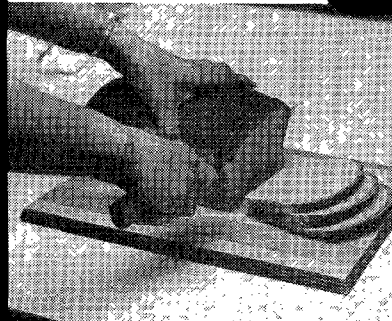




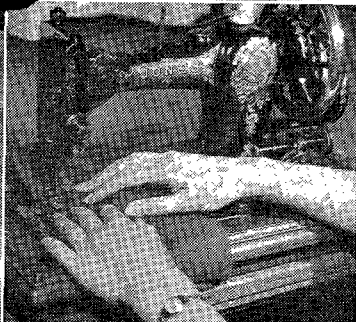
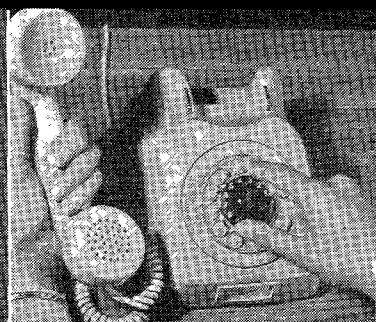
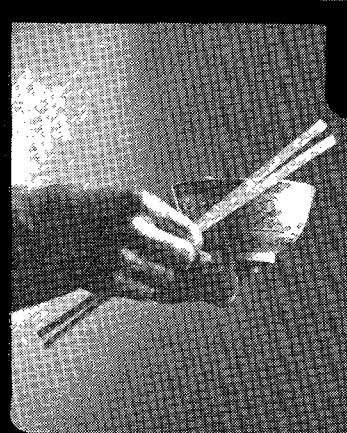
The
MINISTRY

AUGUST

1969



*Salute
to the Shepherdess*



Official Organ of the General Conference
Ministerial Association. Serving the Ministry
of the Seventh-day Adventist Church

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THE MINISTRY: PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, 6856 EASTERN AVENUE NW., WASHINGTON, D.C. 20012, U.S.A. \$4.50 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6840 EASTERN AVENUE NW., WASHINGTON, D.C. 20012.

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The MINISTRY

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COVER DESIGN: ALVIN E. COOK. PICTURES: ALVIN E. COOK AND WAYNE MARTIN.

THE MINISTRY



A. DEVANEY

BY HIS SIDE

She heard the call!—Then side by side
His shepherdess finds place;
Committed both to guard the flock,
They walk with heavenly grace.

So side by side—by Jesus' side
They meet the Gospel's need;
Their variant duties have one aim—
God's flock to love and feed.

Yes, side by side—by Jesus' side
This union brings success;
Their vision, counsel, caution, strength,
Dear Master-Shepherd bless!

—Louise C. Kleuser

DEDICATION

For many good years I have been closely associated with a minister's wife and I can assure you that my admiration and respect for this special breed of women increases with every passing day. They are in a unique sense a chosen people. Their influence affects the cause of God far more than many realize. What the minister is, says, does, becomes a source of inspiration or discouragement largely on the witness of the life of his wife. She can in the fullest sense make or break him. Of her it can be said: "Whoso getteth a good wife, getteth a great treasure."

The minister's wife's life is one of great complexity. There are numberless things to do at home, in the church, and in the community. There are people to see and

associate with and they will be greatly influenced by what they see in her and hear from and about her. Her enthusiasm, cleanliness, godliness, and sunny disposition set the pattern for every homemaker in the church. She manifests active Christian virtues every moment of every day. This is vital to the total well-being of her family, her church, and her community. This is a goal to be achieved and to its accomplishment she bends her full energies.

It is good that this issue of THE MINISTRY is dedicated to these noble women. May God bless them every one and help them to measure up always to His expectations.

N. R. Dower
Secretary, Ministerial Association
General Conference



Prescriptions

From a Doctor-Minister's Wife

DOROTHY SCHAFFNER

IS FIFTEEN years enough time to learn the lessons needed for an abundant life in order to be a contented wife?

In 1953 I might have said Yes. Now I am beginning to realize that being a good wife, like sanctification, is the work of a lifetime. Many of my goals have not yet become a part of me.

In sharing with you some of the lessons I have tried to learn by the side of my husband, I realize that many of you know these things already, and perhaps learned them more quickly than I did.

Some of these prescriptions are just a part of maturing, of growing up. But I needed them, and perhaps they will be of help to some of you.

Get Organized

Instead of floating along on a cloud from day to day and week to week, make some lists and, even more important, get at those lists and *do* something. There is no need to feel apologetic for being dependent on lists—let the paper remember the routine tasks. Save your brain power for more vital items.

For those items on your lists that never seem to get done—perhaps because they are hard for you, or because they are not enjoyed, or are easily put off—try tackling them first thing in the morning when you are fresh. Don't use the best hours of the day for the routine jobs such as house cleaning,

which you can do just as well when your first wind is gone. Straighten the house up quickly just before you go to bed at night. Then you're ready to plunge into something creative in the morning without worrying about somebody's coming and catching you in a mess.

I try to take at least an hour in the early morning for writing or sewing—I'm not going to admit whether they come in the hard category or in the not-liked category. But this system does work for me. It gives enthusiasm for the whole day, a sense of something accomplished.

Why Not Put God First?

We have heard so many times about the advantage of starting the day with God—have *you* tried it? Have you tried bowing your head for a moment as you begin that tricky piece of sewing or start to write that long-put-off letter? Why do we neglect prayer when it can help so much. Inviting the presence of God transforms the daily grind into a more abundant life.

"Bring Christ into all that you do. Then your lives will be filled with brightness and thanksgiving. You will do your best, moving forward cheerfully in the service of the Lord, your hearts filled with His joy."—Ellen G. White letter 1, 1904.

Chart your monthly cycle if you are one

Dorothy Schaffner served for many years as a missionary in the Trans-Africa Division with her husband, Dr. M. H. Schaffner. He is an ordained minister, as well as a medical doctor, and Mrs. Schaffner worked with him in his office, besides teaching their four children.

who has extremes of ups and downs. Plan special occasions and accomplishments for the days when you know you will be up. And remember on those down days that tomorrow will be brighter. Determine to hang onto those goals, no matter how you feel. If you neglect your goal of Bible study, or diet, or a controlled tongue, for one day, your tomorrow may be gloomy too.

Cultivate Outward Cheerfulness

So you're miserable when he's gone for six weeks on a safari—don't make him miserable, too, by telling him about it. Of course, it wouldn't hurt to let him know you miss him and are looking forward to his return. I always feel horribly let down right after my husband leaves on a long trip. ("Long" is more than two weeks.) My husband has written "your letter sounded cheerful and I was glad." What have I done to him the other times?

If your husband has to travel, isn't it wonderful when he comes home? Better than the first honeymoon by far. And the days you do have together seem more precious. You can find advantages in any situation.

And when that wrong number rings or a salesman comes to the door just when you are in the midst of putting that wonderful thought on paper, will you feel better if you are grumpy and short with the interrupter? Or will it give you a feeling of quiet mastery if you say "You have the wrong number, I'm sorry," or turn down the request kindly and give the man a *Signs*.

Take Up the Slack

Be the one to volunteer for the jobs nobody else wants to do or the task that will make life smoother for another. Pull where it is needed, where nobody else is pulling.

If you cheerfully make apple pies for the potluck when another prefers to make the soup that was assigned to you (and that would be easier for you, too), you're taking up the slack.

It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work He has for them.—ELLEN G. WHITE, in *Review and Herald*, May 2, 1907.

Give Yourself a Time Cushion

God knew I needed a sensible, far-sighted, good organizer for a husband. Here is one of my husband's pet rules. Plan to be at your appointment five or ten minutes early. Then that last-minute telephone call or interruption won't rob you of your calm and poise. In your purse have a notebook containing a poem you'd like to be able to quote, paper on which to plan menus, or even paper to make more lists on, or a psalm you'd like to memorize. (Do you know the forty-sixth psalm, which God's people will sing in triumph when Jesus comes?) Then if you have to wait, you can improve that five or ten minutes and not be impatient.

Be content with little knowledge in one area—your husband's business as it pertains to the personal lives of others.

It isn't always interesting or comfortable to know everything about your husband's business. When my husband first started his medical practice I felt a bit left out or hurt when others would talk about So-and-so's illness, or their church problems (my husband was first elder of the church), and take for granted that I knew it just because my husband did.

"Oh, I thought you'd know—she's been to your husband," or "You didn't know? Your husband was in charge of the board meeting." I know their confidence in him increased when they found out I didn't know. And a few experiences taught me to see such instances from a different point of view (perhaps a more mature one?) and not to worry about whether anybody had confidence in me. When a dear friend's husband became ill in the mission field and I happened to be in on the terrible, immediate seriousness of his case before even his wife knew, it was very difficult to be at ease with her, especially when I had the role of chauffeuring her to the hospital to see him every day. I wished fervently that I didn't know!

I am content to hear all medical troubles and committee actions when they become general knowledge. Once when my husband asked me whether I wanted to know why a certain missionary had returned to his homeland, I answered No. I think that missionary, too, would undoubtedly be happy, as I am, that I don't know.

Remember That Today Is Life

Today is the day to put dreams to work. Today is the day to work toward goals, to really diet, to live New Year's resolutions, to be the kind of wife and mother you always dreamed of being.

Are you always rushing to get something done so that you can enjoy something else? Today is life. Not tomorrow. Writing that article or that book, making that special meal, these things are life. Which is the most fun for the child—building the sand castle or playing with it afterward? Building it, of course. Today we need to rouse ourselves to live and enjoy every moment. Life is made up of days like today. And our goals are reached or pushed farther into the future by what we do about them today.

Live Today as if It Were Your Last

How intensely earnest our lives would be if we knew today were our last. I think we would find time to have personal prayer, to write to that lonesome mother, to clear our desk of all procrastinations.

"Life is made up, not of great sacrifices and wonderful achievements, but of little things."—*Ibid.*, Dec. 29, 1910.

Realize That Some Shadows Are Necessary

If we look at life straight, we will have to admit that there will be disappointments and bereavements. By expecting them, we remove a bit of their sting. By remembering, "My grace is sufficient" (2 Cor. 12:9), we can bear them bravely.

Our family had some rough experiences in the Congo. The children and I were evacuated three times under stress. Most of the fourteen months that the children and I were refugees and my husband was trying to carry on alone at Songa Hospital, there was no mail service in or out of the Congo—only an occasional ham radio message to tell us he was safe.

Our entire family was in the Elisabethville mission buildings when they were smashed by bazookas and 75 mm. shells. A bazooka shell exploded in the room where my husband and oldest son were packing. The walls were filled with shrapnel, the windows were blasted out, the suitcase had pieces of shell in it, there were pieces of brick in their pockets, a metal pitcher was crumpled like a wash rag, but the two of

them were only scratched and temporarily deafened. I call that a miracle. It wasn't the only one. Elders Pierson and Torrey of the General Conference and others were also miraculously spared.

We wouldn't wish such a shadow to fall on any of you, but it is a precious experience now that we have lived through it, and it gives focus to our lives. God evidently still had something for us to do.

Just one more thought: There may not be time for everything you want to do in life, but there is time for everything you need for a truly happy and satisfying life. Decide what you want to do, what you want to be, where you want to go, what you want to stand for, and then work toward it today, by His side.

FEEDBACK

DEAR EDITOR:

I have some questions about Ron Runyan's "A University Professor's Confession," printed in the January, 1969, issue of *THE MINISTRY*.

There are undoubtedly cases where the possession of an academic degree has swung the pendulum in favor of one man over another for a vacant position, especially in our school work, but do you really want to go on record as saying that they are "bought and sold" on that basis without qualifying it? I can name cases where nondegreed persons were preferred over degreed ones and so can you. It would seem unfortunate to leave the impression that our committees have so far departed from prudence and Christian principles that they neglect ability, loyalty, Christian principles, work experience, soul-winning, and success in Ingathering while they concentrate only on degrees. Do you really think this to be the case?

SYDNEY ALLEN

(The editors agree with this observation.)

DEAR EDITOR:

The April issue of *THE MINISTRY* was an outstanding one in my estimation. May God richly bless your every effort for Him.

R. J. KLOOSTERHUIS

DEAR BRETHREN:

I am completely satisfied with your Tape-of-the-Month Club. The sermons are great, and I would not drop out even if the price were doubled!

GUS N. LAZARAKIS

The Minister's Wife— A CHECK S-T-R-E-T-C-H-E-R

RUTH HARMS



DO YOU have problems with family finance and balancing the budget? These are vital topics for every home and require a sensible approach for the maintenance of security and happiness in the family. Today there is little "rubber" left in the American dollar and it requires a rare type of ingenuity to make it elastic enough to meet our needs.

Balancing the Budget

Balancing the budget has been a continual problem since before we were married. We have read books and experimented with various methods and yet we are still searching for the perfect solution to the problem. However, there are ways in which we can stretch the pay check a little farther.

Every family develops its own ways and means for keeping its financial status in the black. First of all, there is a difference between balancing the budget and following the budget. Balancing the budget is the paper work of recording your proposed spending. Following the budget is carrying out the plans that have been set down on paper. This requires strict discipline and perhaps this is where we are the most vulnerable to financial problems. To illustrate: Johnny needs a new pair of shoes but you have just found an excellent bargain on a new dress. You really don't need the dress but it is a tremendous buy and you may not find another one you like for quite a while. If you can stretch the budget

to include both items, fine. But if you are pinching pennies to get by, better fill the needs and satisfy the wants a little later. Planned spending spells the difference between financial success and family bankruptcy.

Here are a few suggestions that have been lifesavers for our family:

1. We shop once a month for staples and buy fresh fruits and vegetables as needed. This saves making frequent trips to the grocery; keeps the pantry better stocked and saves money by buying in larger quantities.
2. If your husband is mechanically inclined, even a little, a small investment in a set of basic tools can save many dollars in emergency repair bills. My husband has saved us from a number of financial crises by electing himself as Doc Fixit.
3. Our educational expenses have been greatly minimized because our two older children have earned their tuition and bought much of their clothing since they entered the academy. Our older son has been almost self-supporting throughout his academy years as well as the three years he has been in college. This has enabled me to continue to be at home with the family without having to go out to work.

Wives Should Be Intelligent on Family Finance

For many of you, Hubby holds the purse strings, pays all the bills, does the bank reconciliations and maybe even buys the groceries. This leaves you free of all worry and responsibility. Or perhaps your husband gives you a certain allotment for

Ruth Harms is the wife of Arthur Harms, treasurer of the Ohio Conference, and part-time secretary for Elder Albers, pastor of the Mount Vernon church. The Harmses have three children. She is a graduate of Emmanuel Missionary College.

food and household spending. Beyond this, you know nothing about your financial condition. I believe every wife should be intelligent about family budgeting, spending, check book balancing, and reconciling the check book with the bank statement. This knowledge will serve as a guide in your family spending. A well-informed wife will be a real asset to her husband. This should be the means of promoting a spirit of teamwork and cooperation in family spending.

Reserve Accounts

We have found reserve accounts to be a convenient way to save money within the checking account. It is also an aid to spreading out the payment of bills that come due only every other month or less frequently. At present we have fifteen reserve accounts set up within our checking account. For example: Our electric bill comes due every other month. On the odd month we deduct ten dollars from the checking account and put it in a reserve account. Our Social Security bill comes every three months. We divide the bill into thirds and subtract one third each month from checking so that when the bill comes due we do not have to deduct the entire amount from one month's pay check.

From time to time we receive money as gifts. To insure against gift money being absorbed by family spending we set up these amounts as reserve accounts. Our children earn money and save it for tuition, et cetera. We put this money into our checking account as a reserve account under their names. There are several ways of keeping track of these reserve accounts. You may use a plain three-by-five card and record the transactions for each reserve account on an individual card. Or, better yet, you can use a small book with the name of each account on a separate page. Reserve accounts serve two purposes—they are a means of saving for specific projects and they increase your bank balance, in turn reducing the bank service charge.

Systematic Giving— A Means to Financial Success

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith

the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Faithful tithe paying and systematic giving bring countless blessings. We cannot all give the same amount but we can all give systematically. The Lord repays in many ways. The blessings are not always returned in dollars and cents but the dollars you have left will stretch farther. We have enjoyed an abundance of health and happiness and these are of inestimable value.

From the beginning of our married life we made a practice of writing our tithe and offering checks before spending money for anything else. When our children reached school age, the tuition check also received top priority in cash disbursements. It is the loose-offering check I would like to explain here. (This does not include church expense and special offerings included in the tithe check.) We originated this plan when the children were small and it has assured us systematic giving of our loose offerings down through the years. Perhaps you have had the experience of turning your purse wrong side out Sabbath morning in search of a suitable offering for yourselves and the children, only to find you have no change or not enough of the right kind. This is a frustrating experience and our conscience tells us we are shortchanging the Lord. To spare ourselves this problem we began the following plan.

