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WORLD BAPTISM DAY
September 27, 1969

LOOK WHAT THREE DIVISIONS HAVE DONE

On September 23, 1967 . . . 4,127 were baptized in the South American Division.
On September 28, 1968 . . . 6,165 were baptized in the South American Division.
On September 28, 1968 . . . 4,000 plus baptized in the Inter-American Division.
On March 29, 1969 . . . . . 1,108 were baptized in a single baptism at Rwanda in the Trans-Africa Division.

WHAT MIGHT WE EXPECT SEPTEMBER 27, 1969, WITH THE WORLD FIELD PARTICIPATING?

As we plan for WORLD BAPTISM DAY, a day that may well become the greatest day in the history of our church, it is well to keep in mind the following wise counsel from our General Conference president:

"This day must not become just a day to break records or accumulate statistics. Let every candidate be thoroughly prepared before the sacred rite of baptism is administered. Here great care must be exercised, and as conscientious effort is put forth toward this end, the Lord's blessing will be assured. "There is no program in the General Conference to rush people into baptism, but there is a program of every-member, every-worker, every-department, every-institution evangelism. I feel that the World Baptism Day can help keep us aware of our first work--that of soul winning. I hope every worker around the world will have a part in this important program."

Robert H. Pierson
AFRICA projects a picture of yesterday and tomorrow, the ancient and the ultra-modern. Donkey trains burdened with cotton or coffee struggle beside paved highways that are hosts to the latest cars and trucks. In Nairobi the roar of lions and the screaming of jet engines make a delightful duet. Swank supermarkets form a background to fresh-air shops where merchants sit cross-legged on the ground while selling their dried fish, tropical fruits, and vegetables.

"Twenty-first century" architecture creates a glass, brick, and steel backdrop for an African village where the villagers continue living as they have for centuries in their round huts built of sun-baked bricks domed with thatch.

It all seems so anachronistic! What conflicting emotions Livingstone and Stanley would have if they were alive and could travel through Africa today! What conflicting emotions Pastor Alvin E. Cook and I had as we traveled through the Trans-Africa Division for three intriguing months! Any world-famous Cook tour couldn't begin to compare with the tour Alvin Cook cooked up for us!

Right here let me introduce Alvin E. Cook, Ministerial Association secretary for the Trans-Africa Division since 1966. Australian by birth, Cook has labored in New Zealand, South Africa, and England, as well as his homeland. For a quarter of a century he has been holding forth the word of life to scores of thousands who have attended his public meetings. You couldn't travel or work with a more amiable, sociable, dedicated individual. We started our trip as friends and ended as brothers. We debated every major issue the church faces and some it doesn't face! We ended up with a solution to all our problems—EVANGELISM! Our unalterable conclusion was that if the whole church involved itself with a direct soul-winning program most of our problems would take the nearest exit. When we weren't debating we were enjoying the scenery and animals and rehearsing our life's history. Cook's unique way of expressing himself was a continual delight.
One thing sure, if an automobile could travel one mile on one laugh we could have dispensed with petrol (gasoline, that is).

14—1,400—14,000

Our travels carried us into ten countries, where we held fourteen ministerial institutes, each lasting an average of four days. From Cape Town to the Congo we met with fourteen-hundred workers and traveled a total of fourteen thousand miles by auto.

The magnitude of this trip would demand a book-length report if all names and events were recorded. Let me wrap it up by paying tribute to both national and overseas men and women who are devotedly laboring for the salvation of souls. Africa, whose commercial products range from platinum to pineapples, boasts of its wealth of diamonds and gold. But the real diamonds and the real gold are found in the form of people who have not only received the Lord Jesus as their Saviour but who are sharing their faith as workers and laymen.

He Kept Two Sundays

It is more than symbolic that the first Seventh-day Adventist in South Africa, William Hunt, a miner from Nevada, who arrived on the diamond diggings in Griqualand West, brought with him precious tracts filled with our message. Some ridiculed by crediting him with laziness because he kept two Sundays. But these charges led others to investigate his strange habits. From this small beginning, our work spread rapidly until today we have 287,516 members in the Trans-Africa Division.

What we now see in terms of churches, schools, clinics, and hospitals came into existence, but not without a high price. Mission-station grave markers are outward evidence of this high price. Famed Solusi Mission has its tiny plot of sacred soil where lie several pioneers. This is just a sample of the victimizing element of death usually brought about by the unsympathetic nature of blackwater fever and malaria. When you stand before the graves of a father and twelve-year-old son who died together in 1898, you realize anew what little concept we have of the hardship and privation endured by those who started our work in various parts of the world. The least we ought to gain from their “faithful unto death” spirit is a new determination to consecrate ourselves fully to the task of fulfilling the gospel commission.

Above-the-Knee Dresses

Before giving an evaluation of our work in Africa, permit me to relate several inter-
esting experiences. Some countries in Af-
rica ought to receive a gold medal for their
standards on dress. Many people think
that this continent is inhabited by tribes
without history or culture. Nothing could
be further from the truth. True, Africa is
engaged in the struggle of harmonizing their
own culture with that of the West. The
following sign in the Blantyre airport vividly demonstrates this cultural conflict.

NOTICE TO VISITORS

In Malawi there is a convention
that for a lady to expose in public
any part of her leg above the knee
is for her to act outside the correct
bounds of propriety.

Then it added that the Malawian culture
dictated strict modesty, and it would be
greatly appreciated if visitors would act
in accordance with their custom. It oc-
curred to me that hanging a copy of this
sign in many Seventh-day Adventist
churches would be entirely in order!

Forty Cows for a Bride

The dowry system is both strange and
interesting to the Westerner. The gov-
ernment and the church have been unsuc-
cessful in eliminating this system. It is
gradually being altered by making dowry
payments more reasonable. Depending on
the tribe, dowry ranges from twenty to
fifty head of cattle. The man with only
daughters, such as myself, is in a most
enviable position! I asked one of our pas-
tors how much he paid for his wife. He
replied, "My wife was expensive, I had
to pay forty cows!"

It was pointed out that if the wife ever
leaves her husband she and her parents
must pay the dowry back. This has a rather
stabilizing influence on the marriage con-
tract! Another feature was emphasized
which concerns man's attitude toward that
which he pays dearly for. After all, isn't
it natural to think more highly of your
wife if it cost you something to get her?
The value of something free is often ques-
tionable. After thinking these arguments
through, the question struck me "Who gets
a wife for nothing anyway?" Most of us
men, during courtship days, have invested
quite a bit in our wives in the form of
candy, gifts, postage, long-distance calls,
entertainment, and travel! But they are
worth it all, and we would do a great deal
more for them.

(Next month we will discuss the work of our
church in Africa.)

This twentieth-century wreck attracts spear-carrying Masais in their ancient tribal costume. How much
longer will they resist modern ways and the gospel?
Space prohibits publishing pictures of all fourteen important ministerial institutes attended. The accompanying photo of one group of ministers symbolizes their dedication to the preaching of the everlasting gospel.
The POWER UNIT
of the Church

Youth with a mission to the world merit pastoral specialization.

THEODORE LUCAS
Secretary, MV Department, General Conference

DOGMATIC assumptions about today’s youth are almost as numerous—and as conflicting—as the publications on the newstands. Young people make the news, mostly negative about the few, because the public reaches for the sensational. Pundits rise and fall on their own pronouncements. Youth polls produce “authoritative” information, only to be knocked down by other researchers who say it isn’t so.

What do we really know about modern youth? Are they saying what they are thinking? Are they misreading one another, as one researcher avers, even as adults do? What should the church expect of them? What do they want?

The modern situation generates jolting questions, and there are few ready-made answers. But there are some assertions that can be considered bona fide about the pastor-youth relationship:

1. The pastor’s most far-reaching work is with the youth. They are the “continuing church.” The youth segment is the greatest source of growth for the church, its deepest pool of new ideas, vision, expansion. Add to this the natural qualities of youth—vigor, stamina, daring, enthusiasm—and a priceless asset clearly emerges.

2. A specialized pastoral approach is the only way. This is an inescapable challenge that promises the highest spiritual adventure. The pastor must be knowledgeable in youth affairs, informed as never before on a day-to-day basis. He must have a fund of information and discernment from
which he can draw plenty of why’s and how’s. The day of “I say, you do” is past.

Are Youth “Different” Now?

Among the winds that blow, pronouncements are heard that today's young people are not like those of any previous time. But is it human nature that changes? Are not the basic weaknesses and strengths the same for which God provided in the plan of redemption?

It is quite evident that something has changed. Mostly it is the externals. Everything happening on the other side of the earth is only an electronic flash away. Science's gifts have changed the face of business, homemaking, recreation, and have made wars of any size exceedingly dangerous. Survival has more motivating power than time-honored achievement. Time is running out, and everyone knows it. The tensions thus created set the stage for master-minded temptations, and social norms fall apart. Youth have at their disposal all the technological advances—but what to do with them? One observer declares that young people find it difficult to accept ideals based on a future that may never be. The alternative is to “have it now.” Demonstrations, sit-ins, rebellious attitudes, demand a hearing. They clamor for changing the now; this is all we may ever have. Some good comes of it, and much confusion.

What Do Youth Expect of the Church?

From a survey of 3,000 youth ages 14-22, a national magazine reported the most frequently mentioned problem of youth is “a loosely wrapped bundle of worries that they call ‘the future.’” The survey revealed that huge numbers had turned to religion, with 85 per cent of those surveyed attending church regularly. (Yet more recently, single voices will tell you that if teen-agers had freedom of choice, 90 per cent of them would quit the church.) They are not “reaching for the stars;” “only 10 per cent list success, recognition or fame as what they want most from life, and only slightly more desire a ‘feeling of accomplishment’ or a sense of service to humanity.” Yet the minority have the courage to say things such as “I am getting much more than I give” and “It may sound corny, but I want to be useful to others.” The question follows, How will they react when really tested in this extraordinary age? A college girl says, “All we need is motive; then you’ll see.”

Dr. Merton P. Strommen, head of the Youth Research Center in Minneapolis, and a leading sampler of young people's religious attitudes, found that youth begin to lose interest in religion at around age 14; doctrinal doubts and criticisms of churches were most acute at about age 17.

The cues for the church, therefore, come from the articulate youth themselves: (1) dealing with the problem of the future, and (2) making religion meaningful to young people.

Is not this why churches exist? Wherein have they failed? The National Observer, March 10, 1969, carried a full page titled “Youth Sees Religion With Questioning Eyes.” High school juniors and seniors, all top students and leaders in their classes, were interviewed. Pastors were the focal point of complaint. Approval was largely reserved for a pastor who resigned from his church job and functioned on his own. The young people felt that he was not “hampered” by outmoded church attitudes and practices.

Shortcomings, expressed in both analytical and critical terms, were varied:

“The church service is too theatrical.”

“There is not the participation I like.”

“We’re still talking in [archaic] language.”

“Prayers are recited.”

“Sermon examples don’t pertain to me but to another generation.”

“It seems to me he’s afraid to get into the problems of the day . . . that only good could come from talking about these things. In terms that youth can understand. Contemporary language, not slang.”

“What we want to know is how religion should play a part in our lives today, not what it did for Moses. We never get the parallel.”

“Christ didn’t spend all of His time organizing churches and paying off mortgages. He was out working with the people. This is where it started, and this is where the church has to go to be effective.”

Seventh-day Adventist youth are also speaking up, and the church is listening. We heard them in a General Conference-sponsored Youth Challenge Committee early in 1968, and in other specially called groups since. This will continue. It is influencing plans and decisions. Our best way of finding out what our youth need from
the church is to let them tell us. They have shown no concern about the generation gap, "whatever that is." They recognize the role of adult experience and counsel on a partnership basis.

**How Can the Pastor Communicate With and Involve the Youth?**

Youth are people, they are thinkers. Communication is a two-way street. It will be effective for the pastor who follows important guidelines. He must give evidence of a knowledge of youth problems and ability to help them search for solutions. He must be individual-minded as well as group-minded, and know the relationships of each to himself and to the church. He will know how to listen and discuss without showing shock, and show authority that comes from "keeping up." He will demonstrate confidence in youth's sincerity, trustworthiness, and intelligence. He will get them involved in the church program. The pastor should talk *his* language but understand *theirs*, avoid catering to them.

How can the pastor involve the youth in his program? The sharp pastor will understand that the youth really want to be involved. And they want their involvement in the church program to begin in the first planning steps—then it is "their" program. The pastor who knows how to reach the youth will listen to them as well as tell them; he will keep them posted on church developments, let them share in major decisions, let them work as far as possible in their own ways.

The pastor who is "in" with the youth is the pastor with the open mind. How far should we go in this direction? A committee of Harvard professors wrestled with this problem and produced a classic formula: "If toleration is not to become nihilism, if conviction is not to become dogmatism, if criticism is not to become cynicism, each must have something of the other."

A recent handbook of the National Council for Social Studies of the National Education Association is based on the findings of visiting teams of observers in twenty-seven States. It contains a set of approaches for serving the goals of citizenship that are here adapted for this study:

1. The church can develop the abilities its youth bring to decision-making and action.
2. The church can provide its youth with opportunities for realistic examination of the issues of our time.
3. The church can make realistic contact with the total environment of its youth, adjusting the expectations and program, and training accordingly.
4. The church can show its concern for the individual by providing adequate counseling on education, vocations, marriage, budgets, homemaking, child training.
5. The entire church—its goals, personnel, organization, procedures, and climate for learning—can mirror a commitment to democratic values.
6. The church can offer a variety of experiences through which youth can learn and practice behavior appropriate to multiple goals.
7. The church can help develop for its youth both service excellence and satisfying membership.

**Are We Updating—and Fast?**

The "generation gap" we hear so much about is a misnomer. It can be a crutch when we are not sure just what we do mean. The real discrepancy exists between a new time that fulfills prophecy and a past time that was vastly different. The new day cries "Change! Change! Change!" This is harder for mature people than for youth, but both are equally capable of comprehending and interpreting the changes that are flowing all around them, and acting upon their findings.

