

The
MINISTRY
APRIL 1970

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Official Organ of the General Conference
 Ministerial Association. Serving the Ministry
 of the Seventh-day Adventist Church
 N. R. Dower—Secretary

The MINISTRY

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A BURDEN AND A VISION

RICHARD F. FARLEY

Assistant Secretary, Ohio Conference Association

FOR years a deep conviction has pressed on me that there are possibilities, as well as responsibilities, in our use of the Sabbath preaching service toward which we preachers might well aspire.

After fifty-four years in the ministry of the Seventh-day Adventist Church, I consider that the Sabbath morning preaching appointment is the most important responsibility of the pastor, or is at least high on the list. Our dear people gather on Sabbath hungry for a vital message of encouragement, instruction, correction, and inspiration. They come to be fed. They come to be taught. They come to be lifted and directed. How do we, their pastors, upon whom rests the responsibility of supplying their need and discharging our responsibility to God, meet that challenge? What is the real spiritual, instructional, and heart quality of our sermon for the day?

The speaker's first responsibility is to God, for whom he speaks. If he really meets this responsibility he will meet his responsibility to his congregation. His office is akin to that of the prophet of old. He does not, like the prophet, speak by divine, supernatural, direct revelation from heaven, but he can and should speak by a divine illumination and compulsion. It is presumed that he has spent time in fellowship with God and His Word in the study, and that he has spent time in the homes of his congregation. He knows the needs of God's people, and he knows God's response to that need. He should know what God's message is for that Sabbath, and he should be fired by it.

On Sabbath he stands behind the desk as God's spokesman to express the counsel of God. His message will be saturated with the Word of God, and not with his own

pet theories and ideas. He will *teach* truth, and the congregation will listen and learn. If they do not learn they will not be interested. Someone has said very truly, "Where there is no information there is no inspiration." Why waste time in the sermon by preaching sweet nothings—lollipop sermons—when we could and should be



On Sabbath the preacher stands behind the desk as God's spokesman.

preaching the vital, life-giving message from heaven?

Light the Flame

If the message is to burn in the pulpit and into hearts of the congregation, the preacher must first light the flame in the study. Further, if it is to continue to burn,

the preacher must provide abundant fuel to keep it burning vigorously.

Heresies never thrive or gain a serious foothold in congregations that are fortunate enough to have a pastor who, week by week, really preaches the Word, and thus gives "meat in due season." His sermons show the fruitage of his faithful Bible study, as well as his study of the Spirit of Prophecy writings. His congregation knows he is speaking the truth with certainty and deep conviction. He speaks with authority. His sermon is not filled with "I think so" and "It seems to me." The sermon will be scholarly, but it is also ablaze with heavenly fire. Too many times, I fear, the Sabbath sermon is so weak in its Biblical background and evidence of real study of the Scripture, that when some false teacher comes along with extensive quotations from the Bible and the Spirit of Prophecy writings many are deceived.

A good mixture of doctrinal, expository, and practical sermons provides a balanced program. Certainly our people need help in meeting the problems of victorious Christian living, but all of our Sabbath sermons should be strongly Adventist-inspired and oriented. They should have a strong Adventist content. We have more non-Adventist visitors in our congregations on Sabbath than we may realize. And we would have still more visitors brought by our members if they could be assured that their friends would hear some phase of our distinctive message from the pulpit.

Weak Sermons

The Sabbath sermon should be strongly informative, inspirational, and above all, evangelistic. This will do much to help our boys and girls and youth. One reason why we lose so many of them is the weak character of altogether too many of our sermons! Let us, then, put some meat into these sermons so that everyone will be fed. We must give our people some real motivation to desire salvation and goodness. When a visitor hears a sermon in an Adventist church on Sabbath, he should be able at once to sense that this is a message from Heaven, and experience the deep conviction "This is God's message for today."

This has been my burden, and now my vision. If our Sabbath message is of such a vital nature our people will be under a deep compulsion to carry the message to their neighbors. They will urge them to

attend church with them and hear for themselves. They themselves will be so fired by the pastor's message, they will tell others about it. Perhaps one reason why we have difficulty in enlisting our people in missionary service is that we have not been furnishing them with the thrilling truth to pass on. They have nothing to tell.

As we vitalize (and revolutionize) our Sabbath services we shall see a new life and vitality come into our churches. There will be far less danger from subversive movements, and we will hasten the glorious climax of earth's history. Not only will we hold what we have in our church memberships but our churches will live and grow both in grace and in numbers.

Attorneys, We Visit Them Not

ATTORNEYS are people too. They are people of intelligence, influence, and affluence. They are leaders in every community. Their counsel and advice is sought after and listened to by citizens everywhere. But we seldom seek them out for any reason.

Recently I. W. Young, pastor of our Petersburg, Virginia, church, and I spent an afternoon together doing some Ingathering. We had no special leads to follow up, so we decided to visit attorneys. In the next three hours we visited with five of them. Only one turned us down. Our smallest contribution was \$25, our largest \$150.

We noted with interest that none of them had ever been visited before by an Adventist for Ingathering or, apparently, for any other reason. Without exception we were welcomed, treated kindly, and had an interesting conversation. Also, without exception, they associated us with *Liberty* magazine. Two of them complimented us on our stand on separation of church and state, and one man said that to his knowledge we were about the only remaining champions of the cause. Another told us of an article he had read and a subsequent letter he had written to the author and the fine response he had received. They seemed almost glad we had come. Needless to say, it was a most enjoyable afternoon for us.

H. J. HARRIS

L.A. and S.S. Secretary, Columbia Union

THE MINISTRY

Needed—Spirit-filled

Preaching on the

Resurrection

O. M. Berg
Managing Editor

THE apostle Paul, writing to the Corinthians, declared, "If Christ was not raised, your faith has nothing in it and you are still in your old state of sin. It follows also that those who have died within Christ's fellowship are utterly lost" (1 Cor. 15:17, 18, N.E.B.).*

That these words are no longer taken seriously by large numbers of professing Christians is becoming increasingly evident. According to Religious News Service, Dr. Howard Conn, of Plymouth Congregational church in Minneapolis, distributed a questionnaire to his congregation two Sundays after last Easter, and announced the results in a sermon, "The Anatomy of Easter." The results are quite revealing.

Of the 421 members who returned the questionnaire only 49 said they believed in the bodily resurrection of Jesus. A total of 159 accepted His influence but not His continuing presence. Eighty-six said they were "uncertain about the detail, but willing to accept it as a mystery." Nineteen reported they were "unmoved by all resurrection discussion."

On the subject of life after death, 99 said they leaned toward "natural immortality for all human life"; 148 said they believe in "resurrection for believing Christians," and 158 felt "equal acceptance of both ideas."

Only 57 said they regarded their beliefs as "uniquely Christian"; 150 said they were "religious, but not uniquely Christian" and 106 said they were "Christian, but not in the traditional way."

The liberal and rather confused ideas held by the parishioners is but the reflection of their minister, Dr. Conn, who agreed with the majority of his members that "the validity of the Christian faith does not depend on Christ's resurrection."

"The Christmas and Easter accounts I regard as lovely stories which were added by early Christian enthusiasts who wanted to underscore the importance of Jesus," he said.

Dr. Conn, former moderator of the National Association of Congregational Churches, said he believes that immortality "as a natural quality over all human life" takes precedence over "any Christian concept of the resurrection of believing Christians."

The minister admits to much confusion as to the distinction between immortality and resurrection.

"The philosophy of immortality," he explained, "holds that it is the nature of life and of God to give a future existence to all souls; whereas the doctrine of the resurrection claims that only those who believe in Jesus shall be resurrected as a special act of God. This latter I find an unacceptable position."

What a challenge the present day presents to Seventh-day Adventists to speak out clearly in behalf of the truth of the resurrection, and immortality through our Lord Jesus Christ. While confusion is confounded there are those who will respond to the clear teaching of the Word on these important subjects. While a bewildered people attend their special Easter services, not really knowing what they are all about, let us proclaim with Pentecostal power the truth of our blessed Lord and Saviour, who died, rose again, ascended to glory, ministers now the merits of His salvation, and is soon to return as King of kings and Lord of lords.

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



HOW TO DEAL WITH PEOPLE

(Part I)

R. R. BIETZ

Vice-President, General Conference

WHO knows how to deal with people? How do you deal with a critic? A hypocrite? Or a disloyal individual? How do you deal with a person who fritters away his time? What about the discouraged soul who thinks he has lost his last friend on earth? How do we relate to the one who feels he is not appreciated? If he were, he'd be promoted, says he.

Christ Our Example

Where shall we turn for help? I think we can be helped if we turn the pages of history back a bit and take a look at the life and methods of the One who by far understands the human family better than anyone else and whose methods still are completely up to date for this space age. Who is He? It has been said of Him:

Nineteen wide centuries have come and gone and today He is still the centerpiece of mankind and the leader of the column of progress. I am far within the mark when I say that all the armies that have ever marched, and all the navies that have ever been built, and all the parliaments that have ever sat, and all the kings that have ever reigned, put together, have not affected man upon this earth as powerfully as has that one solitary life.—J. A. FRANCIS.

Why after these centuries is He still the leader? Why has He influenced mankind more than any other? We recognize first of all that He alone came to save mankind from sin. Peter said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This puts Him in a different category from any other leader. However, to save man He had to relate to man. To save people He had to deal with people. In all of His contacts He was effective and helpful, more so than any other in history. We do well therefore to look at His manner of life and methods. Many of us have developed the art of always putting our worst foot forward, and we usually build walls of separation between us and others. Christ had the art of calling forth the best in men and women and dispelling the worst by planting His Spirit in their hearts.

Ellen G. White, certainly no novice in dealing with people, says: "We are to represent Christ in our dealings with our fellow men. . . . We are to learn of Christ, to practice His methods, to reveal His spirit."—*Testimonies to Ministers*, p. 225. What better example than Christ could we find? After nineteen centuries have come

and gone, who can compare with Him?

Confidence Is Basic

What made Him such a master in contacting people? First of all, there is a basic fact we do well to remember. To help people, to relate to them, one must have their confidence. Unless they believe in us we cannot help them. We may boss them, we may summon them to come, we may order them to go. Giving orders is one thing, dealing effectively with people is another. Christ said, "Follow me, and I will make you fishers of men" (Matt. 4:19). They followed. They were not commanded. They were invited. They followed Him because they believed in Him. Mr. Silverstein, of the Rogers Corporation, says: "These days you can't make anyone do anything. There is less fear of top brass than there was forty to fifty years ago. [Less than ten years ago.] So a company president must be able to lead men."

People follow when they have confidence in the trustworthiness and reliability of the leader. Confidence is the foundation on which helpful relationships are built. If this confidence is never gained or if we lose it, then the foundation has already started to crumble. Confidence can be lost. An English jurist of a few centuries back, J. F. Fortescue, said, "Loyalty cannot be bought, but confidence can be betrayed and sold."

If individuals take what we say with a "grain of salt" it is ample evidence that the salt in our leadership has lost its savor. Leadership, like salt that has lost its saltiness, is then ready to be cast out. In the words of Christ, it is "thenceforth good for nothing but to be cast out, and to be trodden under foot of men" (chap. 5:13). This is more truth than poetry.

Confidence is a Nicodemus coming to Jesus at night asking for help to solve a heart problem.

Confidence is a very sick woman pleading, "If I may but touch His garment I shall be made whole."

Confidence is a patient in the hospital calling for the chaplain.

Confidence is a maintenance man, a worker in the kitchen or laundry of a hospital, feeling free to come to his superior or the hospital administrator seeking counsel and help.

Confidence is a nurse or a nurse's aide coming to the supervisor and unburden-

ing her heart—perhaps making suggestions on how to improve service.

Confidence is a member of the church revealing some of his innermost problems to the minister in the hope of finding a solution.

Confidence is a pastor exposing his inner self to a conference president for the purpose of getting a new lease on life.

Jesus had the confidence of the rich and the poor, the saints and the sinners, the children and adults, the healthy and the sick, the leaders and the followers. It was this confidence that all classes of people had in Him that made His relationship with people so meaningful.

What did Christ do to warrant such confidence? How did He live to gain it? What methods did He use? Why was He so successful? There are several reasons. The first one is mentioned in *The Ministry of Healing*, page 143: "The world needs today what it needed nineteen hundred years ago—a revelation of Christ. . . . Christ's method alone will give true success in reaching people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their loyal confidence."

Introducing a New Ministerial Association Secretary



Ted T. Jones II is the new Ministerial Association Secretary for the West India Union Mission. A graduate of Oakwood College in 1957, he was called to this position following a fruitful ministry as pastor-evangelist in the Central California Conference.

During his first twenty-three months of service in the West Indonesia Union, God blessed his labors with 352 baptisms. During 1969 he was associated with Royce Williams, Ministerial Association secretary for the Far Eastern Division, in a series of four different institutes. These have greatly benefited the field. Baptisms for the union in 1968 were 1,715. In 1969 the number grew to 2,304. The goal for 1970 is 2,750.

This year Pastor Jones will be conducting crusades in Djakarta, Kupang, and the Timor Islands.

Then He bade them, 'Follow Me.'" The words "as one who desired their good" have a depth of meaning. The ABC of reaching people is to desire their good.

Christ communicated with all because He hoped, not to "do them in," but to do them good. He mingled with the saints and sinners—the legalistic Pharisees, the aristocratic Sadducees, the sophisticated members of the Sanhedrin, the hypocritical scribes, the lowly fishermen, the sick by the roadside, the despised publican, the doubting Thomas, the cowardly Peter, and the traitor Judas. He ignored no one who asked for help. He had no selfish motives. When others know that we have no ulterior motive, when they know we have only their good in mind, they will throw the heart's door open wide and we can enter into fruitful relationships.

Why do we relate with people in the first place? Is it our purpose to help them become better workers for their own sake and for the sake of the cause or for our own selfish sake? Is our goal only that their good will and support might make our position more secure? If our motive is to deal with people to help them in their personal growth so that they in turn can make a greater contribution to the church, then our efforts are properly focused, purposeful and productive.

Some persons are more concerned with promotion than with development. The facts are that not everybody can advance; for some, promotion will never come. This is normal. Employees and managers need to understand that the management-development program is not an escalator; it is an opportunity. The need for people who can demonstrate their potential is great. There is something, however, that is greater. That something greater is for people to do outstanding work wherever they are stationed and be satisfied to continue serving without ambitions to climb the so-called ladder of success. Success is not measured by climbing the rungs of the administrative ladder, but by the faithful performance of our duties wherever we serve.

Second Reason for Success

Christ's dealing with people was a success because His life was one of integrity. Honesty is more than a policy with Christ—it is a principle. It is part of His life. He said, "I am the way, the truth, and the life." We are told that "those who choose honesty

as their companion will embody it in all their acts. To a large class, these men are not pleasing, but to God they are beautiful."—*Testimonies*, vol. 4, p. 607. J. D. Batten, president of Batten and Associates, in his book *Tough-minded Management*, says:

The average worker has a much better understanding of integrity when he sees it practiced by his boss and his boss's boss. Integrity does not lend itself to compromise. It is not gray. It is either all black or all white. It must not be worn on one's sleeve but must be a way of life. Integrity is that quality of a man or woman which requires that the only real purpose of any thought, word or deed be to build persons or things in order to accomplish positive and ethical results.—Page 176.

Christ always dealt honorably with people. He didn't always tell *all* the truth, but what He did say was ever, always, the truth. Every deed was an act of integrity. He spoke the truth because He loved the truth. He felt it should not be evaded. It was Phillips Brooks who said, "Christianity knows no truth which is not the child of love and the parent of duty."—*The Encyclopedia of Religious Quotations*, p. 450.

We would do well to pray daily: "Make us men of integrity on whom others can thoroughly depend. Help us stand firm when others fail. Help us to be friends, faithful and true; advisors, honest and fearless." It may well be that more SDA's will be lost, including leaders, not because they didn't understand the 2300-day prophecy, but because they failed to practice honesty.

Perhaps too often we avoid telling the truth because we want people to like us and think well of us. It is quite all right to make people feel good, but this can be done without sacrificing our integrity. The wife of a businessman was asked for some references for a maid who had worked for her. The wife said to her husband, "If I tell the truth I'll have to tell them that she was lazy, unpunctual, and impertinent." Then she turned to her husband and asked, "Can you think of anything favorable?" The husband replied, "You might say she has a good appetite and sleeps well." No doubt this was the truth, but part of the truth was used to cover up the truth desired by the one asking for references. This is done even in conferences at times when we want to get a call for a worker whose success has been below par. We tell part of the truth to hide the real truth.

There are leaders who are interested only

in having people feel real good. Mistakenly they think that avoiding telling it as it is builds good relationships, wins friends, and influences people. They are mistaken. We read in Proverbs 9:8: "Reprove not a scoffer, or he may hate you: reprove a man of sense, and he will love thee" (Moffatt).^{*} If reproof is given in the right spirit the man of sense will be your friend and have confidence in you.

Persons who avoid telling the truth for fear they will not be appreciated are known as old smoothies. An old smoothie is willing to make people feel good, but only if he can do so without inconvenience or hurt to himself. He always stresses affability. He doesn't have the guts to put himself to some emotional inconvenience for the sake of getting through artificial defense mechanisms and getting real growth started.

The old smoothie would hesitate, for instance, to sit down and talk to one who has become involved in heavy problems of human relations. This might be painful and embarrassing. It is easier to evade the problem and fire the man if he does not get squared away. But the man of integrity will face the situation honestly, and both men will grow. The old smoothie is a nice fellow to talk to at councils. His homework, however, would be more effective and bring greater results if he'd have some steel in his backbone and practice integrity. Luther is credited with the statement "Peace if possible, but truth at any price."

(To be continued)

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

YOU MUST BE THERE—

MINISTERIAL COUNCIL AND REVIVAL

The Ministerial Council and Revival to convene June 7-11 in Atlantic City, New Jersey, might well mark a new era in your ministry. It is hoped that these meetings will be to the Seventh-day Adventist Church what Pentecost was to the early church, and that a newly empowered ministry will emerge—a ministry God can use to finish the work without further needless delay.

The morning devotional messages will be geared to revival and reformation, taking note particularly of the preparation that must be made in our hearts if true revival is to come. All hindrances to the outpouring of the Holy Spirit must be removed so that the way of the Lord can be prepared.

The minister's needs will be considered as they relate to his personal experience, his home, and the church, with emphasis upon the work of the Holy Spirit.

Following these heart-searching messages there will be ample time for gathering into smaller groups for heart-to-heart discussions, personal testimonies, and earnest prayer.

This alone should be reason enough for your presence. But there will be more—much more. The entire program has been planned with great care and many prayers. We feel that it will be vital to your ministry. If you have not already contacted your conference president, please do so now and make the necessary arrangements so that you can attend.

Pray for the meetings. Prepare your own heart. Then come expecting an unusual blessing. You will not be disappointed.