Each month we decided on how much our total weekly offerings would be. For example: a dollar apiece for husband and wife for Sabbath school; twenty-five cents each for Sabbath school expense and a dollar for church, bringing the total weekly loose offering to \$3.50. This means that each Sabbath we need three one-dollar bills and two quarters. Multiply this by four and you have the total loose offering for the month. The children must be taken into consideration too. Included in the loose-offering check is a small allowance for each child. Out of this allowance each one must pay his tithe and save out his offering money for the entire month. There is little spending money left after the tithe and offerings are deducted but the child is learning systematic giving. We also make sure the allowance money is broken up into the right change so that

(Continued on page 42)

How a Wife Can Help Her Husband In EVANGELISM

MARIE SPANGLER

THE SOUL-WINNING program of our evangelist husbands is the most important and most joyous part of their ministry. Since their career is our career, we should consider their evangelistic program our evangelistic program. There is an old adage: "As unto the bow the cord is, so unto the man is woman, Though she bends him, she obeys him." The understanding wife, sensing this truth, will do her utmost to cooperate with him in making his main work of soulsaving a success. After all, his success is her success and his failure is her failure.

It is in this area of soulwinning that a man's call to the ministry is tested to the limit. Any contribution we can make to help our husbands succeed in adding "to the church daily" strengthens their conviction of their divine call to the ministry. At the same time a delightful experience comes to our own needy hearts as we recognize that we, too, have helped bring lost sheep into Christ's fold.

A Christlike Character— A Breath of Fresh Air

To begin with, our evangelist husbands are constantly battling Satan, seeking to wrest souls from his grasp. Our own spiritual natures must be strong and sturdy or

else we become a burden. Our companions often see the worst side of life. Every conceivable type of sin in the lives of those with whom they work presents a constant challenge. After living in this atmosphere all day long, they need a breath of fresh air when they arrive home. That fresh air is our own Christlike character. What a burden a continually complaining sick wife must be for a doctor husband. What a burden a spiritually sick wife must be to her preacher husband.

To personally acquaint ourselves with Christ through daily private devotions is a must. To set aside a special time for prayer and study is just as necessary for us as for our husbands. We are in the ministry with them. Satan is as eager for our spiritual downfall, if not more so, as he is for the downfall of our companions. If the enemy of all souls can keep us in a dwarfed, sickly, spiritual condition, he not only affects us personally but also our husbands, and this in turn affects their service for the Master.

Consider carefully that Satan really doesn't want to see preachers drop out of God's service. He would much prefer to keep them in service but on his terms. A spiritually ailing minister's wife adversely influences her husband's evangelistic endeavors. Listen! "The most effectual way in which he [Satan] can work is through home influences, through unconsecrated companions. If he can control their minds, he can through them the more readily gain access to the husband, who is laboring in word and doctrine to save souls."—*Testimonies*, vol. 1, p. 449.

Marie Spangler, mother of two youthful daughters, one a teen-ager, is the wife of J. R. Spangler, editor of *THE MINISTRY*. Through the years, both in the homeland and overseas, she has enjoyed working with her husband in public evangelism. Her article reveals her knowledge and love for her husband's work.

Certainly, the husband will take the lead in family worships and will always stand ready to counsel and guide, but it is unfair to demand his spiritual energy to shore up our own faulty Christian experience. To do so is demanding his strength, which belongs to God's cause in the saving of those who have little or no knowledge of salvation through Christ. Spiritual self-development is our first duty in aiding our husbands in evangelism.

Mental Growth Stimulates

We are individuals and have our own minds to develop. Maintaining a constant growth of mind is an invaluable aid to our husbands. Why shouldn't we keep up with world events? Why shouldn't we possess a knowledge of things other than fashions and foods? The mentally alert wife can be a supplier of ideas and stories that will enrich her husband's evangelistic preaching. Exchanging ideas with our companions stimulates their thinking as well as ours. Furthermore, they can readily use a good sounding board on which to test their logic and illustrations. We can be Bible students too! "With meekness and humility, yet with a noble self-reliance, she [the minister's wife] should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family altar, and in conversation at the fireside. The people expect this, and they have a right to expect it."—*Gospel Workers*, p. 201.

One of the most inspiring illustrations of this type of evangelistic teamwork found in the Scriptures is that of Aquila and Priscilla. The name of Aquila is mentioned six times in the New Testament. But his name is never mentioned alone. Priscilla's name always appears beside his. Both were united in service, study, and teaching. Both had lovely Christian characters. Bible writers found it impossible to mention one name without the other. This fact was most unusual because a woman's role two thousand years ago was infinitely more subordinate than it is today. If an active layman's wife can expound the Word of God along with her husband, is it too much to expect this of an evangelist's wife?

His Lifework Our Lifework

Obviously, a wife who loves her husband and is eager for his success will never attempt to embarrass him through a display

of superior mental talents. If a wife has been blessed with abilities above that of her companion, she will do well to use them strengthening him and his program. To seek a career or position of her own apart from his inevitably detracts from his influence.

Be content to let your husband's lifework be your lifework. Learn to talk his language not only at home but in public. Become known as a soul-saving corporation where perfect unity of action is constantly displayed. This is an unbeatable combination. It is so much more pleasant to hear a person say, "Oh, you are the wife of Pastor So-and-so." More than one minister owes much of his success to a talented wife who stood beside him, not above him. "Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty."—*Evangelism*, p. 467.

In an evangelistic team the wife cannot be an ex officio director! The husband is always the supreme commander. More than one evangelistic program has been confused and fractured by interference from the evangelist's wife. Assuming undue authority undermines your husband's authority and may bring about a condition of resentment and ridicule.

Versatility

You should always exhibit a keen interest in your husband's evangelistic program. Be acquainted with the entire organization and aid him in organizing for a public meeting. Be willing to fit in anywhere, anytime, to keep the program moving forward. Help to involve as many church members as possible. Try not to assume responsibilities that a church member can do equally as well or better than yourself. The more members involved, the greater the chances of success. If someone can play the piano or organ better than you, don't let this threaten you in the least but share the responsibility. This is God's work and we want above everything else to see it succeed. Of course, if you have always played for your husband and know just what he wants, it might be best to continue this plan. The point is to be willing to hold or relinquish any work or position for the sake of success in the winning of souls.

Visual Aids

Visual aids in this day of sight, sound, and movement are an essential part of a modern effort. The nimble fingers of an evangelist's wife can create black-light, flannelgraph, or blackboard diagrams. You don't need to be an expert artist to make use of the many guides and patterns available at a good stationery store. Simple words or phrases placed on the flannelgraph can deepen impressions on the hearers' minds.

Running the slide projector or training someone to do it properly is important. Nothing disturbs a well-organized evangelist more than to have the slides flash on the screen at the wrong time. It takes skill and practice to perform this task expertly. Of course, a wife can't do everything, but wherever the need is greatest, she should efficiently and willingly fill that need.

Precious Names

The focal point of evangelism is people! During an effort people materialize from the names we receive in one way or another. Nothing deserves greater care, attention, and protection than these names. They must be organized and kept up-to-date by pertinent information being recorded on the master-card filing system. This takes time and plenty of hard work. Next to the evangelist himself, his wife should carry the greatest burden for the names. Not that she has to do all the work herself, but if she possesses the skill to type and organize, she can render one of the greatest services possible by being responsible for them. By the way, if you cannot type, attendance at adult night classes for typing yields rich dividends.

The Evangelistic Marine Corps

In a campaign, the first impressions are received from the receptionist. If we have been blessed with an outgoing friendly personality, what better position can we fill than that of a receptionist? It is nothing unusual to find people in the church today who were caught by the smile and welcome of a well-groomed, minister-wife receptionist. If we are a bit timid, practicing the art of smiling and welcoming can help us develop a soul-winning personality. Any successful evangelist realizes that the marine corps in his team who are the first to break down prejudice are the receptionists!

During the meeting, we should listen at-

tentively to the message, even if we have heard it a dozen times before. To be talking with others in the foyer not only sets a poor example but tends to weaken the husband's courage. The evangelist has his spirit lifted when he sees his wife intently listening to his sermon. Knitting, crocheting, reading, or whispering, is entirely out of place during the meeting. Let us do our work at home, not in a public service!

Someone has said that compliments are like perfume—to be smelled but not swallowed. However, a sincere compliment from a loving wife means more to a husband than all the praise combined from others. A tactful suggestion or correction should not be withheld. The preacher who seeks to multiply his talents and abilities appreciates suggestions given in the right way. On this point, always make sure you do all your tutoring in private. The wife who unthinkingly corrects her husband in public not only undermines his influence but fails to benefit him. Undue praise, especially in the presence of others, is also out of place.

Health

An evangelist is usually under a far greater strain than any other type of worker in God's cause. His constant preaching and the visiting program demand that he have a strong constitution. If his health breaks, souls that are in the valley of decision may be lost to the enemy. Nothing is more important than to see that your husband's health is kept up by a properly balanced diet, plenty of exercise, and rest. If he is overweight plan meals that are tempting and delicious but have fewer calories. While your husband runs the evangelistic campaign, you can run a silent campaign against poor health by feeding him those things that build him physically. Do not tempt him with a rich, fattening, tantalizing dessert just to make him happy. This indulgent love is as wrong as to give in to the uncontrolled desires of children. Nagging about his overweight is useless. Rather, beat the game by preparing food that is tasty and healthful. Avoid fried foods and make light suppers using plenty of fruit. What a blessing it would be if all could take courses in nutrition!

Let us remember, a cheerful, optimistic spirit can do more than anything else to help a soul-winning husband continue successfully in his evangelistic endeavors.



**MRS. R. H. P
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Questions

**DR. R. F. W
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Question: Doctor, do you have any advice for the wives of young men just coming into the ministry?

Answer: I surely do. Hippocrates is credited with saying, "Diseases do not come to men suddenly but are collected and pile up bit by bit." Oftentimes warning flags begin to fly during the twenties while on the other hand some men sail along without a flicker of pain or distress until they reach their fifties. We might say that the years between twenty and forty are the critical years. During this time, while all seems bright and there is never a thought of impending danger, the coronary and cerebral arteries gradually fill up due to excesses of fats, sugars, and total calories. Then between forty and sixty the hazards that piled up earlier and passed unrecognized strike fiercely with strokes and heart attacks. The way you wives feed your husbands, the environment you pro-

vide for them, and the peace you generate in your homes, vitally affects their destinies. They may live and enjoy abundant health in their seventies, eighties, and even nineties, but, to a great extent, the key rests in your hands.

Question: Do you really believe that the way a man lives has much to do with how long he lives? Isn't heredity the main factor?

Answer: Heredity is important. There isn't much you or your husband can do to change it. Nevertheless, you are responsible from here on, and fortunately you both can do something about it. Dr. Page, of Cleveland, Ohio, described his formula of good living: "[It] consists, among other things of good weight control, regular exercise, disciplined life, participation in those things you can influence and avoidance of those you cannot, and living with a purpose and without fear as though you

would live forever."—*Your Heart Has Nine Lives*, p. 140. When Ellen G. White was asked, "What course shall I take to best preserve my health?" she replied, "Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick."—*Counsels on Health*, p. 37.

Question: What about jogging? Is it good? If so how can I encourage my husband to get into it?

Answer: Jogging is probably one of the best exercises a person can enjoy. Of course, before your husband starts in with it he should have a thorough physical examination. His physician will indicate at what level of jogging he can appropriately begin and how fast he should step up the program. Jogging is an ideal exercise: it is free, and it requires no special equipment or facilities. One can start the moment he leaves his door; thus, it is readily available. All can do it and it is fun. It can be a family sport; it thrives on companionship. If you feel the need of getting more exercise or if your waistline has begun to stretch, try jogging too. Encourage your husband to join you. The challenge will jar him into it. As you jog along together you'll both feel the thrill of new life surging through your vessels. Make it a game.

Question: My husband does very well at home, but I notice he gains weight on every trip. And then he barely loses half of that ill-gotten gain before he leaves on another trip. How can he survive entertainment without gaining weight?

Answer: One is rarely dined three times daily. If he knows that he is going to be feasted he might consider dropping either the meal before or the one after. It's the total calories eaten over a given period of time that count.

Question: Many ministers do not like to eat before they preach. What can be recommended for our evangelists who hold night meetings and do not get home until ten o'clock or later?

Answer: They have a problem. They will find that they get along better, that they can speak more freely and their minds are clearer if they refrain from eating late at night. The Iowa University Breakfast Studies showed that maximal efficiency is

obtained by eating 25 per cent of the day's caloric intake at breakfast. Food eaten in the morning and at noon is burned, that eaten at night is stored in the form of fat. We have been counseled, "Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at suppertime; but this meal should be very light."—*Counsels on Health*, p. 156.

Question: You mention tension as being a factor in health. What can a wife do to prevent tension?

Answer: It's usually the little things that either make or break a man. Tension results from an accumulation of little things. Here is where a wife can make her greatest contribution to the success of her husband. Get up in the morning in time to help him get off to work or to his appointment. Don't delay him by making him wait for a clean shirt, for his breakfast, or anything else. Maintain a spirit of calm without hustle or confusion. Anticipate his needs and possible problems, then help him solve them before they happen.

Question: That's asking a lot, Doctor. Anything else?

Answer: Most wives will not admit it, but there is one characteristic many possess that can actually wreck their husbands, and that is nagging. Good wives do not mean to be critical, but remember, very few husbands see life through their wives' eyes and consequently do not react the same way. Failing to accept husbands as they are, trying to remake them by correcting and reproving them on the slightest provocation—that's nagging. Husbands do not like it. It irritates them, creates tension, raises blood pressure, gives them ulcers, and not too infrequently breaks their hearts.

Question: Sounds bad. Is nagging so serious?

Answer: Yes. Health of body, mind, and soul are dependent to a great extent upon the pleasantries of the home. Solomon said, as you know, "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24). And just to show how desirable a happy home actually is he further stated, "It is better to dwell in the wilderness, than with a contentious and an angry woman" (Prov. 21:19). Straight talk, isn't it?

Question: Frequently we hear that a person must include meat in his diet occasionally in order to maintain proper nutrition. Is this correct?

Answer: No. Meat is not necessary for adequate protein nutrition. This fact has been proved conclusively. Take such statements as these: "By combining different proteins in appropriate ways, vegetable proteins cannot be distinguished nutritionally from those of animal origin."—Proceedings of the sixth International Congress on Nutrition. "The proteins provided by suitable mixtures of vegetable origin enable children to grow no less well than children provided with milk and other animal proteins."—*Lancet*, 2:956, Nov. 29, 1959. And further, "The biological value of single meals containing either rice and beans, or corn and beans, compared favorably with the same meal containing milk or meat."—*American Journal of Clinical Nutrition*, 13:243, 1963. And then again, "A reasonably chosen plant diet, supplemented with a fair amount of dairy products, with or without eggs, is apparently adequate for every nutritional requirement of all age groups."—*Journal of American Dietetic Association*, 45:541, 1964. A final word comes from N. W. Pirie and published in *Science*, 152:1705, 1966, "The (leaf) protein is better nutritionally than most seed proteins, as good as many animal proteins and can be presented at the table in palatable forms."

Experience has shown that vegetable proteins contain all of the growth factors found in meat and that in many respects these are superior. It has also been found that growth and maturation in vegetable protein-fed animals is accompanied by a lessened tendency to develop degenerative diseases and senility. The messenger of the Lord in *Testimonies*, volume 9, page 159, says: "If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating."

Question: You have referred to Mrs. White as an authority on health matters. I'm glad to hear this. What is the attitude of scientists of the world toward her work?

Answer: In commenting on her writings, the late Clive McCay, Ph.D., professor of nutrition at Cornell University, said, "When one reads such works by Mrs.

White he is impressed by the correctness of her teachings in the light of modern nutritional science." The thought has been expressed by a number of writers that Mrs. White was a hundred years ahead of her time.

Question: Our husbands work hard and when they get home at night they are tired. I've heard a lot about this exercise business but I just do not have the heart to urge my husband to exercise. Don't you think rest does more good when a man is exhausted?

Answer: I see your point, but do not forget, recreational activities of all kinds, including vigorous physical activity, help to build muscles, improve the circulation, and increase endurance. Exercise does more than this. It helps the lungs to increase their ability to take in more air and thus more effectively utilize inhaled oxygen, which is essential to the well-being of all body cells. Adequate rest is essential but optimal health depends upon three basic factors: adequate nutrition, rest, and exercise. Abundant living depends upon a balance of these three.

Question: Your description intrigues me—food, rest, and exercise. Is it true that the more my husband eats the more he must exercise?

Answer: Yes. We measure the fuel value of food in terms of calories. It takes fuel to do work, and therefore, the more a person exercises, the more he needs to eat if he expects to maintain the same weight level. The problem with most ministers is that they eat more than they burn and consequently they gain weight. Don't tempt your husband with a chocolate malt, it contains around five hundred calories. To burn those five hundred calories he needs to run fast for a half hour and cover five miles during those thirty minutes. That's hard work and a high penalty to pay. Running at the rate of ten miles per hour burns approximately fifteen calories per minute, or nine hundred calories per hour. In other words, your husband would have to run at top speed for four hours to burn up one pound of fat!

Question: Just how important is a vacation? What can the minister's wife do if her husband feels he is too busy to take one?

Answer: An annual vacation should be considered a must. Denominational policy provides for it. The American Medical Association has given this counsel, "The vacation, which used to be a luxury limited to the few, is now among the best health prescriptions for the many." Minister-husbands need vacations. By carefully suggesting ideas and plans wives should help develop a program that will get their husbands and families away from the routine duties of a demanding job and into the great out-of-doors, away from stresses and heavy responsibilities.