What a message we have for a day like this! Nothing else is stable. What does the "future" mean? What is there to look forward to? The world quakes with the fear of annihilation. Security is sought in extreme faddism. Dead-end thinking produces beatniks, hippies, rebels, the philosophies of existentialism and its strange bedfellows. But the glorious message we know, and are obligated to give to the world, has the exhilarating answer—the peace, the hope, the reality, the comfort, the security, and the anticipation of the future life so perfect it is indescribable!

Perhaps the youth indict the clergy because churchmen are among the slowest to accept change. Young people see tradition, ritual, ceremonies, "the way we have always done it," as stifling to spiritual growth. They want to wrestle with great

(Continued on page 12)
ONE of the most difficult lines to be drawn in today’s complex society is that between listening and acting. An effective church in this critical hour must do both and do them well.

It was Seventh-day Adventist youth who were speaking on February 27, 1968, and they found the church ready to hear their message. The Youth Challenge Committee was being held in the General Conference chapel, Washington, D.C., at the request of the General Conference president, Robert H. Pierson.

From the start the program was youth centered, encouraged by a frank spirit of discussion. With Elder Pierson as chairman and Theodore Lucas as cochairman, the session faced squarely the challenge of youth involvement. Active participants in the discussion were youth delegates from Adventist colleges and universities of North America. Sharing in the dialog of the morning session, but mainly listening, were several of the General Conference officers, departmental leaders, ministers, educators, and administrators.

Current topics studied included youth participation in inner-city activities, the student missionary program, Sabbath school lessons, church youth publications, new methods of youth evangelism, Peace Corps or Vista-type projects for self-supporting young people, youth-related summer field schools, church services, and youth programming. New dimensions of youth service in the church were considered.

In order to provide more individual response and interaction, small groups were set up in the afternoon to study specific topics. These sessions proved effective, and the resulting ideas were shared later that day with the large committee. In turn all recommendations were listed and given to the General Conference officers as requested. They represented new ideas, youth support for plans already pending, and new angles for existing proposals.

The church had listened, and this was greatly appreciated, as expressed often, particularly by the youth delegates. Besides listening, the church went into ac-
tion. Sensing the value of immediate follow-up, the General Conference officers gave the committee recommendations serious study.

One week after the Youth Challenge Committee had met, the officers moved, making assignments of various topics to appropriate study teams and committees. Departmental leaders of the General Conference were involved in the action. Since that time many hours of planning have centered on these suggestions and ideas of the Youth Challenge Committee.

Results have been realized. An expanded student missionary program is now in operation. The Adventist Volunteer Service Corps has found its place in the church's operation. A pattern for Adventist youth publications is taking shape. Numerous other specific suggestions from the Youth Challenge Committee are moving from the planning stage to actual operation.

The young people themselves are enthusiastic. A student member of the Youth Challenge Committee wrote back from the campus: "It was without doubt one of the most tremendous opportunities I've ever had. . . . You were not only interested, but you were acting on our suggestions."

What of the future? Elder Pierson summarizes it this way. "The Youth Challenge Committee was a real blessing to all of us. New possibilities for the future have been discovered. It is not a question of 'if' but 'when' the next such committee will be held again, and this time we would like to have even wider representation. In fact, we would like to see similar youth committees held on union and local conference levels. There are good days ahead for the church and its youth."

The Power Unit of the Church
(Continued from page 10)

principles of truth and find out for themselves what they believe and why. We must hear their challenge to think in terms of today for all it is worth. Are we keeping up? Are we regularly re-evaluating our own thinking and practices? Are we "with it" today?

The Young People's Department of the General Conference has on file news stories by scores that glow with the success of young people as soul winners. Thousands have been baptized into church membership because young people went after them. They know how. They employ departmental plans and they originate their own—brilliant plans. It is natural for them to reach other young people. It is equally natural for them to go into ghetto situations and win their way with love and needed help, always with a postscript for the message they represent. They clamor for appointment as student missionaries, anywhere, under any conditions, doing any kind of work for humanity.

It is no wonder that J. L. McElhany, one-time president of the General Conference, was once prompted to say: "God's movement can never be finished without our young people. The future of this cause depends upon our young people."

To realize the inherent dividends from our youth capital may mean that church leaders will have to update themselves—search and research, interview, listen, discuss, change many things, even take special training. But it will be worth all it costs. A pastor who wins his youth gains his church.

COFFEE AND "COLDS"

A waitress complained of a "cold" which lasted for six months. She had a fever almost every day, suffered from chills, lack of sleep, and irritability. She lost 20 pounds, and weighed a mere 107 when admitted to Hahnemann Medical College and Hospital, Philadelphia, reports the magazine of the American Medical Association.

Her physician noted that her "cold" symptoms correlated with her coffee drinking. He found that she regularly drank 15 to 18 cups of coffee per day. When limited to one cup a day, her cold symptoms disappeared.

The Journal of the American Medical Association pointed out that several household items, if used in excess, can cause illnesses which can be mistaken for other diseases. Coffee, tea, dentifrices, contain chemicals which can induce such symptoms.

A cup of coffee contains about one tenth gram of caffeine. One gram of caffeine can cause mental confusion, shivering, tremor, vomiting, and diarrhea.

D. W. McKAY
The Ministry
EVER FEEL you would like to get involved too?

Don’t take off your collar, take up your pen and write for the third annual Mr. Freedom Awards, sponsored by Liberty magazine.

But don’t throw this aside if you’re not a writer! We’re looking for excellent sermons as well as articles.

We will award a $250 first prize for the best sermon on a religious liberty theme— and the winning sermon will be printed in The Ministry. Second prize is $100 and third $50. All three winners will be invited to tape their sermons for inclusion in the Tape of the Month Club. If last January’s religious liberty sermon wasn’t a prize winner, start early on next year’s and mail it in before November 30, 1969.

Now to the articles: Top award in each of four categories carries a $250 award; $100 is second prize in four sections (top in the short features); other articles will be purchased at regular rates. AND THE GRAND AWARD IS $500! Categories are: Prophecy, The Law and the Sabbath, Bible Stories or Bible History Related to Freedom Themes, and Miscellaneous.

Enter either or both sections—sermons and articles—and enter as many times as you like. If you have not received a brochure in the mail, write MR. FREEDOM, c/o Liberty Magazine, 6840 Eastern Ave., NW., Washington, D.C. 20012, for full details.
YOUTH is emphasized too much, verbally and otherwise. This separates them from the adult world, and the generation gap widens. New planning is needed, and work, to involve them in the real purpose of the church—not busy work or a recreation program to keep them “out of trouble.”

Some act as though the needs of youth are basically different from the needs of other people. If there is a difference, it is that they need more attention during their years of decision, facing questions such as:

Can the religion of my parents become my religion?

What will I do for a lifework?

What about a life companion?

Attention

Notice must not be confused with attention. Much notice is given to young people today; too much of it is strictly negative. The bulk of time and work involved in developing a meaningful youth program is in prayerful preparation of activity that will help them experience a bite-sized segment of the gospel commission.

For instance: The student missionary program is an example of students taking responsible action. More recently ACT (Adventist Collegiate Taskforce) and other inner-city evangelism projects have offered them challenge.

More of a challenge is needed for a high school or college student than to take up the offering or provide the special music in some meeting.

Ministers are needed who are willing to offer a behind-the-scenes role of support and encouragement to prepare the youth to offer a ministry to their peers! These opportunities should be given to students who show positive evidence of having a basic conversion experience. They should become the leadership core for youth.

Developing Spiritual Leadership

This involves personal acquaintance in their homes, your home, on campus, in the office, in recreation situations, to know personally your youth and to discover who are the spiritual leaders.

After determining the spiritual leadership, there is need for instilling a sense of mission. It was not until I personally interviewed a major segment of the students in one of our day academies that I realized the extent of the immediate mission field. Only one in twelve interviewed could say they had made a definite commitment of their lives to the Lord Jesus. It is a naive assumption that students in Seventh-day Adventist schools are grounded in the faith. I suggest you take a sampling among your youth.

A Sense of Mission

This can come in several ways. In one day school it started with a prayer breakfast in a home simply because no time or place in the school program was available. Target teens were chosen and became the object of special prayer from week to week. As they continued to meet, these
students developed an idea of sending preaching teams into the churches. Along with this idea grew a need for student counselors to offer a more personal ministry to the youth who were responding to the appeals.

The program is based on this five-point outline:

1. Choose one target.
2. Earn the right to be heard.
3. Wait for the green light.
4. Have something to say.
5. Follow up.

This team went from church to church in an extremely effective thrust for our "own" youth. Concurrently a small chorus group was initiated in a community home. It included spiritual leaders along with uncommitted young people. This created another level of involvement and another mission field! (Careful of the music here!)

This illustrates the direction one group went in search of a mission. These were not my ideas superimposed upon them, but rather a natural outgrowth of the weekly prayer-discussion sessions.

The youth were involved in the initial planning, in fervent prayer and in actually carrying out the plans.

ACT—Adventist Collegiate Taskforce—is a youth-initiated concept of outreach that was started at La Sierra campus of Loma Linda University by Monte Sahlin and other students in the spring and summer of 1967. During the summer of 1968 nine students from Pacific Union College got into the ACT in inner-city projects in the San Francisco Bay area. They were awarded scholarships provided from several sources. Food and lodging were provided by the local churches. The supplies to operate their summer day camps and Bible study materials were provided by their own initiative, prayer, and persistence.

For example: An empty store building normally renting for $375 a month, in the mission district of San Francisco, was provided through the influence of a Catholic woman who had heard of their plans. She took it upon herself to persuade the owner to offer it at no cost for the ten-week project. He also included lights and water. This building was used for a day camp, which included crafts, stories, songs, and some indoor games. Another Catholic organization provided them with a refrigerator to cool refreshments, which were also donated by local businessmen for the children six to fourteen years of age who attended the camp. The average daily attendance was forty-five, with nearly as many Bible studies begun in the homes of the parents.

Another team of four young men, two black and two white, an integrated team in a totally Negro community, conducted two day camps daily, one in East Oakland and another in Berkeley. These were attended by boys aged six to twelve. Fifty Bible studies were initiated in their program.

Volunteer camp at Angwin was conducted by a group of college students under the direction of LaMont Potter, also a student. A doctor who lived in the college vicinity donated the use of his land. Tents, food, and other supplies were donated by community people in the vicinity of Pacific Union College. Three young women from

(Continued on page 34)
LAST summer during the riots in one of our big cities, a little girl who was being tucked into bed by her mother said with a trembling voice, "Mommy, I'm afraid."

Her mother replied, "Don't be afraid. God is with you."

To this the little girl replied, "But Mommy, I'm afraid."

Consoling her once again, the mother said, "Don't be afraid. God is with you."

Finally, the little girl pleaded, "Yes, Mommy, but I want someone with skin on."

How many young people both in and out of the church, facing the perplexities and difficulties of our complex society, echo the cry of this little girl. This is the challenge to us as pastors and as youth leaders. Words are not enough—our ministry must have "skin on it." It must be a personal ministry and if effective it must lead the youth in personal involvement.

What are some ways in which the church can do this?

1. Examine our attitude toward youth. Do we look at them only as "members in waiting" or "the church of tomorrow"? They want to be considered for what they are today. Our activities, evangelistic and otherwise, must not be planned for them but with them. Ours is the role of guidance and encouragement, not dominance. Our planning must be specific enough to provide opportunity for the youth to—
   - establish identity with their church
   - establish independence in their church
   - establish intimacy with their church leaders

2. Examine our personal ministry with them. Do the youth of the church understand our work as pastors and church leaders? Are there ways that we could involve them in that ministry? After we baptize a youth is there a change in the personal attention we give him? Do we seek to give each youth we baptize a personal sense of mission as a responsible member of his church?

   Note the following counsel:
   "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—Testimonies, vol. 7, p. 30.

   Does every youth in your church know the specifics of his post of duty? This takes personal attention. I know of pastors who take selected youth with them for Bible studies in homes where there are young people. Youth of comparable age assist in

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**NEEDED—**

**A One-to-One Ministry**

**PAUL M. DEBOOY**
Associate Secretary, MV Department, General Conference
the studies. After several weekly visits of this kind, the youth in the nonmember home are given into the specific care of the youth who has accompanied the pastor. It becomes the youth's responsibility to bring these young people to Sabbath school, MV, Pathfinders, et cetera. Youth involved in Bible-study ministry could be encouraged to do the same.

3. Acquaint ourselves with the materials available for use in personal evangelism. New materials are available through the MV Department this month that are prepared specifically for a one-to-one approach. They are as follows:

a. One-to-one booklet, “Do You Know the Five Spiritual Facts?” ($4.00 per 100).

This sixteen-page colorful leaflet is designed so that in personal conversation a youth can lead another youth who is not a Christian in the introductory steps to accepting Christ as his Saviour from sin. Page by page the two youth go through the leaflet together. At the close of the leaflet the youth is led to a point of decision for Christ and given opportunity to pray a prayer of confession and acceptance. Immediately at the close of the prayer the youth leading out in the conversation continues his contact by presenting his new friend in Christ with a personalized copy of Real Happiness Is.

b. Real Happiness Is. (27½ cents each, subsidized).

This is a new youth format of the wonderful book Steps to Christ with new book and chapter titles. Thirty-six contemporary youth pictures throughout the book have appropriate comments that lead the reader to key points in each chapter. The paragraphs in each are numbered for convenience in use, and at the end of each chapter there is a reaction sheet to be filled out in friendly review with the person who presents the book. The filling out of these reaction sheets together gives thirteen specific points of contact for the youth to continue building the Christian friendship being formed.

If the reader cannot get together with the person who has presented him with the book, he can mail the reaction sheets to him, and personal correspondence can be continued in this way.

After the youth has spent time studying with his new friend the thrilling topics covered in the book Real Happiness Is, he will be prepared to continue studies in the other cardinal doctrines of our faith. A new youth series of Gift Bible Lessons, which has been especially designed for people new in Christ, will be available soon.

c. “Do You Know the Four Steps in Christian Growth?” ($4.00 per 100).