EDITORIAL

Times Have Changed

HAVE you ever been misled by following a street sign that had been turned in the wrong direction by some prankster? William Barclay tells of an old man as he lay near death. He was obviously troubled. When asked what was disturbing him he replied, "One day when I was young I was playing with some other boys at a crossroad. We reversed a signpost so that its arms were pointing in the wrong direction, and I've never ceased to wonder how many people were sent in the wrong direction by what we did."

A loss of time and mental exasperation may be the only results of changed signposts. But when it comes to spiritual matters we would do well to reflect on the direction we may point people by what we say and do. There will be untold numbers of people eternally lost because someone pointed them in the wrong way. As leaders of God's remnant people, how necessary it is to guard constantly our mental equipment from absorbing error and repeating it. Preachers in the pulpit, teachers in the classroom, members in the pew, are sowing seeds that will yield a harvest of one type or another. No man lives to himself.

Those who give free expression to some belief or thought that has not been thoroughly tested by the Word or the Spirit of Prophecy are like those described in Job 24:2, "Some remove the landmarks; they violently take away flocks, and feed thereof." How much better it is to heed the command of God, "Remove not the ancient

landmark, which thy fathers have set" (Prov. 22:28).

These texts strongly support the idea that there is value to past experience. It is interesting how scientists profit by the experiments and knowledge of former generations. Astronomers would never think of casting away the findings of their predecessors. The physicist would be dumbfounded if the accumulation of scientific data in his field were suddenly swept into the fire.

Yet when it comes to the realm of the moral and the spiritual, the madness of some in the human race is exhibited by their attempts to cast off all the findings and experiments of our forefathers.

The great cry that "times have changed" is heard on every side. It is mumbled by children, mouthed by youth, and moaned by the aged. Certainly times have changed. They always have changed! But the ancient landmarks of truth have not changed and never will change. If only today's generation could realize this.

Carlyle B. Haynes in one of his sermons put it beautifully when he said, "What a wonderful thing it would be if, when one generation had won by trial and hardship and labored experience and conquest a store of moral and spiritual wisdom, their children would be able to take it to themselves, and start from the point their fathers had attained. But in experience it is not found to be so. The fathers may have gained a sane and strong manhood through the training and teaching of experience, but their children do not start from the level their fathers have gained. They begin with the same passions, the same evil tendencies, the same illusions, as their fathers began with, and they have to learn in the same hard school."—*Review and Herald*, March 1, 1934.

Times have changed, but hot stoves still burn hands, sharp knives still cut fingers, and rough stones still lacerate knees that fall on them. Times have changed, but overeating still produces indigestion, alcohol still befuddles the brain, tobacco still destroys a man's body. Times have changed, but immorality still ruins lives, infidelity still destroys marriages, and uncontrolled lust and passion still produce a devastating harvest. Times have changed, but the mind still degenerates when it feeds on novels, fantasy, indecent literature, and motion pictures containing error and evil. Times

have changed, but immodest dress, extravagance, artificiality, and jewelry is still contrary to the teachings of the Scriptures and the Spirit of Prophecy writings. Times have changed, but dancing, theatergoing, competitive sports, and card playing still tend to disconnect the soul from God. Times have changed, but the great pillars of truth that give reason for our existence as a separate and distinct denomination are still true. Times have changed, but a lie is still a lie, stealing is still stealing and murder is still murder in the sight of God. Times have changed, but a judgment day is coming, Christ is going to return, and a remnant will triumph at last. That remnant will never remove the ancient landmarks.

J. R. S.

Help for the Local Church Elder

WE WISH to call the attention of our pastors and church elders to a course entitled "The Work of the Church Elder" in its revised edition, which is now offered by the Home Study Institute. It was originally prepared in 1949 and first made available to workers and laymen in 1950. It is fitting and proper that in 1970 when this course reaches its twenty-first birthday that it should again receive special attention. Through the years since it first appeared it has been studied by thousands of our church officers, to whom it has brought most valuable information and inspiration. *The Church Manual* has, through the years, been the principal text on which the course is based. As *The Church Manual* has been revised and brought up to date at the various General Conference sessions, so the course has likewise undergone revision.

During the last half of 1969 Robert J. Spangler, associate secretary of the General Conference Ministerial Association, spent many hours updating this material. Much new material has been added, and the former ten lessons have been enlarged to

twelve. A new and valuable book has been included as a basis for the study. This is the volume *So You Want to Be a Leader*, by R. H. Pierson, the president of the General Conference. The ministers and church elders who faithfully follow the practices and principles set forth in this book can certainly discover valuable aids to becoming successful leaders.

Included in the syllabus for this course are bound leaflets, issued by the various departments of the General Conference and setting forth the work and aims of each department. They make the course of particular value to the church elder. As these leaflets are revised or replaced during the years to come they will be changed in the "Work of the Church Elder" syllabus.

Some twenty years ago Prof. Charles E. Weniger prepared a booklet called *The Preacher and His Preparation*. Filled with practical suggestions for the preacher, it is particularly helpful to the church elder, who has not had the privilege of attending the Seminary. The study of this valuable treatise is included in the syllabus.

It has been my privilege to go through the entire syllabus and notice the excellent work that Elder Spangler has done in re-writing this course, which is, to all practical purposes, an entirely new course. It has been written with the specific purpose of assisting church officers and particularly the elders to be better prepared to meet the problems that face the church as it enters the new decade. It becomes increasingly important now that our church should prepare to launch out in a strong program of coordinated evangelism.

In this program it will be necessary for church elders to assume many of the responsibilities formerly carried by the pastor. The time has come for every consecrated layman to accept seriously the responsibilities that the church places upon him, and it is therefore vital that both pastors and elders take this course so that each may be able to understand the work of the other and cooperate more fully in the total ministry of the church.

Tuition for this course is \$15. *The Church Manual* costs \$2.95, and Elder Pierson's excellent book *So You Want to Be a Leader* costs \$1.95. We urge all church elders to write to the Home Study Institute and enroll in this course. It will be a great blessing.

N. R. D.

The Minister and His Wife

RALPH M. SMUCKER*

LONG before Mrs. John Wesley dragged her husband around the house by his hair, Christian pastors had found that among the most difficult persons in the world to live with were their own wives. No other area of human endeavor so dramatically and quickly bring to the attention of the pastor his own humanity and sinfulness as his relationship with his wife. The minister who is successful at helping other people solve problems of relations with others may still fail to have a happy and warm relationship with his own wife.

Why is it hard for pastors and their wives to live together peaceably? Several reasons suggest themselves.

First, the pastor is likely to have a strong, aggressive personality. He is more used to creating and promoting ideas and programs than to accepting and implementing the ideas of others.

Second, the pastor is deeply committed to his work and gives it his best time and energy. Other responsibilities tend to take second, third, or even fourth place in his scheme of priorities.

Third the pastor is constantly giving his attention and energy to others. He may come to use his home as a refuge from the demands of people, perhaps as an opportunity to work with things, thus giving himself an emotional rest from the pressures of relationships. In fact, he may separate his work from his home life to the point that he refuses to discuss the work at home. His wife may thus infer that he thinks she could not comprehend his problems and ideas or at least would be unable to make any valuable response. This reduces her sense of worth and contribution to the pastoral ministry.

Fourth, the pastor's time is not his own, or at least it seems that way. He is often gone from home, and his income hardly permits him to offer his family the compensation of conveniences that make family living easier. For example, most pastors' wives would like to have two cars in the family; because the pastor constantly needs a car, his wife stays home, begs a ride from others, or feels guilty for inconveniencing him. Few men who are gone from their homes so much return with so little.

Fifth, the pastor and his family live a fish-bowl existence in which the normal problems of family life tend to be magnified. Tensions may develop between husband and wife over the way to handle these problems, especially if the husband feels that if he is to be an effective pastor his family must be a model of Christian living.

Sixth, the pastor's wife has no pastor besides her husband. But she may find it difficult to have confidence in his counsel, for she receives it as prejudiced by the fact that as a counselor he sees faults in other people, not in himself.

Seventh, tension may arise because the pastor's wife observes his unending patience with others but seeks in vain for the same patience in his dealings with those in his own home. A pastor who spends an hour patiently listening to someone's problems may curtly tell his wife a short time later that he doesn't see why she can't work out the "petty" problem of telling Johnny why he shouldn't join the Boy Scouts this year.

Eighth, the pastor spends a good deal of time with couples who are having problems, and his wife may sometimes fear that the women he counsels are transferring their affection to him. Unless he takes ample measures to reassure her, he leaves room for wonder, doubt, and perhaps even

* Ralph M. Smucker is pastor of the Bethel Mennonite church, West Liberty, Ohio. He holds the B.A. degree from Goshen College and a B.D. from Goshen Biblical Seminary.

suspicion as to his thoughts in such situations.

Ninth, the pastor is in the spotlight most of the time. He receives spiritual, emotional, and material rewards as he carries out his work. His sense of fulfillment may be much greater than his wife's because of his firsthand experience in witnessing the blessing of God and the results of his labors. If she receives a full diet of the problems, the criticisms, the doubts, and the unresolved questions, she may feel unhappy and frustrated because she seems unable to do anything.

Tenth, men who make good pastors usually choose to marry women with strong and sensitive personalities, with conviction and enthusiasm. Unless continual effort is made to build bridges between these two strong personalities, a great gulf may develop. Also, the wife may feel inferior because she does not consider herself competent in the areas of doctrine, public speaking, and social exchange. This is tragic. No man should let this happen to his wife.

Developing a strong, healthy relationship between the minister and his wife must be seen as a continuing project. There are no laws or rules to follow. Yet the degree of success in this is a good indication of how effective the pastor can be as a servant of Christ. The starting point is mutual agreement; both husband and wife must desire and agree to develop a happy working relationship, regardless of the sacrifice required.

Pastors know they must have a clear sense of their aims and goals so they can make judgments about the right use of time, talents, and treasure. The same is true in a husband-wife relationship. Both should agree where they want to go, what they want to do, and how they want to get there. The pastor has his responsibilities and his wife hers; each understands the other's. The wife shares in the work of the church, both by helping her husband to be free to help others and by rendering services of her own in the church and community. It is easy to see how her sense of participation may weaken when she has to keep the family on her own for a week or ten days at a time while her husband is



away in other church work. A church that appreciates its pastor should make it possible for him to compensate his family in special ways because of the large amounts of time he must spend away from them.

Whenever two people live and work together, there must be continuous communication between them. There should always be a climate in which opinions can be exchanged without either feeling threatened by the other.

How can communication channels between pastor and wife be kept open? Here are a few suggestions.

1. Have regular times for discussion and sharing, carried out on schedule as nearly as possible.

2. Husband and wife should pray for each other both in the presence and in the absence of the rest of the family. They will find that so long as they can pray openly and honestly together they can remain sensitive to each other's feelings and attitudes.

3. Husband and wife should read and discuss books together. This helps them to respect each other's ideas and feelings. Perhaps the husband excels in intellectual insight; this may well be sweetened by the warmth and compassion of his wife.

4. A good stimulant to communication is for the wife to evaluate her husband's sermon. The degree to which she remains constructive as well as honest will deter-

mine the usefulness of this kind of exchange. Such discussion helps the pastor's wife become more informed and thus more confident in the areas of theology and human relations.

5. Periodically, the pastor and his wife should take time for little trips together. This may be for a few hours during the day or evening, or even for a couple of days. This allows them to give undivided attention to each other—something they can seldom do. It is also helpful for several pastors and their wives to get together and in the fellowship of Christ share their hopes, dreams, disappointments, and problems. It is an unforgettable experience to find that other couples who are also dedicated to the work of Christ have to work to make adjustments in their married lives. And it is informative to see how they are working out their differences.

6. So far as is possible, the pastor should share with his wife the events of the day and seek to relate them to the goals the two of them have set for their ministry together. This keeps the wife informed about the successes, failures, aspirations, and challenges that her husband is living with. The wife should also be free to share her experiences in the home and in the church and community.

7. Periodically, the pastor and his wife should review what has happened in the past. This can help them to see where they have allowed Christ to work in their lives and where they must strive to let him work in the future. This assumes of course, that both are committed Christians who desire to serve their Lord in thankful service. Together they should rededicate their lives, their home, and their ministry to God in Christ so that the natural pressures of life and human nature will not erode the sensitivity to God's will that they both need to be good Christian ministers.

8. Reassurance of love for each other must be both spoken and shown. Confidence in each other as husband and wife can cover a multitude of shortcomings.

Husband and wife should inspire each other so that their ministry and life together becomes not a duel but a duet. They must be careful not to let walls begin to build up between them, either by permission or by neglect.

One pastor reported how a defensive wall rose between his wife and him that

SOUTH AMERICA FOR CHRIST

ENOCH DE OLIVEIRA

*Ministerial Association Secretary
South American Division*

Editor's Note: From Enoch de Oliveira comes the thrilling report of plans laid at their annual division meeting for evangelism during the next quadrennium. We are pleased to pass on to the readers of THE MINISTRY the official actions taken and rejoice with them for past blessings and the prospects for the future.

Evangelism, 1970-1973 Quadrennium—Goals, Motto

(69-673)

RECOGNIZING, the importance of the hour in which we live as well as the extraordinary opportunities and possibilities existing for triumphant evangelism, and

WHEREAS, the unequivocal instructions of the Spirit of Prophecy that exhort us to mobilize all the energies, methods, and resources for the proclamation of the message of the imminent return of Christ are timely,

VOTED, 1. That we adopt the following motto for the coming quadrennium 1970-1973: "South America for Christ."

ONE PEOPLE
ONE GOSPEL
ONE MANDATE

2. That for this new effort all the human and financial potential of our unions, conferences, missions, and churches be recruited with an objective of 190,000 souls for Christ.

3. That in order to reach this ideal, the following goals be established for baptisms and professions of faith in the next quadrennium:

1970	40,000
1971	45,000
1972	50,000
1973	55,000

4. That the administrators of conferences and missions study with each worker a program of action and penetration, with an objective to accelerate the evangelistic work in order to bring to the multitudes the light of the Adventist hope. That they stimulate the pastors to hold baptisms more frequently, organizing for this purpose weeks of revival and permanent baptismal classes in each church and group.

5. That the ministers be encouraged to search the Holy Scriptures deeply and restudy the counsel of the Spirit of Prophecy concerning the presentation of the message in the clear context of the great fundamentals of the Christian faith, giving emphasis to the divinity of Christ, His all-sufficient sacrifice, His resurrection, His celestial ministry, and His return in glory and power.

6. That all the members of our churches be encouraged to continue participating in The Bible Speaks program and that we solicit our pastors to assume the responsibility outlined in the inspired writings of preparing and directing the lay members, including the youth, in this and other missionary activities.

7. That all the churches be transformed into active and dynamic centers of evangelism, having their doors open Saturday and/or Sunday night, the lights on, and a powerful message of faith and hope for the sinner from the pulpits.

8. That the administrators, together with the evangelistic workers, consider in their plan of action the necessity of penetrating with the three angels' messages the new cities and territories without delay.

9. That as part of this quadrennial plan, the unions establish the following goals for baptisms and those added through profession of faith in 1970:

Austral Union	3,000
Chile Union	3,500
East Brazil Union	7,500
Inca Union	11,000
North Brazil Union	3,500
South Brazil Union	11,500

Total	40,000
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10. That we pray and work with enthusiasm for the ideal of 500,000 members within the church in 1975.

The Minister and His Wife

(Continued from page 14)

in time caused a complete breakdown of communication. For days they said nothing to each other. After several days of this foretaste of hell, the pastor got on his knees and prayed for guidance. He knelt to learn how to straighten out his *wife* and got up with the conviction that *he* had much confessing to do. And so he wrote a letter to his wife, admitting his own failures, asking and offering forgiveness, and assuring her of his love. She read the letter and they wept together in confession and cleansing. His observation was that it was not until the Lord could show him his own pride that he could begin the reconciliation they both desired.

The call of the pastor is one of the singular calls of God. Yet the pastor is not God's angel. And while marriages may be made in heaven, they must be lived on earth. Let the husband and wife aspire to live and serve together in a way that will merit those gentle words of commendation, "Well done, good and faithful servants. . . . Enter into the joy of your master."

—*Christianity Today*, June 20, 1969.
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*Isn't it time for a greater exposure of
Adventist books so the world can read them?*

THE INVISIBLE ADVENTIST PRESS

(Part I)

RICHARD H. UTT

*Book Editor, Pacific Press
Mountain View, California*

THE public will buy, pay for, and read Seventh-day Adventist books. And the results of even one book read by one non-Adventist can reach into eternity.

My concern is—are we doing all that we can to expose the public to this good literature? We appreciate the good work of our colporteurs.

God has given us the literature-evangelist program, and many tens of thousands have been won by these courageous heroes of the cross. Other thousands will yet be won. Literature evangelism—"canvassing"—is a divinely ordained plan, and God forbid that we should lift our hands against the Lord's anointed. May their work grow and increase until the end of time!

But isn't the Lord able to give us much more than this? Can our thin ranks of col-

porteurs ever, in any given year, call on more than 2 or 3 per cent of the homes in the United States and Canada? Does anyone think the door-to-door canvasser is visiting every home in New York City, Chicago, Philadelphia, Baltimore, Detroit, San Francisco, Toronto, and Newark with Adventist books? Are the colporteurs entering the luxury apartments and high-rise condominiums where millions now live? And are there not tens of millions who will never send in a card for *Bible Story*, who could be reached by other books sold through other channels?

The answer to the first question above is Yes, He can; and to the last question, Yes, there are. And it is long past time we Seventh-day Adventists arouse from our slumber, for it is daytime and we must communicate with people if we hope to see them saved.

"But," someone objects, "we are already selling books everywhere. Where did you get the idea we aren't already 'lighting the world with literature'?"

The words "invisible Adventist press" are not my words, nor are they those of a detractor or enemy. This statement was made by a deeply concerned Seventh-day Adventist leader, Ralph S. Watts, at the quadrennial public relations meeting at Pine Springs Ranch, California, in 1969. Here is exactly what he said:

"As far as Adventist literature is concerned in the public life of the nation, our whole publishing venture is practically invisible. True, millions of dollars' worth of books are being placed in homes across the country. This is good as far as it goes, but where would one expect to find the press? . . . Publicly Adventist literature is invisible."

Unfortunately, Elder Watts is right.

For good measure, here's a quotation from an action taken at the editorial council in New York City in May, 1968: "We have not yet fully reached the masses with our message and we are far behind other denominations in our effective utilization of the mass media and other communication resources available to us today."

Have you ever wondered why the Adventist Church grows so slowly in the prosperous, developed countries? Surely a major reason is our silent, invisible press. Their voice is not heard.

Now you, brother, have had your hand up for a while. What would you like to say?

"We've heard this talk about selling our trade books* in stores before. These things have been said for many years, but people won't buy our books at the stores. It takes the living salesman to place our books in the people's homes."

Thank you very much, brother. That is a common viewpoint, but let me give some chapters and verses. A few trials have been made, mostly by busy Adventist editors, to get our trade books out to the public. Here are some of the results:

One full-page advertisement in *Publishers' Weekly* brought for *Flee the Captor*, by Herbert Ford, not only orders for the book in English but also inquiries from other countries for foreign rights to this story of a heroic Seventh-day Adventist. An edition of 10,000 in the Dutch language has been brought out, and now a French firm is publishing a translation. The Sabbath truth, the second coming, temperance—various phases of our message—are in this book.