Question: Some of my friends feel that when their husbands arrive home their duty is to prepare a snack for them regardless of the time or its relationship to regular meals. How about it?

Answer: Eating between meals is always bad unless your husband has an ulcer or is on a frequent-feeding schedule ordered by his physician. Ellen G. White states: "Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Counsels on Health*, p. 118. "After the regular meal is eaten, the stomach should be allowed to rest for five hours. . . . In this interval the stomach will perform its work, and will then be in a condition to receive more food."—*Counsels on Diet and Food*, p. 179.

By means of X-ray it is possible to determine the emptying time of the stomach after a regular meal. Experiments have shown that a breakfast of cereal and cream, bread and butter, cooked fruit, and an egg can be digested and the stomach empty in four hours. A few days after this was proven by X-ray the same meal was repeated but with various other foods eaten two hours later. These were the results:

<i>Food taken two hours after breakfast</i>	<i>Results</i>
An ice-cream cone	A residue at six hours
A peanut-butter sandwich	A residue at nine hours
A piece of pumpkin pie, a glass of milk	Much residue at nine hours
A banana	A residue at eight hours

Undigested food lies in the stomach, sours, and adversely affects the entire system. Sour stomachs make sour personalities. Sour ministers do not make sweet husbands.

Question: Tell me more about this cal-

orie business and how it affects our husbands. Isn't it true that we eat to live, and therefore food is essential? Why must we be so concerned about it as long as we can get good food?

Answer: You are absolutely right—food is essential—but you know, even a good thing can be overdone. It has been said that if calories were money, most preachers would be rich. Most of our good men do well with their calorie incomes, but they tend to be stingy in spending them. The excess doesn't add to their worth, only to their girth. I know you hate to ask them to go hungry. They probably wouldn't like it if you did. So why don't you compromise? Feed them just enough of the right sort of food to keep them from leaving the table hungry and then encourage them to spend a few more calories. A nice brisk walk, around fifteen minutes of it every day, will burn up an extra seventy-five calories. Just that should account for eight pounds in a year. Mayer has said, "To avoid obesity, we must step up our activity, or else be mildly or acutely hungry all our lives in our efforts at weight control."—*Your Heart Has Nine Lives*, p. 103.

Food is important but exercise is even more so. Mrs. White has left this excellent counsel, "We are more dependent upon the air we breathe than upon the food we eat. Men and women, young and old, who desire health, and who would enjoy active life, should remember that they cannot have these without a good circulation. Whatever their business and inclinations, they should make up their minds to exercise in the open air as much as they can."—*Counsels on Health*, p. 173.

Where's the Hook?

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, p. 20.



Shopping Can Be Dangerous

DOROTHY DEMING

SHOPPING can be dangerous, even hazardous unless you have yourself in hand and well disciplined. Your budget can suffer for months under the barrage of a big sale-day appeal. Be wary of bargains; remember it isn't a bargain if you don't need it or it doesn't fit. Know your materials and know your children. Some clothing that is left over is so styled that no child can wear it gracefully. Don't buy frilly clothing for a girl who likes tailored things—just because it is on sale. It will hang in her closet and never be worn. A few well-chosen and well-planned garments are far more usable than a whole closet of bargains. However, off-season buying can sometimes be very beneficial. Bargain shoes are a poor buy—they usually are too narrow or too wide or don't fit at the right season. Buy specifically for the child's needs—school, play, or church—when you are buying shoes. Growing feet are too precious for cheap shoes.

Dorothy Deming is a graduate of Emmanuel Missionary College and at present is located with her husband in Kettering, Ohio. The Demings have served in pastoral work also in Indiana, Oklahoma, and Nebraska. They have seven children, five of whom are now in denominational work.

Living within your salary must be planned; it will never just happen; we are too human for this. Your budget will have to provide for the physical needs—shelter, food, clothing, medical care—but above this, watch out for extras. Buy one new thing at a time, and plan for it; you can be as excited and happy over a new dryer or stove that you have waited a long time for, as a whole houseful of new furniture. The latter, if you get it all at once, will hang like a millstone of debt around your neck and be such a worry you won't enjoy it. But one new piece added at a time, and planned for, can bring much happiness.

Food and clothing are the leaky places in a budget; here is where the housewife can help. Buy wisely. Decide how much you can spend a week for groceries and then stick to it. Buy good quality food, but buy only the staples—leave the fancy mixes and frozen packages and out-of-season fruits for the unwary buyer. Cook a good cereal for your family's breakfast and keep the dry cereals for a treat. Have you ever figured what you are paying for a bushel of wheat at Wheaties price? Besides, the children appreciate them more if they don't have them every day.

Don't buy large amounts of perishable foods just because you get them cheaper by the dozen. Sometimes the last twenty-five pounds of a one-hundred-pound bag of potatoes sprouts and withers before you can use it. Whole-wheat flour gets wormy if you keep it too long. I had to throw away almost half of a fifty-pound bag one time—which made my big bag no bargain at all.

Cut down on desserts—they are expensive. Snack foods are also expensive, as are fancy crackers, chips and dips, olives and cheeses. Use them only for entertaining or special occasions. Cook only what your family will eat; leftovers are often wasted. Can or freeze your fruit in season. Fruit is necessary in the diet but is the most expensive item at the store.

Plan your meals ahead and make good use of baked beans, lentils, soybeans, and other legumes. They take time to cook, but are the core of economy meals, and are also a good protein supply. Learn to bake good homemade bread. Your children will never forget how good home smells on breadmaking day. Use powdered milk for drinking—it will quarter your milk bill.

Small economies add up, just as turning off lights when they are not in use can help your light bill. Watch your habits and practice economy. I don't mean you must be stingy, but be careful with your possessions, and other people will respect them too. The children will soon learn that half an inch of toothpaste cleans just as well as an inch, and the tube lasts twice as long.

The children will be careless if you are careless—careless in the way they care for their clothing, the way they use the furniture, the way they take care of their toys and books and clothing. You will have restless, whining children, always wanting more and more things, if they have not learned to respect what they have and the value of little things.

As children get old enough, have them save toward a purchase of their choice. They will treasure for years a book or game they have worked hard to earn. Let them use Cousin Jim's old bike until they can earn that shiny new one. They will take much better care of it for waiting.

Encourage them to develop their talents by hobbies that attract them. Let the scientific child buy his own microscope or telescope, the athletic child his ball glove. Open a bank account for each child and teach him to save his coins until they can be spent for something worth while.

The center of budgeting is contentment. The Bible says, "Be content with such things as ye have" (Heb. 13:5). "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:6-8). Content with the things we can afford; no discontent or anxiety because we cannot have the fancy homes or cars or vacations that our friends have. But a solid joy and happiness in the things that don't carry a price tag—the love of family, the beauty of nature, the fellowship of church and friends. Add to this the restful sleep of the man who has money to pay all his bills and you have real contentment.

Grasp It!

GWEN F. HOWELL
Australasian Missionary

SO YOUR husband has been called to the mission field, which of course means that you, too, have been called. One or two of your friends may say they envy you. Others will possibly commiserate with you and point out how So-an-so had this hardship, and someone else found other things to make life miserable. Some may even be so bold as to suggest you turn down the appointment and give you what they call legitimate reasons.

Well, I want to tell you from my experience of living in some of earth's trying places that if I were in your place I would greatly rejoice, and make haste to take up the appointment. There is no joy to compare with that which one experiences in going to the less-favored lands of earth to work for souls in dire need. There will certainly be times when you will feel the way is hard, but aren't there hard times in the homeland too?

With the advances in medical science, the tropics do not hold the terrors today that they did in years gone by, and the isolation is much less with the opening up of even remote areas by planes. Perhaps, after all, that very isolation is a blessing to one's family in these days when so much sin confronts them at every turn in the cities. Just living away from the city in the restfulness of the bush, or with the lapping of the waves on a coral shore, without clanging trains, trams, and other distracting noises blotting out the songs of

the birds, brings the missionary many blessings.

May I suggest that you take up this appointment with the idea of making it your lifework. I have seen families come out to the mission field with the idea that they will try it for a term or two and if they do not like it they can return home. I assure you that if you go with that idea the devil will see to it that you do not like it, and hundreds of dollars of the Lord's money will be wasted transporting you and your family there and back. What is more, the experience you have gained will be lost to the field, and others must learn what you have learned before they can be really efficient workers and can understand what is needed. This is especially true when working among primitive peoples whose ways one must study and whose outlook is different from ours.

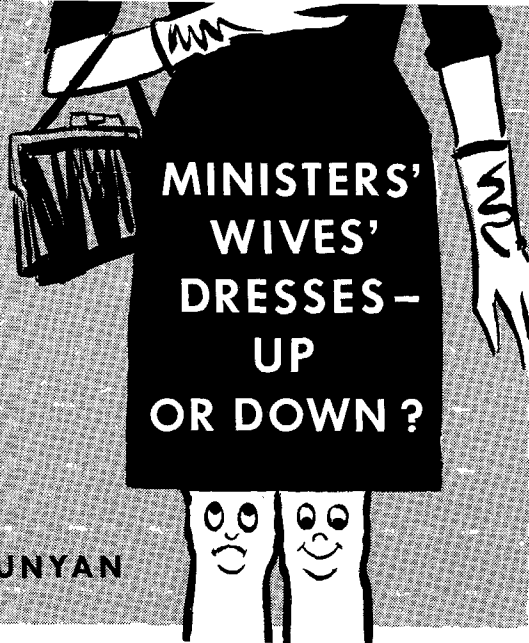
I have found people who do not have the spiritual outlook we do but who are putting up with more inconveniences than we are asked to bear and are doing it without complaint or monetary gain. How much more should we, with the message and commission we have, be willing to go for our Lord.

As we are about to retire after many years in a foreign field we envy you your youth and the opportunity you are being offered. Grasp it, and may God go with you.



PROGRESS

RON RUNYAN



SINCE this special issue is dedicated to those wonderful wives of ours, the editors requested that I slant my thoughts toward women's fashions. I'm a man whose household boasts the presence of three lovely ladies. The smell of hair spray and perfume, the sight of put-up hair and faces masked with cleansing cream, the sound of hair dryers and ladies' electric razors have proved to me that the pull of fashion on the feminine side of the race matches that of a full moon on the ocean. The bewitching power of dress, cosmetics, and jewelry on women is mysterious. This mystery deepens as you witness the development of outlandish and grotesque fashions for both men and women. Where did it all begin and where will it stop?

It started in the Garden of Eden. The first man-made clothes on record were made out of fig leaves. Perhaps their style and lack of modesty were contributing factors that led to their rejection and replacement by God. One thing certain—today's near-naked fashions are a strong indication that a sense of shame and guilt over sin is fast disappearing.

Whole New Set of Traps

Satan's strategy in tempting women to worship the god of fashion changes from time to time. When Ellen G. White wrote on the dress subject, the dress problem involved frills, ruffles, lace, unhealthy length (dresses cleaned the filthy streets), and extreme tightness at the waist. Today most of these mistakes are lacking. A whole new set of traps has been set by the devil.

The question is, what position should Adventist women, and ministers' wives in particular, take in regard to fashion?

I trust that my feminine readers will understand that I am not sitting in judgment on them. Only God knows the struggle that goes on in the hearts of our women over this question of dress. But there is a personal God, invisible to us at the moment, but we are not invisible to Him! His judgment of us covers all of life's areas, including our dress. His words "Well done" or "Depart from me" are based on our actions and habits now!

The majority of ministers' wives are setting an excellent example in the way they look and dress. The church ought to be, and is, proud of you! I make an appeal for you to continue in the way of plainness, neatness, and modesty. But some wives, I hope ignorantly, are a stumbling block to their own families and to our members. This is a plea for consideration of how the Lord would have you look.

Goldfish and Birds

Ministers' wives, like socialites and politicians, belong to the public. Let's face it, ladies, you are on display like a goldfish in a bowl, a bird in a cage. It is an inescapable fact that ministers' wives are "watched, and more is expected of them than of others. Their dress should be an example."—*Testimonies*, vol. 1, p. 139. Is there any good reason why this should not be true? It is a law of life as unalterable as the law of gravitation. Accept the situation graciously and the Lord and His angels will praise you.

Is There a Moral Issue?

A question you should settle conclusively in your own mind is whether a moral issue is involved over what you wear or don't wear. Only inspiration can settle this point. Here it is: "The idolatry of dress is a *moral disease*."—*Evangelism*, p. 312. (Italics supplied.)

"Satan is constantly devising some style of dress that shall prove an injury to physical and *moral health*; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*Testimonies*, vol. 4, p. 634. (Italics supplied.) Note carefully the words "moral disease" and "moral health." Add to these statements, "Obedience to fashion is pervading our Seventh-day Adventist churches and is *doing more than any other power* to separate our people from God."—*Ibid.*, p. 647. (Italics supplied.)

Anything that separates a man from God is definitely a moral issue. The moral issue in fashion is just as clear as the relation of smoking to lung cancer. The magnitude of the dress problem is inescapable. "Obedience to fashion is . . . doing more than any other power to separate our people from God." Could God make this point any stronger?

Exploited for Commercial Reasons

Fashion designers bolster these facts by unashamedly admitting that the female body has been, is being, and will be exploited for commercial reasons, and underlying all is one thought—sex appeal! It is the studied purpose of the manufacturers to focus male attention on the female form. Designers get all the mileage possible out of exposing one part of a woman's body, such as her legs, until the novelty and attraction wear off. Then another part of the female anatomy is exposed. Today, bizarre fashions have blatantly overexposed about everything sacred to a woman until, for many a decent man, her charm and appeal have been exchanged for nausea and repulsion.

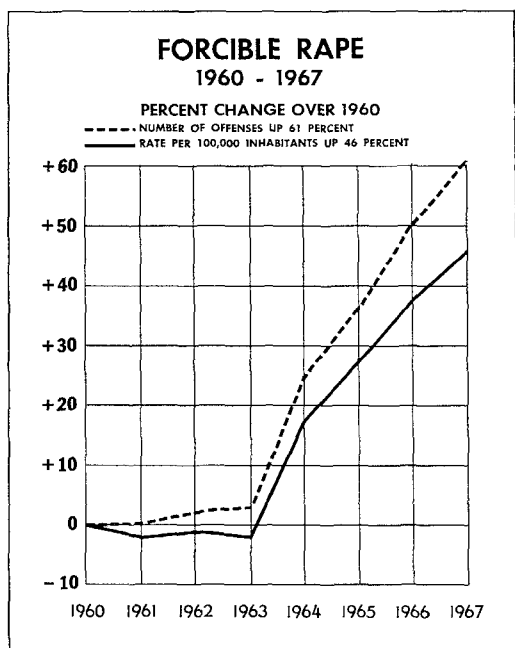
If the only by-products of some of today's fashions were nausea and repulsion, complaints would be greatly reduced. But all are not decent men. Mark it well ladies, that an indecently dressed woman usually magnetizes an indecent man.

An Associated Press dispatch reported a 100 per cent increase in sex crimes in the

world's largest city, Tokyo, for the first nine months of 1967 over the same period in 1966. Tokyo police blamed the mini-skirt for this astounding rise.

Short Skirts and Rape

The accompanying chart taken from the 1968 United States crime report published by the FBI, to my mind, has a strong message for all of us. Of course, other factors—such as the increase of pornographic literature, lewd television programs, and sex-centered movies and books—enter the picture. Also, the pattern for all forms of crime is rapid growth. But there is a striking resemblance which none can deny between the rise in skirts and the rise in the statistics of forcible rape. Until 1963, the number of cases of forced rape each year was about the same. Then suddenly the graph goes into orbit! It was about this time when women's dress lengths started traveling in the wrong direction.



FBI CHART

"In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has *entire control*."—*Testimonies*, vol. 1, p. 189. (Italics supplied.) Certainly the human race today is in a frenzied condition. Immoral, immod-

est fashions can be credited to a great degree for our present state of lawlessness and moral collapse.

Isn't it time for many a church member, and even some of our ministers' wives, to let their knees and skirts touch each other! "Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices."—*Ibid.*, vol. 5, p. 78. I fear that some have yielded far more than one inch on the dress question!

Blame on Males Alone?

Can you blame the male segment of our society alone for these horrible statistics? There is an undeniable connection between the way women dress and act and these atrocities. I speak frankly, but a Sabbath visit to most of our churches today presents a picture of many women in the audience and on the platform who are openly inviting attack by the indecent way they dress. Some attempt to use fans, magazines, or pocketbooks to cover their nakedness. Others uneasily squirm about trying to stretch their dresses enough to cover their hosiery tops or underwear! Sometimes I wonder if embarrassed angels turn their faces away from these scenes.

Could it be that some of our shepherdesses are unknowingly aiding Satan's crusade for immodesty, seduction, rape, and all the rest by their wrong dress standards?

Consider the influence of an immodestly attired minister's wife on her husband's work. His words in the pulpit lose their force and power to a great extent because of the way his wife looks. Put yourself in the place of an interested or newly baptized person who joins the "perfect" church! Bewilderment must possess him when he sees how some of our members dress. But imagine how he must feel when he meets a minister's wife who is a leader of immodesty in the church. The results are devastating upon the hearts and souls of these novices in the faith.

