necessity for synagogues in locales are logically told. Both Old and New Testament records—the Apocrypha, pseude-

pigrapha, fragments of Zadokite work, the Dead Sea scrolls, and various original and secondary sources establish our confidence in the Scriptures and God's guiding hand in history. Carl Howie succeeds in colorfully portraying one of mankind's significant eras and shows how this period served as a prologue for God's revelation of Christ.

This simple, compact, authoritative, and inexpensive book is really important to ministers and Bible instructors who will often find need to refer to its well-organized material.

LOUISE C. KLEUSER



NEWS BRIEFS

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

Condemned Prisoners Preferred Death to Life Terms

Condemned prisoners would rather face the electric chair than life imprisonment, according to the warden and the Protestant chaplain at Sing Sing Prison. Commenting on the State's new law abolishing capital punishment for most crimes of murder, treason, and kidnaping, Warden Wilfred Denno said that life in prison is a "greater punishment than death." "In one sense," he said, "your troubles are over when you go to the chair." A similar view was expressed by the Reverend Luther K. Hannum, a Methodist minister who has been Sing Sing chaplain for 25 years and is better known as "Doc" Hannum. He said that from "75 to 80 per cent of the men who have gone to the electric chair preferred death to spending the rest of their lives in prison." Chaplain Hannum has escorted 68 condemned men to Sing Sing's electric chair.

N.Y. Bill Would Rule Adultery Not a Crime

Adultery would no longer be regarded as a crime in New York State, if a bill passed by the assembly should win the support of the senate and the approval of Gov. Nelson A. Rockefeller. Part of the large "package" designed to revise New York's criminal code for the first time since 1881 the provision on adultery was endorsed by a package vote of 115 to 16. The assembly rejected a committee proposal that would have abolished as a crime homosexual acts involving consenting adults. Under current law, adultery and homosexual acts are punishable by a maximum of one year in jail. The

law has seldom been enforced. (New York law, for example, recognizes only adultery as grounds for divorce. Although hundreds obtain divorces annually, with adultery truly or falsely admitted by one of the parties, no arrests have ever followed.)

Meet the "Hootenunnies"—Sister Folk Singers

The "Hootenunnies" have so much fun playing their bongo drums and ukuleles that they've been asked, "Are you really nuns?" The answer is Yes. The "Hootenunnies" are ten folk-singing nuns at St. Francis High School in Little Falls, Minnesota. Among the group are the school's principal, librarian and home economics, history, social science, foreign language, music, and English teachers. Since last fall, the Sisters of St. Francis have discovered they don't do badly as folk singers. At least, that's what their audiences around the State tell them. "We had come back from summer schools," explained Sister Herbert, an English teacher. "We had an old battered-up guitar and a tiny ukulele and cottage cheese boxes turned upside down for bongo drums. It was a warm day and we started to sing. People heard us and asked us to come and sing."

Ministers' Degrees called "A Lot of Nonsense"

"This degree business for ministers is a lot of nonsense," the Reverend Earl Lautenschlager, principal of Emmanuel College, University of Toronto, charged while in London, Ontario. He told delegates to the annual meeting of the United Church of Canada's London Conference that only ministers demand that ministers have degrees. "The laymen never look to see if you have one, even in the big churches," he said. Calling for a return to the days of "less-degreed, grass-roots pastors," Dr. Lautenschlager said there was too much emphasis placed on psychology in a minister's training. Instead, he held, there should be more on theology, on which counseling of parishioners should be based.

Asian Churches Seen Producing Next "Thrust" of Christianity

Christianity's next great thrust will not come from the United States or Europe but from the new churches of Asia, Dr. Henry P. Van Dusen, president-emeritus of Union Theological Seminary declared in New York. "The churches of Asia are far more buoyant in their faith and far more contagious than the churches in the United States," he said at a meeting of the United Board for Christian Higher Education in Asia. "The Christian movement in Asia is in the hands of Asians," he continued. "They're the ones who meet you at the airport. They're the ones who run the [Christian] institutions. This is not to say they don't want missionaries. They do. They welcome them as fellow workers." He said relations between Asian Christian leaders and Western missionaries were excellent.