An ad in the March, 1966, *Christian Herald* brought in \$4,000 worth of orders for Adventist books published by the Pacific Press. Books sold included *Mind If I Smoke?* (tobacco), *Wonders of Creation* (creationism), and *Baptism Through the Centuries* (baptism by immersion).

In another experiment I spent two or three hours making \$15 worth of telephone calls, and took orders from a New York City publisher for three Seventh-day Adventist books. Thus far more than 1,500 copies have been sold, and the books are still selling. The three volumes are *Alice Princess*, a Seventh-day Adventist mission story; *Dateline Sunday*, presenting the Seventh-day Adventist position on Sunday laws; and *Creative Techniques for Christian Writers*, telling how Christian authors may write more effectively.

While it may be difficult at present to place quantities of our "hardsell" doctrinal books in the bookstores, *we can present many, perhaps all, phases of our message to the public if we will do it skillfully—creationism, religious liberty, health, temperance, biography, the Bible as God's inspired word, even theology.*

Now, brother, your question.

"Can Ellen G. White books be sold through non-Adventist channels?"

Yes, I believe ways can be found. I don't believe we can simply take an armload of *Patriarchs and Prophets* into an evangelist-

cal bookstore, where the proprietor has been weaned on Canright, Van Baalen, and Talbot, and expect him to receive Mrs. White with rejoicing. But there are more subtle approaches. We could first build bridges of understanding with other books.

What happens when Seventh-day Adventist trade books get into the hands of the non-Adventist?

Several decades ago a student at the University of California in Berkeley, working on his doctorate in genetics, ran across a copy of a book by George McCready Price in the university library. The book was published by Pacific Press. That book, he later told me, changed his entire life. This man organized the Creation Research Society and took a prominent part in a campaign to neutralize the teaching of evolution in California textbooks. Now, just one week ago as I write this, this campaign has ended in victory. Under the title "California Downgrades Darwin" a front-page news item says, "Darwin's story of evolution will no longer be the sole explanation offered for the origin of man in the public schools of California. The State's Board of Education voted unanimously here yesterday to adopt a new science framework that includes a variety of theories and gives them all equal weight." This decision could have national repercussions "because California buys ten percent of the nation's textbooks, and publishers generally make any changes the State Board wishes. . . . The State Board's action could incidentally revolutionize the science curriculum in the entire nation."

Now, brother, I see you have raised your hand again.

"What good can a book like *Creative Techniques for Christian Writers* do? It doesn't give the Advent message."

Thank you. As the politicians say, "I'm glad you asked that question." We have sold just over 150 copies to non-Adventists. One of these purchasers is a woman writing a book for Church Women United. After reading our book, she invited the author, Norma Youngberg, to write a chapter on what Seventh-day Adventist women are doing. Mrs. Youngberg accepted the invitation, wrote the chapter, and submitted it. The chapter emphasizes the Dorcas and welfare program of the church, and gives full credit to Ellen G. White as one who has led and inspired Adventist women in

their welfare work. Upon receipt of the chapter, the author of the book wrote that it "was very inspirational to me, and the chapter on the work of the Dorcas was so interesting I am sure it will be one of the best in the book."

When we "sow beside all waters" many wonderful, unexpected things happen.

Adventist truth is, in fact, so powerful that it has converting power even when somewhat warped in the mind of a novelist, then translated to another language. Years ago Upton Sinclair wrote a novel called *The New Pamela*. This was the story, based on fact, of a simple, pure Seventh-day Adventist girl working in the home of a wealthy family. It tells among other things, how this Adventist girl shared her faith with those with whom she worked in the household, and giving them *The Great Controversy* to read.

A woman in Germany read a translation of the book into her language. Then, at the General Conference session in Detroit, 1966, Elder Otto Gmehling reported, "A book evangelist canvassing in a town in northern Germany met a student of music, the daughter of a high official. She had read the novel *The New Pamela* in which an American author describes the life of a young Adventist girl in the household of a millionaire. On the strength of what she read in the book she began to live like an Adventist and to keep the Sabbath. At the invitation of the book evangelist she attended our meetings and eagerly prepared for baptism."—*Review and Herald*, June 21, 1966.

Now Upton Sinclair is dead, and it is up to us Seventh-day Adventists to write, publish, and distribute our own converting message from now on. To multiply the above results by a thousand, let us with God's help circulate a thousand times more of our trade books to the public. Millions have scarcely heard of Seventh-day Adventists, and many of those who have heard our name have only the foggiest notion who we might be. Many confuse us with Jehovah's Witnesses, Latter-day Saints, and others. Let us make the public conscious of who Seventh-day Adventists are and what we believe. Otherwise how can they possibly decide for our message?

(To be continued)

* Trade books are books sold through regular retail channels, as distinguished from subscription books sold by the colporteurs and from textbooks used in schools.



Thirty-five precious souls were won as a result of the public campaign held by J. H. Adil, Moslem worker, and Hus S. Bugayong, ministerial intern.

Moslem Breakthrough in Southern Mindanao

T. A. LAYON

President, Mindanao Mission, Philippines

THE last public effort conducted in the Southern Mindanao Mission for the year 1969 was in Silway, General Santos City, Philippines, August 1 to September 15. The meetings were conducted by Jimmy H. Adil, our Moslem worker, and Hus S. Bugayong, our ministerial intern.

Our church school teachers of General Santos and the wives of the office workers presented stories with the use of the flannelgraph and cutouts. Messages in songs were given by the General Santos City church choir under the direction of Rachel B. Ciudad, a graduate in music from Philippine Union College, and Emmanuel College Choir under the direction of Rudy Samson.

A strong visitation program using the Far East Harvest Lessons (What the Bible Says) created many interests. Among them several interested Moslems were found by Brother Adil and his wife, most of them students. Regular Bible studies were organized, which were often conducted late in the evening and without the knowledge of

the parents of the students, for they were afraid they would either be killed or disowned. As the studies continued, faith in God increased. With great anxiety the students finally approached their parents, telling them of their studies and their desire to follow the truths of the Bible they had learned to love. God wonderfully touched the hearts of these parents, leading them to withdraw all objections. Among the 35 baptized on September 27, Worldwide Baptism Sabbath, four were Moslems, two men and two women.

Thank God for this breakthrough.

In past years we have sent one worker after another to labor among the Moslems in Lanao and Cotabato, but to convert a Moslem to Christianity seemed virtually impossible. As one worker said: "Instead of my converting the Moslems to Christianity, they were trying their best to convert me."

The Silway campaign marks a breakthrough in our soul-winning endeavor among these people.



Four Moslems accepted Christianity. Three are pictured here with J. H. Adil and his wife.

Now these converts are preparing to study in Mountain View College, where they will be trained for God's work among the Moslems. Let us pray for Ramon Ong, Majid Alih, Norja Mang, and Nilda Adam, that they may be used to bring many of their people to the feet of the Master before He comes.

Moslem Authority on "True" and "So-called" Christians

ROBERT DARNELL

Field Secretary, Middle East Division

A WIDELY-CIRCULATED Moslem periodical recently published an article in which the substitution of Sunday for the Sabbath was represented as an example of Christian apostasy.

The article said that in the early church "the fourth commandment of Sabbath was openly defied," pointing out that "in every council Sabbath was pressed down a little and the Sunday correspondingly exalted until the pagan holiday came to be honoured as a divine institution."

The author, a missionary of the Ahmadiyah sect of Islam in Rwanda, does not mention Seventh-day Adventists, but apparently he knows of them. He says "almost all" Christians keep Sunday. He cites from

A. H. Lewis, *History of the Sabbath and the Sunday*.

The periodical is the *Review of Religions*, published in English at Rabwah, West Pakistan. It is circulated among the English-speaking Ahmadiyah Moslems and is used extensively by this sect as a missionary journal in many parts of the world. It also has some academic reputation, as it is being preserved in the microfilm collection of University Microfilms in Ann Arbor, Michigan. The article appeared in the June, 1969, number.

The author, M. A. Ghauri, appears to make a distinction among Christians. He speaks of "men who mercilessly persecuted the 'remnant of the Church' because they would not fall in with the pagan usages of the church of Rome." "It is an undeniable fact," the article asserts, "that the true Christians suffered far more at the hands of the so-called Christians than the non-Christians." By "true Christians" he apparently means those who did not adopt idolatrous practices and Sunday observance.

The example of Jesus is cited in support of the Sabbath. "This dispute became so violent," Mr. Ghauri relates, "that in A.D. 363 the Roman Church passed a decree imposing the death penalty on those Christians who observed the fourth commandment—the Sabbath—or God's festivals according to the Jewish custom, or according to what Jesus Himself practiced."

The article mentions the Emperor Constantine and quotes the text of his edict in favor of Sunday observance. It notes the objection of the church to the Sabbath as a "Jewish institution" and concludes that the hatred of the Jews caused the general acceptance of the change.

Students of the Koran will recognize that the author's position stating the general apostasy of the Christian church while at the same time recognizing "true Christians" is based on sound Koranic exegesis. However, he has adopted the expression "remnant of the church" from Christian literature. Bible students may also recognize that a Moslem interpretation of this in terms of the Sabbath-Sunday controversy is in accord with the prophecy of Revelation 9:4.

The Content of the Pastoral Prayer

(Concluded)

C. M. MELLOR

Ministerial Association Secretary, Northern California Conference

PRAYER in the church worship service is the respectful and receptive opening of the heart to God with others of like attitudes and expectations. It is a togetherness in approaching God for His presence and mercies. How inspiring is the promise: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them" (Ps. 145:18, 19).

Just how does one prepare a pastoral prayer? There is a natural sequence to be followed in this art. This is true both when we are in private communion with our Lord and when we are praying before a congregation in the setting of a worship service. Let us together consider six aspects of an effective prayer:

Adoration and Reverence

All prayer begins with adoration and a reverence for God and His holy name. To adore God is to love Him. This is the foundation of all true prayer. We address our prayers to God through the name of Jesus Christ.

In the Scriptures there are many illustrations of adoration. When the disciples said to Jesus, "Lord, teach us to pray," He taught them to say, "Our Father which art in heaven, Hallowed be thy name" (Luke 11:1, 2). When the angel announced the birth of Jesus to the shepherds, they sang, "Glory to God in the highest, and on earth peace, good will toward men" (chap. 2: 14). In the prayer of Isaiah, preceding his vision of the glory of God, he exclaimed, "Holy, holy, holy, is the Lord of hosts" (Isa. 6:3).

Is it not significant that the remnant church, which heralds the "everlasting gospel," is admonished, "Fear God, and give glory to him" (Rev. 14:7)? This text in Phillips' translation reads: "'Rever-

ence God, and give glory to him.'"* "Prayer is the most holy exercise of the soul. It should be sincere, humble, earnest—the desires of a renewed heart breathed in the presence of a holy God. When the suppliant feels that he is in the divine presence, self will be forgotten. He will have no desire to display human talent; he will not seek to please the ear of men, but to obtain the blessing which the soul craves."—*Testimonies*, vol. 5, p. 201.

One of the great problems in most Seventh-day Adventist churches is lack of reverence. Only as the worshiper senses that he is in the presence of God and that God is in the house of worship through the Holy Spirit can real prayer be experienced and real reverence felt.

To pray to God is to rejoice in Him; to turn our thoughts from self to God. Nothing that we possess is as important as knowing God is and that we possess Him. It is at this point that real, effective prayer begins!

Praise and Thanksgiving

There is much in the Bible and the Spirit of Prophecy about joy and thanksgiving in prayer. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5: 20). "We need to praise God more 'for His goodness, and for His wonderful works to the children of men.' Ps. 107:8. Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us."—*Steps to Christ*, pp. 102, 103.

In the prayer of adoration and reverence,

we love God for Himself and what He is; in the prayer of thanksgiving and praise, we thank God for what He has done. It is to say, "God, I thank thee for . . ." As we thank God for His many blessings, our attention is directed away from ourselves and upward to Him. "No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God."—*The Ministry of Healing*, p. 253.

The Prayer of Confession

The two types of prayer previously mentioned—adoration and thanksgiving—are significant, for they direct us toward God. In the effective pastoral prayer, there is also a place for the expression of the worshiper's needs. One of the basic problems of any congregation is the forgiveness of sin. It is sin that separates man from God.

The key to a reconciliation with God is to say, "Lord, we are sorry." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "True confession is always of a specific character, and acknowledges particular sins."—*Steps to Christ*, p. 38. Not only is it important to confess the sins that come to our minds; but we must also confess the underlying motives that lie deep in the heart. It was the psalmist who cried, "Cleanse thou me from secret faults" (Ps. 19:12).

How solemn and arousing are the words "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?'" (Joel 2:17).

How painful it is to recognize our spiritual failures and yet how wonderful is the forgiveness of our God! When we pray the prayer of confession, it is not to condemn the church, but to point all to the mercies of a loving Father.

Intercession in Prayer

In the prayer of intercession we are praying, not for ourselves, but for others. True Christians who deeply love others cannot but pray for them. This is one of the great privileges in talking to God in behalf of a congregation.

There are persons whom we would remember in our private communion with

God who would not be remembered in the pastoral prayer. Those for whom intercession is made should be the concern of the entire congregation. It is at this point in the pastoral prayer where our leaders, evangelists, teachers, colporteurs, sick, and discouraged should be mentioned. Little do we understand the heavy burdens and bewildering perplexities upon the hearts of the worshipers. To mention such in a general way might be the means of giving someone the lift he needs "It is when we come into difficult places that He reveals His power and wisdom in answer to humble prayer."—*The Ministry of Healing*, p. 199.

Petition in Prayer

Generally when people pray it is because they want something. The prayer of petition is for ourselves, our needs and desires. It was Jesus, when teaching His disciples how to pray, said, "Give us this day our daily bread." In asking for things, caution must be expressed, for it is in praying thus that our wills are often placed before the will of God. This is where our motives must be examined to make sure they are righteous and unselfish.

In our private communion with God our prayers should be simple as we ask for our temporal and spiritual needs. Although He knows these needs, He wants us to ask for them.

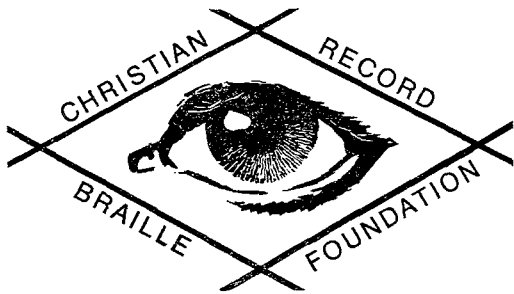
Our petitions may not always be answered in the way we would wish, but we can learn lessons from God's refusals and pray for the wisdom and strength that we need to reach His standards.

Committing Ourselves to God

The proper climax of prayer is for us to commit and dedicate ourselves to the service and keeping of God. Failure to align our lives to the revealed will of God would debase prayer to empty and high-sounding words. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

Effective prayer can only be the result of total dedication. Thus it seems a fitting climax to commit ourselves to God near the conclusion of the pastoral prayer. "There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty. 'If ye love Me,' Christ says, 'Keep My commandments.' . . . Those

(Continued on page 33)



MINISTRY TO THE BLIND

ROBERT L. SHELDON

Director, P.R., Christian Record Braille Foundation

EVERY two years opportunity is given each church member to assist in the ministry to the blind. This offering will be taken this year on May 16.

The General Conference established the Christian Record Braille Foundation more than seventy-one years ago. Quietly and efficiently they have been producing Braille and recorded publications for the blind and physically handicapped.

This literature is wholesome and educational. There are also doctrinal services, such as the Sabbath school lessons, the Braille Bible correspondence school, and the *Review and Herald*. These are supported one hundred per cent by the offering taken every two years. No other source of funds is available for these worthy projects.

The ability to continue and expand this primary objective is controlled by the total amount received from the church. It is sobering when one considers how much could be done if only sufficient funds were

available. A recent Act of Congress has made the Christian Record Braille Foundation responsible for, in addition to the blind, all physically handicapped persons unable to hold a book to read.

There is a great need for more recorded books in the lending library. This service is so popular that more than two thirds of the books are out to borrowers all the time.

There is demand for more large-print books and publications for the handicapped people with only partial vision. The Lord surely loves them and wants them to hear this message too.

One of the popular publications is the Sabbath school lessons on tape. These go out to hundreds of blind listeners who have not yet taken their stand for the truth.

Blind people are a captive audience, and the devil is at work on them. Much of the literature for them, like ink-print publications, is not fit to read or at best not wholesome. Enough wholesome literature must be provided to keep these active minds occupied and not leave any time for the undesirable.

The primary purpose of the Christian Record Braille Foundation is to help give the message to those in darkness. We need the support of the Church for the work assigned to us.

The staff of the Foundation are limited as to how much they can promote this program. This is an important phase of the work of the Church. The burden of responsibility rests on you, the pastor, to uphold and help educate the members as to what is being done for the blind.

Be a partner in the ministry to the blind.

NOTE: For more information, feel free to write to the Christian Record Braille Foundation. They will gladly send more information. Find out what this large organization is doing, and it will astonish you. Their reputation and good influence are widespread.

Catholicism in the 'Seventies: "More Catholic, Less Roman"

Roman Catholics in the 'seventies will be "more Catholic and less Roman," according to Father Eugene C. Kennedy, a Maryknoll priest and supervisor of priest-counselors for the Chicago archdiocese. Catholics will more commonly "make up their own minds on moral issues," he said, and will rely "less and less on clerical authority."—R.N.S.



The Field School team made up of men from Britain and the United States.

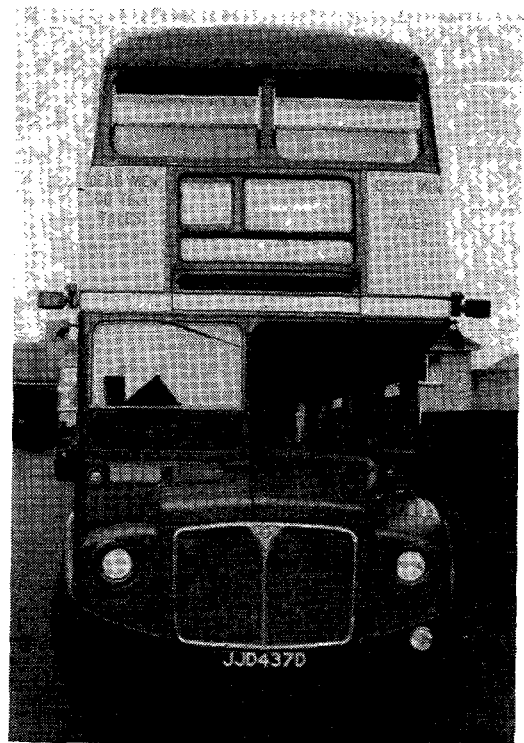
TO THE unfinished task!" "The challenge of evangelism in the seventies!" "To win Great Britain for God!" This was the heart-cry of twenty-eight ministers, dedicated laymen, and a friendly church as they launched England's first Field School of Evangelism. E. C. Banks, of Andrews University, represented the University. George E. Knowles, on loan from the Oregon Conference, served as evangelist, with Colin Morris, of the South England Conference, as associate evangelist.