This colorful sixteen-page booklet is designed as a Christian conversation guide to use with the person who already considers himself a Christian. It is shared in the same personal way as the “Do You Know the Five Spiritual Facts?” booklet and leads into the presentation of Real Happiness Is.

After the youth of your church have become active in one-to-one witnessing and several are studying Real Happiness Is with youth of the community, they should begin to bring their new friends to church functions. This is an opportunity for the pastor to work closely with the youth in presenting a Happiness Rally where his youth bear testimony of their joy in Christ and use their talents in music. The pastor presents a Christ-centered message on some doctrine not covered in Real Happiness Is.

Voice of Youth meetings or a regular evangelistic series would be a logical follow-up.

A new leaflet that fully explains the one-to-one evangelism approach is available from your local conference MV secretary.

(Continued on page 27)
ONE of the perplexities the speaker at an academy Week of Prayer faces is that of counseling. How can the counseling program be made into a more meaningful part of the Week of Prayer?

First let us consider the goal of counseling in a Week of Prayer setting.

Usually, Week of Prayer speakers like to think that in counseling sessions they are leading young people to God. However, the young people who come to see us during the week are usually serious-minded youth who are already earnest in their desire to serve Christ. The unconverted seldom appear.

And why should they? Often they do not really want to be converted. Many times these youngsters are rebellious and actively resist the help the church is trying to give them. Watching them from the platform one almost feels that Satan has cast a spell over them. They seem to be living another life in another world. It is as if they truly do hear a different drum and march to its cadence in spite of the rhythm of the sermons and prayer bands that mark the conventional Week of Prayer.

So the question is, Can a counseling program help to reach these “unreachables”? And if so, how?

The problem is twofold. First is the matter of numbers. If the counseling session is to be anything more than an exchange of names and a prayer it will take at least a class period, say forty minutes. At a day school it is mathematically impossible to see more than eight students a day, or forty students for the week. This leaves the majority of the student body without a personal contact. A boarding school offers additional counseling opportunities in the evenings, but the student body is probably larger.

Second is the matter of voluntarism. How can students be induced to go to the counseling room? The system leaves the initiative with the student. With all the demands for conformity now being made on young people it is easy for the unconverted youth to remain out of the speaker’s reach. When the principal announces in chapel that the speaker will be available for counseling at such and such a place, any student who asks to be excused from a class to see the minister is automatically marked by his fellows.

The public evangelist answers the problem by going to the individual, but in a school setting it is almost impossible to do that without steeling the student’s heart. There is no place in school that a student can call his own where a minister may visit with him in the same way that an evangelist visits with an interest in the privacy of the interest’s home. And a direct invitation to the counseling room resembles a summons to the principal’s office. The irreligious student is aware of his condition and is prepared to be “pressured” during the Week of Prayer anyway. So when he is singled out for special attention by the speaker he resents it and becomes even more defensive.

And yet the matter of personal contact between the student and the speaker in a Week of Prayer cannot be overemphasized. Only during the Week of Prayer is he given an opportunity to relate to a representative of God who is not part of the authority structure at the school.

Group Counseling

One way out of the numbers problem is through the group counseling plan. Thus,
in a day academy with eight forty-minute periods a day besides chapel the minister who counsels groups of eight students each period will see 64 students a day. These would be face-to-face sessions in which the student would have a chance to speak his mind and the minister would be able to respond on a personal level.

While group counseling can solve the numbers problem the matter of voluntarism remains. No matter how deft the mathematical solution it is no good if the unreachables are left with the initiative. However, if the speaker exercises the initiative, assigning everyone to a group and with the school's authority schedules each group, the problem of voluntarism evaporates.

Another advantage to this method has to do with the student's defense system. In a strictly personal counseling situation the minister always outweighs the student simply because he is a minister. This tends to make the student defensive and difficult to reach. But by giving the student company we can help to dissipate this defensiveness and make it easier to grasp his hand and lead him to the Saviour.

The goal I am suggesting for Week of Prayer counseling is to give all the students an opportunity of interaction with a man of God. Any student who wishes to see the minister alone is still free to set up an appointment with him.

Is It Effective?

But, it will be asked, Can group counseling tie the youth to the church as effectively as individual counseling?

As a test the following experiment was conducted at the San Diego Academy. All the students were randomly assigned to one of three groups: Individual counseling, group counseling, and a control group. A test measuring the strength of church affiliation was given the students on the Friday before the Week of Prayer. During the week each of the members of the first group was counseled individually for a full forty-minute period. The counseling was nondirective. The student was free to discuss anything he chose. The members of the second group were randomly assigned to groups of seven to nine members and each of these smaller groups was counseled, also nondirectively, for forty minutes. The teachers and administration were very helpful and virtually all subjects appeared at their appointed hour. The control group received no counseling whatever.

At the end of the week the test measuring the strength of church affiliation was re-administered. Results revealed no significant difference between individual and group counseling in the matter of church loyalty. But there is a significant difference between both forms of counseling and no counseling at all. Both individual and group counseling tend to increase the students' loyalty to the church, but the dimension of loyalty is not affected by a Week of Prayer when no counseling occurs.

This points up the need for personal confrontation between the minister and the students. Clearly the sermonizing at chapel time (and at worships at boarding school) although important is insufficient in the strengthening of students' loyalty to the church. Counseling is also indicated. And group counseling is required if the entire student body is to be reached.

Conducting Group Sessions

But how does one go about conducting this kind of counseling program? Actually the mechanics are fairly simple. First, secure the permission of the school administration and the cooperation of the faculty. Second, assign every student to a group. It is important that each group be composed of both sexes. Third, schedule each group to coincide with the school's class periods. Fourth, send a letter to each student the week before the Week of Prayer opens and describe the plan, explaining that this is the only way you will be able to visit with each one. Include the schedule and send along an alphabetical roster of the student body with the time of each student's appointment listed opposite his name. Finally, post the schedule on all school bulletin boards.

The secret of the counseling session is to let the Holy Spirit lead as the students do the talking. Here is where the need for humility becomes paramount. Typically, ministers do too much talking. A group session is useless if it is just another lecture. So let the students talk freely about whatever is on their minds, and let the Holy Spirit work freely with their hearts. Your part is merely to serve as a catalyst.

When the students arrive invite them to sit around a table. It is best if you sit somewhere other than at the head. Open by
saying something like, “What would you people like to talk to me about?” There may be considerable self-conscious giggling but usually someone will state a “gripe.” Sometimes a boy wants to know what is wrong with competitive sports, or a girl may have questions about dress standards.

Whatever the question may be do not try to answer it immediately. Let the youth talk about it, exploring its parameters and thinking out loud about it. Watch for the quiet one and try to include his opinion. Ask a probing question now and then. Do not be afraid to confess that you don’t know something. Be honest enough to admit that some rules don’t make much sense to you either. At the same time be careful not to undercut the school’s authority. It is surprising how well the students understand the demands put on you in this respect and if you do not uphold the school the students will not respect your integrity. On the other hand, you should frankly state your own feelings, accepting the responsibility for them as just that—your own feelings. All the way through give the Spirit of God a chance to work. If you will watch and pray instead of talking and controlling you will be surprised and excited at the way in which Christ will mold the hearts of the students before your very eyes. Usually the discussion will become quite serious as the students follow the Holy Spirit along. Remember that one of the chief differences between this kind of discussion and a classroom discussion is the goal. Here they are peering into their consciences, not their brains; in search of God’s answers, not a textbook’s. This takes time and you may be able to cover only one topic. But it is better to do one well than a dozen poorly.

As you near the end of the period summarize the thoughts that have been expressed, adding your own reaction to them (but be sure to give your reasons) and adjust the summary according to their suggestions. Pray for them and dismiss them as the bell rings.

Now what has been achieved by this procedure?

1. Every student has visited with the minister in a way that allowed him to examine some of his innermost thoughts in the light of God’s ideals. He has been able to do this without fear of discipline because the Week of Prayer speaker is not on the faculty.

2. The minister has talked personally with (not to) the students described earlier as “unreachable.” He may or may not have brought them closer to Christ, but he certainly has had an opportunity he would not have had without the group counseling procedure outlined above. And the statistics indicate that the probabilities are on his side.

3. Both the numbers problem and the trouble with voluntarism have been controlled.

It is readily admitted that there are many other issues about Week of Prayer procedures that demand attention. How can teachers be brought into the program in a larger way? How can parents be enlisted? How can the week be made more than a ritual?

The appeal of this article is for the speaker to be more efficient in reaching the unreachable and in strengthening the ties between all the students and the church by personal confrontation.

REFERENCES

1 It has been shown that a discussion group is most persuasive if it has seven to nine members. Rath, R. and Mistra, S. K., “Changes of Attitudes As a Function of Size of Discussion Groups,” Journal of Social Psychology, 1963, 59, pp. 247-257.

2 This instrument was developed in the following fashion: Certain appropriate items were taken from Thurstone’s “Scale for Measuring Attitude Toward the Church.” Others were secured by asking members of the congregation I pastor to write down anonymously their feelings toward the church. I invented a few additional statements. The resulting fifty items were administered to one hundred freshmen and sophomore students at Rio Lindo Academy. A Likert item analysis was performed and twenty-four discriminating items were selected for the final instrument. The reliability of the instrument has since been confirmed by work with students at Lodi Academy and at Sacramento Union Academy.

3 It is important that everyone understands that assignments have been made randomly lest suspicious students feel they were placed in their specific group for ulterior motives. This is done, incidentally, by numbering the students and then selecting them by the use of a table of random numbers. Any academy math teacher should be able to help.

SITTING TOO LONG WHILE TRAVELING—

On long airplane trips get up and walk in the aisle every hour, advises Dr. Arthur A. Sasahara, of the Veterans Administration Hospital in Boston. He also advocates taking exercise breaks on long auto rides. Otherwise you may be risking the formation of blood clots in leg veins—clots that can break loose and lodge in the lungs.

D. W. MCKAY

THE MINISTRY
“Pastor, Why Do You Run Every Day?”

BRUCE R. BOYER
Pastor, Tifton, Georgia

A TALL, blond, teen-age boy, smoking a fat cigar, walked up to me in a shopping plaza and asked, “Why do you run every morning?”

Dozens of people have asked me the same question since I began running for exercise four years ago. Running provides the greatest amount of beneficial exercise with the least daily expenditure of time. Running will strengthen your heart and lungs, improve the circulation of the blood, increase your physical energy and zest, burn off extra calories, and give you an over-all feeling of well-being.

You can run when you want, where you want, alone, with a partner, or in a group; and best of all, it’s free!

A few people will poke fun at a person like me who runs for exercise. But it’s no laughing matter when unnecessary illness or death results from ignoring the laws of health, one of which is exercise. Money can buy replacements for most material possessions. But health, once it is lost, cannot be restored through money.

While not everyone should run, most people would benefit from this type of exercise. Before starting such a program of exercise, if there are any doubts, visit your family doctor.

Running is one of the best exercises to strengthen the heart and lungs. A regular program of running will develop correct habits of breathing. After running several minutes, deep breathing is automatic, triggered by the increased demand of the body for oxygen. Deeper breathing all day long is a by-product of the daily run.

A regular program of running will not only strengthen your heart but will decrease the number of heartbeats per minute, which means extra rest for your heart.

Too many Americans are getting “soft” unnecessarily in their twenties. The phrase “out of shape” takes on a new shade of meaning, as we can’t help observing the fleshy midriffs of many a minister and/or his wife. A daily run will work wonders to keep muscles in tone and bodies in shape.

Most of us eat too much and exercise too little. Running burns off extra calories. My daily run, over and above regular activity, burns off an extra three hundred to five hundred calories. Exercise is not the solution to the weight problem, but it is a help. The greatest exercise in weight control remains that push away from the table.

Sound sleep is another benefit of vigorous exercise.

Many good books have been written about exercise and its benefits. Especially good is the one by Kenneth H. Cooper, M.D., entitled Aerobics, available in paperback for $1.

Perhaps you have thought about running yourself. If not, perhaps reading this article will stimulate such an interest. Here are some ideas on the mechanics of running, the outgrowth of some 2,500 miles of experience:

How far should one run? Aerobics outlines a twelve-minute test you may take to determine how much you should run to begin your fitness program and suggests a plan that gradually builds you up. According to Cooper, running one mile a day in eight minutes, six days a week, is sufficient to maintain fitness, once it has been achieved. My daily run has ranged between one and five miles. For me, one mile is not enough and five miles is too much. Two or three miles is best for me.
Before running, walk a mile to warm up your muscles. After the run, walk another mile to cool off. While walking to cool off, practice forced breathing. First, walk one or two blocks, allowing your heartbeat and respiration to return to normal. Then walk briskly, counting your steps. Take six steps while cramming your lungs full of air. Then six more steps while exhaling, squeezing all the air out of your lungs. To do this you will have to concentrate and walk fast.

Where should one run? I have always run in my own neighborhood. The daily run does consume time, and to drive to a gym or a track only adds to this time. If the streets around your home are hilly or if you live in a downtown area you might have to go elsewhere to run.

One important consideration in choosing a place to run is the avoidance of potential canine molesters. I am not afraid of dogs, but to convince a hostile canine of this while running is fun for the dog and spectators but hardly for you. Experiment with different routes when you begin your program until you find a satisfactory one. Once your route is established, drive over it with your car, making a mental note at the one-, two-, and three-mile marks.

What about running in place? I have never done this and choose not to. It is exhilarating to run under the open sky, covering distance, enjoying a tremendous feeling of freedom. Running in place is a clock-watching affair, which to me implies a job that's drudgery. Running a certain distance implies getting a job done that is fun; no clock-watching involved.

If you are overweight or up in years or both and are self-conscious, running in place is certainly better than not running at all. However, about twice as much time is required to get the same results.

During bad weather running in place may be necessary.