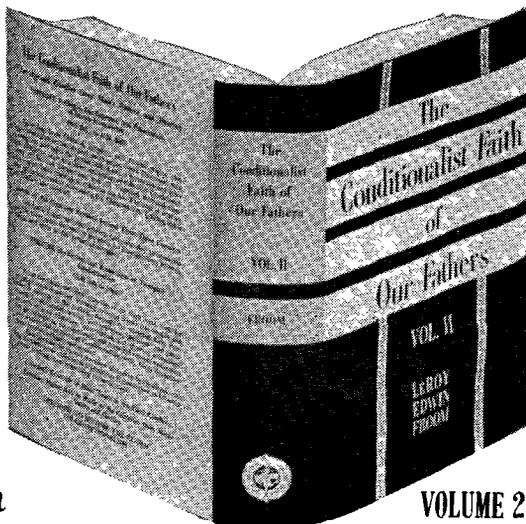
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Minister Tells United Church: Clergy Will Never Save World

A minister stunned his colleagues at a United Church of Canada regional meeting in Lennoxville, Quebec, by warning: "If we leave the saving of the world to the clergy, it will never be saved." The Reverend A. E. Loree of St. Paul's United Church, Ormstown, Quebec, addressing more than 250 ministers and lay delegates to the twenty-first annual meeting of the Montreal-Ottawa Conference of the United Church, suggested that it may be the fault of the ministers that more people do not come to church. "Perhaps, we do not bring our message down to the real issues of life," he declared.

United Church Conference Supports Abortion Plan

Although one minister condemned two phases of the resolution as "murder," the Toronto Conference of the United Church of Canada approved legal abortion in cases of rape, incest, and when the mother's health is in danger. The resolution held abortion should be legalized where two doctors and one other person believe there is a substantial risk that the pregnancy will gravely impair the physical or mental health of the mother. Dr. William G. Berry of Toronto, former associate secretary of the Board of Evangelism and Social Service, cried "murder." He said no one could predict whether a child will have mental or physical defects until birth. In cases of rape or incest, he held, abortions would not remove the acts of rape or incest. Instead, the clergyman charged, they only add to those problems already facing the pregnant woman. Dr. Berry said he would agree to abortion only where it was vital to save a woman's life.

Lutherans Oppose Church Tax on Earnings of Prostitutes

Hamburg's churches have been asked to take a joint stand on a delicate question: Should they accept church taxes assessed on the earnings of prostitutes? West German law now makes it mandatory for registered prostitutes to pay income taxes; thus, automatically, they are contributors to the country's church tax. It is possible, however, for the women to be exempted when they have discontinued church membership, but such exemptions apparently seldom occur. A statement stressed that the measure was not intended as a disciplinary action by the church against a specific group of persons. However, it added, participation of the church in such "earnings" was "not desirable."

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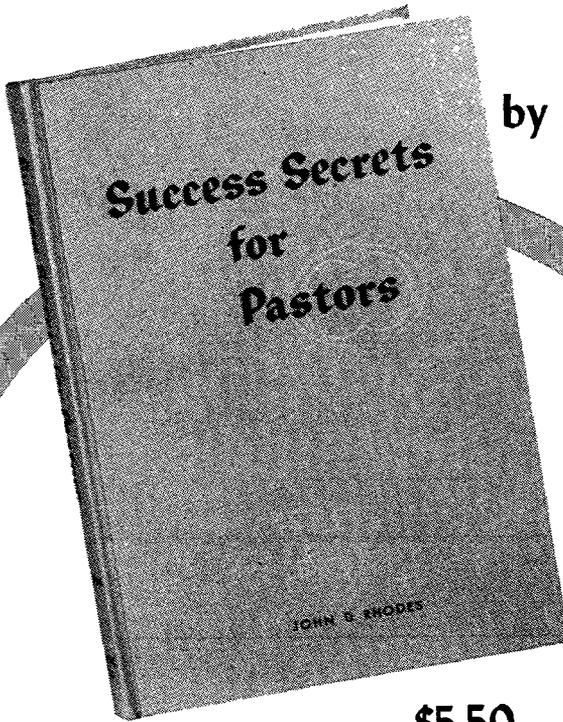
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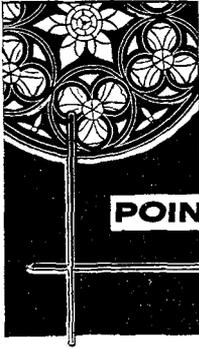
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DON'T LOSE PERSONAL TOUCH! NONE would want to minimize the power, stature, and value of public preaching in the drawing of men and women to Christ and eternal life. Nevertheless, the Master Soul Winner used the personal touch in most of His dealings with humanity.