Watford's Stanborough Park church was the location chosen by the South England Conference committee, with Pastor E. H. Foster, conference president, as chairman, for this four-week evangelistic endeavor with the Watford Town church uniting in the joint venture. From June 13 to July 11 this meant for the ministers a daily schedule of morning classes in evangelism, afternoon and evening visitation, and nightly meetings. For the laymen it meant attendance each evening. It meant 87,000 handbills put through letter boxes, scores of bus and window posters placed, plus many personal contacts.

This united effort on the part of ministry and members bore fruit as 650 people packed the Stanborough Park church on the opening Friday night. Of these, more than one hundred were non-Adventists. Even more gratifying was the fact that this remarkable non-Adventist attendance held at ninety with a nucleus of seventy-five interested ones attending night after night. As one man put it: "I looked at the leaflets and saw such titles as 'Blood on the Moon,' 'Why Does God Allow Suffer-

First Field School

Subject for the opening night advertised by posters on double-decker buses.



ing?' and 'Mystery Number 666,' and I just had to keep coming."

Another factor in the continued success was a children's meeting held in an adjoining room under the leadership of Miriam Efford, the area Bible instructor. Many young couples were able to attend because of this built-in baby-sitting feature. The children's meeting provided more than entertainment, for the little ones also received instruction geared to their level. The enthusiasm of the children for their evening program helped to keep their parents coming.

Such united efforts can only bring positive results. At the end of the third week

some seventy decisions had been made by persons choosing to unite with Christ and His church. By the end of the fourth week Pastors Ernest Logan and I. Kinnersley had baptized twenty-four. Many more were in the Bible class in preparation for baptism.

In all these decisions the Lord's hand could be seen working above and through feeble humanity. Take, for example, the case of the agnostic who first came as a favor to an Adventist friend, and nothing more, but was somehow impressed to continue attending. He was baptized into God's church on July 12 and is planning to attend Newbold College in preparation for the ministry.

of Evangelism in Britain

Co-authored by JOHN ODDIE, of the South England Conference
and BILL MCVAY, of the Upper Columbia Conference

Poster in grocery store window—"I Beheld His Glory."



Or observe the working woman who some time before the meetings planned her holiday for the period from June 13 to July 4. These dates coincided perfectly with the meetings, and God used them to lead another soul to the foot of the cross.

But now listen to the story of a layman's witness: A certain Adventist doctor and his wife were used of God in leading a soul to the Saviour. For three months the doctor and his wife prayed for their neighbor. Next they invited the neighbor to their home for dinner. Then came the meetings. An invitation was given and accepted. And three months of earnest prayer climaxed in a baptism.

Ten students from the Seventh-day Adventist Theological Seminary at Andrews University joined hands with fifteen ministers from the British Union to unite their labors with the area pastors, Ernest Logan, V. Llewellyn, and Ivor Kinnersley. The enthusiastic participation and support of laymen under the direction of the lay

activities leaders of their respective churches was an important factor in the success of this coordinated program of evangelism.

On the Sunday night following the close of the campaign Pastor Knowles and a number of the Field School participants conducted a two-hour program at Speaker's Corner in London's famous Hyde Park. The crowd for this occasion was attracted by an acrobatic performance by Don Watson, of Andrews University. A kitchen chair served as a soap box for two hours of oratory covering many phases of our message.

Many were the blessings of this Field School; but most of all, we have caught a new vision of the potential for evangelism in Britain, for as the Lord's servant tells us: "There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond."—*Evangelism*, p. 415.

Plans are being laid by the British Union committee under the leadership of B. E. Seton, president, for two Field Schools during the summer of 1970. One will be held in Cardiff, Wales, and the other in Belfast, Ireland. If you have friends or loved ones in either of these centers who should be contacted, please send the name, address, and information to:

Field School
c/o Dr. E. C. Banks
Andrews University
Berrien Springs, Michigan 49103

Field School
British Union Conference of SDA
Stanborough Park
Watford, Herts., England.

Request for Testament Survives Crash, Fire

"Not even a plane crash could interfere with God's will," a Protestant clergyman said in Athens after receiving a letter saved from the burned wreckage of a commercial airliner. Last December 8, an Olympic Airways plane crashed outside Athens and burned intensely. Ninety-one persons died in the fire. Among the very few things surviving the holocaust was a letter from a young soldier in Crete, one Alex Barbouni, requesting one of the free New Testaments advertised by the American Mission to the Greeks, whose headquarters is in Athens. When the letter was delivered, finally, the Reverend Spiros Zodhiates, president of the mission, remarked, "Apparently God wanted this young man to receive a New Testament, and not even a plane crash could interfere with His will."—R.N.S.

FEEDBACK

Directions in Ministerial Education

DEAR EDITOR:

Within the Seventh-day Adventist Church there is a loyalty to a message that clearly sees this church with a specific task of prophetic fulfillment in preparation of earth's final events. This portrayal foretold in Revelation 14:6-12 reveals a church with utterly unique goals. Surely the education required for leadership of such a movement must focus upon a gospel ministry "today" and a "task" God has given His remnant people, not upon the traditions of the past.

Prof. Rosemary Ruether, historian and theologian of Howard University's School of Religion, speaks sharply on the ills of ministerial training in *Theology Today*. To say that her radical diagnosis may have meaning for us is not to subscribe to her conclusions. But we should listen and be admonished:

"In the development of the church, as in other historical institutions of venerable age, theory and practice have a way of getting out of relation to each other. . . . This seems to me to be the case today with the relationship of the seminaries to Christian communities. It is no secret that a large percentage of those in seminary training never go into the ministry itself because the education in the seminary not only doesn't fit them to lead these communities but actually 'misfits' them. . . .

"Seminaries have tried to be omniscient; training on the one hand, theological scholars; on the other hand, social prophets. They have managed to by-pass most of the congregations most of the time in the process."—*Theology Today*, July, 1969, pp. 187-193.

In her proposal for an educational solution more related to community and congregational needs and expectancies, she recognizes that "those who learn their Greek and Hebrew for Biblical exegesis and their German for contemporary theology have a full-time job on their hands."—*Ibid.*, p. 190.

Within the context of Adventist ministerial requirements, what alternatives to present curriculum design are feasible? We might explore the observation that a variety of ministries is needed in our church today. "Not all are prophets, not all are teachers, not all are healers, and needless to say no one man tries to be all things."—*Ibid.*, p. 193. Or does he?

If we accept the need for a variety of specialized ministries based upon a thorough Biblical ministerial training, what specifics can be recommended? For a number of reasons beyond the scope of this study, it is quite obvious that medi-

cal education with its premedical, medical, and specialty requirements is not a model for ministerial training. There is sound educational principle in undergraduate ministerial education for a church which wishes to be in gear for evangelism with a spirited youthful ministry. The applied aspects of pastoral training and field evangelism are an evangelistic force on the college campus which would be lost if the colleges limited themselves to an academic preseminary function for ministerial students. For many students, age twenty-one and a B.A. in theology is a time of great desire to get into the work of leading souls to Christ. For this reason a percentage of graduates continues to go directly into conference employment, postponing seminary until "they know what they need in graduate study." We must not allow our institutional-vested interests in graduate study to destroy such flexibility in ministerial training. We cannot ground our students in the Bible and the Spirit of Prophecy in our colleges and then ask that they overlook such counsel as "Speedy Preparation for the Work" (*Fundamentals of Christian Education*, pp. 334-367), until they have spent two or three more years in graduate study. For an educational experience leading to "healthy development of the body and holy activity of the souls" there may be alternate routes, shorter avenues to competent and consecrated ministry for some men. Dr. Ruether also seems to be saying that it is still true today, as Ellen G. White stated, that "many are better prepared, have more spiritual discrimination and knowledge of God, and know more of His requirements, when they enter upon a course of study than when they graduate."—*Ibid.*, p. 355.

Where seminary study is regarded as essential, a preregistration might be possible, allowing academic credit for pastoral internship. Other innovations and alternatives might be considered, including transfer of credits or joint programs with affiliated colleges offering specialized graduate studies. Otherwise, it seems quite difficult to expect the students or the faculty to seriously accept the following counsel:

"The student should not permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God. . . . Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan."—*Ibid.*, pp. 347, 348.

In an age when the academic enterprise is being seriously re-evaluated from top to bottom, it behooves us who have been given divine guide-

lines to appreciate that many counsels regarding flexibility, practicality, and relevance are most timely and should be the basis of a truly Adventist philosophy of ministerial training appropriate to the needs of church and community.

NAME WITHHELD

"Too Short"

DEAR EDITOR:

In the Feedback section of the January *MINISTRY* you ask for comments about the length of women's skirts, mixed bathing, et cetera. I feel that too big an issue has been raised by many over the matter of mixed bathing. However, on the matter of women's skirts and hemlines we have divine counsel that should settle at least the upper limits of the hemlines. Ellen G. White was shown in vision several groups of women with skirts at varying levels. She says,

"The proper distance from the bottom of the dress to the floor was not given me in inches."

On being shown another group she says about the hemline,

"It does not reach to the knee. I need not say that this style of dress was shown me to be too short."—*Review and Herald*, Oct. 8, 1867. (Italics supplied.)

It would appear that the Lord has indicated specifically that dresses with hemlines above the knees are "too short." Wives of readers of *THE MINISTRY* might do well to consider the Lord's counsel.

P.S. As a plastic surgeon, even though my main interest is in appearances above the collar button, may I say that I naturally study human form and anatomy in many aspects. It is a well-known fact that very few women (or men) have pretty legs or knees. Why so many want to show off their ugly legs is a mystery to any physician who deals with human form and beauty.

LLOYD ROSENVOLD, M.D.

Let's Get Acquainted

DEAR EDITOR:

At our workers' meeting for the ministers of the Northern California Conference it was my privilege to present the *Let's Get Acquainted* booklet that has been prepared to give to persons baptized into the church. The ministers were really enthusiastic.

It was voted by them to thank the Ministerial Association for what they have done to meet a very definite need in the field. Congratulations on a very nice book at a reasonable price that should help build good public relations among our new members.

C. M. MELLOR

ALCOHOL WILL NOT MIX

Alcohol will not mix with much success in a career. Every ambitious young person wants to achieve the highest possible level of success in his career, not only so that he will receive the attendant rewards, but also so that he can contribute the greatest amount of service to his fellow men.—SYDNEY ALLEN, *Listen*, June, 1969.

The Lord's Day and the Lord of the Sabbath

(Concluded)

ROBERT L. ODOM

Research Consultant, General Conference

A Study of Revelation 1:10; Matthew 12:8; Mark 2:28; and Luke 6:5

JESUS CHRIST stated that "the Son of man is Lord even of the sabbath day" (Matt. 12:8). Two other Gospel writers have recorded that significant fact (Mark 2:28 and Luke 6:5). What did He mean by it?

The narrative relates that Jesus "went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn" (Mark 2:23). "His disciples were an hungred" (Matt. 12:1), and they extracted the grains of cereal from the heads by "rubbing them in their hands" (Luke 6:1).

Certain Pharisees saw the disciples doing this, and they demanded: "Why do ye that which is not lawful to do on the sabbath days?" (verse 2). And turning to Jesus, they said: "Behold, thy disciples do that which is not lawful to do upon the sabbath day" (Matt. 12:2).

The Gospels contain no record of any disagreement between Jesus and the Pharisees concerning which day of the week was the Sabbath. The seventh day of the week, which they observed as the Sabbath day, was also the day which He and His disciples observed as God's holy day (Mark 1:21; Luke 4:16, 31; 23:56). There was controversy between Him and the Pharisees concerning the *manner* in which the Sabbath day should be kept. Those Pharisees questioning the conduct of Jesus and His disciples on the Sabbath accused them of doing "that which is not lawful to do" on that day.

Jesus, in defending His disciples against the charge of Sabbathbreaking, cited first the fact that David and his men, when hungry, had eaten of the consecrated shewbread of the sanctuary, which no one but a priest was permitted by Mosaic law to eat

(1 Sam. 21:1-6; Lev. 24:5-9; Ex. 29:31-34). David had not stolen that bread, but the chief priest had given it to him after being informed of their dire need for food. Under such circumstances, David was not considered guilty of either theft or sacrilege for having eaten of the sacred bread (Matt. 12:3, 4).

Christ's hungry disciples, under the present circumstances, were permitted by the law of Moses to eat the grain that they had consumed, and thus they were not guilty of having stolen it (Deut. 23:24, 25). Neither were they guilty of desecrating the Sabbath day. They had not been harvesting or threshing the grain for wages, nor storing it up for future use. They were only satisfying their immediate need for food, for they were hungry. In doing this, they did no more necessary labor in eating that food on the Sabbath than did their accusers in taking the food from their dishes on their tables when they dined at the accustomed hour on that day (Luke 14:1; Josephus, *Life*, chap. 54).

Christ cited also the fact "that on the sabbath days the priests in the temple profane the sabbath, and are blameless" (Matt. 12:5). In the Mosaic law the Lord required that the priests perform more work at the sanctuary on the Sabbath day than on any other day of the week. On each Sabbath day they were to replace the loaves of shewbread in the holy place with fresh ones (Lev. 24:5-8; 1 Chron. 9:32). The number of burnt offerings presented for the morning and the evening services of the Sabbath day was double that of each of the other days of the week (Num. 28:4, 9, 10). However, the priests were doing on the Sabbath the *sacred work that God Himself had appointed them to do*,

and because they were not performing their own secular labor, they were blameless.

"But I say unto you," added Jesus, "that in this place is *one greater than the temple*" (Matt. 12:6). Those Pharisees who had arraigned the Master and His disciples before the judgment seat of their legalistic notions of what was and what was not proper observance of the Sabbath, needed to understand that the Messiah, the "one greater than the temple," was there in person before them (see Heb. 3:1-6; Haggai 2:7, 9; Mal. 3:1). The very redemptive work that He was to perform for mankind was prophetically foreshadowed by the sacrificial offerings and the priestly services performed at the Temple. The service of God for the salvation of men is of paramount religious importance, and that which needs to be done on the Sabbath in the accomplishment of this sacred work is in accord with the law of the Sabbath. To that ministry Christ's disciples had been appointed by Him, and they were associated with Him in it when He was teaching the people on the Sabbath day.

Now Jesus, as "one greater than the temple," asserts His authority by saying: "If ye had known what this meaneth, I will have mercy, and not sacrifice [quoting Hosea 6:6], ye would not have condemned the guiltless" (verse 7). God's justice is tempered by His mercy. "The sabbath was made for man, and not man for the sabbath," the Master added (Mark 2:27). Sabbath observance was intended to be a blessing to man. The seventh-day Sabbath was blessed by God for that purpose in the beginning (Gen. 2:2, 3; Ex. 20:11; Isa. 56:2). The Pharisees would forbid the famished followers of Jesus to relieve their immediate hunger on the Sabbath day. In fact, they objected to His ministry to the sick and afflicted by relieving their suffering on God's holy day even when it was done with pitying love and with no thought of remuneration (Luke 6:6, 7; 13:14-17; 14:1; John 5:16-18; 7:21-23; 9:14-16).

The climactic point in Christ's defense of His disciples against the accusations by the Pharisees was reached when He declared that "the Son of man is Lord even of the sabbath day". The One greater than the Temple is also "Lord even of the sabbath day." By that statement He implied

that the Pharisees, as self-appointed custodians of the consciences of their fellow men and as self-constituted judges condemning the conduct of Christ and His disciples on the Sabbath, had been usurping prerogatives that belonged to Him, the Lord of the Sabbath.

Christ's claim to lordship over the Sabbath day is a very valid one. His authority for saying that the Sabbath is His day rests upon the fact that He, as God and Creator, made it when He made the world. While He lived upon earth, Jesus repeatedly spoke of having previously dwelt in heaven (John 6:38, 42; 8:42; 13:3), and of having existed previously together with God the Father (John 17:5, 24). Sacred prophecy had spoken of Him long before His birth in Bethlehem as One "whose goings forth have been from of old, *from everlasting*" (Micah 5:2). And Jesus Himself said: "Before Abraham was, I am" (John 8:58). In the Messianic prophecy of Jeremiah 23:5, 6 "the Lord" (*Yahweh*) declared that the Branch which would come out of David would also be called "the Lord" (*Yahweh*).

By Isaiah it was foretold that His name in Hebrew would be "Immanuel" (Isa. 7:14), which literally means "With us God" (Matt. 1:22, 23), and that "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

Indeed, "the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18). They said: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (chap. 10:33).

Christ's followers worshiped Him (Matt. 28:9, 17; Luke 24:52). The apostle Thomas called Him "My Lord and my God" (John 20:28). Peter points us to Him as "our God and Saviour Jesus Christ" (2 Peter 1:1, R.S.V.). Paul lifted Him up as "our great God and Saviour Jesus Christ" (Titus 2:13, R.S.V.). We belong to "the church of God, which he hath purchased with his own blood" (Acts 20:28). God the Son is the One who shed His blood to ransom us (1 Peter 1:18-20). The Father has said to the Son: "Thy throne, *O God*, is for ever" (Heb. 1:8), and has commanded the angels to worship Him (verse 6). "In him

the whole fullness of deity dwells bodily" (Col. 2:9, R.S.V.).

God "created all things by Jesus Christ" (Eph. 3:9). He has "spoken unto us by his Son, . . . by whom also he made the worlds" (Heb. 1:2). He is one of the Divine Beings who counseled together saying: "Let us make man in our image, after our likeness" (Gen. 1:26). "For by him were all things created, that are in heaven, and that are in earth . . . ; all things were created by him, and for him" (Col. 1:16).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3). He was "in the world, and the world was made by him, and the world knew him not. . . . The Word was made flesh, and dwelt among us" (verses 10-14).

Inasmuch as Jesus Christ is our Maker, the Creation story speaks of Him in saying that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:2, 3).

The seventh day was not made the Sabbath by priest or prophet or ecclesiastical official. It was not appointed by any Sanhedrin or church council. The Sabbath was instituted by Jesus Christ as our Creator, when "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:11).

As the Creator of this world and, therefore, as Lord of the Sabbath, Jesus could say to the Pharisees that "the Son of man is Lord even of the sabbath day." To Him, and not to the Pharisees, were His disciples accountable for the manner in which they kept the sacred day. The Father "hath committed all judgment unto the Son" (John 5:22), for "it is he which was ordained of God to be the Judge of quick [living] and dead" (Acts 10:42). The day is coming when God shall judge the secrets of men by Jesus Christ, "For we shall all stand before the judgment seat of Christ" (Rom. 14:10). "For the Son of man shall come in

the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

Thus Jesus Christ has been the Lord of the Sabbath, and the Sabbath has been the Lord's day, from its very beginning, because He Himself, as our Creator, chose the seventh day of the first week of our world's history, rested upon it, blessed it, and hallowed it.



SHOP TALK

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

SOMETHING NEW IN A DISPLAY BOARD

Visual aids are important to any teaching program, including that of teaching the Bible. Black light, flannel boards, blackboards, et cetera have all proved effective in capturing the interest and helping to make the truths plain.