How many days a week should one run? Six is my goal, but occasionally things come up, causing me to miss a day. Never let missing a day discourage you. Keep at it until it becomes a way of life; a force of habit. This habit of running is not established in days or weeks. At least it wasn't for me. It wasn't until my third year of running that I could honestly say it had become a habit. And habits are hard to break!

What should one wear when running? A good pair of tennis shoes with arch supports are important. In warm weather I wear white shorts and a tennis shirt. When selecting your shorts, buy them loose enough so as not to restrict breathing. In cold weather dress warm enough to keep the muscles warm. What one wears in cold weather depends on how cold it gets where he lives. On cold days warm up in the house and then exercise indoors again after the run instead of walking a mile before and after your run. This will reduce the time you spend in the cold.

Should one run alone? Yes. I prefer to run alone. When alone you can set your own time, speed, and distance. While running I get some of my best ideas and do my clearest thinking. The ideas being presented in this article are the thinking crop of one day's run. When you run with someone, thinking is reduced to conversation and talking requires breath that you can't afford while running. However, some people seem to need someone to run with. In such case, find your partner and start running.

How does one find time to run? I get up at five o'clock in the morning. It gives me a head start on the day with two hours of study under the belt before seven o'clock. I use one hour for exercise and then have breakfast. It is true that we will always find time to do the things we want to do. If you cannot fit a run into your schedule before breakfast, before supper is just as good. In fact, anytime of day or night is good except after eating.

How should one work into a running program? Begin by walking daily, gradually increasing your speed until you can walk a mile in fourteen minutes or less without exertion. Then alternate jogging a few steps and walking a few steps. Gradually increase the jogging until you can run the mile in eight minutes or less. This objective might take several months to achieve. Finally, in small portions and without straining yourself, increase the distance or length of time spent running daily until you reach the distance you want to run.

I run a mile in seven to eight minutes. My one objective in running is exercise, not to break records. When thinking about how fast and how far to run, remember why you are running in the first place—to strengthen your body, not to strain it.
Dear Editor:

I have been present at numerous ordination services and without exception I have always been deeply impressed by the solemnity of the occasion when one of our brethren is set apart for the gospel ministry. This is as it should be. Every Adventist minister should look forward to the day of his ordination to the gospel ministry as a very high day. He should also look back upon this event as the special day when he was accepted by his church and his God for the highest work on earth. Actually, ordination is a much more important event in the life of the gospel minister than any other event, even graduation from college or seminary. Because ordination is the important event that it is, I believe that the ordination certificate should be as carefully prepared as the college or seminary degree. Too often this is not the case.

At this moment I am looking at my own certificate of ordination and next to it is a diploma from Andrews University. It is obvious that the ordination certificate was not very carefully prepared. For example, my name is typed in green ink, also the place and date. The signatures of the officiating ministers are done in no less than four different colors of ink. As I look at the degree from Andrews, I find this is not the case.

I see no reason why the ordination certificate should not be just as beautiful a document as any degree from the Seminary, as it certainly stands for something much more important in the life of the minister. With care in its preparation I am sure it can be. It would take some added effort and expense no doubt, but it would bring a great deal more satisfaction to the minister than one done hastily and without planning.

NAME WITHHELD

Dear Editor:

I am on my way home after two months of evangelism in Botswana (capital Gaberones). This town is one of those boom towns that mushroomed overnight with British aid (now independent country). The effort was small, but good—not thousands coming as we had in other places. About 400 attended nightly; 250 decided for Christ; 150 in baptismal classes. So the percentage was excellent—well over 25 per cent of the audience. We hope by the end of the year they will all be baptized. We will go back for two weekends, each three months apart, last one in September. The pastor is carrying on with one meeting a week.

This kind of experience puts a new perspective on everything. All our teachers ought to have meetings, or assist in one, at least once a year, not just as ushers but in home visitation and personal Bible studies with people across the table, answering their objections and winning them. If this is too common a task for some, there is something wrong. Surely none are too great for the greatest work of all! People are dying in sin and the Lord will come and find us doing everything but saving them. There is a time for everything and all must find some time to win souls. To watch people drink in the Word and to participate in their victories and see them surrender, their faces aglow—what a joy!

J. J. Blanco
Solusi College, Bulawayo, Rhodesia

Dear Editor:

With regard to the article "Space-Age God" in your January issue of The Ministry—if the statement of scientists that matter and energy are interchangeable is not true, which it is not, nothing is proved. If the statement is assumed to be true, it would prove too much, for if energy can create matter, God is not needed.

The energy of the atomic bomb is from rearrangement of the atoms and not a conversion of matter into energy, as is popularly assumed. This is not instantaneous, but a chain reaction occurring in an extremely short time.

HENRY J. HADLEY, M.D.

Dear Editor:

Just a note to say how much I have appreciated the "Save a Second" tapes from your department. They are extremely informative and worthwhile, and the health talks are very timely. I especially appreciate them as I travel along in my car with my portable recorder.

T. W. PARKS

DEAR EDITOR:

Western man is growing taller and taller "and we don't know if this is good or not," says Dr. Artturi I. Virtanen, Nobel prize chemist of Finland, and reported by Alton L. Blakeslee in the magazine of the American Medical Association. "One reason it may not be good is that the heart is not growing in proportion to increasing human height, and therefore has to work harder." Dr. Virtanen cited U.S. studies showing that rats allowed to eat at will grew larger but had life spans 20 to 40 per cent shorter than rats fed a restricted diet.

D. W. MCKAY

TALLER PEOPLE—

Western man is growing taller and taller "and we don't know if this is good or not," says Dr. Artturi I. Virtanen, Nobel prize chemist of Finland, and reported by Alton L. Blakeslee in the magazine of the American Medical Association. "One reason it may not be good is that the heart is not growing in proportion to increasing human height, and therefore has to work harder." Dr. Virtanen cited U.S. studies showing that rats allowed to eat at will grew larger but had life spans 20 to 40 per cent shorter than rats fed a restricted diet.

D. W. MCKAY

JULY, 1969
EDITORIAL NOTE: On Sabbath, March 8, of this year the entire worship service of the Columbus, Ohio, church was under the direction of the youth. The idea was sparked by Carl Carnes, Sabbath school youth leader. Speaker for the occasion was sixteen-year-old Steve Dunson, chosen by his church to be their representative at the Zurich Youth Congress being held this month. Pastor Kurt Kurz who reports the plan a great success has passed the sermon on to us. We are happy to share it with our readers as an example of what our youth can do when given the opportunity.

Mike, Alise, and Sue are members of an Adventist Collegiate Taskforce known by its initials, ACT. They do exactly that—they act. They have worked in Tidewater Memorial Hospital, Virginia, to help their fellow men. They have conducted smoking and health clinics in the local high schools. The team has visited backslidden Adventist members. Several families have returned to the church because of their efforts. Every Friday night they were in a different Adventist home having sundown worship and prayer. On Sabbath afternoons they taught Negro children about Jesus. Evangelistic meetings were held three nights a week. The three members worked together with the team to make the program a success. Their accomplishments go on and on. These young people are a perfect example of a dynamic concept known as Adventist youth.

I think that we have the best church in the world, but the purpose of my sermon is to tell how I feel we can improve it. We, the youth, are tomorrow's church. With us, this church will either succeed or fail. You, the parents, are the builders of our destiny.

The teen-age years are years of change. We change mentally, physically, and spiritually. We question our very existence; we not only need answers, but we deserve answers. Henry Ford said that parents should look to a child's future. He said, "They are preparing to meet their future. Let us judge them not by our past, but by that future." We should believe in the past, but not be bound by the past. The basic principles that were true yesterday are still true today, but their application is different in many cases in today's complex society.

Ellen G. White explained the role of the parent well:

While we are not to indulge blind affection, nei-
ther are we to manifest undue severity. Children cannot be brought to the Lord by force. They can be led, but not driven. “My sheep hear My voice, and I know them, and they follow Me,” Christ declares. He did not say, My sheep hear My voice and are forced into the path of obedience. In the government of children love must be shown. . . . Harshness drives souls into Satan’s net.—The Adventist Home, pp. 307, 308.

We should be attracted, but not pushed, to Christ. The Christian parent is the best example for Christianity when children choose their course in life. If you show compassion to us, we will show compassion to you. If you are unreasonable with us, we may be unreasonable with you.

The fifth commandment in Exodus 20: 12 states, “Honour thy father and thy mother.” This is a wise suggestion, not a threat. Youth must account for their immaturity. They must listen to the experienced voice of their parents, for they know where we can go right and where we can go wrong. Mark Twain knew this when he reflected, “When I was a boy of fourteen, my father was so ignorant I could hardly stand to have him around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years.”

Mrs. White respected the worth of young people when she said:

In the home training of the youth the principle of co-operation is invaluable. From their earliest years children should be led to feel that they are a part of the home firm. Even the little ones should be trained to share in the daily work and should be made to feel that their help is needed and is appreciated. The older ones should be their parents’ assistants, entering into their plans and sharing their responsibilities and burdens. Let fathers and mothers take time to teach their children, let them show that they value their help, desire their confidence, and enjoy their companionship, and the children will not be slow to respond. Not only will the parents’ burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character.—Education, p. 285.

We all know the importance of Christian schools, but here is an example of how practical education plays an important part in a person’s life. Let us develop our good motives; do not stifle our creativity. We have energy and can use it either for good or for evil. We should be independent enough to be creative, but restrained enough to be productive.

In James 1:26 we learn about the influence of words in a person’s life. It says, “If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man’s religion is vain.” Let us have sweet words of praise for one another. Let there not be arguing and bickering between members of the family. Thus, a harmonious family will result.

Teach us the principles of this great land. Let us know what this “government of the people, by the people, for the people” is all about. In the last days, if we do not know our freedoms, we cannot properly defend them.

Let us get back to the family unit that held people together for so long. Let us not race around so much that we forget our responsibilities to our families and to the rest of mankind.

From our family strength we can find out what true love for marriage is, and we can face the rest of life with courage. Mrs. White explains:

Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves.—Messages to Young People, p. 435.

It is hard to distinguish between love

Steve Dunson giving his excellent sermon in the Columbus, Ohio, church.
and lust in today’s world. We must be cautious in deciding whom to pick as our mate. Some people may not fit into marriage. They may not be able to support a family financially or spiritually. Differing ideas on life, religion, and family are a sure sign that a marriage will not succeed.

As for a youth’s lifework, I can say only this. He should do something that can be used for the furtherance of God’s message. He should be led by the Father, Son, and Holy Spirit. Let him do something that he can be enthusiastic about, and let him get a Christian education to make sure he does it right.

Crime is abounding in this country. J. Edgar Hoover says:

Consider these shocking facts: every four minutes that tick off on the clock, another human being is the victim of a murder, forcible rape or assault to kill. Every 46 seconds a burglary is committed, and each hour of the day and night 33 more automobiles are stolen from their owners. In the time it has taken you to reach the end of this paragraph—about 20 seconds—a serious crime of some kind has occurred in the United States.

What moral degradation! Men seem to be laws unto themselves.

Let us turn in our Bibles to 2 Timothy 3:1-5. In this passage we have a good description of what applies to America today. It reads:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

Paul sounds like a modern-day preacher. He spoke quite eloquently of our situation here in the United States.

I enjoy reading the New York Times. I think it is a good newspaper. But there is one thing I dislike—that is the movie section. I took a typical page out of the paper (January 17, 1969; page 34) to see how advertisers tried to attract audiences. Here is Jim Brown in “Riot.” Another film goes by the simple title “Flesh.” Another one is entitled “Skamen,” which in English means “shame.” Notice what it has printed in the corner: “Restricted—persons under 16 not admitted unless accompanied by parent or adult guardian.” Some of the statements printed in here I would not even read to you. To look at it is literally repulsive to the senses. This is a good example of the immorality in this nation.

In 1 John 2:15-17, we receive some wise advice. It says:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

In times like these we are going to need character—strong character. Matthew 5:48 says: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Our character should be molded like the character of the Father and the Son. We all have our heroes: our Washingtons, Jeffersons, and Lincolns; but Christ should be the supreme Hero.

Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth.—The Desire of Ages, p. 74.

Not only are we not to have evil thoughts but we are also not to have trivial thoughts. The servant of the Lord says:

The Word of God presents the most potent means of education, as well as the most valuable source of knowledge, within the reach of man. The understanding adapts itself to the dimensions of the subjects with which it is required to deal. If occupied with trivial, commonplace matters only, never summoned to earnest effort to comprehend great and eternal truths, it becomes dwarfed and enfeebled.—That I May Know Him, p. 8.

Let us keep our minds uncluttered with the things of the world. We should not get so involved with life that we forget the Creator of all life.

We should be temperate in all that we do. In our physical life we should have a good balance of work, recreation, and rest. In our spiritual life we should have a balanced study of the Scriptures. We need to ask daily for God’s help to lead us in our endeavors. We dare not be tied down to the common things of life. How many of us could get through a week without TV? Probably not too many.

The church should be the core of our lives. This is the hub of our religious observance and study. Church should not be merely a two-and-a-half-hour stimulation. I see the church on Sabbath as a preparation ground for our next week’s work for
Christ. The church should be vibrant and productive. We should expand our activities and goals, and we should not be stagnant in our work. With Christ at the helm, let us go full-throttle ahead and not look back. We should return to the “good old religion” because it is stable and good. Paul states that Jesus Christ is “the same yesterday, and to day, and for ever” (Heb. 13:8).

We have all heard about the Apollo 8 space trip with Astronauts Lovell, Anders, and Borman. There is another space trip coming soon. It will not be in a spaceship and it will not have only three astronauts. The trip will be with Christ and the holy angels in the clouds of heaven. I think the world ought to hear about this fairly soon.

Dr. Blaiberg’s heart transplant received much publicity, but what about what God said in Ezekiel 36:26: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh”? Think of that—a heart transplant without an operation. I hope the world hears about this soon.

There are 200 million non-Adventists in the United States; this ought to keep us busy for a while. What a glorious challenge we have. We read in Messages to Young People, page 199:

Upon the youth there rest grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands.