During a recent election in England many of the candidates for office came down the street where I lived, knocking on doors, home by home, shaking hands, visiting, and winning friends for their cause. They had access to radio and television, and they used this media extensively, but evidently they felt the personal touch was vital in order to win the confidence and the support of the people. A number of years ago some of the wholesale distributors of various merchandising products thought they would eliminate the personal contacts of salesmen, or drummers, as they called them. Within six months business fell off so badly that the contact men were put back on the road to personally shake hands with their customers and talk to them about their product.

I have had individuals slip out of the church right under my evangelistic and pastoral ministry (and I was preaching as conscientiously and sincerely as I was able to do), but one or two personal visits in the home brought the wounded ones back into the fold. I could have stayed in my church office and expected those in need to come to me with their problems. But it is not man's nature to act in this way. Therefore, when I made an effort and got out of my comfortable chair, and went to these individuals with friendship and obvious interest, they could not but sense that I cared for them, loved them, and that their soul's salvation was important to me as a pastor, and should be very important to them also.

The shepherd in Christ's story could have waited at the sheepfold and shouted toward the hills and waited for the lamb to come back. But that is not what he did. With an anxious heart the shepherd went to seek and rescue the lost sheep. How easy it is to forget this dramatic lesson. But this is evangelism of the highest kind. We read: "Be thou diligent and know the state of thy flocks, and look well to thy herds" (Prov. 27:23).

"To my ministering brethren I would say, By personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy. . . . Sermons from the pulpit cannot do it. Teaching the Scriptures in families, —this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure."—*Gospel Workers*, p. 188.

A. C. F.

JACK IN THE BOX NO MAN can be conscience for another. This revelation is far less popular than one might imagine. God is the Supreme Judge of all the earth. And yet, pint-sized human judges are in abundance and still multiplying. For instance, in some quarters if a minister has a television set, he is immediately "suspect." the assumption being that it is inconceivable that one could have this instrument and resist viewing *all* that it has to offer. Which is about as ridiculous as saying that having a telephone means that one must be a gossiper; or a radio, then one must listen to jazz; or, moreover, having a car, he must break the speed limit. The sad fact is that too many people are guilty of all of these—and indeed may have to choose between having these things in the home or having Christ in the heart. It is no longer debatable that a man may become addicted to all of the above-named inventions—and to some more easily than others.

Nor can we argue the fact that "television addicts" outnumber the rest in multiplicity and fervor. There is, in fact, urgent need for someone to organize a "Televisions Anonymous" to assist those interested in "withdrawal." Many a Christian home is strife ridden today because the little square box controls the home. The man of God can lose his power, sitting transfixed before the box. In fact, the box can rob him of his interest in the Book.

But there are men with all of these appliances to whom none of this has happened. And to state "self-righteously" as one did, "I don't have one," in fact reveals little. Hitler was a vegetarian. So am I. I do hope, however, to escape being called guilty by association. For if one who has none unconsciously considers himself superior to the one who does, he has to that extent become a judge. Or if he considers the possession of the communicative appliances as evidence of guilt, he has become a judge. If, however, he feels that because of his own intimate knowledge of himself that possession might lead to his own enslavement, then his motive is pure. For there is little choice between a sweet-tempered television addict and an abstemious Pharisee.

There is a perilous "jack" in the box, but it can be avoided with or without the box. E. E. C.

A good action is never lost; it is a treasure laid up and guarded for the doer's need.—CALDERON.