What Is the Standard?

"Women again must dress in becoming manner, modestly and soberly, not with elaborate hair-styles, not decked out with gold or pearls, or expensive clothes" (1 Tim. 2:9, N.E.B.).* This thought expressed by Paul to Timothy centers on the

grand theme of exalting God and not man. The point of dressing modestly and sensibly is to reveal Christian character and personality. These will be shown by the clothes that are worn. I have been amazed to see fashion designers admit that a definite expression of a person's personality and character is shown in the clothes he or she wears. A true Christian will wear clothes that will complement but never detract from his character. Modern fashions center attention on self, never on God. When a woman is crucified with Christ as Paul was, it will be shown in the clothes she wears. Ask yourself the question, Am I seeking my own glory or am I following the Saviour when He declared, "I seek not mine own glory."

Marching to Zion or—?

When the lady saints go marching home, can you imagine them wearing tight skirts, patterned hose, spike heels, low necklines, mini- or near mini-skirts, see-through dresses, bikinis, painted eyes, dyed hair, et cetera? Those dressed like this may be singing "We're Marching to Zion," but I am afraid they have their destinations confused. Remember that "as soon as any have a desire to imitate the fashions of the world, that they do not immediately subdue, just as soon God ceases to acknowledge them as His children."—*Testimonies*, vol. 1, p. 137. (Italics supplied.)

How Do I Look, Jesus?

If some of our good women would seek God's desires, God's will, in this area of fashion instead of asking what society, Paris, or *Vogue* dictate, what welcome major alterations would take place in their dresses.

Would it be childish to suggest that when you get dressed for a public appearance, besides asking for your husband's comment, go to some quiet spot in your home and lift your heart toward heaven and sincerely ask, "How do I look, Jesus? Can You approve of my appearance?" "Always be trying to find out what best pleases the Lord" (Eph. 5:10, Twentieth Century New Testament). What a privilege you have as ministers' wives to influence the world for right by your excellent example in dressing modestly and beautifully.

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

These ought ye to have done, and not to leave the other undone." Matt. 23:23.

Where Have We Failed?

W. W. FORDHAM

Associate Secretary, North American Regional

[NOTE: Although this message is beamed particularly to our black brethren, the principles enunciated are for workers of all races and nationalities.—Editor]

TODAY the black clergyman is no longer the symbol of respectability, virtue, authority, honesty, and fidelity. We all can recall those days of yore when the black clergyman was the most respected and revered leader in the community. The "now" generation of nonbelievers, scoffers, doubters, the would-be change makers, spew their venomous darts upon the black religious leaders of the inner city.

Why have we been so rudely removed from the hallowed pedestal as the voice of conscience for the community? Why has the halo of virtue, fidelity, and respectability been torn from our time-honored brow?

The black clergyman is no longer considered a leader in the inner city. Some have been bold enough to say that the black clergy and the church must go. I have met men whose lives have been threatened. I have seen the remains of bombed churches and other religious institutions. These things are frightening, to say the least. Why has the ministry been downgraded? Are we contributors to the fact?

Face the Voice of Dissent

These are some of the questions, observations, and charges that we must frankly and honestly meet. And we must have the courage to face candidly and honestly the voice of dissent, or rebellion against our leadership role in the inner city. Then we must be tall enough, in humility, to admit where

we have failed, to accept change and to change, thereby bridging the no-confidence gap that separates the black clergy from the now generation, from the black militants who are the self-appointed spokesmen for the inner cities of America.

I believe that God has permitted the current rebellion and critical attitudes of today to plague and to disturb us so that we, the religious leaders of the community, may be awakened to our sense of responsibility and our duty to the challenging needs of the inner cities.

Here let me suggest how I believe the black clergy can regain the reins of responsible leadership. First, preach the Word by precept and example. The apostle Paul has said, "I charge thee therefore before God, and the Lord Jesus Christ . . . ; preach the word" (2 Tim. 4:1, 2). "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16).

The World Needs the Word

Gentlemen, what the inner city needs, what America needs, what the world needs desperately is the Word of God, which brings the power to change the lives of the inhabitants of these cities. So much of our modern day preaching consists of high-sounding platitudes couched in flowery words, but void of substance and life and spirit; but men today need a change of direction, a change of mind, a change of heart. That change can be brought about only by the divine power that is found in the Word of God. We call it conversion.

That is why we must not be afraid or intimidated by those who no longer believe in the efficacy of the spoken word. We must declare to this godless generation the fallacy of the new morality. We must stand unafraid upon the walls and declare God's impending judgments against evildoers. As God's anointed modern day prophets, why should we cringe and run like Jonah from our solemn duty to cry out against sin in high places and low places, against stealing, cheating, lying, white-collar dishonesty, adultery, murder, and crime? The failure of the black clergy to preach the unadulterated Word of God against these evils, to call sin by its right name, has made atheists and infidels out of some of the black militants and youth of the inner cities.

Christ Is Concerned

The second way in which I believe we can regain the reins of responsible leadership is to identify Christ with the problems of the inner city. We read in John 1:14, "And the Word was made flesh, and dwelt among us." Christ dwelt among us. Making the ministry of the Word relevant to the current explosive problems of the inner city is a crying need. We have failed to equate Christ with the needs and problems of today. What I mean is that we need to help people to understand, both young and old, that Christ is concerned, and more than being concerned, that He is equal to the needs and the problems of the ghetto, whether they be housing, unemployment, poverty, disease, sickness, drug addiction, alcoholism, marital difficulties, suffering, wars, what have you; Christ is concerned.

As we read the Gospels—Matthew, Mark, Luke, and John—there are scores of illustrations pointing out how Christ became involved with the problems, the sufferings, and the needs of the common people. In fact, we are told He became poor, and I believe He became poor in order to identify with the poor, and in order to communicate with the downcast, the outcast, the downtrodden, the have-nots of His day. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

The Supreme Test

The third thing I would like to emphasize is certainly the heart of the whole matter. Christ has made a concern, a loving

concern, for others the supreme test of true discipleship. In fact, it is the divine passport for entrance into the kingdom. You will recall the words of Matthew 25:35-40, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Of course you will recall the other side of the coin. Those who did not do these things had no right to enter His kingdom.

The most frequent criticism we hear today against the black clergy and the church is this, "What have you done for me, for the inner city?" We are accused of being selfish, greedy, concerned only with bigger and faster cars. As the late Martin Luther King said in his book *Where Do We Go From Here?*: "Many of the young people proclaiming black power today are disappointed with some Negro clergymen who are more concerned about the size of the wheelbase on their automobile than about the quality of their service to the Negro community." They say we are more concerned about our expensive wardrobes, our palatial dwellings in suburbia, our swimming pools, larger salaries, more stipends, et cetera.

Is this also true of Seventh-day Adventists? In our work there is a critical spirit developing due to some of our examples in this area. The minister is referred to by his youth as the Fat Cat. One black militant has said, "Black clergymen are noted as exploiters of the poor." My fellow clergymen, we must confess that some men are only concerned with their selfish ambitions and desires. Their only purpose in preaching is to increase, not the spiritual blessings of the laity, but to increase their own temporal blessings.

Again we must take Christ as our example. He was concerned for the welfare of others, not for the welfare of Himself. In fact, Christ had no place He could call home. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). He had no high-powered automobile for His pastoral visits. He did not even own an ass; He had to borrow one to ride into Jerusalem. His was a selfless walking ministry.

Are we willing to follow in His footsteps? If so, then we will have to change some of the concepts that we have of the ministry. We will consider the message of Matthew 25:31-46 a vital part of the third angel's message of Revelation 14. As the official spokesmen of heaven to our parishes, to our cities, we must show a vibrant, living, practical concern for this world as well as for the world to come. Equally important, we must not, we dare not, lose sight of the hereafter while dealing with the here now. The charge of spookism has not frightened me in the least, neither will it deter me from preaching the Word of God about the hereafter, about the imminent return of the Lord Jesus Christ as King of kings. Therein lies the danger of a two-world message. As Seventh-day Adventist preachers we must not de-emphasize nor water down our Advent hope of a better world. This is the attitude of the clergy today and it is a tragedy to de-emphasize the hereafter. They have gone to the extreme in that they are preaching a gospel that concerns itself only with this world and its problems. We dare not fall into that trap of the devil.

Walking in His Steps

Again you will remember the statement that the Word dwelt among us. Christ lived here. He slept and He ate here. He had fellowship with the common people. We read from *The Desire of Ages*, page 640, "Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."

We must not be afraid to dirty our hands, to soil our feet in bringing tangible evidence of our love and concern for the millions who dwell in these inner cities. Getting down to the nitty gritty, the black clergy must make the church come alive. It must become a dynamo of activity. It must show a sensitivity for the social, moral, and spiritual needs of the community. It can no

longer follow a one-day-a-week schedule. It must become a dynamic entity serving the people seven days a week. The church must organize its machinery in order to serve the needs of our people. For too long we have been callous and insensitive to these physical, social, and moral needs of the inner city.

Last year, for the first time in our history, we made a real effort to meet the crying needs of the inner cities of the United States. In addition to what has been done and is being done by many of our churches and conferences through the Health and Welfare agencies more than \$200,000 was spent to meet the critical needs and to buy time, as it were, in the inner cities. Storm clouds are gathering, and I predict that we are going to see more and feel more the impact of this growing restlessness, this militancy, this refusal to buckle under to the past by the young people of this country. Particularly am I thinking of those of our own ethnic group. Therefore, if we are to survive, if we are to complete the task that God has given to us, then we must in every city, in every community, organize and financially support a meaningful program that will say to black America, as well as to white America, that as clergymen, as a church, we do have a heart, we do have a message, we do have a tangible love to share with those in our cities. Then and only then will the ministry of the black clergy become relevant to the problems and the needs of the millions who now dwell in the inner cities of America and elsewhere.

"Think not with thyself that thou shalt escape the wrath of the black storm because thou art black more than all the whites. For if thou, the black clergy [black Seventh-day Adventist clergy], holdest thy peace at this time (no concern, no sensitivity, no involvement, no identity and no ministry for the body, mind, and soul) then shall enlargement and deliverance come from another place. But thou, black Seventh-day Adventist clergyman, and thy Father's house, the church, shall be destroyed: and I know, and you should know, that thou, the black Seventh-day Adventist pastors, the black churches and the black conferences have come upon the scene of action for such a time as this" (paraphrase of Esther 4:13, 14).

May God help us to arise to the challenge of the hour.

Andrews University

Extension School

in South America

WERNER VYHMEISTER

Department of Religion, River Plate College

FROM January 5 to February 26, 1969, the third Andrews University Extension School for the South American Division was conducted on the campus of River Plate College, Argentina. Located in Entre Ríos province, among rolling hills, fifteen miles from the nearest town, the seventy-year-old college offered the quiet environment best suited for studying. The hot summer weather that was evident a good part of the session was somewhat alleviated by electric fans and by the swimming pool of the neighboring 130-bed River Plate Sanitarium. The new, almost completed, boys' dormitory provided sleeping quarters for most of the teachers and students, and also classroom facilities.

By car, bus, and plane, students arrived from the eight countries that are included in the South American Division: one from Paraguay, three from Uruguay, three from Ecuador, four from Bolivia, thirteen from Peru, seventeen from Chile, twenty-nine from Argentina, and sixty from Brazil.

After stops in Brazil, Uruguay, and Buenos Aires to help in ministerial institutes along the way, the teachers arrived on campus on January 5. Raoul Dederen, the director of the Extension School, came from Andrews University. Robert L. Odom and E. Earl Cleveland came from the General Conference. On January 6 they started teaching, respectively, Christology, History of Sabbath and Sunday, and Evangelism.

Mrs. R. L. Odom, daughter of Oliver Montgomery, first president of the South American Division, and herself an alumna of the college, was a most welcome guest.

The manager of the Extension School was Enoch de Oliveira, ministerial secretary of the South American Division. His secretary, Elisabet G. Lang, was the registrar.

As there are two main languages spoken in the division, the 130 students met in two sections. Elder Odom taught his classes in Spanish. The other classes were translated from English into Portuguese by Antonio Nepomuceno, Henrique Berg, and Assad Bechara, and into Spanish by Rolando A. Itin and Werner Vyhmeister.

The daily schedule included three classes taught five days a week and a chapel hour. Twice a week the chapel hours were devoted to questions and answers, a feature that was greatly appreciated. Sunday through Thursday, after supper, the students directed a twenty-minute prayer meeting.

Among the high lights of the Extension School was the trip to the impressive Iguazú Falls—on the border between Argentina and Brazil, and a visit to the oldest Seventh-day Adventist church in South America, situated about twelve miles from the college.

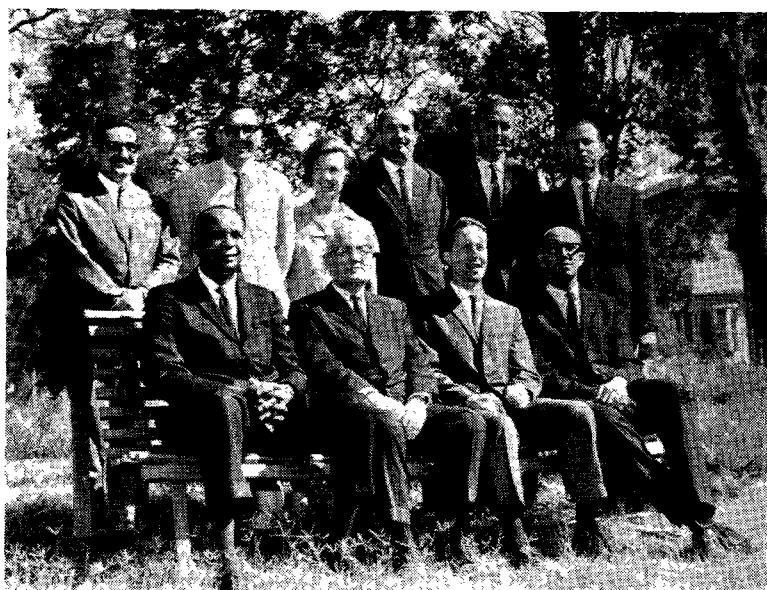
R. A. Wilcox, president of the South

American Division, and A. J. Alva, educational secretary, were present for the presenting of 130 certificates as the Extension School came to a close on February 26, 1969.

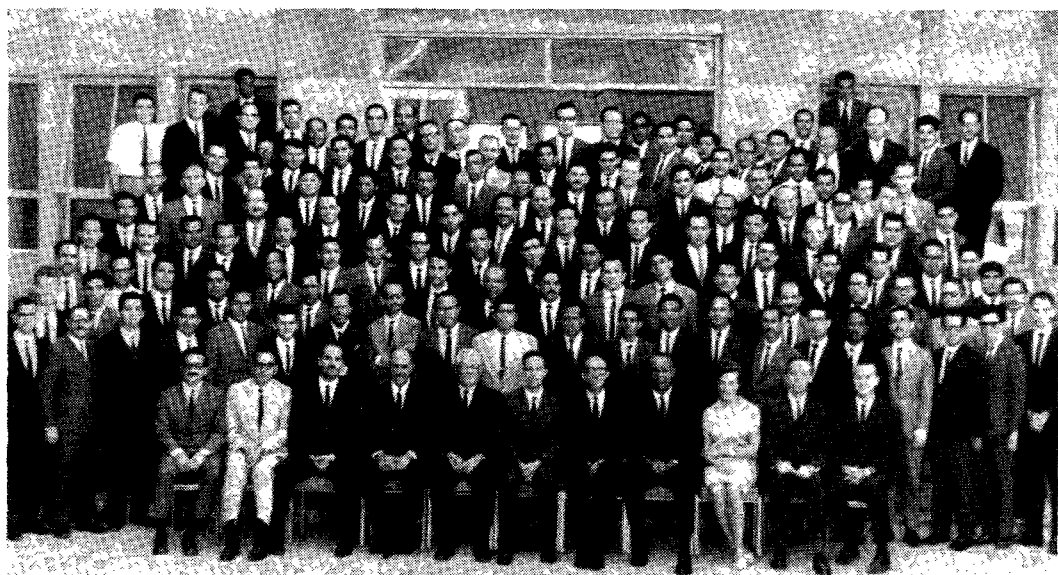
It is difficult to evaluate in this short report the impact that the Extension School had on the workers who attended. A sample of the written testimonies of many of the students may convey the feelings and convictions of the whole group.

"The [Extension] School transformed me into a new man, a new Christian, and a new pastor." "I take back with me a new vision of Christ." "It was a new anointing of the Holy Spirit in my life and ministry." "I think that these [Extension] Schools should be held more often, so that all our ministers can benefit from them." "I return to my field with more faith, more love, and better prepared to continue with the task that God has given me."

Right—left to right, front: E. E. Cleveland, R. L. Odom, Raoul Dederen, and Enoch de Oliveira; back, Assad Bechara, Henrique Berg, Elisabet Lang, A. Nepomuceno, Werner Vyhmeister and R. Itin.



Below: The group who attended the Andrews University Extension School.





J. R. Spangler and Alvin E. Cook discussing plans with the Transvaal president, P. P. Van Eck and the Oranje-Natal president, E. C. Webster (right).