The job is ours and it must be well done. We cannot let this world stay ignorant of Christ’s coming any longer.

After we have preached the gospel we will come down to the end of time. We are going to need strength for the last struggle, and Paul admonishes: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). With the Bible as our armor, how can we go wrong? We will be able to win no matter who the foe. Adventists have a long and distinguished record of Bible study. Several Adventists have won awards for outstanding knowledge of the Bible. It is a wonderful history.

Trust in God will also prepare us for the end. Christ summons us: “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28). We have to have the guts to pick ourselves up and to keep going. We must remain strong with Christ. Arthur S. Maxwell in his book Courage for the Crisis, pages 257, 258, sums up the matter well:

We must keep the bells ringing. The bells of hope, faith, virtue, righteousness, and peace. We must keep them ringing amid the darkness and desolation that may surround us. We must keep them ringing in the belfries of our witness to a doomed and dying world. This will require courage. Great courage. But we may have it. The Source is well known to us and the channels of supply are wide open. We may receive courage from prayer, obedience, worship, and dedication. We may receive it, too, from the great certainties of faith that tell us God’s victory is sure, right shall prevail, evil shall perish, Christ will return, and heaven is real.

I hope from what I have said you have caught the following ideas: parents and children should work together for a solid home; marriage should be approached cautiously; we should separate ourselves from the evil of this world; our character should be like Christ’s; the church should be the core of our lives; we should tell all the world of Christ’s return; and with Christ we can have courage for the final struggle. The Preacher summed up all of the principles of the religious man in Ecclesiastes 12:13, saying, “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

Needed—A One-to-One Ministry

All the above-described materials are available for use in inner-city work, day-camp evangelism, ACT (Adventist Collegiate Taskforce), community survey work, and any other areas where people are in direct contact with people.

One to one should be the goal of our ministry for youth and the ministry of youth for others. The tools are new, but the method originated with Jesus. His was a One-to-one ministry. Is yours?

JULY, 1969
IN AN age when the formal liturgy and the pious “other-worldly” attitude of many churches has so completely “turned off” modern young people, it is refreshingly inspiring to discover a preacher who is “comin’ through!”

It awakens within his fellow ministers a desire to know the answers and the reasons for his successful breakthrough. How do you reach young people today? How does a minister bridge both the communication and the generation gap? How can he possibly get members of the runaway generation to say: “Hey, preach—you’re comin’ through!” Yet, this is the intriguing title of one of David Wilkerson’s most recent books.

Reverend Wilkerson is already known to millions of readers for his first book, The Cross and the Switchblade. This amazing story has had a tremendous impact on young people, and some not so young, all over the world. It has already sold more than 4 million copies, in some twenty-six languages.

It tells of how a “skinny” young preacher felt led to leave his comfortable country parish in Pennsylvania and start a lonely, seemingly doomed, crusade in the slums and housing projects of New York City. It is brimful of the miraculous power and working of God upon the hearts and lives of “impossible” young people, who underwent complete transformations.

However, it wasn’t easy to bridge those gaps. In his introduction to this latest book David Wilkerson explains what it was like in those early street preaching encounters:

Those New York youngsters had been crowding all around my street-corner pulpit in one of the city’s worst neighborhoods, but I realized that I wasn’t getting through to them. A girl in a tight blouse and skirt blew cigarette smoke in my face. Boys in bright shirts pushed against each other. Between whiffs of tobacco I could smell a sour mixture of bus fumes, stale perspiration and beer. I tried in vain to lift my voice above the jeers and curses that slipped so easily out of those hard young mouths.

What did it take finally to reach these incorrigibles? First of all, it took an overwhelming love for those young people—a love that showed; one that was willing to do something; one that would not be stopped. Near the very beginning of Wilkerson’s ministry to the tough, crime-ridden gangs that roamed New York’s streets ten years ago, he met a particularly hardened young gang leader by the name of Nicky Cruz. Even after some of his fellow leaders had been impressed and softened, Nicky remained completely aloof. When Reverend Wilkerson tried to approach him, he spat on him and said: “Go to Hell, preacher! If you come near me, I’ll kill you.” Wilkerson’s inspiring response was: “You could do that, you could cut me in a thousand pieces and lay them out in the street and every piece would love you.”

That was the necessary first step of love that later resulted in one of the most startling and rewarding conversion stories of our time. Nicky Cruz, the terrifying fighter of the renowned Mau Maus, became an outstanding minister who was also filled with a passion to reach other “hopeless” young people.

A second closely related plank in this...
bridge of communication is a consuming
desire to show a way of salvation to those young people. Almost everything that they do fairly shouts that they are searching for something, yet their various methods of approach fall so short of any lasting kind of happiness. As David Wilkerson stood on the home “turf” of some of New York’s deadliest gangs in those first encounters, he felt a real fear. He says: “I wasn’t afraid of getting killed, but I was afraid of making no impression on these young lives.” That is the kind of godly fear and desire that young people have a remarkable ability to sense. They seem to have a keen appreciation for honesty and sincerity when they see it—perhaps because they see so little of it in the adult world.

Now, admittedly, most ministers who witness to young people today have little reason to fear getting killed; but there may be fears just the same. What about the fear of being ridiculed, the fear of being thought nonintellectual, the fear of being “square” and “out of it”? Do these fears and misunderstandings ever keep ministers from a desire to reach these young people?

A third portion of this bridge of understanding is simply to realize that ministers, by themselves, cannot construct the bridge. All of the seminary classes in psychology and counseling, in theology and exegesis, and even in homiletics and communication, will not ensure attention and conviction in teen-age audiences.

David Wilkerson also illustrates the third point in this early street-preaching experience he is telling about. He says: “As the hubbub grew worse, I flashed a desperate prayer to God. I knew that He had brought me to this street corner, and that only He could reach those young people.”

Then, Wilkerson explains how he talked of God’s marvelous love from John 3:16. This time, as he preached, he noticed eyes locking with his, and the circle of attention growing wider and wider. He could see God’s love reach out and touch those hardened and “unlovable” teen-agers.

Here and there I saw something that might be tears. I knew that God was making contact. . . .

One of them shook his head incredulously, unable to figure out why he was reacting as he did to my simple message. He grabbed my arm and blurted: “Hey, preach—you’re comin’ through!”

Since those early beginnings on the street corners of New York City, David Wilkerson’s ministry to troubled young people has been rapidly expanded to include a nation, and even a world. As the founder and executive director of Teen Challenge he has seen the organization grow from an idea into more than twenty centers located in various large city slums around the world. His own ministry has now become a full-time youth crusade ministry. Wherever he has gone, he says:

I have sensed the same thing: an intense desire for something genuine and real. Young people today want something to live for, something to believe in, and in their expressions I often read the same message I saw in the face of that New York gang leader years ago:

“Mister, you’re getting through to me. Man, it’s never been like this before—you hit me deep.”

Reverend Wilkerson also hopes that the church will get hit deeply—and soon. The church has the message that these desperate young people are searching for.

It is indeed encouraging to find a man with a mission to reach these young people. It is even more encouraging to see that his mission is succeeding so remarkably. However, it is with a measure of chagrin and shame that many Christians (and ministers in particular) should read the following reproachful questions. They are chosen from a much longer list in Wilkerson’s excellent little devotional book, I’m Not Mad at God. They serve as a conclusion to dramatically point out the kind of sacrifice it will take to bridge that gulf:

6. Was the call of God to a specific field and specific service once a dynamic, burning brand on your soul that also left its mark on everyone you knew? Is it now a spasmodic mechanical testimony that totters on a seesaw of indecision and fear?

7. Did the compassion of Christ at one time so possess your soul that praying was not a task or a burden, but a time of brokenhearted supplication for the lost and damned? Do you now struggle in your prayer life? Now must you force yourself into the closet? Do you find the initial burden you once had no longer burns?

8. Did you once have a holy boldness to preach to lost sinners any time—any place? Do you now have a professional shell that surrounds you and constantly pricks at your pride? Have you lately been satisfied with pulpit oratory alone? Do you rationalize your lack of personal work by bringing into focus scriptures that infer only certain ones are called to do street work and front-line evangelism? Have you convinced yourself that you can do it and will do it when and if it is ever really put upon you? However, do you carry a secret desire that you will never have to do it as a ministry?

9. Do you rejoice greatly when others spend their hours talking to the lost on the street and as they (Continued on page 44)
Church at the CROSSROADS

THE quickest way to kill a church is to institutionalize its ministry. Significantly, the church did not begin as an institution, nor was the ministry a profession. The original organization of the church was a response to its growth, and the complexity of its multi-faceted operation. Organization and the creation of levels of authority did not give birth to the church, rather the growth and the health of the church necessitated organization. The church at its healthiest stage has recognized this and refused to allow organization or its administration to become ends within themselves. But in moments of declension as during the Middle Ages and the post-Reformation period, the church retreated from its virulent mission-oriented policies and became a giant hierarchy dedicated to self-nourishment. This danger always accompanies bigness, and unless it is actively resisted it will subtly and naturally become for the church a way of life.

The burden of this editorial is that the Seventh-day Adventist Church will maintain and strengthen the Biblically-inspired cycle of the subservience of the machine to man and of the man to God. The church cannot live as a missionless institution, and this is true of every segment of its operation. To illustrate: A church-operated hospital is not necessarily in good health because it balances its books and is self-supporting. Rather I suspect that on heaven's ledgers the amount of charity cases that a hospital handles and its attitude toward the poor who cannot pay is a better measuring stick. Add to this the degree of exposure of the patient to the knowledge of the saving grace of the Lord Jesus. These factors alone distinguish a church-operated institution from all others.

Similarly, a ministry or clergy who thinks it's safe now to turn inward and to simply maintain what we have and provide for the world a shining example of what it can be under the guidance of God has embraced only part of the mission of the church. Had the building of the church depended on this concept, we would hardly have gone to the ends of the earth with the message that we bear.

So the original command of our Lord and Founder was aggressive in nature: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). This single command if obeyed would safeguard the church from becoming an institution, however splendid and moral, sitting as an island of righteousness on a sea of sin, affecting its environment only in the sense that it provides an example. The New Testament church was all of this and more.

It was an aggressive, Heaven-inspired, fighting force. The rider on the white horse of the Apocalypse is pictured as going forth "conquering, and to conquer." There is pictured here an emergence from behind the cloistered walls and stained-glass windows of the church as an institution to become a truly significant force in the community at all levels of human welfare. This does not envision the church as an instrument of political manipulation on the part of government nor of a church dictating political policy to secular government; but it does envision the church operating in the community of man as a vital force in his spiritual, physical, and mental uplift.

The church does not believe in war, but it will send its sons to the battlefields where war is taking place to bind up the wounded and to comfort the troubled. The church does not believe in rioting, but it will send its members to the streets with relief for the hungry and healing for the wounded. The church is not a political organization, but it must, like Jesus, move in its own sphere for the relief of the oppressed. The church does not attack political governments, but it does attack the fruits of auto-
ocratic political orders. The church wars on ignorance, hunger, disease, and filth; but its primary rule in the world is the spiritual rebirth of every candidate for the kingdom of God, and the church considers every man a candidate.

In the development of its present leadership, the church then must give priority to conquest. Aggressive warfare must never be shunted into the background. Graduates of the university should be put with men of experience in evangelism and get their first taste of the gospel ministry in aggressive spiritual warfare. It is well-nigh fatal to the young man upon his emergence from the seminary to be introduced immediately to the institutional aspects of the church operation. This can put a mold on his concepts that will be difficult to erase, and he may die before he has truly lived.

The writer is aware of the many needs of the organization and of the necessity to fill pulpits that have been long vacant because of the shortage of ministerial talent, but he is also aware that the growth of the church and the extension of its lines of influence are still dependent primarily on the public preaching of the Word. Therefore, to main the spearhead operation in the interest of conservation is not the solution, but we have seen a growing thing that may point the way to the future Pentecost predicted by the prophets; namely, ministers and departmental men are in increasing numbers devoting portions of their year to public evangelism or some form of personal witnessing. Just last year in the South Atlantic Conference the lay activities secretary ran a campaign in Charlotte, North Carolina, and baptized seventy-two believers. That was in addition to his multitudinous duties.

What this says is simple, and the message is clear: No church responsibility should be allowed to insulate a man against some form of personal witnessing. There is Biblical indication that the Lord God is waiting for just this spirit; namely, that every possessor of the truth become a personal communicator on some scale in some way at some time. Ellen G. White speaks of seeing large numbers of our congregation waiting for some compelling power to take hold of them. She states that they are wrong and that they must act and the promised blessing will come, the Spirit manifesting Himself through their earnest efforts to save the lost. So it is an aroused church that will attract the double portion of the Spirit of God in its midst, it is the Spirit-filled witness that will bring on persecution, it is persecution that will scatter the saints and hence the gospel throughout the dark counties and parishes and unentered areas of the earth, and it is the completion of this work of ministry that will hasten the coming of our Lord.

The sequence just stated is vital to our understanding, for being a people of prophecy we are naturally a bit futuristic in our thinking, and prophecy has pegged the greatest manifestation of evangelistic activity as occurring during the little time of trouble. Inadvertently some have concluded that we must await this time period for this fuller manifestation. The suggestion of this writer is that we as leaders of the church must enter now upon this program of total witnessing, and program our members into the same. Thus we will bring on the “little time of trouble,” during which time our people who are concentrated in large numbers in specific areas of the earth will be scattered to those neglected areas where they will shed the light that they have held so closely. It is this that will enlarge the concern of the enemies of truth and thus intensify the affliction of the saints, further spreading the gospel until the work is done.

The picture just drawn is not the work of a conservative, polished pulpiteer. It is not the work of a man who is so conscious of his image that he dare not disturb those who oppose his views. Binding rules and cautious methods will have no place in the final burst of Heaven-directed soul-saving effort. This is total effort, and even little children will be pressed into the spiritual fray. Their young voices will be lifted even in sensitive councils of the earth in praise of Jehovah and in support of His truth. The artificial barriers between pastors, counselors, administrators, and evangelists will crumble as did the walls of Jericho before the sledge-hammer blows of Jehovah. The question of who shall be the greatest in the kingdom will be totally consumed in the white heat of evangelistic fires. Waiting for “teams” and “specialists” will be relegated to the Laodicean age, where it belongs, as an aroused clergy and an aroused laity rise up to perform the commandment of their Lord.