In recent months I have been introduced to HOOK 'N LOOP and have found it to be exceptionally useful. The board is covered with the HOOK 'N LOOP nylon fabric. Very small pieces of the "hook tape" are applied to the back of the charts, signs, illustration, et cetera that are to be mounted on the board. The holding power is almost unbelievable. Yet they are easily removed with a flick of the finger. It is far superior to felt, magnets, or anything else that I have used previously.

For complete catalog of HOOK 'N LOOP materials write to: Charles Mayer Studios, Inc., 776 Commins Street, Akron, Ohio 44307.

SERMON OUTLINES

Pastor F. F. Schwindt has produced volume 2 of *The Encyclopedia of Sermon Outlines*. The set includes 225 outlines for revival meetings, 86 on the outstanding men and women of the Bible, 111 on the prayer life based on the book of Psalms, and 100 outlines for funeral services. The outlines come

in prepunched loose-leaf form on 1040 pages 5½ by 8½ bond paper.

The cost is \$17.95 including postage in the U.S.A. and Canada. Overseas orders must include money equivalent to U.S. dollar price. For shipment by boat add \$1.50; by air add \$8.50. Allow four to six months for boat shipment.

A few sets of volume 1 are still available. They consist of prophetic, doctrinal, and devotional outlines. Price \$15.95 while they last. Both volumes, 1 and 2, can be bought (while they last) for \$30.00.

Correspond directly with F. F. Schwindt, 321 Kristmont Street, Lodi, California 95240.

A USEFUL BOOKLET

Pastor Joe Crews, Amazing Facts radio speaker, has written a 32-page booklet that pastors and evangelists will find very useful in meeting the problems of Christian standards in preparing candidates for baptism. It is entitled *What the Bible Says About Colorful Cosmetics and Jewelry*. It deals particularly with the subject of dress. However, the principles laid down are such as to make it applicable to all questions of Christian conduct, the important question being, "Does it please the Lord?"

The approach is deeply spiritual, tactful, and Christ-centered, encouraging a genuine love for the Lord and a desire to do His will. Some churches have made it available to every member, along with an appropriate letter from the pastor.

Order directly from the Chesapeake Conference, P.O. Box 803, Columbia, Maryland 21043. Price, 50 cents each. In quantities of ten or more, 35 cents each.

REVERENCE IN WORSHIP

I recently visited the South Richmond church in Virginia. The pastor, Eric Norman, after seven excellent years of leadership, is being transferred to another area. I was deeply impressed with the order and punctuality of his service. The following factors contributed much toward the spiritual blessing received.

1. Reverence. Pieces of rug were neatly cut and glued to the bottom of the songbook racks, cushioning the books as they were replaced. Quietness pervaded the sanctuary after a hymn was finished.
2. The program ran on time. At 10:45 the lay activities period started with interesting experiences related of souls contacted during the In-gathering campaign. No preaching here.

ATTITUDE

Attitude can make all the difference between climbing to your self-appointed destination or not getting started at all.—NEAL NEITZEL, *Listen*, June, 1969.

3. The choir came in on time and the meeting started at 11:00 sharp.
4. The choir sang "Hear Our Prayer, O Lord" just after the audience kneeled for the morning prayer, thus preparing the way for the prayer. When the minister concluded his prayer, the choir sang the "Amen."
5. Dismissal by rows helped to retain this worshipful spirit.

J. R. S.

VICTORY OVER SUFFERING

A fellow minister, and author of several books, Salvador Iserte, of Madrid, Spain, asks for help in a book that he is preparing on the subject "Victory Over Suffering." The volume will include sections offering "A Doctor's View of Suffering," and "A Minister's [pastor's] View of Suffering." If you know of one who has passed through great sickness or suffering and faced it victoriously he asks that you send him a brief resumé of the experience, along with your personal impressions or observations, with permission for its use in the book.

Address your correspondence to:

Salvador Iserte

Sanchez Preciado, 27-4. B

Madrid-20, Spain

REVIEW AND HERALD ANNOUNCES NEW SDA BIBLE COMMENTARY PROJECT

At the urgent request of many owners of *The SDA Bible Commentary* set, plans are under way to put in one binding all the quotations from the works of Ellen G. White, Scripture and topic, for convenient reference.

Tentatively it will be volume 7A of the *Commentary* set, and will contain all the hundreds of references cited in the seven *Commentary* volumes from forty-one books, scores of periodical articles, and many of the unpublished writings from the inspired pen of God's messenger to His remnant church. A bonus feature will be all the Ellen G. White appendices from the book *Questions on Doctrine*.

Release of this new volume is scheduled for June 1, 1970. Its 496 pages will provide a remarkable study aid that will bring your *SDA Bible Commentary* set alive with vitally challenging insight from Heaven on the meaning of scriptures both familiar and obscure. Bound in buckram like the other volumes. Price \$7.95.

The Immorality of Statistics

MILTON HOOK

Pastor, SDA Mission, Mount Hagen, New Guinea

TODAY we read much about statistics on immorality, but very little about the immorality of statistics.

We could legitimately write about the *morality* of statistics, for it is most important that a church organization be aware of increasing or decreasing membership, trends in offerings, and welfare work accomplished. However, like all things of good and moral worth, there is the abuse of such things and herein lies the *immorality*.

A classic Scripture example of such abuse can be found in the latter years of David's life when he took more than nine months to take a census of his people. "It was pride and ambition that prompted this action of the king. The numbering of the people would show the contrast between the weakness of the kingdom when David ascended the throne and its strength and prosperity under his rule. This would tend still further to foster the already too great self-confidence of both king and people. The Scripture says, 'Satan stood up against Israel, and provoked David to number Israel.'"¹

The sequel to the story is a familiar one. The prophet Gad brought God's pronouncement of punishment to David. An element of God's mercy was mixed with it. David could choose seven years of famine, three months fleeing from his enemies, or three

days of pestilence. He chose the latter and 70,000 of his prize warriors died in the pestilence. David repented for his census taking but paid dearly with the lives of the very men he was numbering. The motive in ascertaining numerical strength was indeed a sign of moral weakness in the leadership of the land.

As the leader of his nation he failed to realize it was God who had given the statistical increase. We as a church must beware lest we fall into the same temptation of census taking to determine personal success.

Numerical Increases Inevitable, If . . .

David should have been preoccupied with the moral or spiritual strength of the nation, rather than the numerical strength. Church leaders have the same duty today. If we preoccupy ourselves with the strengthening of soul condition, God will grant the numerical increase.

There is a vast difference between mere numerical strength and moral strength. Numerical strength is strength of a mass. Moral strength is strength of an individual soul. To foster the latter is a pastor's first duty.

If we as a church become obsessed with baptizing numbers rather than individual souls, a moral rot will set in that will be difficult to eradicate. If our evangelists and pastors place supreme importance on total annual baptisms, to the neglect of proper soul preparation for baptism, then as a movement we are doomed to failure.²

Our church organization is built on a sound system of representative government. For a representative government to progress and succeed it calls for superior moral worth in both leadership and laymen. Representative government does not succeed merely because of the *machinery and numbers* in the movement. It succeeds when individuals of sound moral strength choose leaders of the same caliber. In other words, God must be supreme in the hearts of the voters and those who are voted for in order for God to grant success. It was so in the Old Testament theocracy. It remains so in today's democracy. A movement devoid of sound moral leadership and divorced from sound moral members quickly becomes a movement of a *mob*, with statistical superiority alone. Success is attempted with the help of ten thousand yelling men. Democracy becomes mobocracy.

Most church groups can boast superior numerical strength. But what about the moral values of each individual in the church?

What happened in the fourth century was not that the pagan world became Christian but that Christianity became a form of paganism. . . . Since that time Christianity has been increasing in numbers year by year—and what wonder, for people are only too eager to take part when there is nothing whatever to do but to triumph and to enjoy the parade.³

God forbid that we should ever glory in statistics on paper. Mere numbers do not gauge spiritual strength in a movement. High baptism totals in an evangelistic crusade do not necessarily indicate evangelistic success. On the contrary, they *may* indicate hasty baptismal preparation. In ten years a large proportion of those baptized might apostatize. Growth in total membership, compared with growth in world population, may dampen the ardor of those who rely on statistics alone to gauge success.

Rather than membership and baptismal statistics, statistics on tithing may come a little closer to gauging moral strength. But even here a rise in statistics *may* indicate increased salaries in an inflationary economy rather than increased faithfulness and moral strength.

Likewise, an increase in Sabbath worship attendance does not necessarily indicate that the membership has experienced spiritual revival. The increase *may* be accounted for by the introduction of central heating in the church, more comfortable seats, or the appointment of better speakers to the desk.

How often statistics can be made to lie. No matter what realm of statistics we enter all are found to be insufficient in determining the spiritual strength of our movement. An individual's moral worth in the eyes of God is something we cannot determine, "for man looketh on the outward appearance, but the Lord looketh on the heart."⁴

And what applies to the individual also applies to God's church as a whole. With this in mind, the shepherds of God's flock should constantly remind themselves that their primary purpose is the saving of souls, not the writing of statistics. With such an orientation to the gospel preaching a man is not likely to be led into the immoral use of statistics.

There is a possibility that unprofitable

workers may use this article as a face saver or as a personal antidote to guilt or inferiority feelings. But the point is that wrong motives and statistic-taking and the abuse of statistics, once they are made, is to be feared. The true minister works untiringly for the salvation of souls, not for statistical records. He knows statistics will take care of themselves once he makes soul winning first in his life. There is no such thing as an unproductive, God-called, Holy Spirit-empowered worker.

REFERENCES

- ¹ *Patriarchs and Prophets*, p. 747.
² *Church Manual* (1963 ed.), p. 43.
³ *Training in Christianity*, p. 109. Quoted by John Gates in *Life and Thought of Soren Kierkegaard* (Hodder and Stoughton, 1960) p. 127.
⁴ 1 Samuel 16:7.

The Content of the Pastoral Prayer

(Continued from page 22)

who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah."—*Christ's Object Lessons*, p. 143.

In leading a congregation in the pastoral prayer, development can be experienced by using the six aspects of prayer. The six steps are:

1. *Adoration and worship*: "Our Father which art in heaven. We love Thee with all our hearts . . ."

2. *Thanksgiving and praise*: "Thank You, God, for the great gift to mankind in the form of Jesus, Thy Son, for the revelation of Thy will in the Holy Scriptures . . ."

3. *Confession*: "We are sorry for our lukewarmness when we should be fervent, for the failure to apply to ourselves the standards of conduct we demand of others . . ."

4. *Intercession*: "Do help him who is preaching these eternal truths to those who know not Thee and direct those who are manning difficult and lonely stations . . ."

5. *Petition*: "If it be Thy will, give us the means to build our new school, for food and clothing so our Dorcas Society can help the needy . . ."

6. *Commitment*: "Take us and use us in Thy great vineyard to help finish the work so we may be ready to meet the Lord when He comes . . ."

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Medical Missionary Work— WHY NOT NOW?

H. W. NOLAN

Medical Secretary, Trans-Commonwealth Union Conference, Australia

IS IT possible that the great Second Advent Movement could have been the victim of a colossal confidence trick? This question can perhaps never be answered to the entire satisfaction of everyone. At this stage of our discussion it is an open question, but the majority of us would unequivocally and decidedly echo a resounding "No!" Such would be the immediate reaction of the bulk of our loyal, active, and absolute Adventists. Yet, could it possibly be so? If it were possible, what a master stroke that would be for the arch-deceiver to accomplish. He perverted Adam and Eve in the beginning and seduced the children of Israel along the way and accomplished their ultimate ruin. May not spiritual Israel also be in danger of some form of sabotage attempt? What special trap has Satan devised for us as we traverse the last leagues of the hazardous journey toward the eternal kingdom?

There is one particular situation that arose with the early development of our modern medical-missionary program when the devil did in fact mastermind a confidence trick that resulted in the loss of a valued servant and a valuable institution. The results of this master stroke of deception are still being felt by the denomination, and will continue to be felt until we recognize this and take the necessary steps to remedy a situation that arose out of that dramatic episode. Despite the shattering nature of the events of the early nineteen hundreds as they related to our medical program, God's original plan for the conduct of that branch of His work never altered by a peg or pin. In His wisdom God saw that a great transplant operation was necessary for the resuscitation of His movement, and for the

continued successful proclamation of the third angel's message.

"Last night the same scenes passed before me that passed before me thirty-five years ago, when the light was given to establish a sanitarium that would be the means of educating many souls in regard to the right principles of living, and of bringing them to a knowledge of the truth. . . . They [sanitariums] must be so conducted that God can co-operate with the efforts made in them."—*Loma Linda Messages*, p. 837.

The Divine Plan

God's plan for successful work on the basis of personal ministry is outlined by broad strokes of the prophet's pen in *Medical Ministry*, page 24: "True medical missionary work is of heavenly origin. It was not originated by any person who lives. . . . [It] has a most glorious mission to fulfill. In all its bearings it is to be in conformity with Christ's work. . . . Nothing will help us more at this stage of our work than to understand and to fulfill the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize *how sacred is this kind of work*, and how perfectly it corresponds with the life work of the Great Missionary. The object of *our mission* is the same as the object of Christ's mission." (Italics supplied.)

It is necessary that we sense fully the vitally important character of this quotation. Its theme is the greatest Medical Missionary and His work as the desirable pattern for His disciples to follow in successfully presenting the gospel to all creation. Have we followed the pattern? Do we know what the pattern is? Can this denomination

stand before the great Judge and affirm that it has faithfully and in all essential detail accepted this infallible plan? These are important questions that should receive a direct and honest answer from every one of us. The answer we give should be based upon an accurate knowledge of the subject, following a comprehensive study from all available sources. It will be necessary also to divorce ourselves of all preconceptions, sentimentality, and emotional departmental bias as we make this study. It needs to be understood that some features that were originally carried by the International Medical Missionary and Benevolent Association have been adopted by other departments of the church. We have no quarrel with that, just so long as the original principles are adhered to and suitable efforts are made to make the instruction effective.

The Ministry to Be Involved

It has been refreshing to read various authors who have in the past few years given prominence to this important subject in the columns of this journal. It is equally encouraging to note the increasing awareness of evangelists and the ministry of the potentialities of some aspects of the medical missionary concept. How much wider, deeper, and broader must our acceptance of the concept become. Referring to the relationship of the two greatest factors in gospel evangelism it is stated, "*They are not to stand apart as separate lines of work. They are to be joined in an inseparable union.*"—*Ibid.*, p. 250. (Italics supplied.) "A gospel minister will be twice as successful in his work if he understands how to treat disease."—*Ibid.*, p. 245. "He [the minister] should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work. . . . Christ stands by their side, as ready to heal the sick as when He was on this earth in person."—*Ibid.*, p. 253. "The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the word. The medical missionary work is to be bound up with the gospel ministry. . . . As His appointed agency it is to have room and encouragement. Medical missionaries are to have as much encouragement as any accredited evangelist."—*Ibid.*, p. 240.

Here we have just a sampling of the vast array of detailed instruction that associates the minister with the medical missionary program of the church. As we pursue our study it is seen that the minister, the physician, and nurse are to join in an effective combination in "finding entrance to the hearts of people."

The Physician in the Plan

The physician is to realize that he has a responsibility for the spiritual welfare of his patients. "Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. . . . Every physician should be a devoted, intelligent, gospel medical missionary, familiar with Heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease."—*Ibid.*, p. 31.

"The Redeemer expects our physicians to make the saving of souls their first work. If they will walk and work with God, in His love and fear, they will receive leaves from the tree of life to give to the suffering."—*Ibid.*, p. 37.

The Physician and the Gospel Minister

The physician is to join with the minister, realizing that their work is one. "The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony. They should counsel together."—*Counsels on Health*, p. 550.

This principle was given to this church about seventy years ago. Largely our physicians and ministers have gone about their business independently, despite clear counsel to the contrary. Today the world of medicine recognizes that there is a gap in their therapeutic methods and are seeking the aid of the clergy in meeting the entire need of the patient so that a complete recovery may be possible. God's plan for the conduct of His institutions and the medical work generally is well summarized in the paragraph found in *Counsels on Health*, pages 204, 205:

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentality, and it was to be in His

hands one of the most effective agencies for giving light to the world. It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings. All who should act a part in it were to be reformers, having respect to its principles, and heeding the light of health reform shining upon us as a people."

The Spirit of Prophecy carries much instruction on the work, responsibility, and unique position of the physician in soul winning as he cooperates with the gospel minister in God's plan of meeting human need.

The Layman in the Plan

While we recognize that we are living in a period of time when medical science has reached a peak of excellence not hitherto achieved, we do not find any indication in the Spirit of Prophecy that there would ever come a time when the layman would be completely eliminated from the field of usefulness as a medical missionary worker. The direction seems to clearly indicate that as time moved along to the climax the need for such workers would become more and more necessary. Rather than sickness becoming less and less it would become more prevalent. The physical ability of the medical profession to fulfill all their appointments adequately is more of an impossibility than ever. Hence there is a place for the trained, wise, dedicated layman and lay woman to function adequately and effectively, working not as independent units but where possible under the direction of qualified physicians and nurses.

"God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained from practical work, they go out to give treatments to the sick. As they go from house to house they will find access to many hearts. . . . The Great Physician, the originator of medical missionary work, will bless all who thus

seek to impart the truth for this time. Physical healing is bound up with the gospel commission."—*Counsels on Health*, p. 497.

Many similar passages can be found that refer to the part lay members are to accept in caring for the sick in body and mind. The results of this service are not to be found in benefit to the sick and afflicted only, but the church will witness a revival of godliness as the result of this kind of personal service and commitment (see *Testimonies*, vol. 6, pp. 262-264). It is necessary for the spiritual development of God's people to engage in personal ministry of the type encompassed in the medical missionary plan. All thoughts of revival can be forgotten until this plan is adopted in all its ramifications as it is clearly presented in the revelation of God to His people. It is only this kind of dedicated service that will produce the changed life, and the selflessness that God expects from His people. They will move forward with hearts touched with the enormity of human need in readiness to emulate "the greatest Medical Missionary that ever trod the earth."

Many More in the Church—If

If the complete plan of ministry had been incorporated into the development of the evangelical program of the church for the salvation of the complete man we can only begin to guess what the results would be today in church membership gains. As a means of "overcoming prejudice" of "[preparing] the way for the presentation of the saving truth" as a means of contacting people on the basis of their greatest interest—themselves—the plan is unsurpassed. It is God's plan. *Then why do we not accept?* Why is it that only now we see some faint stirrings among ministers and evangelists? Why is it that the principle has to be proved in practical demonstrations before our workers will launch out in trial of its possibilities? Why do we doubt its effectiveness when we read such statements as we have already quoted? "How perfectly it corresponds with the life work of the Great Missionary."

WILL POWER

"Will power is the governing force in the nature of man—the power of decision, the ability to choose. Success in anything depends on the right use of this will power."
—*Smoke Signals*, May, 1969.