14 —
1,400 —
14,000
in Africa

(Concluded)

THE EDITOR

But what about the work of our church in Africa? From the viewpoint of accomplishments, we can pat ourselves on the back. From the viewpoint of what remains to be done, we can only fall to our knees and beg God for help and power to finish the task. The immensity of territory, the widely separated racial and cultural backgrounds, the radically different levels of education and development present a fantastic challenge to the church.

The southern part of the Trans-Africa Division contains four European conferences, which care for the sophisticated and highly developed areas of South Africa and Rhodesia. In these lands Europeans enjoy a standard of living and prosperity that compares favorably with any part of the Western world. Strong, evangelistically-minded men direct the work in these areas. Our ministers are well trained, capable servants of the Lord Jesus. Their warmth of fellowship and their Christian kindness stamped a feeling of love and respect in my soul.

In the same territory the church works for the African, Indian, and Coloured groups. These share to a greater or lesser degree the general advancement of these prosperous states. The work among these

peoples has advanced greatly in the past few years. The responsive spirit and dedication of our workers were equaled by some in other areas, but not surpassed! I must mention my privilege of getting acquainted with Mrs. Dube, an African Bible instructor, whose courage and determination have resulted in the baptism of several relatives in the household of the King of Swaziland. This neatly dressed soul winner charms you with her meek but radiant Christian spirit. Revealed again was the principle of "Not by might, nor by power." A thousand workers with the same concern for souls as Mrs. Dube has would surely result in the latter-rain experience.

Developing Elite

The newly independent African states of Zambia, Tanzania, Kenya, Uganda, Congo, Rwanda, and Burundi, which lie to the north and east, are being evangelized by the workers and members of five unions. In this area a rapidly developing educated elite make a marked contrast to those living in vast rural areas where the impression of civilization is gaining headway, but where life changes slowly.

In the spreading city areas more and more of Africa's youth in particular are at-

tracted to the bright lights and the more modern ways of living. In the formative years of our work we largely concentrated our efforts in the country areas. No group of missionaries took more literally the admonition to get out into the country! And believe me, there is plenty of country in Africa. The size of it is overwhelming.

The cities of developing Africa present the greatest opportunity and challenge to the church at this time. Representative churches have been and are being built in many of these urban centers. The results are gratifying indeed. The most urgent need in the cities is the securing of property and the building of worship centers where members drifting to the cities can be cared for and from which the message can be sent out to more-educated urban dwellers.

This shift of emphasis from rural to urban building has presented the problem of securing the right kind of ministerial leadership. Ministers with education and evangelistic ability are desperately needed to lead out in our growing city work. The gap between the preacher and the people in big city churches can be quite wide. This problem is accentuated when the best-trained and most-talented men are selected for administrative or departmental posts. Of course, this situation is observed on a worldwide basis, but in Africa, where independence has so recently come, the problem is more acute.

Slowly but Surely

In human affairs the pendulum has always swung from extreme to extreme. It should come as no surprise to any who seriously observe human relations in any part of the world to learn that with the coming of independence in Africa and the departure of European colonial authority there has been a radical change in climate and attitude. The church, slowly but surely, is attempting to meet the demands created by these changes.

Wise and efficient leadership can be developed only by experience. I am happy to report that our movement is attempting to face reality by developing a truly African church. Christianity is not a Western religion and does not depend on European leadership. The future depends more than any can comprehend on our ability to develop adequate local leadership. In some countries time is running out. But even

where time is friendly, the church cannot delay the developing of positive plans for training men to assume leadership on every level of church organization.

It was a great encouragement to me to see materials and aids available to our workers in some sections of the Trans-Africa Division. It is hoped that other areas will have the same opportunities. The scramble for mass education makes the need for books, tracts, literature, and visual aids a number one concern. A crash program to provide these materials should certainly make our evangelistic work more effective, especially among the educated classes.

What About Overseas Workers?

There is still great scope and opportunity for overseas workers. But more and more they will be like their Master, who said, "I am among you as he that serveth." Pastor Cook related the story of a Roman Catholic leader who spoke very frankly of the change of climate that his church is facing. This leader contrasted the present position with the privileged situation the church enjoyed in the days of colonial rule. His conclusion seemed significant and cred-

Pastor Musa (left) greeting the former Reverend Nkoma who accepted the Sabbath in Musa's High-field campaign, Salisbury, Rhodesia. Nkoma stood in the meeting and declared his intention to obey God, then appealed to the audience to stand with him. Fifty stood immediately in decision for baptism and the Sabbath.





Telephone evangelism works in Africa, too!

ible. "As overseas workers in Africa," he said, "we must ask ourselves continually, Have we come to be masters? Or are we here as the servants of men? Do we look for the gratitude and appreciation of men as our reward for service? Or are we content with our Master's 'Well done?'"

The overseas worker who acts today as if he is living for the future when the "well done" rewards will be handed out, is the type of person Africa needs now. A long talk with one of our teacher-missionaries of this caliber convinced me of this. He frankly admitted that there were times when he wondered what good he was accomplishing. After arriving home, I received a letter from him that included an important point I want to share with you.

He stated, "During the past few weeks I have been praying and talking to the students one by one. What a change it has wrought in me! I never realized what wonderful people God had given to us here at the school. We have young people

here as dedicated as any young people any place in the world. To talk personally and privately of what the Lord has done is the key to most of our problems, is it not? It is so easy to talk publicly of Jesus and privately of cars and food."

This man is using the key that guarantees success for not only an overseas worker but any worker any place in the world. There may be a tremendous social, educational, and economic gap between the missionary and those he has come to serve. But love for a man's soul strongly bridges that gap. Love born of God's Spirit is the only answer to racial and nationalistic prejudices. When those sitting in spiritual darkness believe that you as a worker love them and have a desire to see them saved in the kingdom, any resentful feelings are melted away. Equalization of every conceivable area of man's environment and activity will still result in failure unless love, Christian love, transcends all.

Three months' worth of my life has been invested in Africa. A finer investment couldn't have been made. The rewards received far exceeded any blessings dispensed. My interest in prayers for this segment of God's vineyard will ever be more meaning-

AFRICAN SOUL-SAVING SAFARI SCOREBOARD

Countries Visited	10
Ministerial Institutes	14
Workers Contacted	1,400
Miles by Auto	14,000
Time Spent	3 months
Unions Visited	8
Customs and Immigration	
Checks	33
Days of Sickness	nil
Accidents	nil

ful. To Merle Mills, division president, and his committee, I express my thanks for the invitation to visit this intriguing section of God's globe.

SATAN'S SPECIAL TEMPTATION

If men desire to place themselves where they can be used of God, they must not criticize others, to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work.

—*Evangelism*, p. 634

The Evangelistic QUESTION - and - ANSWER Bible Class

(Part 1)

KENNETH J. MITTLEIDER

President, Wisconsin Conference

SOME years ago, at the completion of a series of meetings, we faced a real problem. It had been my custom personally to cover with each family the material in the Baptismal Certificate in preparation for their baptism. However, the pastor and I were left alone, making it impossible to do this with all who had made their decision. Therefore, I was forced to try something new.

I asked how many of those who had made their decision would be willing to attend two additional nights so that I could cover the message with them as a group. Their response was enthusiastic. At the first meeting, as we were covering the material, step by step, questions began to come. We didn't cover nearly as much as I had hoped, for I believe that our meetings should close promptly at nine o'clock. When I presented the problem to them concerning the material yet to be covered, they asked, "Why don't we meet an additional night or two?"

Thus was born a program that has proved to be a tremendous blessing—a week of Bible classes, all questions and answers, at the end of a series of meetings.

As soon as the church members heard what was happening in these meetings and of the blessing they were to the members-to-be, they requested permission to attend also. So we included the Bible class as a part of the series, stretching out the campaign from the regular twenty-three nights to twenty-eight, the last five devoted entirely to questions and answers.

This is in complete harmony with the Spirit of Prophecy counsel:

Whenever practicable, every important discourse should be followed by a Bible study. Here the points that have been presented can be ap-

plied, questions can be asked, and right ideas inculcated. More time should be devoted to patiently educating the people, giving them opportunity to express themselves. It is instruction that men need, line upon line, and precept upon precept.

Special meetings also should be held for those who are becoming interested in the truths presented and who need instruction. To these meetings the people should be invited, and all, both believers and unbelievers, should have an opportunity to ask questions on points not fully understood. Give all an opportunity to speak of their perplexities, for they will have them. In all the sermons and in all the Bible studies, let the people see that on every point a plain "Thus saith the Lord" is given for the faith and doctrines which we advocate.

This was the method of Christ's teaching. As He spoke to the people, they would question as to His meaning. To those who were humbly seeking for light, He was always ready to explain His words. But Christ did not encourage criticism or caviling, nor should we. When men try to provoke a discussion of controverted points of doctrine, tell them that the meeting was not appointed for that purpose.

When you do answer a question, be sure to have the hearers see and acknowledge that it is answered. Do not let a question drop, telling them to ask it again. Feel your way step by step, and know how much you have gained.—*Testimonies*, vol. 6, pp. 68, 69.

Woe be to the shepherd or the new sheep when an evangelist or shepherd does not do a thorough work. Notice this counsel from the servant of the Lord.

A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, "The minister who brought us the truth did not mention these things." And they become offended because of the word. Some refuse

to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, "It was not so taught us," and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors. God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted.—*Gospel Workers*, pp. 369, 370.

Because of this counsel from the Spirit of Prophecy, I endeavor to do a thorough work of instructing each convert in all aspects of the message. I include the health message, outward adorning, Spirit of Prophecy, tithing, et cetera. I strongly recommend the Bible class and feel that a series of meetings cannot be complete without it. I believe we are living in a time when pastors can use this type of approach very effectively, not only in connection with evangelistic meetings but as open discussion groups that will create an interest in the community and draw many to the church.

(The next article will point out how we operate our question and answer Bible class.)

Pastor's *Prescription* for Marital Problems

JOHN W. FOWLER

Evangelist, Georgia-Cumberland Conference

THE usual arguments, heated by constant repetition, flamed between husband and wife as I entered their home. The same petty criticisms, incessantly voiced, had now erupted into seemingly insurmountable differences. Plainly this marriage was moving swiftly toward the dismal rooms of the divorce courts.

Nothing I had said or done on previous visits seemed to have brought any healing to the couple's open wounds. Finding a

chair, I silently prayed, "Lord, give me wisdom to deal with this problem; I need help *now* if this home is to be saved." Instantly, the familiar words of 1 Corinthians 13, "Charity never faileth," flashed into my thoughts. Was this the answer to my prayer?

"Mrs. Holladay," I said, interrupting their argument, "will you do something for me?" "Well," she said, turning from the attack on her husband, "I don't know. What is it?"

"Will you memorize 1 Corinthians 13?"

"Why?" she asked. "I don't know what that will accomplish. However, if you want, I'll try." Thankful for her consent, I turned quickly to her husband.

"Mr. Holladay, will you, with your wife, memorize this chapter?" His face screwed into a question mark, then straightened, as he consented. Their promise to study Corinthians 13 secured, I offered a short prayer and left.

One week later, I returned to their home. Both man and wife met me at the door. The warm appreciation and sincere Christian love they showed for each other on this occasion as contrasted with previous visits, spoke eloquently of their restored marital relationship. With deep emotion and tears this couple spoke of their new-found happiness and of their thankfulness to God for the reconciling power of His Word.

As I left that home my heart was full and anew I acknowledged that "the creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God."—*Education*, p. 126.

Catholic Group Co-sponsor of National Bible Week

The Catholic Biblical Association will be a co-sponsor of National Bible Week this year, the first official Roman Catholic participation since the observance was started in 1941. The Catholic unit joins the Laymen National Bible Committee and the American Bible Society as a sponsor of the annual event to be held this year during Thanksgiving Week, November 23-30. Dr. Robert Taylor, a general secretary of the American Bible Society, called the Catholic co-sponsorship "yet another evidence of their new interest in the Bible cause."

Does the clergyman have the
edge over the typical psychotherapist?

A Ministry That Measures Up to Human Need

E. STANLEY CHACE

*Chairman, Department of Education and Psychology
Walla Walla College*

EDITORIAL NOTE: The following article is a condensation of an address presented to the Western Conference of Hospital Chaplains, held at the Biltmore Hotel, Los Angeles, California.

I HAVE been humbled more than once in my ministry, both pastoral and educational, by my ineffectiveness in dealing with critical spiritual problems. Reflection upon these experiences has led me to the conclusion that the majority of these failures resulted from a lack of preparation. The lack of preparation was usually traceable to a concomitant lack of appreciation for the resources at hand. In this reflection I saw, too often, the story of the church in microcosm.

We so frequently talk about "the church" that we overlook one extremely important point—we are the church. Thus, when we talk about the problems of the church, we are talking about ourselves and our problems. The extent to which we succeed in our ministry is the extent to which the church succeeds; the extent to which we fail is the extent to which the church fails. Unprepared and, consequently, ineffective, the church has often stood hopelessly by while men have sunk into the depths of despair. Tragically, too many have come to consider the church either dead as a spiritual institution or, if still alive and struggling, totally out of touch with reality.

If the church is weak and faltering, it is because we are performing a lifeless minis-

try. Human nature, however, has a quality of tenacity that causes it to turn from the direction in which there is no help to another from which help might come.

Is Religion Inadequate?

An experience in Scripture captures the essence of humanity's problems and their solutions. The seventy-third psalm contains the story of a man who, though a practitioner of formal religion, had found that religion inadequate for life's perplexities. He was not quick in renouncing his faith, however. Rather, he first sought help from the spiritual leaders of his time.

His problem was not unlike that of many whom we encounter daily. He was confused by the inconsistencies of his fellow men; perplexed by the apparent prosperity of the wicked; confounded by the lethargy of his peers over the utter disregard of morality. And in this confusion he sought help. "If there is a God, why does He permit these things? Where is God when He ought to be bringing these conditions to an end? If God really exists, why doesn't He answer my prayers?"

Seeking answers to these questions he is told in essence: "Yes, there is a God, but not the infantile father image you have conjured up in your mind. He is a great God, too great to be bothered by such trivial matters as the events of this world and/or of your life. Pragmatically, God is dead!"

The hero of this psalm was a rational

person. If God were truly dead—and the proposition appeared reasonable enough as he considered the social conditions of his time—then it was an utter absurdity to engage further in what had been his religious experience to that point. Thus, as an intellectually honest person might do, he jettisoned his faith. He turned his back upon the church and he set out to proclaim his new-found freedom. Now, don't overlook the significance of this last point.

Here was a man who had reached the point where he had given up his faith. He was free, unshackled, no longer bound by the outmoded concepts of his ancestors; and he set out to tell others about his new insight.

As is true in many Biblical narratives, all details are not provided. In this case we are not given an explanation as to how or why the sequence of events progressed as they did, but the Record indicates that before he had a chance to tell others of his experience he encountered the church.

The remainder of the psalm contains this man's praise for this encounter and for the fact that he had not offended or misled others because of his temporary loss of faith in a living God. In other words, he discovered that God was not dead, that He was very much alive. And what a difference this knowledge made in his experience.

Skepticism Molding Man's Thinking

Today we are living in an age of social and spiritual disintegration when skepticism molds man's thinking. It is certainly no overstatement to claim that in this environment people are caught up in crises—many types of crises. Customarily, it is in these critical periods of life that religious consciousness becomes awakened. It leads them to look for answers. And in this search, as in the seventy-third psalm, such persons have the possibility of encountering the church, perhaps through you or through me. If we are not adequate in our ministry, human desire for relief is such that they will turn to other sources for healing. Rest assured that other healers will be found—healers who may actually be detrimental as they practice only partial healing.

It would be insulting intelligence to argue psychosomatic medicine. Since the 1930's we have had overwhelming empirical evidence that what a man believes af-

fects profoundly his health, both mental and physical.

We must not minimize the great strides that have been made in the treatment of mental illnesses and their related physical manifestations. In this pursuit of mental health, however, it has generally been expected that religion must abet and never oppose the behavioral sciences. Thus, almost through default, the clergyman finds himself replaced by the behavioral scientist.

Mental Illness Not Diminishing

A strange and disturbing paradox confronts us. In spite of our increased psychological insights, our increasingly sophisticated psychotherapeutic techniques, and the growing respectability and acceptance of the psychiatrist and the psychotherapist, mental illness has not diminished; rather, it has increased alarmingly. Due to a multiplicity of factors, the suffering of individuals has not lessened, but has been bitterly aggravated. This has caused considerable concern among mental health workers.

Now, it would be grossly misleading if we were to imply that the psychotherapists or related behavioral scientists are in themselves the cause of this malady; although some, like Fromm and Mowrer, are quick to point out that they are not to be completely absolved. The fact is that they, like ourselves, are often treating only the symptoms rather than the causes of the illnesses that confront them.

When we examine psychotherapy closely, we will discover that some of the most effective tools are implements borrowed from the church. These devices include listening, encouragement, advice, and transference, wherein the patient finds security in dependence upon the counselor. In spite of the fact that the therapist's techniques largely duplicate those of the minister, the cure of souls is gravitating more and more out of the hands of the church and into the hands of the psychotherapists. Why?