E. E. C.
WHILE numerous avenues of approach might have been used in our efforts to reach the Moslem with our message, the following plan is what proved effective for us. During the first portion of the campaign in Tehran, the following eight subjects were presented:

1. *Life at Its Best.* The idea was presented that a happy and successful life can well begin with good health, defined as “the state of being sound in body, mind, and soul.” The series would, therefore, deal with the whole man. After a brief discussion of physical health, it was stated that mental disease is the greatest modern health problem. There followed facts and statistics concerning mental disease, along with the suggestion that the problems of a complex and modern life contribute greatly to mental disease. Putting life into focus and proper perspective was presented as a partial answer to life’s problems. How to accomplish this was the springboard to the second meeting.

2. *Get the Facts.* In order to put life into perspective, a person must get the facts about life through: a. Observation; b. experimentation; c. reason; d. intuition; and e. revelation. The pros and cons of the first four were discussed with the prom-
their heads as Dr. Lamp prayed. After a few times the audience came to expect prayer at the designated moment and most bowed their heads while all were quiet.

8. Try God's Answers. Here the subject reverted back to the five ways of collecting facts, and the fifth point, "revelation," was put forth as a method God uses to give man vital facts. Until this point the Bible and Koran had not been directly quoted or alluded to. At this time we made our only use of the Koran, citing a passage that declares that among those who believe in the Scriptures (Christians), there is a group who believe in Allah and the last day, enjoin right conduct, forbid indecency, and do good works. These people are said to be of the righteous.

While we did not feel we could quote the Koran as an infallible authority when we cannot accept Mohammed as a true prophet, yet we wanted to show the Moslems who were present that their own book teaches that even among Christians there can be true believers. We now stated that we believe Adventists are true believers in Allah, followers of the Scriptures, and hold many beliefs in common with the followers of Islam. The audience was invited to learn what Seventh-day Adventists believe in Allah and the Sabbath, enjoin right conduct, forbid indecency, and do good works. These people are said to be of the righteous.

We now faced the problem of building a logical sequence of Biblical topics that would appeal to the Moslem mind. Nowhere could we find a suggested series of topics based on the experience of others, so we prayerfully felt our way in preparation. The following is the sequence we developed and while others working with Moslems may prefer a different sequence or other topics, we felt this series, as far as it goes, was successful for us, and we would use it again.

1. God (There is one God who is our loving Creator and Judge.)

A Logical Sequence of Subjects

We now faced the problem of building a logical sequence of Biblical topics that would appeal to the Moslem mind. Nowhere could we find a suggested series of topics based on the experience of others, so we prayerfully felt our way in preparation. The following is the sequence we developed and while others working with Moslems may prefer a different sequence or other topics, we felt this series, as far as it goes, was successful for us, and we would use it again.

1. God (There is one God who is our loving Creator and Judge.)
2. The Origin of Evil and the Fall of Man
3. The Law of God
4. Daniel 2
5. The Great Apostasy (Daniel 7 and the little horn.)
6. The Sabbath
7. The Longest Prophecy (The 2300 days.)
8. The Lamb of Sacrifice (How the sacrificial system and the 2300-day prophecy point to Jesus only.)
9. Who Was Jesus?
10. God's Plan for Man (Righteousness by faith.)
11. Cleansing of the Sanctuary (The judgment.)
12. Jesus Is Coming Again
13. When Will Jesus Come?
14. Death and Resurrection
15. The Millennium
16. Summary and Presentation of Gift Bibles

Moslems believe Islam to be superior to Christianity, for they have observed apostate Christianity through the ages and have based their ideas about Christians on their observation. As we presented the great apostasy in Daniel 7, the audience grew tense at the announcement that the apostate power came into being after A.D. 538, for they supposed Mohammed would be presented as an apostate. We never, in any meeting, defamed Mohammed or the Koran, and we avoided mentioning either of them except for the two incidences previously cited. When the apostasy was shown to be caused by a great portion of the Christian church, departing from the true faith as outlined in Scripture, audience tension was relieved. A friendly feeling was developed toward Adventists who were presented as those Christians who are true believers and reformers who seek to repair the breach made in the wall of salvation and God's law.

In developing the topics, it was necessary to use extreme care in choosing texts that would give the right shade of meaning and not offend Moslems. Texts that we might normally use with non-Moslems had to be avoided if they presented Christ as the Son of God before subjects seven and eight were presented. Christ is the crux of the problem in presenting our message to Moslems. They believe in His virgin birth, that He was a miracle-working prophet (they say He was the greatest of the proph-
ets, but Mohammed was the last), that He ascended to heaven, and that He will return on the "last day" as Judge. They accept everything except that He is the Son of God who died with atoning power. Therefore, a way to convincingly present Christ must be found.

We chose to show how the prophecies of Daniel point to Christ only, and that only Christ fulfilled them. In the 2300-day prophecy Christ was presented as the One who "caused the oblation to cease" by being cut off in the midst of the seventieth week. We now moved toward the crucial point of presenting Christ as the Son of God.

Encouraging Response

During the first eight meetings we had an average attendance of 131 in a hall seating 150. Of course, after entering the second phase of the series on Bible investigation, we expected an attendance drop. Therefore, we were heartened to have an average of 76 during the final 16 meetings. This group attended regularly and exhibited a friendly attitude toward Adventists.

In the Bible investigation series, the ninth subject "Who Was Jesus?" is the only topic in which we feel a change needs to be made. The topic seems proper in the sequence given, and the deity, incarnation, and atoning power of Christ must be presented. However, in our initial series we feel a mistake was made by endeavoring to explain the deity, incarnation, and Sonship of Christ. There were 141 present that night and when we attempted to prove or explain these things, 53 persons got up and walked out. We were thankful that our core of interests, about 70, stayed faithfully by.

Forty-eight were eligible for Bibles at the end of the series, but more than sixty were given out to good interests. Most of the attendants were young men of university age, but there was also a good representation of women. In the Middle East it is common for men only to go to public meetings. Two families attended almost every night, and during the series one family began to attend church services on Sabbath.

The members and workers in Tehrân were organized for following up the interests that developed and after our departure, R. R. Nickell, newly arrived director of the Tehrân Adventist Center, continued with a series of follow-up meetings. Thus far during his meetings, eighteen have come forward, indicating their decision for Christ. Of this group a good percentage had been present at the Bible investigation series. Two members (the mother and one daughter) of the family who had begun attending Sabbath services have been baptized, a major victory for Moslem lands, especially since both were women. The father is definitely planning to be baptized.

This Tehrân campaign represents a breakthrough in our work for the more than 135 million Moslems of the Middle East, for since the beginning of Adventist work in Bible lands, only a handful of Moslems have been won to the truth. Probably never before at one time in these countries have so many Moslems held a Bible in their hands for a series of Bible-in-the-hand investigations while Adventist beliefs have been presented.

Adventist Collegiate Taskforce

(Continued from page 15)

the college did the preparing of meals. Twenty boys from east Oakland enjoyed the seven-day camp as a conclusion of their summer project.

Two other fellows worked door to door with a survey and carried on a large number of studies in the homes of the people in south San Francisco. Local pastors shepherded these teams and I visited them on a weekly basis from my position here at the college to offer guidance in their decisions and plans.

I do not feel that new ideas and sensational approaches are the last word in youth work, although some new approaches are needed to recapture the imaginations and hearts of our youth in giving them a genuine challenge. Most youth have not discovered that "it can't be done."

Success in work for youth comes with a high price tag—it costs long hours of patient, personal guidance, attention and prayer. But the dividends offer even higher rewards. When one of "your" young men leads someone to a decision for the Lord, and you sense the depth of joy it has brought to him, you will never be the same again.

I recommend to you the greatest adventure—leading Adventist youth into bite-sized experiences of soul winning. The gospel can be carried to the world IN THIS GENERATION!
This young preacher's first funeral was comparable, as far as expenditure of nervous energy was concerned, to the budding pianist's first recital or the neophyte doctor's first appendectomy.

When the telephone rang that night and the solemn voice announced the death of one of my members I was truly and duly stunned. A nameless fear seized me. After I hung up, a period of bewilderment and numbness a bit similar to rigor mortis set in. Eventually a search for information relative to what should be done under these circumstances was started. Our Minister's Manual was helpful, but not too detailed. What I knew about conducting a funeral from college training days could be written on the head of a pin! Andrew Blackwood's book on the subject suddenly took on a new dimension of importance. After hasty preparation I finally made a leap of action something like a delayed parachute jump ending in a rough landing.

The Lord was gracious to me in spite of my lack of specialized knowledge in this area. I am sure my "greenness" was apparent, but the service went off quite smoothly and seemed to be effective.

Death and Respect

During the years, I have learned that the need and respect for a minister is never greater than at the time of a member's death. Even the skeptic sits and stands in dumb silence listening to the Word of God. After all, what better hope could he give?

Once a member of mine died whose husband was an ardent infidel. As soon as the news of her death reached me, I immediately called on him. Surely, I thought, this experience would soften his attitude toward God and His church. But his hardness of heart was evident when he demanded that I make the whole service five minutes or less in length!

Just before leaving, my offer to pray with him was decidedly rejected. That funeral was the most difficult one I ever conducted. Yet, even though this husband was unpersuaded, there was evidence that he was favorably influenced. If properly conducted, a funeral provides a tremendous opportunity for a minister to reach persons who otherwise are far out of reach.

Get Attached to the Living and Dying

One strong lesson impressed upon me by experience is that if a sick parishioner is headed for death and you know it, not only do frequent short visits bring comfort to the dying one but a strong bond of affection is created between you and the relatives. A pastor can and should endear himself to the entire family during these dark, foreboding days. More than one non-Adventist funeral has come my way simply because of my concern in ministry to their dying Adventist loved one.

Another great advantage of constant ministry to a dying person is the avoidance, during the funeral sermon, of the offensive words "I was not too well acquainted with this person, but others have said that he . . . " Get attached to both the dying and his relatives before the funeral.

If death comes suddenly, a minister should call on the bereaved as soon as possible. Keep uppermost in your mind...
that the family's desires are always supreme. Tactfully make it clear that if they desire a former pastor who may live nearby to lead out or assist in the service, you will be more than happy to contact him for them. Pettiness or jealousy is unforgivable under any circumstances, but at this critical moment it is doubly unforgivable.

**Attractive Caskets**

There are times when the family will request your aid in selecting a casket. Luxurious caskets are an unwarranted expense, especially for an Adventist. Less expensive caskets are usually about as attractive, if there is such a thing as an attractive casket. The late President Eisenhower in planning his funeral surely set a good example for Christians in that he was buried in an $80 GI casket. The prophet's comment on Aaron's death and burial is most significant:

"In what striking contrast to the customs of the present day was this burial, conducted according to the express command of God. In modern times the funeral services of a man of high position are often made an occasion of ostentatious and extravagant display. . . . God is not honored in the great display so often made over the dead, and the extravagant expense incurred in returning their bodies to the dust." — *Patriarchs and Prophets*, p. 427.

**What About Funeral Fees?**

When it comes to money, I personally feel the minister is a lot richer in the long run if he either refuses a gift of appreciation or returns to the family any fees paid him by the mortician. Naturally, those honorariums given by the establishment are added on to the bill and come directly from the pockets of the mourning husband, wife, or family. If a family insists on paying let them know it will go for a church project. Your stock will take a decided gain!

I heard of one case where three of our men conducted the funeral of a well-known pioneer missionary. The mortician paid a fee to each preacher and included it in his charges. Not one of the men returned the fee. It isn't so much the money as the principle behind it. Here is a couple who gave their life blood getting mission work started in a certain area of the world. The husband finally falls into the clutches of death, and the wife gets charged for the services of three ministers. The thought hurts, doesn't it?

Why should a minister accept an honorarium—especially from one of his own parishioners—in cases of sickness and death? This acceptance in a sense amounts to charging them for services that are the privilege and duty inherent in a preacher's calling. Beware, fellow ministers, that you do not feed the natural covetous spirit that plagues us all.

When it comes to the funeral message, to preach an evangelistic sermon on the state of the dead is out of place. Yet, tenderly to weave in the principle of death as a sleep until the glorious resurrection of Christ's return is surely in order. Even our evangelistic sermons on this subject should be overflowing with compassion and sympathy.

**Death at Sea**

A few years ago I was conducting an evangelistic effort in a seaport in one of our overseas fields. My subject was "Man's State in Death." About five minutes before walking onto the platform, my head receptionist came rushing in with the news that one of our American Adventists was on a world tour. Since her ship stopped at this port for several days, she decided to attend our meetings. The startling part was that she had brought to the meeting that night a non-Adventist traveling companion whose husband died on board ship. Since embalming was not practiced in the area where he died, and rather than go to the expense and trouble of air-freighting his body back to the States, she decided to have it put in the ship's cold storage locker. Thus, husband and wife together, one dead and the other alive, would return home.

After hearing this pitiful story, I immediately sensed that some thoughts incorporated in my state-of-the-dead sermon were totally unfit for presentation that evening, or any other evening! For the first time in my life I began searching my own soul as to my soul-winning motivations. In my sermons was I trying to prove a point or was I really concerned over sharing my faith in order to help lift the burden of sin and ignorance from people's lives? Was I merely trying to make a record for myself in getting people to join the church or was I earnestly and sincerely attempting

*(Continued on page 44)*

36 **THE MINISTRY**
Every administrator should read again
the counsel from the Lord's Messenger

Ellen G. White SPEAKS
to CONFERENCE PRESIDENTS*

The Lord has been pleased to present before me many things in regard to the calling and labor of our ministers, especially those who have been appointed as presidents of conferences. Great care should be exercised in the selection of men for these positions of trust. There should be earnest prayer for divine enlightenment.