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

A Visit With the "King's Daughters"

DOLLIS M. PIERSON

Minister's Wife, Washington, D.C.

IT WAS near zero weather, and snow and ice covered the ground as our plane touched down at Portland, Maine, airport, January 25. The State of Maine can be as beautiful in mid-winter as it is in spring and summer, especially just after a new blanket of snow has covered the earth and the sun is shining down on evergreen branches laden with snow and glistening icicles.

The L. R. Jacobs family were at the airport to meet us and take us to the Parkview Memorial Hospital in Brunswick, Maine, for a tasty lunch. Nearby is the beautiful new colonial-style Brunswick church, where the Northern New England Conference workers' meetings were already in progress. Not too many miles away is Gorham, the birthplace of Ellen G. White, and other historical reminders of the pioneers of our church.

The King's Daughters, a women's organization of that conference, is for the wives of both active and retired ministers, Bible instructors, and women of the conference office staff. It was my privilege to attend their meetings and speak to them. Their president, Mrs. Leslie Pendleton, and Mrs. C. P. Anderson, their sponsor, had planned a program full of interesting items beginning Sunday afternoon before the In-gathering victory banquet that evening, and running through Monday and Tuesday morning, ending with a beautiful communion service at the close of the workers' meetings.

Planned supervision for the children freed the mothers to attend the meetings. Baby-sitters were provided for the smaller children. Ice-skating and other planned recreation for the older ones kept all ages busy and happy. All but two or three of the ministers' wives were present for the meetings.

On Monday morning, in a combined meeting with the ministers, a panel of six ministers' wives led out in a group discussion dealing with topics of importance to the ministerial wife and her work in her home and church. A ready response from the floor stimulated interest in this meeting. Monday afternoon the

ladies were taken to Skillen's nursery for special hints on floral arrangements. Following this we were all invited to the home of Elder and Mrs. Carl Anderson for another discussion hour and a delicious buffet supper.

Included among the supper guests were Mrs. Tilghman and Mrs. Aldridge, from the Atlantic Union office, all the Northern New England workers' wives, and the women of the office staff—thirty-six in all. It was a delightful evening of fellowship, ending with an old-fashioned sing around the piano. Some of the ministerial wives are from isolated areas, and I was impressed with the thoughtful planning that made possible this pleasant social evening together.

"Just what are the aims and objectives of the King's Daughters?" I asked Mrs. Anderson, as we sat at lunch one day. This, I was not surprised to discover, was a subject on which the conference president's wife could speak with enthusiasm.

"Our first objective," she explained, "is to study ways and means of being more helpful to our husbands in their work. We are also interested in keeping contact with our retired workers' wives. And we have other projects."

One project that especially interested me was their Friendship Friends. Organized to function two by two, these women encourage greater fellowship among themselves, pray for each other, and send appropriate cards on special occasions. In general the Friendship Friends seek to draw the women of Northern New England together in a closer bond of Christian love.

When a new baby arrives in a conference worker's home a gift of remembrance arrives soon after. When a worker family leaves Northern New England a farewell present assures them they have been appreciated and will be missed.

"Our latest project, voted only yesterday," Mrs. Anderson told me, "is a lending library with helpful books for our workers' wives. Already we have appointed a librarian and we have promises of several books to begin with."

One project occupying much attention at the present is the "Seventh-day Adventist Women's Syllabus." To work on this project the women are divided into seven groups, each with a chairman and each working on one of the seven lessons. These lessons designed especially for newly baptized women, will cover such helpful subjects as personal development, child care, health and nutrition, daily spiritual study, home management, home care and planning. Mrs. K. W. Hutchens is chairman of the syllabus committee.

At the present time materials are being collected, which will later be edited and arranged into lessons. The women are to be commended for this excellent idea and for their enthusiasm in carrying it out. They are well on their way, and we should see the results of their work within the year.

Besides the panel discussion and appointed meetings for work on the syllabus, we had two other meetings, in which we discussed many

problems facing the minister's wife. Questions and answers kept the meetings lively with an interchange of ideas. At times we wished the clock could go in reverse, for it seemed there was never enough time.

When we awoke Tuesday morning a blanket of fresh snow covered the earth. Stepping out into the zero temperature and pure air was an exhilarating experience. Northern New England was a Christmas-card fairyland in her ermine-clad beauty.

The last appointment was the communion service and the ordinance of humility. It was a most inspiring service, and the experience of renewal was made more impressive by the lesson in nature—the white snow covering man-made imperfections around us. The pure blanket outside was a fitting symbol of the pure robe of Christ's righteousness that each of us is to wear.

It was with a note of sadness that we said good-by to our friends in Northern New England. May God bless the King's Daughters and all other groups of earnest ministerial wives around the world as they meet and pray and study how to be truly daughters of the King and work to hasten His coming.

WOMEN IN SACRED HISTORY

ANNA—THE FIRST WOMAN CHRISTIAN MISSIONARY

We think of the apostle Paul as the first Christian missionary. It is true that this man of God was the first to respond to the challenge of far-off lands, to leave his home and venture forth as the first foreign missionary. But years before Paul began his ministry, God used a humble woman to be His first woman missionary. Read about it in Luke 2:38. Of Anna, the prophetess, Dr. Luke says, "she . . . praised God and spoke about Jesus to all those in Jerusalem who were expecting redemption" (Phillips).*

What a wonderful tribute she "spoke about Jesus to all those in Jerusalem." Can't you just picture this little old lady hurrying from one to another, her face beaming with joy, telling all with whom she came in contact that she had actually seen the Messiah! Anna's witness was from firsthand experience. It was not passing on a secondhand story. She had seen, perhaps touched, the baby Jesus. She was sure He was the promised Messiah—the Hope of Israel.

How long has it been since you spoke to anyone about your Saviour? Anna "spoke about Jesus to all." Have we spoken to one person about Christ today, this week, this month, this year? We can speak only if we have something to talk about. Unless we truly know Jesus personally how can we talk about Him to someone else?

May the Lord grant that there will be more Annas among us—persons who have come in contact with Jesus personally, who will go out with hearts aglow and speak "about Jesus to all" in their neighborhood.

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1969 Overseas ORDINATIONS

AUSTRALASIAN DIVISION

Bismarck-Solomons Union Conference

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Central Pacific Union Mission

COLQUHOUN, PETER J., president, SDA Mission, Bairiki, P.O., Tarawa, D.E.I.C.
DOOM, EUGENE, evangelist, Boite Postale 95, Papeete, Tahiti.
FUI, HUFANGA, evangelist, Niue Island.
INOKE, PENI M., departmental secretary, P.O. Box 15, Nukualofa, Tonga.
PORTER, GEORGE C., district director, Cook Island Mission of SDA's, Box 31, Rarotonga, Cook Islands.
PUNI, JOELI, evangelist, Funafuti.

Coral Sea Union Mission

PONDEK, PETER, minister, Eastern Highlands, Mission of SDA's, P.O. Box 28, Goroka, T.N.G.
BUNISITO, minister, Eastern Highlands, Mission of SDA's, P.O. Box 28, Goroka, T.N.G.
IRKAU, JOSEPH, minister, Madang Mission of SDA's, P.O. Box 412, Madang, T.N.G.
KARA, NATHAN, minister, Western Highlands Mission of SDA's, P.O. Box 13, Mt. Hagen, T.N.G.
LOIKIRI, minister, Eastern Highlands Mission of SDA's, P.O. Box 28, Goroka, T.N.G.
YAMHIAN, JOSEPH, minister, Western Highlands Mission of SDA's, P.O. Box 13, Mt. Hagen, T.N.G.

Trans-Commonwealth Union Conference

CROFT, DARRELL W., MV secretary, 36 Coxen St., Hughes, A.C.T. 2605, Australia.
GORRY, FRANCIS J., pastor/evangelist, 67 Must St., Portland, Victoria, 3305, Australia.
SCHICK, LYNDON F., evangelist, Queensland Road, Leopold, Victoria, 3221, Australia.

Trans-Tasman Union Conference

BAMFORD, PETER, pastor, 181 Fox Valley Road, Wahroonga, N.S.W. 2076, Australia.
SLADE, JOHN A., preceptor/teacher, Longburn College, P.O. Box 1, Longburn, N.Z.

CENTRAL EUROPEAN DIVISION

South German Union

LISKE, BRUNO, district leader, Koenigsbergerweg 4, 7170 Schwabisch Hall, W. Germany.
RICHTER, JOHANNES, district leader, Mariahilfbergweg 4, 8450 Amberg, W. Germany.
STOHR, HELMUT, literature evangelist leader, Richard-Wagnerstr. 10, 6055 Hausen, W. Germany.

Union of Seventh-day Adventists in the D.D.R.

ANDERS, M., minister, Northeast Saxonian Conference.
BINANZER, H., minister, March Lusation Conference.
FILTER, H., minister, West Saxonian Conference.
KLINGBEIL, H., minister, Berlin-East Conference.
PAESCHEL, H. J., minister, West Saxonian Conference.
REMTISCH, L., minister, Northeast Saxonian Conference.
RICHTER, A., minister, March Lusation Conference.
RINDER, E., minister, West Saxonian Conference.
SCHULZE, E., minister, Berlin-East Conference.

West German Union

BARTELS, ERICH, minister, Kronprinzenstr. 62a, 4 Duesseldorf, W. Germany.
BEHRENS, KARL-HEINZ, minister, Roermonder Str. 360, 405 Moenchengladbach, W. Germany.
BRAND, GERHARD, literature evangelist leader, Schuetzenstr. 28, 5354 Weilerswist, W. Germany.
BUTSCHER, JOSEF, minister, Gerh.-Hauptmann-Str. 26, 567 Opladen, W. Germany.

DREILING, GERHARD, minister, Dorotheenstr. 63, 2 Hamburg 39, W. Germany.
FRAATZ, GUENTER, minister, Schoeneberger Str. 13, 34 Goettingen-Geismar, W. Germany.
GRIGAT, HEINZ, minister, Bueltenweg 14, 33 Braunschweig, W. Germany.
HINZ, KARL, minister, Guizettistr. 5, 31 Celle, W. Germany.
IMHOF, HUGO, minister, Sonderfeld 7, 43 Essen-Ueberruhr, W. Germany.
MEIER, ERWIN, minister, Jaegerstr. 11, 483 Guetersloh, W. Germany.
MOLKE, JOHANNES, literature evangelist leader, Rueckerstr. 32, 28 Bremen 1, W. Germany.
TONHAEUSER, JOHANNES, minister, Steinstr. 201, 415 Krefeld, W. Germany.

FAR EASTERN DIVISION

East Indonesia Union Mission

KAIRUPAN, FRANS, lay activity and S.S. secretary, Kantor Masehi Advent, Hari Ketudjuh Daerah, Sulawesi-Utara, Manado, Indonesia.
KOAPAHA, ENGEL, district leader, Kaima, Tonsea, Manado, Indonesia.
LAMPUS, JOOS, lay activity and S.S. secretary, Kantor Masehi Advent, Hari Ketudjuh Daerah, Sulawesi, Selatan Dj: Durian 28, Makassar, Indonesia.
MASSIE, FRANS A., publishing secretary, Kantor Uni Indonesia, Bagian Timur, Dj: Dr. Sutomo 191, Manado, Indonesia.
PUNGUS, DANIEL, evangelist and ministerial secretary, Kantor Masehi Advent Hari Ketudjuh Daerah, Sulawesi, Utara, Manado, Indonesia.
RAMSHIE, EFRAIM, Bible instructor, Kantor Masehi Advent, Mari Ketudjuh Daerah, Maluku, Ambon, Indonesia.

Far Eastern Island Mission

SOLOMON, MOKOKIL, pastor, SDA Mission, Koror, Palau, W.C.I. 96940.
TAITAGUE, FRANK L. G., pastor, SDA Mission, P.O. Box 91, Kolonia, Ponape E.C.I. 96941.

Japan Union Mission

KINJO, KENYU, pastor, 772 Nishisato, Taira, Miyako, Okinawa.
MORITA, KAZUO, MV secretary, 1104 Shimo-daijara, Sashiki-son, Okinawa.
NAKAGAKI, TAKASHI, pastor, 67 Akahiri-cho 2 Chome, Shuri, Naha, Okinawa.
NAKAMA, KIFUKU, publishing and religious liberty secretary, 3044 Gusukuma, Urazoe-son, Okinawa.
TOMA, TSUGAMASCA, pastor, 131-1 Higashie, Nago, Nago-cho, Okinawa.

Korean Union Mission

CIJUN, SEI WON, Bible teacher, Southeast Korean Mission, 62 Kong Pyung Dong, Taegu.
CHUNG, ILL KOO (deceased).
KIM, CHIN KI (resigned for own orphanage operation).
KIM, IN KON, minister, Southwest Korean Mission, 123 Sun Wha Dong, Taejon.
PAK, YUNG CHOON, minister, Southeast Korean Mission, 62 Kong Pyung Dong, Taegu.
PARK, BYUNG KYOO, Bible teacher, Southwest Korean Mission, 123 Sun Wha Dong, Taejon.
SHIN, WOO KYOON, minister, Southwest Korean Mission, 123 Sun Wha Dong, Taejon.

North Philippine Union Mission

ARRELLA, V. A., MV and educational secretary, Northern Luzon Mission, Artacho, Sison, Pangasinan, Philippines.
CORPUS, A. G., pastor, Mountain Province Mission, P.O. Box 17, Baguio City, Philippines.
FABELLA, A. T., pastor, Central Luzon Mission, P.O. Box 2494, Manila, Philippines.

ICO, N. R., assistant treasurer, Central Luzon Mission, P.O. Box 2494, Manila, Philippines.
 MACALINTAL, E. M., secretary-treasurer, South Central Luzon Mission, San Rafael, San Pablo City, Philippines.
 MANALO, Z., pastor, Northern Luzon Mission, Artacho, Sison, Pangasinan, Philippines.
 MIGUEL, A. P., principal, Tirad View Academy, Tumbaga, Quirino, Ilocos Sur, Philippines.
 OSORIO, T. A., pastor, Northern Luzon Mission, Artacho, Sison, Pangasinan, Philippines.
 REGOSO, ALBERTO C., JR., pastor, North Philippine Union Mission, P.O. Box 401, Manila, Philippines.
 REYES, AGUSTO, pastor, Central Luzon Mission, P.O. Box 2494, Manila, Philippines.

South China Island Union Mission

SZ-CHEN, TENG, pastor, Wu Tai Syang, Ping Tung Hsien, Taiwan.
 WU-LANG, TSENG, pastor, Tai Tung, Taiwan.

West Indonesia Union Mission

GINTING, REMAN, pastor, Masehi Advent, Hari Ketudjuh, Kotabulu, Kabandjahe, Sumatra Utara, Indonesia.
 MEHUE, THEODORUS, pastor, Masehi Advent, Hari Ketudjuh, Djajapura, Irian Barat, Indonesia.
 PURBA, HERMAN, pastor, Masehi Advent, Hari Ketudjuh, Djl. Veteran 14A, Medan, Sumatra Utara, Indonesia.
 TAMBUNAN, M. OLOAN, pastor, Malaya Mission, 166 Jalan Bukit Bintang, Kuala Lumpur, Malaysia.
 TAMPUBOLON, JAHIRAN, S.S. and lay activities secretary, Masehi Advent, Hari Ketudjuh, Djl. Simbolon 6, Pematang Siantar, Sumut, Indonesia.

INTER-AMERICAN DIVISION

Antillian Union

ACOSTA, SAMUEL, district pastor, Apartado 1500, Santo Domingo, Dominican Republic.
 ANGLADA, JUAN, district pastor, P.O. Box 1629, Mayaguez, P.R. 00708.
 AYALA, PABLO, district pastor, P.O. Box 1629, Mayaguez, P.R. 00708.
 CONTRERAS, ELIGIO, district pastor, Apartado 1500, Santo Domingo, Dominican Republic.
 LOPEZ, ELIAS, chaplain, P.O. Box 1750, Mayaguez, P.R. 00708.
 RODRIGUEZ, DANILO, district pastor, Apartado 1500, Santo Domingo, Dominican Republic.

Caribbean Union

BOVELL, OSCAR C., district pastor, Box 117, Castries, St. Lucia, W.I.
 BRANDON, ANTONIUS D., district pastor and publishing department secretary, Surinam Mission, Box 1909, Paramaribo, Surinam.
 FORDE, K. EUGENE, president, Caribbean Union College, P.O. Box 175, Port of Spain, Trinidad, W.I.

Central American Union

CHAVANZ Q. JOSÉ, president, Panama Conference of SDA, P.O. Box 2006, Balboa, Canal Zone.
 MCLEAN, ARNOLDO, district pastor, Apartado 3244, Panama 3, Panama.
 SADDLER, ROBERTO, district pastor, Apartado 3244, Panama 3, Panama.

Colombia-Venezuela Union

ALMEIDA, LUIS, district pastor, Apartado Nacional 2421, Bogotá, Colombia, S.A.
 ARMAS, JUAN C. DE, secretary-treasurer, Apartado Nacional 39, Medellín, Colombia, S.A.
 CARREON, EDMUNDO, treasurer and business manager, Colombia-Venezuela Union College.
 LARSEN, D. D., district pastor, Apartado Nacional 313, Cali, Colombia, S.A.

Franco-Haitian Union

CORBIER, EDNER, department of theology, Franco-Haitian Seminary.
 JOSEPH, ASSER, district pastor, Boite Postale 868, Port-au-Prince, Haiti.
 PIERRE, LUCIEN, district pastor, Boite Postale 28, Cap Haitien, Haiti.
 PIERRE, SETH JEAN, district pastor, Boite Postale 868, Port-au-Prince, Haiti.

Mexican Union

CARAVEO, FRANCISCO, district pastor, Calle 9, Poniente 1702, Puebla, Pue., Mexico.
 CHABLE, ISMAEL, district pastor, Apartado 52, Villahermosa, Tab., Mexico.
 CORTEZ, FELIX, district pastor, Apartado 309, Nogales, Son., Mexico.
 GIL, ENRIQUE, administrator, Mexican Union, Apartado 12-710, Mexico 12, D.F., Mexico.
 JAVIER, BERNARDO, district pastor, Apartado 52, Villahermosa, Tab., Mexico.

LEE, VICTOR, district pastor, Apartado 18995, Mexico 18, D.F., Mexico.
 NAJERA, IGNACIO, district pastor, Apartado 18995, Mexico 18, D.F., Mexico.
 RIVERA, EFRAIN, administrator, Inter-oceanic Mission, Calle 9, Poniente 1702, Puebla, Pue., Mexico.
 TIRADO, JOSUÉ, district pastor, Apartado 309, Nogales, Son., Mexico.
 WADE, ELOY, district pastor, Apartado 18995, Mexico 18, D.F., Mexico.
 YANEZ, EDGAR, district pastor, Apartado 18995, Mexico 18, D.F., Mexico.