One reason, possibly, is that the patient prefers physical causes for his difficulties; and the psychiatrist, being a medical man, may find such a cause. If he does, then the patient is saved from the necessity of facing up to the realities of his inner life. A cause in the body is generally less disturbing than a cause in one's character.

Prestige Mantles Psychiatrist

A second reason is that the patient fears

the pastor. I have been overwhelmed since leaving the formal ministry to discover the extent to which the layman lacks confidence in the man of God. He fears that the pastor will preach, pray, or pass moral judgment. This may be one of the contributing factors to the popularity of nondirective counseling.

Another factor may be the vast prestige of modern medical science that mantles the psychiatrist. Many people are reassured by the tremendous victories of modern medicine and transfer that confidence to psychiatry because of its identification with medicine. The victories of the church, however, are from generations past.

A further reason may be that many believe the psychiatrist, unlike the clergy, keeps up-to-date with important discoveries about the human mind as they are being made. There is a feeling that the clergy have exploited all their knowledge with very little success and that there exists no new knowledge that might be of benefit.

In the light of these considerations, it is not difficult for the modern mind to conclude, "Here is a new branch of science. God, if there is a God, has shown that He works by natural laws alone." There are not a few members of the clergy who buy this same reasoning.

One very important fact weighs heavily against this wholly secular solution. This is the ever insistent truth that what a man believes to a large extent determines both his mental and physical health. Religious belief, because it deals with basics, often turns out to be the most important belief of all. Some authorities are convinced that one of the reasons psychiatry has not been more successful is its secularistic predisposition to discount religion as a meliorative force and to see it only as a causative factor in mental disturbance.

I would like to explore the most significant contribution that can be made to mental health and in which the clergyman has a definite edge over the typical psychotherapist. Modern psychology gives much attention to hostility, aggression, rivalry, power, and anxiety, but only microscopic attention to the love elements of human relationships. We tend to forget that these negative states, always present in mental disorder, are secondary developments. They appear when the groundwork of life is disturbed. What has been claiming our attention is the array of reactive phenomena

that result from the absence and/or deprivation of love. The security that comes from being loved and giving love to others is the groundwork for wholesome existence at any age in life.

By contrast religion offers an interpretation of life and a rule of life based wholly upon love. It calls attention again and again to this fundamental groundwork. This emphasis is insistent throughout the Scriptures.

It is possible that this very insistence of religion has, in part, been responsible for the "tenderness taboo" that has marked much of psychology. Having rejected the religious approach to the cure of souls, science regards it more realistic to center attention upon the reactive conditions of man—upon hate, aggression, compulsive sexuality, et cetera.

Love of God Greatest Antidote

A change has been taking place, however, in which psychologists are stressing more and more the unconditional needs of the child for security and love within the home. In some instances this need is being discovered as equally valid among adults who have a passionate hunger for affiliation with their families, their co-workers, and their community. Even greater potential for healing exists in the affiliation with the infinite—in belonging to, identifying with, being accepted through the love of God.

In other words, I propose that the love of God is still the greatest antidote to man's ills. By the very reluctance of the secularly oriented therapist to prescribe this remedy, the time is ripe for men of God to occupy this void—and we should be those men of God.

I never cease to marvel at the restorative power that exists in a correct relationship between man and his God. Only recently I counseled with a man so insecure in his own identification that he compulsively collected all the tokens and symbols of status and prestige. He was desperate to convince others—and more importantly himself—that he was a somebody, that he actually counted, that there was some type of meaning to his existence. The transformation that occurred after he developed insight into the love of God, particularly as it was demonstrated for him in the atonement of Christ, was nothing short of miraculous. To think that he actually

did count, to think that he was important enough to be noticed by an infinite God, that he was desired deeply enough to be redeemed by the death of God's Son. This comprehension of God's love did something for him that nothing else could have accomplished.

I would not deny that modern psychology has helped many people. I would not deny that in its current vocabulary many people have found fresh insights. But it is here that an interesting possibility suggests itself for our generation. Might it not be possible that many of our youth, brought up in the symbolism and faith of psychology, when confronted with life's perplexities might find the less familiar expressions of the Written Word fresh and full of insight, possibly more germane to the totality of experience? There are those today who would find the beauty of Scripture refreshingly illuminating if there were someone to read it to them.

You see, our problem is not that we have nothing effective for the maladies of mankind but that we have been ineffective in communicating our solutions. We have be-

come so obsessed with the "giants" of other healers in the land that we have lost faith in the God who has promised to go up with us to possess the land.

Do we not encounter people when they are usually most seriously considering and questioning the meaning of life? Do we not find them pondering what forces have prevailed against them? Do we not see marked evidence of disturbed thinking accompanying their physical affliction? Do we not find them more receptive to prayer, to conversation about the more solemn aspects of life and its meaning? Do we not find that for many the enforced hours of quiet breed meditation and reflection that provide the soil for spiritual seed?

It is because we do encounter such individuals each day that we have the need for a dynamic ministry. Through us the church—or more importantly, God—is in a position of encounter that is seldom duplicated elsewhere in life. Whether the church emerges from the encounter as a dynamic institution, a channel through which flows the healing virtues of God, depends largely upon our ministry.

Lay Activities Men Conduct Evangelistic Campaign

P. M. DIAZ

Lay Activities Secretary, South Philippine Union Mission

TO GIVE weight and meaning to their instructions on evangelism to the laymen, P. M. Diaz, lay activities secretary of the South Philippine Union Mission, and Z. B. Fernal, lay activities secretary of the Southern Mindanao Mission, accepted the call and challenge to hold an evangelistic campaign in Surallah, South Cotabato. Their main objective was to introduce the Gift Bible Plan in connection with the campaign.

Surallah is a new, fast-developing town where we have a church membership of about thirty. This flock is one of about fifteen other churches and companies un-

der the efficient supervision of a young and courageous district leader, Nellie Alipoon. With the three as regular members of the team, preparations were made for the meetings to start the first week of February. The penetration tract, *Life at Its Best*, was distributed with the handbills. Streamers across the main streets invited people to come to the Life at Its Best lecture series and offered a free Bible to all who came.

When the meetings started on Sunday, February 2, the vice-mayor gave an inspiring address, praising Seventh-day Adventists for their concern and Christian conduct. He also stayed to hear the opening lecture, "These Tragic and Tangled Times." After the first meeting, the tabernacle, which was constructed with a \$225 mission budget, became too small to seat all the listeners. The second week, when the gift Bible was offered to those who wished to receive Bible studies following The Bible Says lessons, it became necessary for us to assign the seats to the regular students. The rest stood in the aisles or outside.

As the beauty of God's wonderful truth was unfolded before the people each night and intensive visitations were made every

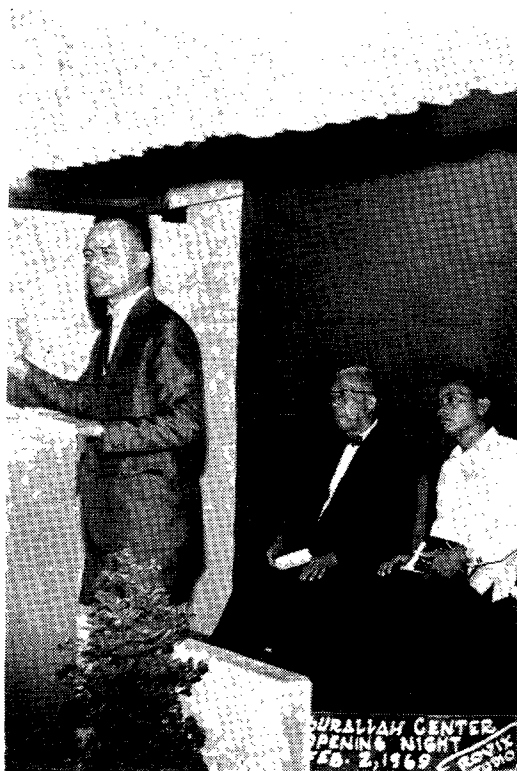
day, calls for Bible studies increased beyond the capacity of the team to care for them. Some homes, kilometers away, could only be reached by walking. Some religious groups, as usual, prepared public entertainment programs to attract people away from our meetings. We also had stonings of our tabernacle and living quarters. Some ministers dared to have confrontations with us in the homes of our interests who were their former members. But the people kept on coming to our meetings, even on dark and rainy nights.

94 Graduates—94 Baptisms

We maintained a hundred and twenty in The Bible Says group classes. It was regrettable that during this campaign the Bible Society ran short of Bibles in the vernacular, hence several who could not understand and read English were not enrolled. Ninety-four of our gift-Bible students received their certificates during the first The Bible Says graduation in the South Philippines, held on March 15. M. M. Claveria, new union president, was guest speaker. It is with humble hearts and ascribing all the glory to God that we share with our readers the joy of having baptized ninety-four in the first baptism. Four more were baptized a little later and Miss Alipoon, all alone in her district again, is preparing about twenty-five more for the next baptismal service.

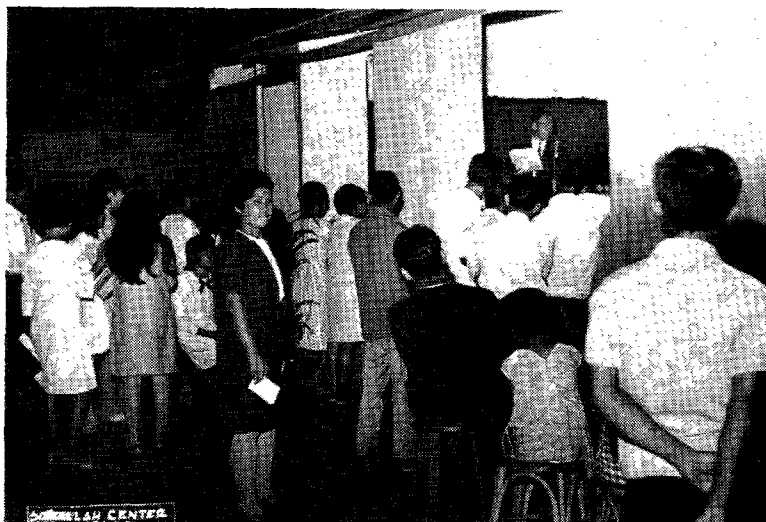
A younger sister of Miss Alipoon dreamed that she saw her picking up many fish in a net that was washed ashore. We never thought that in Surallah, the town

that topped all municipalities in North and South Cotabato provinces for crimes in 1968 and where about ten people died in shooting frays while we were there for the seven-week series, that this dream would find fulfillment. We solicit your fervent prayers for the new believers in Surallah.



Upper right: Pastor P. M. Diaz preaching the gospel. Behind him are Pastor Z. B. Fernal and the vice-mayor of Surallah on the opening night of the campaign.

Right: The meeting place became too small and many listened outside the hall. Miss Alipoon watches for interests.



EVANGELISM UPDATED

Suggestions for Accomplishing the Impossible

LEO R. VAN DOLSON

Religion Department, Pacific Union College

THE first time I saw the familiar placard was on the wall of the pressroom at the Seventh-day Adventist Japan Publishing House at Hodogaya. Ever since, it has been called to mind when a particularly difficult task has confronted me. "The Difficult We Do at Once—The Impossible Takes a Little Longer" that placard read, and it certainly has much to say to Seventh-day Adventists all over the world whose way of life is a commitment to the accomplishment of the seemingly impossible.

To my way of thinking, possibly outside of the demands that daily confront an academy principal, there is no more seemingly impossible job in our denomination than that of being a full-time evangelist. The long hours, the many moves, the task of trying to do justice to the bringing up of children under these conditions, the struggle for cooperation of lethargic church members, the problems involved in coordinating a team of workers, the need for continual optimism and sparkling Christian witness in the face of the bitterest attacks of Satan, the nerve-racking wrestling for souls, the necessity of keeping in top physical condition in spite of all the demands on time—all these and many more such demands are well-known to anyone who has experienced the challenge of this calling.

Please understand, though, that what follows is not intended in any way to be critical of our hard-pressed evangelists, but is an attempt to actually find some answers to our needs in the face of the additional challenge of an unsurpassed explosion of knowledge and technical proficiency in this last decade.

Updating Those Notes

Since becoming a college Bible teacher, with the teaching of evangelism one of my chief areas of interest, it has been a source of real frustration to me to continually hear the adverse criticism leveled at our evangelists on the part of my fellow academicians. In our own Seminary as well as in our colleges, I have often heard evangelists and evangelism held up to ridicule by a teacher or group of teachers. Since most of these faculty members who engage in such criticism have never enjoyed the privilege of conducting even one evangelistic campaign, it would be easy to pass off their remarks by stating, "Well, they're down on what they're not up on!"

On the other hand, it is hard to justify the practice of evangelists who are still, in essence, preaching sermons prepared ten, fifteen, or even twenty years ago, in spite of the tremendous increase in all fields of knowledge in just the past few years. Illustrative of what I'm talking about are the following items still occasionally repeated:

1. There is a hole in the sky in the constellation of Orion.
2. Noah's ark has been found.
3. Russia is portrayed in Ezekiel 38 and 39, with some of her cities named.
4. The walls of Joshua's Jericho have been uncovered.
5. Government officials have ridden in flying saucers.

These, of course, are only some of the errors which can bring our message into disrepute among informed people. In areas such as historical dates and events, nutritional information, archeological dis-

coveries, geology, biology, astronomy, contemporary theology, prophetic interpretation, textual criticism, and even current events, both evangelists and pastors often reveal that they are not keeping abreast of current thinking and of the most recent discoveries.

When the demands on an evangelist's time are taken into consideration, along with the fact that even the experts in each of the fields mentioned above find it difficult to keep up with all that is being discovered, there is certainly an understandable reason for the evangelist to be out-of-date. Take for instance the field of Biblical archeology, which I teach. In the last few years outstanding materials have been published concerning excavations at Sardis, Gezer, Shechem, Arad, Heshbon, Ai, Masada, and Jerusalem, to name just a few. Continual work is progressing at sites such as Ostia, Pompeii, Herculaneum, Corinth, and Ephesus. Thousands of clay tablets discovered back in the infancy of this developing science are still being read or remain to be deciphered. Texts of Hebrew scrolls found in the Dead Sea area are still not published. It is estimated that only 2 per cent of available Biblical sites have been even partially excavated. The whole field of New Testament archeology is still in the process of development. Journals and reports contain technical jargon that the lay reader has difficulty understanding. How can a busy evangelist ever hope to keep up-to-date in a field such as this? On the other hand, there is such tremendous popular interest in this field, as is attested by scores of paperbacks being published on archeology, that the evangelist is neglecting a most effective tool if he doesn't use archeological materials.

Don't Believe the Press

Compounding the problem in the field of archeology are the inaccuracies of the popular press, which is so often the source of information used by the evangelist. A striking example of such misinformation appeared in a California newspaper last year reporting the work being done at Heshbon by the Andrews University team. The headline states "Americans Find Church of 6400 B.C." The article then describes the discovery of mosaic floors and vaulted walls of a *Byzantine* church "dating back to 6400 B.C." (If the errors involved in this statement aren't immediately apparent to you,

you need to spend some time reviewing your archeological background!) The ancient city of Heshbon had different names at various periods, such as Heshbon, Hesebon, Hesbon, Hesban, Husban, Esebon, Esbus, but this newspaper article came up with what was a new one to me, "Hasban."

Unfortunately, some of the most readable and popular sources of archeological information are of the superficial and sensational type which lead the uninformed reader to such conclusions as chariot wheels have been discovered in the Red Sea. Many still misuse old legends of the discovery of Noah's ark or contemporary portrayals of Christ's appearance.

Even archeological material published in the *Seventh-day Adventist Bible Commentary* is out-of-date and, in some cases, no longer considered valid. Dr. Horn would be the first to point out, as he has done in published articles, that Garstang's claim to have uncovered the walls of Joshua's Jericho and also the claim that Solomon's copper refinery near Ezion-Geber had been found are no longer considered valid as a result of more recent archeological work on these sites.

What, then, is the evangelist to do who may not have the time or the expertise to sift through sensational or contradictory archeological reports? Should he steer away from using these materials, which contribute so much to our understanding of Bible times and the support of Biblical accuracy? Obviously, when there is such popular interest in archeology in many areas today, he must be able to intelligently use this material.

What should be done, then, to accomplish the seeming impossibility of keeping abreast in this important field, as well as in the other fields previously indicated, in the light of the extremely limited time the evangelist has to study?

Obviously, in spite of the outstanding efforts of the editors of *THE MINISTRY* to help evangelists, pastors, and Bible instructors to keep current, not enough is being accomplished as yet in this area. Perhaps part of the problem is that either some of the articles are not being read carefully or they are not taken seriously. One example in point is Dr. A. F. John's articles on the interpretation of Ezekiel 38 and 39 in the August and September, 1962, issues of *THE MINISTRY*. The case he presents is so clear that anyone desiring to preach on Russia

in Bible prophecy would do well to read them carefully first.

Pooling Our Resources

One suggestion that might prove helpful would be to ask experts in each field to suggest from time to time the most relevant and authoritative sources currently available that can provide a busy evangelist with easy-to-understand materials, and to print these in a prominent spot in this journal.

But the urgency of the problem seems to me to call for even more drastic measures. We have resource personnel in our denomination who can contribute immeasurably to the work of our evangelists. Unfortunately, most of these men have never in their lives been involved in direct public evangelism. On the other hand we have developed a sort of a "star" system among evangelists that often seems to lead the evangelist to consider himself the only one capable of providing what the public wants and needs.