Those who are thus appointed as overseers of the flock should be men of good repute; men who give evidence that they have not only a knowledge of the Scriptures, but an experience in faith, in patience, that in meekness they may instruct those who oppose the truth. They should be men of thorough integrity, not novices, but intelligent students of the Word, able to teach others also, bringing from the treasurehouse things new and old; men who in character, in words, in deportment, will be an honor to the cause of Christ, teaching the truth, living the truth, growing up to the full stature in Christ Jesus. This means the development and strengthening of every faculty by exercise, that the workers may become qualified to bear large responsibilities as the work increases.

The Lord Jesus connected Judas and Peter with Himself, not because they were defective in character, but notwithstanding their defects. He would give them an opportunity to learn in His school, meekness and lowliness of heart, that they might become co-laborers with Him. And if they would improve these opportunities, if they would be willing to learn, willing to see their deficiencies, and in the light of a pure example to become all that Christ would have them, then they would be a great blessing to the church.

Thus the Lord Jesus is still dealing with men. Some who are imperfect in character are connected with solemn, sacred interests; and when chosen for a special work, they should not feel that their own wisdom is sufficient, that they need not be counseled, reproved, and instructed. Brethren, if you feel thus, you will separate from the Source of your strength, and will be in peril. You may be left to your own supposed sufficiency, to do as Judas did,—betray your Lord....

Needed—Hard-thinking and Earnest,
Praying Presidents

Some of our conferences are weak in Christian experience because their leading men—and the people have followed their example—have sought for the approval of man with far greater anxiety than for the approval of God. They have looked to man for help and counsel more than to God. They have made men their burden-bearers, and have accepted human wisdom just when and where they should have depended upon God. And too often those of whom they sought counsel needed help themselves; for their souls were not right with God. The presidents of our conferences have become weak and inefficient by making flesh their arm. Trust in the wisdom of man does not facilitate growth in grace and in the knowledge of Christ.

Brethren, when perplexities arise in your conference, when emergencies are to be met, do not let these dark clouds drift into the General Conference if you can possibly avoid it. The president of the General Conference should not be burdened with the affairs of the State conferences, as has

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* The text continues on the next page.
been the case in the past. If you, with your associates in the work, cannot adjust the troubles and difficulties that arise in your conference, how do you think that one man can do this work for all the conferences? Why should you pour all your perplexities and discouragements into the burdened mind and heart of the president of the General Conference? He cannot understand the situation as well as you do who are on the ground. If you shirk responsibility and crosses and burden-bearing, hard thinking and earnest praying, and look to the president of the General Conference to do your work and help you out of your difficulties, cannot you see that you lay upon him burdens that will imperil his life? Have you not mind and ability as well as he? You should not neglect any part of the work because it calls for earnest, cross-bearing effort.

I repeat, Do not throw your burdens upon the president of the General Conference. Do not expect him to take up your dropped stitches and bind off your work. Resolve that you will bear your own burdens through Christ who strengthens you. The president of the General Conference, if he is walking in the counsel of God, will not encourage his brethren to look to him to define their duty, but will direct them to the only Source that is untainted with the errors of humanity. He will refuse to be ... conscience for others . . . .

The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to be self-confident, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and of feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God.

But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel, are learning lessons that will be of the highest value to them.

Pray and Labor—Labor and Pray

If the officers of a conference would bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do and how.

Brethren, you will have to wrestle with difficulties, carry burdens, give advice, plan and execute, constantly looking to God for help. Pray and labor . . . ; as pupils in the school of Christ, learn of Jesus.

The Lord has given us the promise, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” It is in the order of God that those who bear responsibilities should often meet together to counsel with one another, and to pray earnestly for that wisdom which He alone can impart. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally. Make known your troubles to God. Tell Him, as did Moses, “I cannot lead this people unless Thy presence shall go with me.” And then ask still more; pray with Moses, “Show me Thy glory.” What is this glory?—The character of God. This is what He proclaimed to Moses.

Let the soul in living faith fasten upon God. Let the tongue speak His praise. When you associate together, let the mind be reverently turned to the contemplation of eternal realities. Thus you will be helping one another to be spiritually minded. When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a counselor.

Enoch walked with God. So may every laborer for Christ. You may say with the psalmist, “I have set the Lord always before me: because He is at my right hand, I shall not be moved.” While you feel that you have no sufficiency of yourself, your sufficiency will be in Jesus. If you expect all your counsel and wisdom to come from men, mortal and finite like yourselves, you will receive only human help. If you go to God for help and wisdom, He will never disappoint your faith.

The Ministry
Same God for Local and General Presidents

The presidents of the State conferences have the same God that the president of the General Conference has, and they may go to the Source of wisdom for themselves, instead of depending upon one man, who has to obtain his light from the same source.

It may be argued that the Lord gives special wisdom to those entrusted with important responsibilities. True, if they walk humbly with Him, He will give them help for their work; and He will give you help for yours, if you seek it in the same spirit. If the Lord in His providence has placed important responsibilities upon you, He will fit you to bear these burdens, if you go to Him in faith for strength to do this. When you put your trust in Him, and depend upon His counsel, He will not leave you to your own finite judgment, to make imperfect plans and decided failures.

Make No Man Your Confessor

Every one needs a practical experience in trusting God for himself. Let no man become your confessor; open the heart to God; tell Him every secret of the soul. Bring to Him your difficulties, small and great, and He will show you a way out of them all. He alone can know how to give the very help you need.

And when, after a trying season, help comes to you, when the Spirit of God is manifestly at work for you, what a precious experience you gain! You are obtaining faith and love, the gold that the True Witness counsels you to buy of Him. You are learning to go to God in all your troubles; and as you learn these precious lessons of faith, you will teach the same to others. Thus you may be continually leading the people to a higher plane of experience.

The president of a State conference is, by his manner of dealing, educating the ministers under him, and together they can so educate the churches that it will not be necessary to call the ministers of the conference from the field to settle difficulties and dissensions in the church. If the officers in the conference will, as faithful servants, perform their Heaven-appointed duties, the work in our conferences will not be left to become entangled in such perplexities as heretofore. And in laboring thus, the workers will become solid, responsible men, who will not fail nor be discouraged in a hard place.

There is One who is mighty to save to the uttermost all who come unto Him. Is not the promise broad and full, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest”? Why are we so unwilling to come directly to the Source of our strength? Have we not departed from the Lord in this? Should not our ministers and the presidents of our conferences learn whence cometh their help?...

A Change of Laborers

The question is asked me if it is not a mistake to remove the president of a State conference to a new field when many of the people under his present charge are unwilling to give him up.

The Lord has been pleased to give me light on this question. I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches.

Ministers have sometimes felt unwilling to change their field of labor; but if they understood all the reasons for making changes, they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the man management of that one man, and think they must look to him instead of to God. His ideas and plans have a controlling power in the conference.

The people may see that he errs in judgment, and because of this they learn to place a low estimate upon the ministry. If they would look to God, and depend upon heavenly wisdom, they would be gaining an experience of the highest value, and would themselves be able, in many respects at least, to supply what is lacking in him who is the overseer of the flock. But too often things are left to drift as they will, the president being held responsible for the condition of the churches in the conference, while the church members settle

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down, indifferent, lukewarm, doing nothing to bring things into order.

Change Needed for Both the Weak and the Strong

The president may not feel the importance of sanctifying himself, that others may be sanctified. He may be an unfaithful watchman, preaching to please the people. Many are strong in some points of character, while they are weak and deficient in others. As the result, a want of efficiency is manifest in some parts of the work. Should the same man continue as president of a conference year after year, his defects would be reproduced in the churches under his labors. But one laborer may be strong where his brother is weak, and so by exchanging fields of labor, one may, to some extent, supply the deficiencies of another.

If all were fully consecrated to God, these marked imperfections of character would not exist; but since the laborers do not meet the divine standard, since they weave self into all their work, the best thing, both for themselves and for the churches, is to make frequent changes. And, on the other hand, if a laborer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labors are needed in different conferences.—Gospel Workers, pp. 413-421.

* From a sermon given at the General Conference of 1883.

SHOP TALK

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

MRS. PERKINS IN A NEW DRESS

Pastors and evangelists will be happy to learn that the very popular little paperback of 64 pages, entitled Straightening Out Mrs. Perkins, by Reuben Greene, has been done up in a beautiful new dress and a new title. It is now called Truth, Stranger Than Fiction. It has many modern, full-page illustrations and is ideal to present to interested prospects.

The story of Mrs. Campwell who moved next to Mrs. Perkins and subsequently won her to the church, has been used to help win many others through the years. Now it can be still more helpful.

O. M. B.

THE LOCAL BROADCAST

One of the most effective means of reaching the masses is through the local broadcast conducted by the pastor. Now you have splendid assistance in planning your own radio program by using the new volume So You’re Going on the Air by J. O. Iversen, secretary of the General Conference Audio-Visual Department. This book is highly acclaimed by the experts in the field of radio, both within and without the Seventh-day Adventist Church. The pastor will do well to add it to his library and put its practical suggestions into operation in an effort to reach the millions in the cities with the gospel.

The writer explains in simple, how-to-do-it language, the steps that a pastor must take in preparing himself for broadcasting, along with a wealth of information, ample scripts, and rationales for programs.

Without doubt, So You’re Going on the Air meets a long-felt need and will prove of inestimable value. It is available through your local Book and Bible House.

COORDINATION OF PLANS

The following appeared in “The Lamplighter” Newsletter for the Durham-Pittsboro-Raleigh, North Carolina, district. It presents an approach that builds for strength and unity.

“In His providence God has given each person various capabilities. These He expects us to use for His Church. When we do, we are happier and His work is strengthened. Yours may be to see a way to better coordinate the activities and plans of the church; it may be a suggestion for the Newsletter; it may be an idea for socials, youth work, evangelism, Sabbath School, or the physical needs of our buildings. Your pastors are doing their utmost to have well-laid plans so that all can be informed and will want to participate in the blessings that a planned program can bring. But, your help is needed and welcome. Let’s pool our resources for Him. . . . Please check with your pastors so that ideas and plans may be coordinated without any timing conflicts.”

J. F. HUGHES

THE MINISTRY
"I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11, R.S.V.).

The pastor of a church, as a good undershepherd, follows in his Master's footsteps. In innumerable big and little ways he lays down his life for his flock every day, as their needs and demands reach in and touch his very life. So should it be with his wife. Next to her duties to God, husband, and children, and intertwined with all three, come her duties to the church. A minister and his wife belong to the people in a unique way. Their commitment is unlike the obligation of any other professional couple.

A member of the board of elders at a little mountain church was asking a young prospective minister a great many questions about his wife. Finally the young man burst out, "But you are not calling my wife!"

"True," admitted the old man. "We ain't callin' your wife, but if we call you, she is goin' to come!"

We might add, "And when she comes, she will make her husband's work either a success or a failure." Some of us have seen the tragedy when the latter is the case. If a minister's wife is not truly converted, if she is selfish, shallow, worldly, and vain, she will counteract her husband's spiritual influence. Even a well-meaning, conscientious pastor's wife who is overly sensitive, or tactless, or judgmental and critical can be a curse to her husband and to the church. Let us turn away from this dismal prospect and consider the ways of success.

What does a congregation expect from a minister's wife? "She should have a united interest with him to do good. . . . If home cares do not hinder, . . . she should aid him in his efforts to save souls. With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part . . . 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."—Testimonies, vol. 1, p. 452.

July, 1969

The Minister's Wife in Relationship to Her Church

Margit Strom Heppenstall

Minister's Wife, Loma Linda

In this series we have discussed the relationship of the minister's wife with her God, her husband, and her children. Her own life and that of her family will soon make evident to the church members how healthy these relationships are. In this will lie either her weakness or her strength as she relates to the needs of the church. Success here will earn for her respect, affection, and the desire of the church members to seek her counsel and follow her example. She may not possess a brilliant intellect, nor great musical talents, nor gifts for public work. The church will survive without these contributions from her, though if she has them to give, all the better. But if she can above all, by the grace of God, shine radiantly as a Christian, a wife, and a mother, her influence will be irresistible, having that sweet savor of life that attracts people to Christ. Having thus in her own personal life put first things first, she will find that "all . . . things shall be added" (Matt. 6:33).

"A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. . . . She should have a purpose in life which should be unalteringly carried out." —Ibid.

Entire books have been written on all that a pastor's wife ought to be and do in order to be
successful in her work with the church. Lists have been compiled of desirable qualities, from adaptability to zeal, not omitting that essential ingredient, a sense of humor. Only a few shall be repeated here.

Outstanding among the characteristics of a minister’s wife must be friendliness. She must have a genuine interest in, and loving concern for, people. The members of the church are part of her larger family, and she must not have favorites among them. She will refrain from taking sides in possible arguments. She will be wise to avoid singling out any one as an intimate friend or confidante. Her safest course is to open the secrets of her heart or serious problems only to her husband and to God.

A wise minister’s wife will not seek office in the church. No matter how talented she is, her first duty is to foster talent in others and develop them for service. In small churches she may be called upon to help in many capacities, for lack of others to do the work. She should always be willing, so far as she is able, but gently step aside when no longer needed. Her role is first of all to encourage and aid her husband, not to serve as an assistant pastor. Too many ministers have suffered from overly aggressive wives.

People do not expect the pastor’s wife to be a carbon copy of her predecessor. Neither do they expect her to engage in or encourage criticism of the gracious lady who recently moved away. They simply want their new pastor’s wife to be herself, and make her own place in their hearts and their church. But of every minister’s wife they do expect a neat and attractive personal appearance, conservatism and good taste in dress. A good example here is worth a thousand lectures on modesty and deportment.