West Indies Union

CAMPBELL, HAROLD, departmental secretary, P.O. Box 181, Kingston 10, Jamaica, W.I.
 CAMPBELL, SAMUEL, district pastor, P.O. Box 181, Kingston 10, Jamaica, W.I.
 HOLMES, HOWARD, district pastor, P.O. Box 181, Kingston 10, Jamaica, W.I.
 KELLY, GEORGE, district pastor, P.O. Box 181, Kingston 10, Jamaica, W.I.
 YOUNG, RUPERT, district pastor, P.O. Box 176, Montego Bay, Jamaica, W.I.

MIDDLE EAST DIVISION

GILLEROTH, B. L., assistant professor of Biblical languages, P.O. Box 1170, Beirut, Lebanon.
 JOHNSON, H. S., Bible teacher, P.O. Box 2020, Beirut, Lebanon.
 MANASERIAN, GASPAR, district pastor, 111 Pahlavi Avenue, Tehran, Iran.
 MCDANIEL, D. O., section president, P.O. Box 1984, Nicosia, Cyprus.
 SHAHIN, SAMIR, Bible teacher, Box 2020, Beirut, Lebanon.
 YACOUB, IGNATIUS, academic dean, P.O. Box 1170, Beirut, Lebanon.

NORTHERN EUROPEAN DIVISION

Ethiopian Union Mission

AGA, NEGASSA, educational secretary, P.O. Box 145, Addis Ababa, Ethiopia.
 BACCHIAOCCHI, SAMUELE, Bible teacher, Via Cariati 32, 00178 Roma, Italy.
 HAILU, ALEKA, district leader, P.O. Box 210, Asmara, Ethiopia.
 HEYE, BEKELE, publishing and S.S. secretary, P.O. Box 145, Addis Ababa, Ethiopia.
 HOGGANVIK, KRISTSAN, medical director, SDA Mission, Debre Tabor, Begemder Province, Ethiopia.
 MANA, ANDEBERHAN, district leader, P.O. Box 210, Asmara, Ethiopia.
 RILEY, F., teacher, 1110 Sunset Place, Ofai, California.
 WOLDE-SLASSIE, TRUNEH, academic dean, Box 45, Shashamani, Ethiopia.

Finland Union

HEIKKINEN, VEIKKO, evangelist, Vainamoisenkatu 13, Kaajani, Finland.
 ROUHE, EINO O., editor, Kirjatoimi, Tampere, Finland.

Netherlands Union

STUNMAN, A. H. M., youth leader, Papsouwseleen 86, Delft, The Netherlands.

Polish Union

BOBESZKO, A., minister, Lodz, Kopciskiego 67, Poland.
 MALAREK, L., president, Zeylanda 11, Poznan, Poland.
 PIEZSKA, E., ministers, Zeylanda 11, Poznan, Poland.

Swedish Union

PLANELIND, KNUT E. R., pastor, Sodermalmsallen 4A, Orebro, Sweden.

West Nordic Union

HOUGAARD, JOHN, MV and temperance secretary, Norre Alle 30, 8000 Aarhus C, Denmark.
 NIELSEN, BENT, MV secretary, Suomisvej 5, 1927 Copenhagen V, Denmark.

West African Union

AMPONSAH, J. A., district pastor, SDA Church, P.O. Box 480, Kumasi, Ghana, West Africa.
 ATTAH, MOSES, district pastor, SDA Church, P.O. Box 480, Kumasi, Ghana, West Africa.
 AWONIYI, J., teacher, Adventist College of West Africa, Ii-shan-Remo, West Nigeria.
 BRYSON, GEORGE E., Bible teacher, Andrews University, Berrian Springs, Michigan, U.S.A.
 FRANCIS, A., departmental secretary, SDA Church, P.O. Box 52, Monrovia, Liberia.
 KARNGAR, J., district pastor, SDA Church, P.O. Box 52, Monrovia, Liberia.
 KIO, JAMES B., Bible teacher, Private Mail Bag 215, Ede, West Nigeria.

MANU, S. E., district pastor, SDA Church, P.O. Box 480, Kumasi, Ghana, West Africa.
OKSANEN, A., L.A., S.S. and YPMV secretary, Annankatu 7 C, Helsinki, Finland.

SOUTH AMERICAN DIVISION

Austral Union

ASHWORTH, WARREN S., departmental secretary, Patagonia Mission, Casilla 161, Bahia Blanca, Argentina.
BENTZ, RAUL, dean of men, River Plate College, Puiggari, FCNGU, Entre Rios, Argentina.
BERNHARDT, ERNESTO, evangelist, Buenos Aires Conference, Calle 46 No. 360, La Plata, Buenos Aires, Argentina.
CASTILLO, JUAN P., evangelist, Central Argentine Conference, J. J. Passo 107, Villaguay, Argentina.
CIUFFARDI, ORLANDO, evangelist, Patagonia Mission, Fitz-Roy 358, Bahia Blanca, Argentina.
DANIELE, GENARO, departmental secretary, Suyo Mission, Avellaneda 55, Mendoza, Argentina.
ESPINOZA, RAMON, evangelist, Buenos Aires Conference, Caaguazu 7225, Buenos Aires, Argentina.
GIGLIOTTI, ANIBAL, evangelist, Buenos Aires Conference, H. Lagos 89, Santa Rosa, Argentina.
GOMEZ, BENJAMIN, editor, Buenos Aires Publishing House, Franklin 1568, Buenos Aires, Argentina.
GULON, MOISÉS, evangelist, Buenos Aires Conference, Avda. Mitre 1950, Buenos Aires, Argentina.
LUQUE, JOSÉ, evangelist, Central Argentine Conference, Ramirez, Argentina.
MARSOILLER, CARLOS, evangelist, Central Argentine Conference, Ramirez, Argentina.
MARTIN, WILFRED, evangelist, Buenos Aires Conference, Azara 159, Depto. 1 PB, Buenos Aires, Argentina.
MATO, JORGE, evangelist, Uruguay Mission, Itacabó 2654, Montevideo, Uruguay.
ORUÉ, PEDRO, pastor-evangelist, Central Argentine Conference, Gaona 380, Córdoba, Argentina.
PEREIRA, ALBERTO, evangelist, Paraguay Mission, Casilla 21, Encarnacion, Paraguay.
PEVERINI, JULIO, evangelist, North Argentine Mission, Tucumán 377, Posadas, Misiones, Argentina.
RONCAROLO, ROBERTO, departmental secretary, Buenos Aires Conference, Amenábar 164, Buenos Aires, Argentina.
SAND, NESTOR, evangelist, North Argentine Mission, Av. Rivadavia 750, Resistencia, Argentina.
SCHULTZ, VICTOR, evangelist, North Argentine Mission, Avda. España 851, Corrientes, Argentina.
TABUENCA, PEDRO D., medical director, River Plate Sanitarium, Puiggari, FCNGU, Entre Rios, Argentina.
TREVES, GILBERTO, evangelist, Central Argentine Conference, N. S. del Rosario 124, R. Tala, Entre Rios, Argentina.

Chile Union

PEREZ, JUAN H., departmental secretary, North Chile Mission, Navidad No. 0130, P. Blanca, Antofagasta, Chile.

East Brazil Union

ARAUJO, GERSON P., teacher, Northeast Brazil College, Belém de Maria, Pernambuco, Brazil.
GABRIEL, ALUISIO, district pastor, Northeast Brazil Mission, Rua Saldanha da Gama 367, Maceio, Alagoas, Brazil.
PINHO, CALEB, captain of medical missionary launch *Luminar I*, Bom Jesus da Lapa, Bahia, Brazil.
SOLDANI, HAROLDO M., departmental secretary, Upper São Francisco Mission, Caixa Postal 56, Montes Claros, Minas, Brazil.
VIANNA, JOSÉ M., departmental secretary, Rio-Minas Conference, Caixa Postal 1919—ZC-00, Rio de Janeiro, GB, Brazil.

Inca Union

MIRANDA, SEVERO, district pastor, South Peru Mission, Moho, Peru.
OCAMPO, EDUARDO, educational secretary, Inca Union, Casilla 1003, Lima, Peru.
RAMOS, BARNABÉ, educational secretary, South Peru Mission, Casilla 312, Puno, Peru.
SANCHEZ, ELEZER, pastor, Bolivia Mission, Guayaramerin, Beni, Bolivia.
SILVA, JOSÉ M., MV secretary, South Peru Mission, Casilla 312, Puno, Peru.

North Brazil Union

ARAUJO, WANDYR P., principal, Pará Academy, Caixa Postal 40, Belém, Pará, Brazil.
FUCKNER, LUIS L., departmental secretary, Central Amazon Mission, Caixa Postal 243, Manaus, Amazonas, Brazil.
LIMA, RAIMUNDO, district pastor, North Coast Mission, Caixa Postal 81, Sao Luis, Maranhao, Brazil.
MELO, LUIZ, district pastor, Lower Amazon Mission, Rua Maximino Porpino 1524, Castanhal, Pará, Brazil.
NAZARETH, SIDNEY, district pastor, North Coast Mission, Caixa Postal 386, Teresina, Piaui, Brazil.
PITTA, EDEN, district pastor, Lower Amazon Mission, Rua Benjamin Constant, s/n Santarém, Pará, Brazil.

PITTAU, ANIBAL, nurse on medical launch, Central Amazon Mission, Caixa Postal 243, Manaus, Amazonas, Brazil.
SILVA, JOEL, district pastor, North Coast Mission, Rua Riachuelo 7, Caixas, Maranhao, Brazil.

South Brazil Union

ABREU, MANOEL, district pastor, Rio Grande do Sul Conference, Novo Hamburgo, Rio Grande do Sul, Brazil.
ARCO SABINO, district pastor, São Paulo Conference, Caixa Postal 345, Aracatuba, São Paulo, Brazil.
BORDA, CARLOS, principal, Rio Grande do Sul Academy, Caixa Postal 12, Taquara, Rio Grande do Sul, Brazil.
CAMARA, RUY C., district pastor, São Paulo Conference, Caixa Postal 817, Ribeirao Preto, São Paulo, Brazil.
COSTA, OTAVIO A., departmental secretary, Central Brazil Mission, Caixa Postal 60, Goiania, Goias, Brazil.
COSTA É SILVA, JOSÉ I., district pastor, Paraná Conference, Caixa Postal 155, Maringá, Paraná, Brazil.
FARIA, DARIO, district pastor, São Paulo Conference, Caixa Postal 325, Sao José dos Campos, São Paulo, Brazil.
FILHO, AURELIO C. SILVA, district pastor, Mato Grosso Mission, Caixa Postal 14, Rondonopolis, Mato Grosso, Brazil.
GONCALVES, ANTONIO T., district pastor, São Paulo Conference, Registro, São Paulo, Brazil.
GORSKI, DARCY, district pastor, Mato Grosso Mission, Caixa Postal 220, Tres Lagoas, Mato Grosso, Brazil.
KLEIN, WANDYR A., district pastor, São Paulo Conference, Caixa Postal 118, Bragança Paulista, São Paulo, Brazil.
LADIERA, JOSÉ, district pastor, São Paulo Conference, Caixa Postal 79, Jau, São Paulo, Brazil.
LIMA, JOAQUIM A., district pastor, São Paulo Conference, Caixa Postal 129, São Paulo, Brazil.
MARQUART, HENRIQUE, secretary-treasurer, South Brazil Union, Caixa Postal 2898, São Paulo, Brazil.
PAIVA, ANTONIO, district pastor, Central Brazil Mission, Caixa Postal 11, Uruaçu, Goias, Brazil.
PAIVA, EDSON, district pastor, Paraná Conference, Caixa Postal 368, Paranavaí, Paraná, Brazil.
PEREIRA, MANOEL W., district pastor, São Paulo Conference, Caixa Postal 186, Barretos, São Paulo, Brazil.
REBELLO, GILBERTO, district pastor, São Paulo Conference, Caixa Postal 21081, São Paulo, Brazil.
REIS, RENNE TEIXEIRA, district pastor, São Paulo Conference, Caixa Postal 137, Lins, São Paulo, Brazil.
SANTOS, DIOMAR P., district pastor, Mato Grosso Mission, Caixa Postal 69, Corumbá, Mato Grosso, Brazil.
SOBRINHO, JOSÉ O., district pastor, São Paulo Conference, Caixa Postal 579, Assis, São Paulo, Brazil.
SOUZA, ALBERTO R., district pastor, Santa Catarina Mission, Caixa Postal 185, Rio de Sul, Santa Catarina, Brazil.
SOUZA, JOAO B., district pastor, Mato Grosso Mission, Caixa Postal 38, Fatima do Sul, Mato Grosso, Brazil.
CAIXA Postal 123, Lorena, São Paulo, Brazil.
TRIGO, WILSON J. A., district pastor, São Paulo Conference, Caixa Postal 123, Lorena, São Paulo, Brazil.

SOUTHERN ASIA DIVISION

Ceylon Union Mission

ALAGAPPAN, K., pastor/evangelist, 456 Hospital Road, Jaffna, Ceylon.
EDERESINGHE, CHRIS, pastor/evangelist, 52/1 Potgul Vihara Mawatha, Ratnapura, Ceylon.
PERERA, TUDOR, pastor/evangelist, 162/9 Niwasa Mawatha, Kandana, Ceylon.

Northeast Union

BANKHEAD, D. R., principal, Assam Training School, Jowai, Assam, India.
DKAR, J. M., departmental secretary, SDA Office, Nongthymmai, Shillong, Assam, India.
HAMMOND, C. B., on study leave, Andrews University.
LAKRA, S., pastor/evangelist, SDA Office, Morabadi Villa, Ranchi, Bihar, India.
MARANG, D., pastor, SDA Office, Nongthymmai, Shillong, Assam, India.
MOMIN, JUSTIN, pastor/evangelist, Rajasimla, Garo Hills, Assam, India.
MOMIN, O. S., pastor/evangelist, Garo Hills, Assam, India.
PODDAR, D. S., headmaster, Raymond Memorial Training School, Falakata, Jalpaiguri Dist., India.
TUNGMASO, A. S., pastor/evangelist, SDA Church, Imphal, Assam, India.

South India Union

ASSARIAH, VATTAPARA J., pastor/evangelist, SDA Mission, Vandanmettu Post, Santhavanam, Kerala.
BALRAJ, DHARMAN, pastor/evangelist, SDA Church, 5 Balaji Nagar, Thorapady Post, Vellore I, N. A. District.
BENJAMIN, VETHAMUTHU, assistant treasurer, Post Box 20, 13 Cunningham Road, Bangalore I.
DANIEL, SIMON, pastor/evangelist, SDA Mission, Punalur, Kerala.
DAVID, SELVANAYAGAM, pastor/evangelist, SDA Church, Mission House, Kavindapady, Via Erode, Coimbatore.
DEVADAS, INJATI D., pastor/evangelist, SDA Mission, Mandapeta, East Godavari District, A. P.

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GEORGE, C. I., pastor/evangelist, SDA Mission, Kunnathurmede, Palghat, Kerala.
GILBERT, ELAVETHVILLE, L., pastor/evangelist, SDA Mission, Kappamkara, Koyyam Post, Via Kariambam, Cannanore District, Kerala.
HUTTON, STANLEY, principal, SDA High School, Karickom Post, Kottarakara, Kerala.
JESTUS, JACOB, pastor/evangelist, SDA Mission, Vilappillsala, Malayinkizh, Trivandrum, Kerala.
JOSEPH, INJATI, pastor/evangelist, SDA Mission, Vanapalivari Street, Amalapuram Post, E. G. Dist., A. P.
LORD, RUDYARD B., pastor/evangelist, SDA Mission, 44 Sarojini Devi Road, Secunderabad 3, A. P.
MANUEL, P. L., pastor/evangelist, SDA Mission, Cheruvalam, Kodithuki, Kilamannur, Kerala.
MATHEW, KURUNGAL J., pastor/evangelist, SDA Mission, Karamana, Trivandrum 2, Kerala.
MONICKAM, SANGAMA, pastor/evangelist, SDA Church, Pulingandi, Tirunelveli District.
NINAN, P. S., pastor/evangelist, SDA Mission, Vakathanam, Pongamthanam, Kottayam, Kerala.
PARKER, PETER L., teacher, Alberta, Canada.
PHILIP, K. PHILIP, MV and educational secretary, Kerala Section of SDA, Kaudiar P.O. Trivandrum 3, Kerala.
PRASADA, RAO, KOLLAPUR J., pastor/evangelist, SDA Mission, Narendrapuram, Kothapet Taluk, E. G. District, A. P.
RAJARATHINAM, DEVANU, pastor/evangelist, SDA Church, Valparai, Via Pollachi, Coimbatore.
RAO, KUKKALA P., pastor/evangelist, SDA Mission, Badvel, Cuddapah, A. P.
RAO, MITNASALA P., pastor/evangelist, SDA Mission, Nandyal Post, Kurnool District, A. P.
SAMUEL, EDWARDS V., pastor/evangelist, SDA Church, 8 D Anthony Koil Street, Cuddalore 1, South Arcot District.
SAMUEL, LILLIPURAM C., pastor/evangelist, SDA Mission, Mohanivas, Perurkada, Trivandrum, Kerala.
SATYANANDAM, SUGGARTHI, J., pastor/evangelist, SDA Mission, Gudivada, Krishna District, A. P.
SELVARAJ, M. K., pastor/evangelist, 13 Vadakasiammon Koil Street, Sankarankoil, Tirunelveli District.
SHARP, GRANVILLE, pastor/evangelist, SDA Mission, 100 Feet Road, Mandya, Mysore State.
SUNDARAM, MANUEL, pastor/evangelist, SDA Church, Palaniappa Colony, T N Palayam, Gobichettipalayam, Coimbatore District.
THOMAS, PERALA C., pastor/evangelist, SDA Mission, Vithura, Via Nedumangad, Kerala.
WILMOTT, JOHN A., pastor/evangelist, SDA Church, 13 Ritherdon Road, Vepery, Madras 7.

Western India Union

GAIKWAD, M. D., pastor/evangelist, SDA Mission, Gangapur Mukkam, Aurangabad District, Maharashtra.
JOHN, A. I., publishing department secretary, Post Box 4565, Byculla, Bombay 8.
JUMP, HAROLD, pastor/evangelist, "Lam Iml?" Nanpura Post, Surat, Gujarat, India.
KANDANE, A. K., MV secretary, North Maharashtra Section of SDA, 426 Nehru Chowk, Arangabad Cantt.
PANDIT, SHARAD S., MV and public relations secretary, Post Box 4565, Byculla, Bombay 8.
WAIKDANE, MOHAN B., pastor/evangelist, "Laz's Dream," Dhond, Poona District, Maharashtra.
WILSON, G. S., pastor/evangelist, SDA Church, 16 Club Road, Byculla, Bombay 8.

SOUTHERN EUROPEAN DIVISION

Angola Union Mission

SAMUEL, PAULINO, pastor, Caixa Postal 3, Nova Lisboa, Angola.

Equatorial African Union Mission

BABA, SIMON, district leader, B. P. 58, Batouri, Fed. Rep. Cameroun.
BENDELE, THOMAS, pastor, B. P. 4, Nanga-Eboko, Fed. Rep. Cameroun.
ENGOZO'O, DANIEL, pastor, B. P. 4, Nanga-Eboko, Fed. Rep. Cameroun.
KWEDI, CALVIN, pastor, B. P. 19, Kribi, Fed. Rep. of Cameroun.