Why not combine these talents in teams that would prove mutually beneficial? Why not take a teacher of history or archeology or nutrition or textual criticism or biology or a combination of such teachers and give them a year's sabbatical leave to work with an accomplished evangelistic team or teams in a field training program, giving these teachers actual experience in developing and presenting their materials in such a way that their field of interest would be made understandable and interesting to the general public. This association would also acquaint the evangelist with the most recent research available and give him some insights in the use of such materials in his future ministry. It would also break down some of the present misunderstandings between teachers and ministers.

Then the teacher, upon returning to the college or university classroom, could unite with ministers and workers for workshops in his own union and present field-tested

materials that would be of much greater value to the workers attending such institutes.

From this might develop regional or nation-wide evangelistic conferences that were devoted not to promotional or organizational items but to the actual sharing of information and ideas developed from field experience.

If this is too much to hope for, certainly knowledgeable persons in the specialized field could keep the Ministerial Association posted on the latest discoveries, or results of research, so that they in turn might pass them on through the pages of *THE MINISTRY*. Too often the voice heard is the one that raises objections without offering constructive alternatives. Evangelists and pastors alike would appreciate and benefit much from current information that can be used in a positive manner to undergird the truth of the three angels' messages.

A good example of this being done is found in the great flood of information that Armstrong comes up with in support of Creationism as it relates to the Bible Sabbath, both in the *Plain Truth* magazine and in his many radio broadcasts. He must have a very extensive research team at work gathering the latest facts and figures. Why can't we have the same through the eminently capable and dedicated scholars we have in our church? Vast sums of money are being expended in some of these fields, but how much of the results are being used directly to augment our supreme mission, that of reaching the masses with the special positive truths for this time, truths that are to prepare a people for the second coming of the Lord?

In these days when evangelists are confronted with the challenge of an ever-increasing explosion of knowledge and technical efficiency, yesterday's methods and materials and second-best efforts are not representative of the great message God has given us. By the pooling of resources a vital new dimension might well be added to our evangelistic mission.

HEART READINGS BY AMBULANCE

Under test in Los Angeles is a system of taking a heart patient's electrocardiogram in an ambulance, then radioing the findings ahead to the hospital, reports Alton L. Blakeslee in *Today's Health*. In this way precious time can be saved in starting some treatments. The system was developed by the National Aeronautics and Space Administration for use in monitoring test pilots.

D. W. MCKAY

THE MINISTRY



SHOP TALK

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.

A TIP ON STORING YOUR SERMONS

I like the idea of filing my sermons with a church bulletin. At a glance I know the date the sermon was preached and where. Also the appropriate Scripture and hymns. When I preach the sermon again, I simply enclose that bulletin with the original.

CHARLES MITCHELL

REGULAR NEWS HELPS

A pastor who has found a church newsletter helpful offers a few suggestions:

The Seventh-day Adventist minister tries to reach several publics with information about the church, its activities, and its concerns.

Church members, interested people about to become members, and others who might later join will all benefit from receiving a well-prepared church newsletter.

Frequency of issue largely determines the success of the paper. Ordinarily it would be issued monthly. Larger churches may need a biweekly or even a weekly.

Features should be well chosen and concise. They might include a brief message by the pastor directed to a relevant question, future events, a sermon calendar, a report of some recent general church happening, and several items from church departments. Keep the non-Adventist readers in mind with special emphasis on meetings that would be especially helpful to them. Alter the list to suit the local needs.

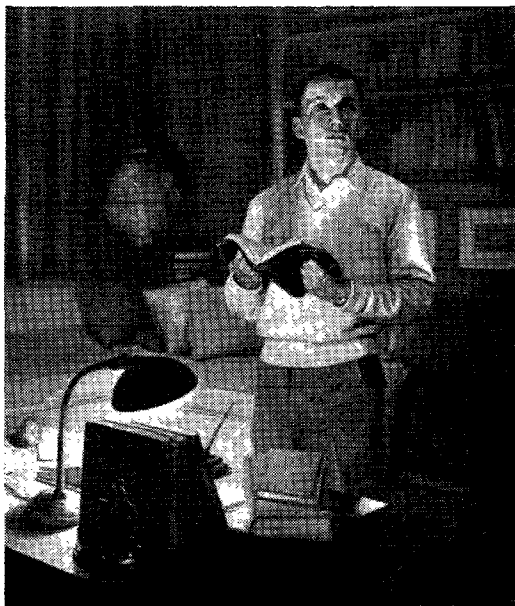
Above all, be sure to edit your journal; don't let it edit you. An alert pastor will look for opportunities to include many people in the effort required. Production should be unhurried and orderly. Recruit talent from members and near-members. Planning ahead takes time but helps when most needed—when the deadline nears!

An attractive heading and format will do much to catch and hold attention. Printing may not be

possible for the whole but is surely the *sine qua non* for the heading of the paper stock. If mimeographing is used for the main body it will need to be well-done. For this, an office typewriter and and up-to-date mimeograph machine are essential. Experiments with less-than-adequate equipment will only prove disappointing.

The results will be worth the effort. It will help to keep members in the church and new ones may be won. Try a church newsletter. It works!

MICHAEL J. LAY



PAINTING BY JES SCHLAIJER, N.A.

BAPTISMAL MANUAL FOR JUNIOR YOUTH

Some pastors may not be familiar with the dressed-up and nicely illustrated edition of the *Baptismal Manual* (above) for junior youth. Prepared by James H. Harris, MV secretary of the Central Union, it covers all the precious truths in a most attractive way. It is available through the Book and Bible Houses.

NOTICE

The following persons were inadvertently omitted from the list of General Conference personnel who engaged in active public evangelism during the year 1968 as noted in the June issue of *THE MINISTRY*:

J. O. Iversen
Dr. Ralph F. Waddell
Dr. Philip S. Nelson

This brings the number to 53 of those thus engaged.

EDITOR

Why Are They Going?

PAUL GREGOROFF

Home Department, Mount Vernon Academy

I AM a Bible teacher and I've been trying to understand our youth—the teen-agers—that “troublesome group in our church.” This is the group that leaves the church. I've been trying to find out why they leave our ranks, why they are rebelling against the church, why they try anything that comes along.

I think I'm beginning to see why. Brethren, we are the reason! We who are their spiritual leaders—their examples. We are guilty of segregation. No, I'm not talking of any color or race segregation, for enough has been said on that subject to inflame the world, but we are guilty of segregating the youth from the rest of the church. We do it in our entire program. Then when they realize and accept this and go their segregated way—we blame them.

What do I mean? Just this. From the time they are old enough to attend church and listen we start to turn them off and out. God's counsel is that in every sermon there should be a corner for the youth and children. So what do we do? We segregate them. We give them a “little junior sermon,” then we give them the idea, when that's over, that they don't have to listen to the other sermon; that's for adults only. They can now turn off. This is the beginning!

God says their corner should be part of the whole thing, not a separate thing. They need to sit at the same table with the adults and feel the importance of being one with us.

Next we urge their baptism from the early age of ten or thereabouts. I wonder

sometimes whether it is for statistics sake or for their sake. As soon as they are in and members in good and regular standing, we just leave them standing. Oh, yes, we do tell them they are now important people, important to God, to their church, and to the community. But in reality we just leave them standing there bewildered.

They can't go to the world now—they are members of the church. But the church gives them nothing to make them feel that they are wanted.

You may say, “Yes, we do. We plan MV meetings, socials, youth activities, we let them have their youth efforts, and other things.” But that's the trouble! Again they are segregated! This is the frustrating and discouraging thing. They want to belong, to feel wanted, to feel important and needed, but they are frustrated when they are always segregated. When they are alone with youth groups only—they are in a competing world. When they try something and they are an accepted part of a homogenous church or community group, then those of more experience can give them encouragement and support. This gives them that image of self-acceptance that they need!

If I understand the Spirit of Prophecy correctly we are told to give the children tasks to do within the home that will fit their limited abilities. Work with them, guide them, counsel them, encourage them, and within their limitations let them start practicing to make some decisions, but all these *within the home*, not as segregated units. Could this procedure not also work within the church?

What have we done? When we baptized them at ten or twelve years of age we told them, "You are too young; you'd better keep quiet and listen to us—we know all the answers." Children are to be seen, not heard. But shouldn't they be interning as junior church members? Shouldn't they be given the opportunity to present *their* ideas even in the august assembly of the church business meeting? Can't we tolerate some childish suggestions for the sake of their training and development?

Shouldn't some of them be asked to serve on the nominating committee, shouldn't they be permitted to suggest someone to lead their departments, shouldn't they be kindly encouraged to sit in on some church board meetings and see what is required to make their church function? Shouldn't they be taught, by practice, to care what happens to their church? It is theirs too, isn't it?

How can we expect them suddenly to learn to care for an organization that didn't train them to bear its burdens in their youth and didn't teach them to care?

Why can't we urge them to sit on the church budget committee, to study the expenses that are involved? Why can't we share with them the thought from the counsels that if every member were faithful in giving there would be no shortage of funds? Why can't they be permitted to help compute the possible church income if all, young and old, were faithful? Why can't we let them feel the responsibility of their part in the support of the church program? They need to understand the promises God gives to those who are faithful, even at their tender age.

Through the years it seems we have left all of these heavy burdens for the old, the gray-haired members. We have segregated these youth—the power of the church. We have taught them by example that the church cannot trust them. However, the devil's world turns them on and makes them feel important. It gives them those badges of acceptance that make them feel accepted, and so they go with the world!

Then we see them marry, establish homes, get jobs, and in all of these activities they do quite well in spite of us. We suddenly realize we need them in the church and after eight to twelve years of turning them away into segregated channels and training them to keep out of the business of the church we suddenly try to

reverse the process and try to "weep over them" to bring them back. Why don't we train them to belong?

Why don't we accept them as junior deacons and elders, with limited responsibilities according to their abilities? Why can't we make them assistants to the treasurer, or lay activities leaders?

Why can't young teen-age girls be junior deaconesses and meet with the older ones—to listen in on, and join, the discussions that deal with their problems?

These youth have the zeal, the enthusiasm, the vision, the keen, clear minds of youth, they have the boundless energies the church needs.

Do we lose our youth? No, *we drive* them out. The servant of the Lord tells us that if these were "rightly trained" how soon might come the end of the misery of this world, how soon might the sin-sickened world hear the message of hope and salvation! How soon might the Saviour come!

The condition for all this is youth rightly trained. But this does not merely mean go-

A Judgment Scene Between a Preacher and His God

What cross, I say?

It's just a wooden pencil

Lifted to a line.

A line of lies to say soft words

Denying what has been and is,

Glossing over guilt that's thine

For overlooking guilt that's his.

What watchman, where, I say?

I'm just a preacher

Saying what is bright.

A sermon formed of clever anecdotes

Devailing hopes of what a man might be,

Emphasizing much that's trite,

Foregoing that which man must see.

What lake of fire, I say!

I'm just a worker,

Not the one to blame.

A watchman placed upon the wall

Defacing beauty planned by God,

Ignoring sin that must find name,

Neglecting truth to not look odd.

—DAN DAY

GOSPEL TENTS

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ing to church-supported schools! This means on-the-job training. The world believes in this method. The world of business accepts young people and trains them in junior achievement and in actual business situations.

We of the church are asleep to the facts. The devil believes this; Communism trains youth to work with age to destroy the freedoms of this nation and this world. Why can't we see that the youth need to learn the principles in the schools and practice and develop these skills in on-the-job training in the churches?

In our Bible classes we have been studying the organization and function of our church. The students are interested. We have asked them to go to the Dorcas meeting, to sit in on a board meeting, to observe a Five-Day Plan (better if they could actually help), to talk to the treasurer, the clerk, even to attend a conference session. Their eyes open wide as they begin to see how *their* church operates. They love it and are eager to have an active part. They want to belong!

We discuss the conference treasurer's report—and the reports of the other conference departments. Then we have simulated nominating committee meetings, board meetings, and they have fun pretending. But they ask seriously, "But why can't we take part in all of these activities in our home churches?"

Brethren, I am embarrassed. What can I say? "We don't think you are intelligent enough"? What answer can I give?

Sometimes I hear rumors that we aren't even going to include a study of church organization in our Bible classes anymore. Then I shudder. Where will these lambs learn? The church segregates them, the school refuses to teach them; where can they be rightly trained?

Our early leaders were youth. Present-day youth are every bit as talented, as consecrated, as full of desire for a Saviour and for eternal life!

The Minister's Wife—A Check S-T-R-E-T-C-H-E-R

(Continued from page 8)

the children will have no trouble in setting aside their tithe and offerings. Loose-offering checks, then, include offerings for husband and wife plus the children's allowance and should be handed to the bank teller with instructions for change in the denominations desired. This will assure the right offering for each week. It is a good feeling to go to that special box and know that Sabbath school and church offerings are there waiting.

Buying on the Installment Plan

What about buying on the installment plan? Sometimes it is necessary to buy large items (other than house and car) this way. We have followed the plan of buying only one item at a time on this plan and paying for it completely before we involve ourselves with any more monthly installments. We take the maximum amount of time the store will give us to pay off the item, and then, if possible, double the payments. There have been occasions when we have been able to clear up the unpaid balance six months ahead of time. This saves interest and establishes a good credit rating.

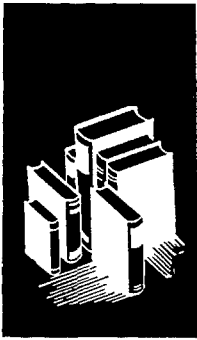
It may be possible that some have overspent and find themselves hopelessly in debt. Don't let this condition discourage you. Make plans immediately to get those debts paid off as quickly as possible. Keep a close tab on future spending and be sure not to get involved any deeper. Remember—a minister's reputation is at stake when he owes money all over town.

When we love God supremely, temporal things will occupy their right place in our affections. If we humbly and earnestly seek for knowledge and ability in order to make a right use of our Lord's goods, we shall receive wisdom from above.—*The Adventist Home*, p. 372.

INSINCERITY IS FATAL

There must be no duplicity, no crookedness, in the life of the worker. While error even when held in sincerity, is dangerous to anyone, insincerity in the truth is fatal.

—*Evangelism*, p. 632



BOOKS

***God Still Speaks in the Space-Age*, James Roy Smith, Baker Book House, Grand Rapids, Michigan, 1967, \$3.50.**

As the title suggests, this book is up to date. Some of the finest thoughts on science and its relation to the spiritual life will be found in these pages. As the author says: "Science can deaden our pain but it cannot solve the problem of human suffering. It can rebuild our blasted cities but it cannot rebuild our shattered lives . . . it can air-condition a house but it cannot make it a home . . . it can make the world a neighborhood but it cannot make it a brotherhood. It can blast us into outer space but it cannot control our inner space."

Few books have come into my hands that have made a more lasting impression than this excellent contribution from Dr. Smith. He speaks of the message of peace for a troubled world. But it is in a voice of concern and urgency. The space age is no time for complacent discipleship. I would heartily recommend this volume to MINISTRY readers. Every church library should possess it and make it available to our youth. It is compelling and challenging. The author served in the defense forces as a chaplain on active duty from 1944 to 1948. His preaching missions with the military in the United States as well as in Europe and the Orient have given him a great background out of which he writes in a vigorous and compelling style.

R. ALLAN ANDERSON

***Sunday*, Willy Rordorf, The Westminster Press, Philadelphia, 1969, 336 pp., \$8.50. (English translation by A. A. K. Graham.)**

Studies by Seventh-day Adventists on the historical and theological background for the Sabbath are familiar. This is not so among those who honor Sunday. Hence the significance of this book, which seeks an historical apologetic for Sunday.

The present book is a translation of an earlier work in German. Rordorf is a professor of patristic and early church history in the University of Neuchâtel, Switzerland.

This volume should be of interest to Seventh-day Adventist ministers for two reasons.

In the first place its thesis of historical interpretation is a direct challenge to our understanding of the issues involved in the early Christian centuries.

In the period of the New Testament development, Rordorf sees a tension, both in Christ and in His followers, between such specific commands as the Sabbath and the spirit of freedom required by the messianic awareness. Thus there was needed a complete change in the Sabbath doctrine. "It is a mistake to hold that Jesus did not attack the Sabbath commandment itself, but only the casuistical refinements of the Pharisees."—P. 63.

The author holds that the early church moved into the use of Sunday, not as a Sabbath or day of rest, nor in response to a heathen Sunday sacredness, but from a sacramental use of the first day for baptism and the eucharist. Only after the imperial edict of Constantine does he see Sunday becoming a rest day. There is also included an initial chapter on the history of the weekly cycle and an interesting study on the use by the early fathers of typology as it relates to the subject of a day for worship.

The second point for Adventists to note is Rordorf's personal concerns on the subject. In his introduction he sees the ethical storm raised by the "new morality" as calling for a new direction in religious practice. This he spells out more fully in the closing chapter. It includes the concern for "humanitarian and social" viewpoints. There must be a "fixed time" for leisure. Hence "the churches must ensure that *Sunday* is maintained everywhere and in all circumstances as the day for common Christian worship."—P. 300, 301.