There may be days when a minister’s wife feels bludgeoned by the incessant intrusion of doorbell and telephone, church potlucks, home and school programs, Sabbath school workshops, and unexpected dinner guests. She may be tempted to rebel against the fish bowl in which she lives. She may lament her husband’s being too much away from home, and too preoccupied with study when he is at home. But a moment’s sane reflection will remind her of her privileged status. More than most women she has the opportunity for challenge and growth, for making worth-while and lifelong friendships, for wielding a significant influence for good. Hers is a partnership with her husband in the most exciting work entrusted to man. Her right relationship to the church will bring to her priceless rewards in the satisfaction of helping others and the glory of saving souls for God’s kingdom.

My Personal Part in the Ministry

One Who Loved

It has been a real pleasure to accompany my husband as his itinerary has taken him to the various districts in our conference during the past several months. A large measure of the joy is seeing the pastors’ wives and having the opportunity of visiting with them. If our stay permits us to visit their homes, I’m just delighted! The reason is simple: not for the meals, although they are always delicious; not for the honor, though we are graciously welcomed; nor for the rest, even if the homes are quiet and restful. It is because each one is a person well worth knowing.

But here is where we must pause, for sometimes I have seen two wives for one pastor! In the congregation, or as part of it, we are careful to be dressed right, talking correctly, and acting properly. All well and good. But our real self is often obscure, and it is our real self that is usually worth knowing! So I always wonder, why must we ministerial wives (Miriam Wood’s good expression) feel we cannot be ourselves, cannot “let our hair down,” but must project a certain image?

Pondering always leads me to feel sorry for this unnecessary restraint. But if we remember that Jesus lives in our hearts, that God’s love is real, and that the Holy Spirit will direct and guide us, why can we not be ourselves? We will never be thought the less of, because our church members are longing to know us better, and when they know us they usually love us.

We should not be concerned that they should remember us in following years as the minister’s wife who played so beautifully, or who sang so tunefully, or who led out in a department so capably, or who always looked just so. If we are remembered as one who loved the common folks and who was lovable in return, we will have been a most successful pastor’s wife.

MRS. LILLIAN MENHAUSENS

The Ministry

This is a comprehensive work in the field of church management, touching in a practical way almost every phase of church maintenance, such as cleaning procedures, storage rooms, work schedules, painting, repairs, record keeping, furniture and equipment, safety measures, landscaping, and parking lots.

The author has been a pastor for more than twenty years in churches large and small, and since 1955 has been professor of church administration in the Southern Baptist Theological Seminary. He serves there at the present time as dean of the school of religious education.

This book should be available to pastors, elders, deacons, and custodians in our churches. Its valuable counsel and suggested ideas are well worth the price of the book.

**ANDREW FEARING**

**Unless Peace Comes,** Nigel Calder, editor, Viking, 243 pages, $5.95.

For those who wish to update their knowledge of the signs of the end insofar as the future of war and violence are concerned, this book will furnish valuable, authentic material. Edited by Nigel Calder, it supplies chapters written by more than a dozen world-prominent scientists who look with realism on the future of an all-out war.

"The Toxic Arsenal," a chapter written by M. Fetizon and M. Magat of the Faculté des Sciences, Orsay, France, ends with these words: "The question may arise: Is all science damned? We must either eliminate science or eliminate war. We cannot have both."

When one reads the rest of the book, including such possibilities as that of the creation of tidal waves by one nation to destroy the coastal cities of another; or changing of climates for purposes of destruction; or the fact that three grams of embryonic chicken tissue inoculated with Q fever might hold enough infectious doses for the entire human population of the world; or the possibility of "punching" a hole in the ozone which would permit the destruction of all life, biological and vegetable, in the area designated; one finds no cause for optimism about the future of the world in a global conflict.

This book is not written with the sensational in mind. The facts soberly presented in it are sensational in themselves.

**R. E. FINNEY, JR.**


The vast majority of books on the Christian faith today do not recognize Scripture as an authoritative and infallible revelation of God. And many of those which claim to, including some of the so-called evangelical or fundamentalist books, are so ill-reasoned that, rather than attract, they turn thinking people away from God. What is needed are well-reasoned books that interpret Scripture according to the meaning apparent in the language employed.

**Let Me Assure You,** by Edward W. H. Vick, is such a book. Ministers and laymen will find here a stimulating, thought-stirring, clear statement of Seventh-day Adventist beliefs. In it Dr. Vick, assistant professor of historical theology at Andrews University, examines the doctrines of grace, the atonement, the experience of salvation, the covenants and the laws, the church, and eschatology, in a way acceptable to the thinking mind.

Vick's work is systematic. He does not deal with the doctrines haphazardly or in some arbitrary order, but he relates each doctrine to a central theme like branches growing out of a tree trunk. That central theme, the trunk, is faith in Christ Jesus, the Center of faith.

He bases the doctrine of baptism, for example, on more than just a few key texts. He relates it organically to faith in Christ Jesus, person to Person, the baptism of the believer to the baptism of the One believed in. Questions which the key-text method finds almost impossible to answer, he can thus answer simply and convincingly.

Notice, for example, how, through his systematic method, Vick handles this objection: "Christ had no sin to be forgiven. Why did He need to be baptized?" He outlines three points: By His baptism Jesus identified Himself with sinful people and with sin. By His baptism He accepted the beginning of His mission as Servant. By His baptism He signified the "course and character" of that mission (suffering, death, resurrection, and ascension). Each of these is expanded.

Vick's treatment of all the doctrines is similar—relating each of them to Christ, the Center of faith, thus showing the Advent faith in its true light, intelligible, reasonable, and whole.

**MAX GORDON PHILLIPS**

A good way to knock sense into a youngster's head is to start at the bottom.
“Hey, Preach—You’re Comin’ Through!”

(Continued from page 29)

go from door to door, but somehow always manage to be occupied in another phase of ministry when it is time for you to join?

10. Do you preach witnessing to others, and even console your conscience by convincing your own heart that your ministry is to raise up and train others to do the job of witnessing? . . .

12. Are you bogged down with details, doubts, business, projects, activities, and cannot find the time to set everything aside and “go out into some highway or byway and compel someone to come in”? . . .

20. Does this sincere confession stir your soul and drive you to your knees with a broken heart? Can you cry out to God to deliver you from all your fears and to make you a mighty soul winner? 7

REFERENCES

3 Hey Preach—You’re Comin’ Through, p. 9.
4 Ibid.
5 Ibid., p. 10.
6 Ibid., I’m Not Mad at God (Minneapolis: Bethany Fellowship Inc., 1967), pp. 86-89.

Speaking of Funerals

(Continued from page 36)
to bring people to an understanding that Christ is all in all?

That night I didn’t have time to rebuild my sermon. The audience was waiting to hear the subject advertised. I prayed for wisdom and tact to present a message that would comfort, encourage, and impress the hearers in favor of truth.

Hit on the Head Until Dead

I left out illustrations such as this: If you hit a man on the head with a hammer and knock him unconscious he knows nothing. But according to popular opinion, if you hit him a little harder until he is dead, then he knows everything in heaven or hell! This may be a good story, but how crude and cruel it must sound to those who have recently lost loved ones.

To lift up Christ as our hope and our life is what moves people toward God. The funeral sermon and the evangelistic sermon on death are golden opportunities to present Christ as the only hope for the dying human race.

After a funeral a faithful visiting program to the bereaved family is in order. Don’t drop the attention. Let the church elders, deacons, and deaconesses have part in this.

Effective ministry in this area of funerals can do much more than we realize in gaining new converts to Jesus Christ.

The Sermon

It was my heart;
I laid it on the pulpit,
There it was bleeding!
Siren,
Cry,
Cough,
Horrible.

Then the church niceties:
“Nice job, Pastor,”
“Good talk,”
“See you next week,”
“Enjoyed it,”
To my frozen Cheshire grin.

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The Ministry
Stringfellow Sees U.S. Facing an Era of Totalitarianism

A New York attorney and prominent Episcopal layman warned disciples in Kansas City, Missouri, that the country is in for "an indefinite period of totalitarianism." William Stringfellow told members of the Christian Church (Disciples of Christ) during their annual meeting here that they must prepare for reform, resistance, and if need be, revolution risking death.

Many Attribute "Miracles" to Pope John Intervention

A Franciscan priest who was appointed to promote the canonization of Pope John XXIII said in Vatican City that he requires additional staff because of the large number of "miracles" being attributed to the intercession of the late pontiff. Father Antonio Cairoli said that more than the necessary four miracles required by the church for canonization have been reported, but that each of these must be meticulously investigated to establish authenticity. Thousands of letters reporting miracles from all over the world, it was reported, have been arriving in the Vatican. There has also been a reported "apparition" in Naples of Pope John.

Eyes of Christian World on New Texas Conference

The eyes of Texas and the whole Christian world had reason to be on Austin in late February as churchmen signed the constitution of the Texas Conference of Churches, the first totally ecumenical geographic organization in the world. Roman Catholic Archbishop John Carberry, of St. Louis, called the occasion "a formal and moving witness" giving eloquent testimony "to the change of the religious climate over the past year." Archbishop Carberry is chairman of the ecumenical and interreligious committee of the National Conference of Catholic Bishops. Stepping up to the chancel in the First Presbyterian church (Southern) to sign the conference constitution were representatives of 16 Protestant denominations, 10 Catholic dioceses, and a Greek Orthodox diocese. Immediately afterwards Dr. Arthur Flemming, president of the National Council of Churches and a layman, led a service of praise. "I believe that together we are participating in the dawn of a new day in the life of the church that we all love and seek to serve." He called the conference "one of our nation's most significant ecumenical steps." Replaced by the conference was the 16-year old Texas Council of Churches, a Protestant unit.

Tests Reportedly Disprove Authenticity of "Peter's Chair"

Tests made on an ancient chair reputed to be the actual throne of Saint Peter have shown that the wood is several centuries too new, according to unofficial sources in Vatican City. The relic, which has been preserved for centuries at the Vatican, was tested by the carbon-14 method on orders from Pope Paul VI. This method is able to determine the age of organic objects by measuring a radioactive ingredient in them. Official sources denied that any results have yet been obtained from the tests.

Conservative Fellowship Formed in Louisville

A group of clergymen have formed the Greater Louisville Evangelical Fellowship to offer a conservative answer to the "failure and bankruptcy of the liberal movement in Protestantism." The group said the fellowship, which includes representatives of 18 Louisville-area denominations, will emphasize a fundamental interpretation of the Bible, as opposed to what they call the "liberal" viewpoint of the National Council of Churches and the Louisville Area Council of Churches. The Reverend Hadley Hall, president, said the fellowship will concern itself more with "the salvation of men's souls" than with "social and political" action. He suggested that the national and local councils of churches were involved too much in the latter.

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Vermont Catholics May Observe Sabbath Obligation on Saturday.

Catholics in the diocese of Burlington, Vermont, may fulfill their obligation of attending Sunday mass by attending mass any time after 4:00 P.M. on Saturday. Permission for transfer of the Sunday obligation has been given to all pastors, provided it is approved by their elected parish councils. For the past year permission for the Saturday mass had been given to pastors after application to the chancery, but the new ruling, obtained by Bishop Robert F. Joyce from the Vatican a month after he applied for it, gives greater prestige to the lay parish council.

Ruling on Evolution Teaching Called “Hollow Victory”

The U.S. Supreme Court’s decision that the Arkansas antievolution law is unconstitutional provides only a “hollow victory,” Christianity Today said in Washington, D.C. The evangelical fortnightly conceded that the law “really should not have been on the books, but observed that “in recent years, it hasn’t been the theory of evolution that has been shortchanged in biology classrooms. While we would maintain that the state should not be allowed to force the teaching of the doctrine of creation in public schools, Christians should insist on ‘equal time’ for a fair presentation of the biblical position as a valid explanation for the origin of man.”

Southern Baptist Hails COCU as Decade’s Top Development

The Consultation on Church Union (COCU) is the “outstanding development in Protestant life in America in this decade,” a Southern Baptist Convention leader said in Atlanta. Dr. Joseph R. Estes, secretary of the Southern Baptist Mission Board’s department of world relations to nonevangelicals, was interviewed shortly before he addressed a program board meeting of the Division of Christian Unity of the National Council of Churches. COCU, a group of nine Protestant denominations exploring union, recently held its annual meeting in Atlanta. As one who appreciates ecumenism, Dr. Estes said of COCU: “Whatever one’s reaction may be, there is no doubt in my mind it will constitute the most significant development of this decade.”

Philistine Inscriptions Are Found in Israel

Two important archeological finds were reported in Jerusalem as Israel prepared to honor one of the world’s foremost Biblical scholars, an American Christian, Dr. William F. Albright. One of the finds is believed to be the first inscription in the Philistine language dating from the twelfth century B.C. Many scholars had doubted the existence of a written language among the Philistines. A stone seal was found in an excavation of the ancient Philistine coastal city of Ashdod. A second find was reported along the Dead Sea, south of the Qumran site, at which the Dead Sea Scrolls were uncovered. In the center of a village—tentatively identified as Ir Hammeljah, the Salt City of Joshua 15:61—a building which apparently served as a kitchen and dining room for members of the Essenes, a quasi-monastic group at the time of Christ, was uncovered, along with a cemetery.

Layman Says 1,000 Congregations Oppose COCU Plan

More than a thousand of the 3,987 congregations of the Presbyterian Church in the U.S. (Southern) will leave the denomination if it enters the united church planned by the Consultation on Church Union, a conservative layman predicted in Atlanta. Warren Wilson, a lawyer and field director for the Concerned Presbyterians, made the prediction before the Religious Newswriters Association and in advance of the COCU’s annual meeting in Atlanta.

Israel to Restore Biblical “Shekel” as Currency Unit

The ancient Biblical term “shekel” will replace the present name of “lira” or pound on the basic unit of Israeli currency, according to a decision of the Finance Committee of the Knesset (Parliament). The change will become effective in two years.

Catholic Schools Near “Extinction,” Priest Says

“Near extinction” was the term applied to the Roman Catholic school system in New Mexico by a Catholic educator in Santa Fe. “Five years is an outside figure,” said Father Albert Schneider, superintendent of schools for the Santa Fe archdiocese. Two efforts to provide financial aid for students in such nonpublic schools were defeated in the recently concluded session of the State legislature.

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