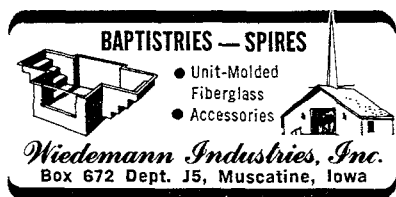
It seems obvious that Adventists will be meeting the arguments of this book in the coming crisis and thus it has relevance for study.

LESTER BENNETT

***Funeral Source Book*, Herbert Lockyer, Zondervan Publishing House, Grand Rapids, Michigan, 1967; 185 pages, \$4.95.**

I hesitate to write a review of this book, because it is replete with the concept that there really is no death—it is not death to die; the soul continues to exist after death; the departed one is now in eternal bliss; the baby is now being comforted by the mother in heaven; et cetera—when Christ our Lord and the sacred Scriptures teach that a man rests in the grave in a state of unconscious sleep until the voice of the Life-giver awakens him on the resurrection day at the second coming of Christ.

However, eliminating these unscriptural statements, the rest of the book has merit in its helpful suggestions in guiding the minister as he is called upon to give assistance to the dying, to burying the dead, and to give comfort and counsel to the bereaved. There are some helpful sermon ideas that can be adapted. Other valuable aids are suggested here to enable the pastor to carry the gospel



of consolation to the distressed and brokenhearted in the hour of great sorrow. Special help is presented for the burial of an aged person, a teenager, a child, an unknown person, a suicide, a member of the armed forces, a distinguished person, someone suddenly killed, and ideas for a memorial service.

The author has suggested a wide range of books designed to give further guidance in the right approach to the varied services ministers are called upon to give at the time of death.

ANDREW FEARING

***How to Be a Minister's Wife and Love It*, Alice Taylor, Zondervan Publishing House, \$2.95.**

Mrs. Alice Taylor, a successful Episcopalian minister's wife, in the introduction to her book says, "The young bride or wife of a seminary student, about to embark upon her career as a clergyman's wife, filled with enthusiasm, though tempered with apprehension, wonders to herself, 'How will I do?' The minister's wife in the midstream of life stands aside for a moment and ponders, 'How am I doing?' And the older minister's wife, who can see in the horizon the end of the journey, wonders, 'How have I done?' It is to these women that this book mainly addresses itself."

Helen Smith Shoemaker, in her foreword in this delightful book, says, "Mrs. Taylor has many words of wisdom for us as to the proper relationship, not only toward the minister, who is also a husband, but toward the parishioners, whom we serve. Mrs. Taylor represents in her own person the type of minister's wife we should all be—not only one who tactfully and wholeheartedly supports her husband in his ministry without usurping in any way his functions but one who also complements him by daring to stir up the gifts that are in her."

Mrs. Shoemaker also says that God has been able to use Mrs. Taylor as a creative channel of His love and His power in the lives of innumerable people.

The readers of this book will find it interesting and amusing, as well as challenging and inspiring and very applicable to the wife of a Seventh-day Adventist minister.

Would that each of us were so dedicated that we were willing to stand shoulder to shoulder with our husbands, encouraging, sharing, leading and guiding the flock committed to our care—a team, working "by His side." CATHERINE C. DOWER

***Writing for Adventist Magazines*, F. Donald Yost, Southern Publishing Association, Nashville, Tennessee, ID No. 23950, \$4.50.**

For those who have wondered how to go about the task of preparing an article for one of our denominational publications, this is the ideal handbook. Author Yost begins by giving his first chapter the title of "The Ministry of Writing" and proceeds from there to cover the mechanics.

For both the accomplished writer and the tyro *Writing for Adventist Magazines* has much to offer in advice on how to approach editors and the manner of submitting manuscripts, the knowledge of which would enhance the author's chances of acceptance. The various Seventh-day Adventist journals are listed with their addresses and suggestions for the type of materials that can be used by them.

This book is cloth bound, with an attractive dust jacket.

As an associate editor of the *Review and Herald*, the weekly general church paper of the Seventh-day Adventist Church, Don Yost speaks with authority in telling how to write for denominational publications. As an instructor in English and Journalism, he has had experience in teaching others how to write. Prior to his present assignment with the *Review and Herald*, he was assistant professor of journalism at Southern Missionary College in Collegedale, Tennessee.

Mr. Yost's own words indicate the depth of his interest in this area. "To write well and to teach others to write well has become a life goal. If I can contribute to the proclamation of the gospel by helping other writers to tell the Christian message to the world forcefully, creatively, imaginatively, and attractively, I believe I will have fulfilled the task God has given me to do."

PAULA BECKER

***If You Talk to Teens*, A Source Book for Youth Leaders, Louis O. Caldwell, Baker Book House, Grand Rapids, Michigan, 149 pages, \$1.95. Paperback.**

As the title infers, it is a source book of ideas for youth compiled for the purpose of helping ministers, teachers, counselors, writers, and parents. It is material that the author has used in various forms in church summer camps, youth rallies, holiday retreats, youth banquets, training unions, public school classes and youth devotional meetings. There are good scriptural references accompanying most of the material in the book and it is indexed by scripture, names, and subjects. This, with the table of contents, provides the user with four handy ways of finding the desired material.

ANDREW FEARING

The best place to find a helping hand is at the end of your arm.



NEWS BRIEFS

Protestant Population Growing in Colombia

According to the 1969 census of the Evangelical Confederation of Colombia (CEDEC), Protestant churches in the country have 90,573 communicants. This figure represents 0.44 per cent of the Colombian population, which is slightly more than 20 million. The CEDEC report estimates that "the constituent community of Protestantism is approximately three times the number of communicating members, that is 271,719 persons." In Colombia there are 49 Protestant denominations. The largest are the United Pentecostal Church (25,000 members), the Seventh-day Adventist Church (24,828), the Four-Square Gospel Church (4,365), the Mission to New Tribes (3,600) and the Presbyterian Church of Colombia (2,544).

Adventists Tell Students, "Meet School Standards"

Seventh-day Adventist educators from five Western States were urged to take a "firm position" on standards of dress and conduct in their schools. W. J. Blacker, president of the Pacific Union Conference of Seventh-day Adventists, warned that the church's school system "may lose some students as we hold to the high standards of our faith on campus," but he claimed that "in the end, we will have gained more than we have lost in maintaining these standards." Leadership has its price, the executive told 100 educators from California, Arizona, Utah, Nevada, and Hawaii. "There are no excuses for leaders. Reasons, yes; excuses, no. Some students may say, 'We don't want to go to worship,' or 'We want to make our own rules,'" Mr. Blacker said. "But to all such we must say, 'Meet the standards or go elsewhere.'"

Mormon Membership Reaches 2,684,073

Worldwide membership in the Mormon Church now stands at 2,684,073, a gain of almost 70,000 in the past year. The Church of Jesus Christ of Latter-day Saints has experienced a rapid rate of growth since its foundation in 1830 with only six members, including the founder, Joseph Smith.

Joseph Anderson, secretary of the church's First Presidency, cited Mormon gains over the years in a special report. In 1840, he said, membership was 30,000, doubling in the next decade to 60,000. During the centennial celebration in 1930 membership reached 672,488. By 1948—a century after Brigham Young had led Mormon pioneers into the Salt Lake Valley—membership had grown to 1,616,170. Since then it has continued its upward climb—2,395,932 in 1965 and 2,615,744 in 1967.

Buddhists Planning Membership Campaign

The World Fellowship of Buddhists, ending a week-long congress in Kuala Lumpur, announced plans for a worldwide campaign, particularly intensive in Asia and Africa, to spread the Buddhist religion. Buddhist literature will be translated into many of the world's major languages as part of the campaign, it was announced. The headquarters for the campaign will be in Bangkok. Delegates from 20 countries, including the U.S.S.R., England, and the Philippines, attended the congress.

Miniskirts Must Go, Says Anglican Rector

The Reverend Arthur Sexby, of St. Paul's church, Johannesburg, raised a small storm in his Anglican congregation when he refused to begin services until all women wearing short skirts left the premises. Mr. Sexby announced that in the future only women with skirts below the knee would be allowed inside his church. The week before the incident Mr. Sexby had said he considered the wearing of miniskirts a transgression of a Christian woman's vow to "renounce the world, the flesh, and the devil." "In my view," he said, "the miniskirt fad is a weak and sinful following of the world and a flagrant and provocative display of flesh fulfilling the devil's purpose of temptation."

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Priest Files for License to Operate Liquor Store

A Roman Catholic priest's application to operate a liquor and beer package store in Jefferson County, just outside of Louisville, Kentucky, has been approved by the county's acting alcoholic beverage control administrator. The application by Father Theodore Robert Sans, a teacher at Trinity High School in St. Matthews, was forwarded to Frankfort, the State capital, where it must be approved by the Kentucky Alcoholic Beverage Control Board. The board allows 30 days for objections before acting.

Southern Presbyterians Reverse their Stand on Evolution

The 109th General Assembly of the Presbyterian Church in the U.S. (Southern) declared that it had earlier made a mistake in claiming evolutionary theory and Biblical accounts of Creation were incompatible. "The evolutionary theory and the Bible," declared the assembly, "is that of non-contradiction. . . . The position stated by the General Assemblies of 1886, 1888, 1889, and 1924 was in error and no longer represents the mind of our church."

Catholic Population Now 47,873,238—404,903 Gain Lowest in 25 Years

Roman Catholics in the United States last year numbered 47,873,238, a gain of 404,903 over 1967—the smallest increase in a quarter of a century. This figure was underscored by the continuing decrease—7,852—in the number of the converts. The 102,865 new adult members of the church received in 1968 was the lowest number since the 115,214 received in 1947. These statistics on the Catholic Church in the U.S. are contained in *The Official Catholic Directory* for 1969, published in New York by P. J. Kenedy & Sons.

Hindu Militant Launches Campaign to "Reclaim" Converts to Christianity

A militant Hindu leader announced plans in Nagpur, India, for organizing "a batch of full-time workers" to win back Hindus converted to Christianity. Addressing the All-India Hindu Mahasabha at its fifty-second annual session, Brij Narayan Brajesh, president, declared that conversions to the Christian faith had reached "staggering proportions" in some places and the central Government had failed to face the problem. He said that between 1951 and 1961 the number of converts to Christianity had increased by 132 per cent in Madhya Pradesh State, by 122 per cent in Manipur, 100 per cent in Rajasthan, 99 per cent in Tripura, and 89 per cent in Andaman-Nicobar. In one area—Sikkim, an Indian protectorate in the Himalayas—there has been an increase of 825 in conversions to Christianity during the ten-year period.

SBC Leader Opposes "Early Age" Baptism

The president of the Southern Baptist Convention said in Dallas that children should not be baptized before the age of 9, although he admitted that he had baptized such children himself because of parental pressures. But, he added, "I know I am not doing right." The Reverend W. A. Criswell told members of his congregation that "a child ought not to be baptized until he is a junior—age 9, 10, 11, or 12; not at age 4, 5, 6, 7, or 8." A check of Southern Baptist Convention statistics disclosed that during 1968, Southern Baptist churches baptized 1,463 children under 6 years of age, and 36,867 children ages 6 through 8.

Christian Ministry Will Replace Pulpit Magazine

A new magazine called *Christian Ministry* will replace the 40-year-old *Pulpit*, a companion periodical of the ecumenical weekly *Christian Century* published in Chicago. The first issue of the new journal will coincide with the anniversary of the *Pulpit* next fall.

Dr. Blake Says WCC Would Change Structure for Catholic Membership

The World Council of Churches would be prepared to make necessary changes in its structure if the Roman Catholic Church wished to become a member, Dr. Eugene Carson Blake, general secretary of the WCC, said in an interview published in Rome. "If the church reaches this decision we will do what is necessary to make its accession possible." Dr. Blake told the Catholic daily newspaper *L'Avvenire d'Italia*.

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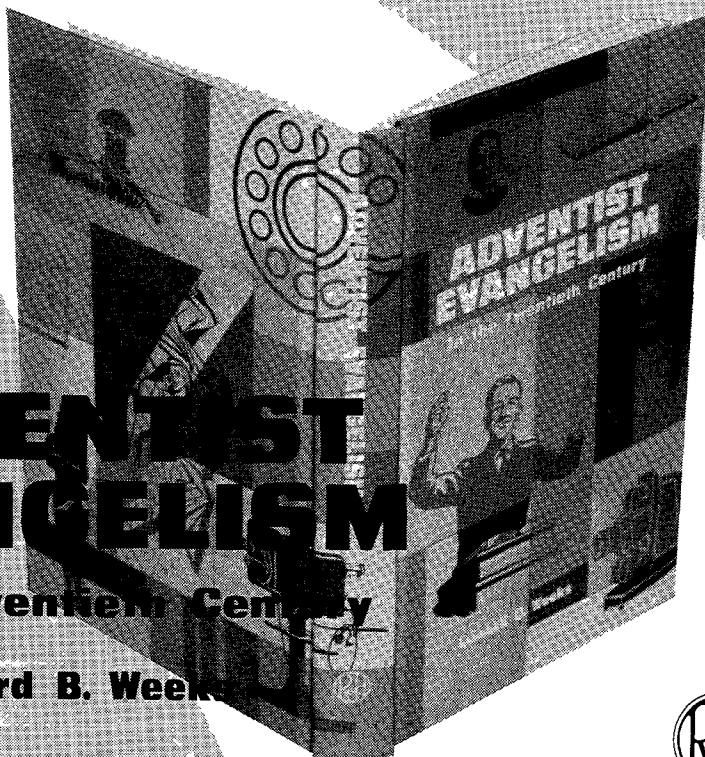
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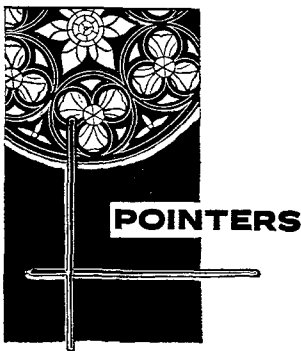
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PABLUM A FRIEND and colleague has written a book entitled *In Search of a Plot*. According to some parishioners I know, this applies to their preacher's sermons. But why should it? That there is a plot or plan behind all that transpires, however chaotic, is becoming increasingly evident. The great Book of God has spelled it all out. Those who read with the aid of the Comforter are quick to discern, and the plot thickens.

In an age when targets are plentiful, aimless sermons are inexcusable. Issues demanding answers are everywhere. Do not mistake the up-turned faces on Sabbath morning. Serious questions and sometimes grave doubts lurk behind the unfurrowed brow. Many of the saints are sustained by yesteryear's blessing during the current famine. The saints are less interested in some new thing than in the fundamentals of the Christian faith. The Advent message was never more pertinent than *now*. Preaching must demonstrate this. It must show the relationship of timeless principle to current happenings. Older saints may emote over the time-honored clichés, but younger minds seriously seek relevancy. To be sure, they do not always know what they are seeking, but the preacher *should*. And mark this: they know when you do! Onrushing events have increased the pace of the aging process. The knowledge level of youth is that of traditional middle age. So, sir, serve us no more pablum. We can digest the meat of the mighty.

E. E. C.

"I" STRAIN THE big perpendicular pronoun *I* is the basic cause of the world's ills. "I want my own way" starts in babyhood, and less and less people in today's world are graduating from this self-centered infant stage. The more "I" strain, the more problems we face.

Preachers are peculiarly susceptible to this form of self-worship. It is exhibited in extremely subtle forms. Take the common example of openly rejoicing over the soul-winning successes of a fellow minister. Could it be that the mouth and heart are miles apart instead of inches when it comes to *attitudes and feelings*? When the man

across the State or country comes up at the end of the year with twice as many baptisms as we do—especially if the successful one is younger or an old classmate of ours.

We may preach against our members' petty animosities exuding from self-worship, yet fail to recognize that we are plagued with the same disease.

Victorious living, peaceful living, and Christlike living cannot be offered or recommended to the laity by those who are spiritually inexperienced. The only remedy for "I" strain is "not I, but Christ."

J. R. S.

WANING FAITH "When the Son of man cometh, shall he find faith on the earth?" The departure of faith, one of the last-day signs, is indeed evident today. According to a recent Gallup poll, 70 per cent of adult Americans believe religion is losing its influence on life. Contrast this with 1957 when 69 per cent said religious influence was going up.

Among young adults, the poll indicates 85 per cent as registering a decline in religious influence. With this also is a decline in church attendance. This exit of faith should come as a great challenge to Seventh-day Adventists and especially to the ministry. It calls desperately for a genuine, personal, vibrant religious experience, one that will shine forth in striking contrast to the self-seeking, materialistic, godless society in which we live. Noah was "perfect" in "his generation." Enoch "walked with God" in his day. John the Baptist faithfully performed his task. They were God's men during crucial periods of history. Today, it is our turn. Can we be counted on? Will we stand as did Joseph, Elijah, and Daniel?

All signs read "trouble ahead." The sides for the closing controversy are being drawn—they are closing in. Where are those who will hold their ground for Christ, His church, and His kingdom? Can He count on you?

O. M. B.

LACK OF DISCIPLINE

"The basic problem in the world today is lack of discipline, lack of a Christian direction, lack of unity in goals regarding the personal development of integrity, unselfishness, and things of that nature."

THEODORE LUCAS
in *Listen*, May, 1968.