OBAM, JEAN, pastor, B. P. 447, Douala, Fed. Rep. Cameroun.
YERETZIAN, JEAN, mission president, B. P. 4, Nanga-Eboko, Fed. Rep. Cameroun.

Franco-Belgian Union Conference

BARGIBANT, JEAN-PIERRE, pastor, 13, rue Maury, 34 Montpellier, France.
PONS, JACQUES, pastor, 130, bd de l'Hôpital, 75 Paris, France.

Indian Ocean Union Mission

RAKOTOARISON, pastor, P.O. Box 670, Tananarive, Madagascar.
RAKOTOMANGA, CHARLES, pastor, P.O. Box 139, Tamatave, Madagascar.
RAKOTOSON, ADOLPHE, pastor, P.O. Box 1126, Fianarantsoa, Madagascar.
RATSIMBAZAFY, GILBERT, pastor, P.O. Box 670, Tananarive, Madagascar.

Portuguese Union Mission

ECHAVARRIA, ABILIO, pastor, Rua Joaquim Bonifacio 17, Lisbon 1, Portugal.

Swiss Union Conference

FIGOLS, JOSÉ, departmental secretary, 8, av. de l'Eglise Anglaise, 1000 Lausanne, Switzerland.

Greek Mission

PAPPAIOANNOU, PETER, pastor/evangelist, Keramikou 18, Athens 107, Greece.

North African Mission

SANTALO, AMÉDÉE, pastor, 3, Sacré Coeur, Algiers, Algeria.

TRANS-AFRICA DIVISION

Central African Union

RUVUMBA, SIMON, pastor, Boite Postale 1710, Bujumbura, Burundi, Africa.
KADEGEDE, SAMSON, Rudasimbukanwa Tadeyo.

South-East Africa Union

BOWA, H. B., secretary-treasurer, South Lake Field, Malawi.
KAPITAO, D. W., lay activities and MV secretary, South Lake Field, Malawi.
LUNDU, G. J., district pastor, Zomba District, Malawi.
MANNJILI, W. T., district pastor, Mmaniwa District, Malawi.
NELSON, B. E., dentist, Malamulo/Blantyre Clinic, Malawi.
RAUBENHEIMER, A. A., physician, Malamulo/Blantyre Clinic, Malawi.

Southern Union

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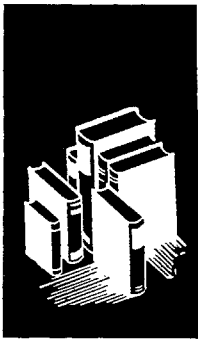
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MAMBWA, A. M. C., pastor, Private Bag 3, Kawambwa, Zambia.
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Many a good idea has been smothered to death by words.

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BOOKS

***Treasured Volume of Prayers*, John Scott, Oak Tree Press, Inc., 71 Park Avenue, New York, N.Y. 10016, 156 pages, \$5.95.**

For spread of themes and variety of needs of prayer, no volume of recent publication presents more pertinent application to our times than *Treasured Volume of Prayers* by John Scott, eminent newscaster of radio and TV station WOR, in New York City.

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H. M. TIPPETT

***The Christian Minister*, Glenn Lello, editor, P.O. Box 129, Rondebosch, Cape Town, South Africa, \$4.80 per year.**

This monthly magazine of 48 pages is an extremely well-selected digest of doctrinal, devotional, and pastoral articles from conservative and evangelical sources. It is an independent publication, produced as a venture of faith, by two theologically-trained Seventh-day Adventists in good and regular standing, who have a burden to reach and serve their fellow ministers in every denomination.

The topics they select for reprinting or for original articles are the great topics now concerning conservative evangelicals everywhere: authority of Scripture, baptism, Christian attitude toward war, contemporary theology, divine healing, drug addiction, ecumenism, grace and justification, intermediate state, changing requirements in mission fields, problem of suffering, racialism, as well as all the usual problems of evangelistic and pastoral ministry. Often several points of view are presented in a single issue. The editors do not hesitate to in-

clude articles, where they are appropriate to the topic under discussion, by contemporary Baptists, Catholics, Pentecostals, or Adventists, or by the old Puritan divines.

The Religious News section, which sometimes runs to ten pages, keeps one up to date on current events of interest to the student of prophecy, and especially on all movements connected with church union. Each issue also contains a sermon by a contemporary preacher. The wide denominational band from which the editors select, as well as the fact that they always choose a genuine gospel sermon, make this item specially refreshing. But the whole magazine, now in its fifth year of publication, is refreshing. It is distinctly devotional in atmosphere, and its total effect is both informative and inspiring. I have received every issue since these brethren began publication. I find it an excellent introductory paper to give to ministers of other denominations. More than that, it is an excellent paper for Adventist ministers to read. I heartily recommend it to every reader of *THE MINISTRY* who is actively engaged in soul-winning work and church leadership.

ERNEST W. MARTER

***Jesus and the Disinherited*, Howard Thurman, Abingdon Press, \$1.25.**

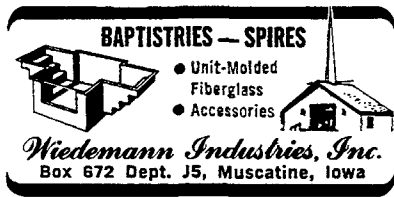
This 112-page paperback should be read by everyone who is in any way concerned about and involved in the present turmoil over the human-relations crisis. It comes from a rich background of existence under the most unfavorable conditions, but points up the one sure cure for the problem of our generation. He pleads not so much for tolerance or integration as for love, understanding, and acceptance. His chapters on "Fear," "Deception," and "Hate" are most penetrating. His deft handling of these delicate subjects in the light and life and ministry of the Lord Jesus is most refreshing. It leaves one with hope that the present situation can indeed be solved if men will honestly and dispassionately seek the solution that the Christ-philosophy suggests. This book is worth reading and rereading until its total message has made real impact on the life and ministry of the privileged, as well as the deprived and disinherited. Dr. Thurman has done a real service to his race, as well as to the Christian church as a whole.

N. R. DOWER

***Perilous Paradise*, Eric W. Were, Pacific Press, Mountain View, California, 1968, 135 pages.**

The author, an Australian fellow believer, was once a gold-field supervisor in Central New Guinea and an associate of many Adventist missionaries then working in that fascinating part of the great vineyard. He was as meticulous in his mining for gold then and in other things as he was later in producing this public relations "wonder" book *Perilous Paradise*.

The book is limited to seven gripping chapters,



forcefully telling a beautiful story, profusely illustrated with both black-and-white and color photos of excellent quality. The author is currently engaged in a filming mission for the South American Division.

Eric Were in his book tells of missionary service, the challenging cause of education, the medical impact, and the thrilling practicability of aviation, particularly in its missionary outlook. The chapter titles are intriguing, "Wings Over the Jungle," "The Land That Time Forgot," "Out of the Shadows," "Men of the Wilderness," "Operation New Life," "Angels of the River," and "Winds of Change." Hardly could there be a more suitable book for motel and shipboard evangelism and the like, areas where it is now being used in Australia.

I highly recommend this superb book. It is excellent for public relations impact at all levels, for school and hospital libraries, and for special-presentation work. Well distributed, it will also affect our Ingathering results.

A. J. CAMPBELL

Singing With Understanding, Edward E. White, Ph.D., Signs Publishing Co., Warburton, Victoria, Australia, \$5.50.

This is an unusual book, the kind I have not seen before in our denominational literature.

Dr. White is the educational secretary of the Australasian Division, and was formerly the president of Avondale College in Australia and of Newbold College, England. He is a musician in his own right and a man with a rugged individualism that has not deprived him of a sterling loyalty to the Advent Movement. He is known among us as a born student and a man who is always pursuing some independent line of investigation. While he is professionally qualified as a scientist, he has always had a personal interest in the cultural arts.

This time he has gathered together the fruits of years of foraging in the field of hymnology. He has assiduously pursued the history of every one of the 703 hymns in our *Church Hymnal*, and has assembled the results in the form of a concise historical sketch of the words and music of each hymn set out by number and title, to which, under each title, he has added a special Scripture passage. In many cases the author tells of numerous scriptures that the original author had in mind in penning his thoughts.

To all this is appended an index for each of the following areas: biographical, scriptural, composers, tunes, authors, first lines. These indexes are of priceless value.

The results of this prodigious amount of research are inestimable for our preachers and leaders. Anecdotal or historical comment is available for any hymn you wish to announce. With this book you can be sure of finding hymns to suit your subject, and you acquire an acquaintance with poets, preachers, musicians, and hymnologists across the ages. You can thus lead your people into singing with understanding.

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One of the attractions in this book for busy men today is that everything is in capsule form, and there is nothing long and tedious to read in order to find what you want.

This book, which took years to compile, is unique. It will bring to preachers, leaders, and laymen hundreds of things they did not know about the men and women whose labors have contributed to Christian worship so much that is inspiring.

This compilation of 515 pages makes an admirable gift book, and an essential addition to any private or institutional Adventist library. With this book you will not only sing, you will "sing with understanding."

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H. W. LOWE

Meet "Bishop" Madalyn O'Hair: She Founds a "Church" With Husband as "Prophet"

Mrs. Madalyn Murray O'Hair, the self-styled atheist credited with bringing about the Supreme Court ban on public-school prayer, founded her own "church" in Austin, Texas, in an effort to break down the tax-exempt status of the churches. Declaring herself a "bishop" and her husband, Richard, a "prophet," she said her Poor Richard's Universal Life Church was her latest attempt to do something about the relationship of religion to the tax structure of the country. "I've researched this for a year," Mrs. O'Hair said. "It's absolutely airtight." She said she had drawn from all churches in formulating her church's charter. According to Mrs. O'Hair she and her husband have taken vows of poverty and turned over all their property to the church. "As long as all churches and all religions are tax exempt, this church will be tax exempt," Mrs. O'Hair asserted. She said "converts" can sell or give their property to the church and then operate on a tax-exempt basis, with the church leasing back property to owners. Among the operations possible, she listed motels, stores, mines, newspapers, farms, industries, utilities, race tracks, distilleries, and restaurants. "This is firmly established in law," Mrs. O'Hair stated, "including Supreme Court decisions and Internal Revenue rulings." "We're even going to have our own saints," she added, naming Mark Twain to be the saint of human laughter. Twain was an atheist, she noted.



NEWS BRIEFS

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

Philosopher Says Jews May "Vanish" if Intermarriage Trend Continues

If present trends of intermarriage continue, by the year 2000 American Jews may become a vanishing group, according to a Jewish psychoanalyst and social philosopher, Dr. Ernest Van den Haag. In his book *The Jewish Mystique*, Dr. Van den Haag notes that "for millenia Jews intermarried less than any other group." Even as late as the 1940's in the U.S., Jews were found to be the least likely to intermarry. However, the rate of Jewish intermarriage has increased in recent years. "Most significantly," says Dr. Van den Haag, "the active religious desire to marry only another Jew is slowly disappearing." "With the third generation of Jews arriving at marriageable age in this country, the incidence of Jewish intermarriage is soaring," Dr. Van den Haag said. It is now up to 17 per cent. The book notes that only 17.5 per cent of children in mixed marriages now are identified as Jewish by their parents—and 70 per cent are not brought up as Jews.

First-Century Workshops Uncovered Near Jerusalem Wailing Wall

Workshops apparently destroyed when the Roman legions sacked Jerusalem in A.D. 70 have been uncovered by Israeli archeologists. The ruins were discovered several hundred yards west of the Temple Mound, near the Wailing Wall, the only remaining portion of the Jerusalem Temple.

Dr. Nahman Avigad, of Hebrew University, leader of the excavators, said the find gave the first archeological evidence of the destruction of the Temple in A.D. 70 and the burning of most of Jerusalem. Two rooms had been partially uncovered when Dr. Avigad reported the discovery to newsmen. Ashes, charred materials, and other signs of fire were found in the ruins. Jars, stone weights, mortars and pestles, and measuring cups indicated that one room may have been a pharmacy. The other seemed to have been a carpentry shop. Dr. Avigad said coins, all dating before A.D. 70, were among the ruins. A stone mold for casting coins was found. Evidence suggested sudden devastation.

Excavation in the Temple area was launched

after the old city of Jerusalem came under Israeli control in the June 1967 war. It was formerly governed by Jordan. A square of houses in front of the Wailing Wall were torn down, over the protests of some Moslem leaders who fear the diggings will endanger their shrines of the Temple Mound. The primary source of information on the fate of Jerusalem comes from Josephus, the first-century Jewish historian. He recorded that the Roman Emperor Caesar Vespasian ordered his son Titus to raze the Jewish Temple and the city.

Vespasian himself was in Palestine fighting against Jewish patriots when he was made Caesar. He left to Titus the military operation against anti-Roman forces, which had taken the city a few years earlier. Rome had ruled Palestine from 63 B.C. Local kings ruled under Roman grant. Herodian kings built Jerusalem into a thriving city. The Temple destroyed in 70 had been reconstructed and enlarged in 20 B.C. from the Second Temple, completed in 516 B.C. Palaces of the Herodians and Hasmonians, a prominent first-century family, were unearthed last year not far from where the workshops were found.

Honest to God Bishop's New Book Asks Advanced "Permissive Society"

Britain's so-called "permissive society" does not go far enough, according to Dr. John A. Robinson, former Anglican Suffragan Bishop of Woolwich and the controversial author of *Honest to God*. He makes this clear in a new book in which he writes, "I would urge . . . that we press forward from the paternalistic and the permissive society to the mature society, recognizing at once that we have not reached it, yet seeing this as the target by which we should constantly be setting our sights. . . . And I should like to test out the implications of such a society by looking at what I called the next goal for liberal reform, the abolition of censorship." Not only does Dr. Robinson urge the abolition of censorship, as "boldly proposed" recently by Britain's Arts Council, a government-subsidized body, but he also says, "I have no compunction as a Christian in saying that we have in our generation to aim for a truly humanistic understanding of sex."

Mike Douglas Advises Bishops on Television Performance

"The special one-to-one relationship allows you to be as intimate in the TV studio as you are with a penitent in the confessional," television star Mike Douglas told some 30 United States archbishops and bishops in New Orleans. The prelates participated in a workshop on communications sponsored by the Communications Department, U.S. Catholic Conference. "After listening to a couple of thousand sermons in my lifetime, I feel I'm finally being given equal time," quipped the congenial Douglas. After presenting ideas on how bishops and the church can use the television medium in preaching the gospel, Mr. Douglas listed several rules. "My first rule would be that you have a goal in mind for

your performance and that you build your program on that goal." He advised bishops to assume that the entire audience is one person.

Paul VI Held More Effective Than Pius XII or John XXIII

There is more freedom in the Roman Catholic Church today than at any time "possibly since the church of the Apostles," a Catholic editor declared in Chicago. Robert E. Burns, executive editor of *U. S. Catholic Jubilee*, suggested in the February issue of that magazine that Pope Paul VI may well be considered by future historians to have been better for the church than either of his two immediate predecessors. Mr. Burns based his premise on the fact that the "conservatives are dissatisfied because he is not another Pius XII and the liberals are unhappy because he is not another John XXIII." Pope Paul VI, maintained Mr. Burns, is slowly dismantling the monarchical structure of the church and is "step by step making possible the kind of church that Pope John and the council he convened envisioned."

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Vatican Problem: Seminarians on Decline as Membership Rises to 507 Million

The Vatican has reported a "dramatic decline" in the number of seminarians training for the priesthood in Western countries. At the same time it announced that there are now 507 million Catholics in the world, an increase of 13 million in a year. According to the report carried by Vatican Radio, a survey of 41 European and other Western nations showed that at the end of 1968 there were 146,966 men studying for the priesthood, as compared with more than 166,000 in 1965, a sharp drop of about 20,000 in three years. The broadcast observed that this "dramatic decline in seminarians reflects the growing crisis in vocations."

300 Nuns of IHM Order Leave to Establish Secular Community

More than 300 of the 400 Immaculate Heart of Mary Sisters, whose program for renewal and reform stirred opposition from the Catholic hierarchy in Los Angeles, will form a secularized community. The new group, according to a statement released by Sister Anita Caspary, the order's head, will continue its former tasks, which include teaching, social work, health services, and cultivation of the fine arts. It will have no formal ties with the Catholic Church. The order has begun procedures for the formation of a lay community, open to both married and single persons, "who are committed to the service of man in the spirit of the Gospels," the statement said. About 350 of the IHM nuns will request formal dispensation from their canonical vows, said Sister Caspary. Such a move by so many is said to be unprecedented in Catholic Church history.

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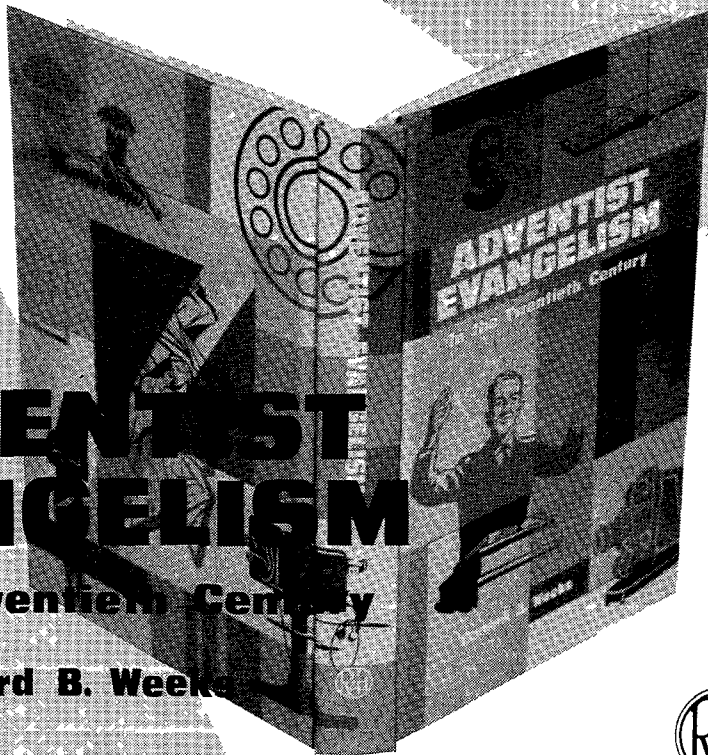
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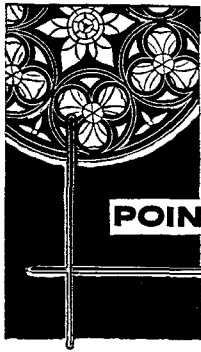


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POINTERS

LIFE AFTER BIRTH LIFE after death is stressed in our evangelistic endeavors. What ought to be stressed more is life after birth. Life after birth is a must for the successful minister. In attempts to create equitable policies where men are urged to retire at a particular age, we undoubtedly have made some mistakes to the hurt of our entire denominational program. Some men should be retired before they start.

But what about the productive worker? The apostle Paul retired only when beheaded. The apostle John was eligible for Social Security but he never collected. He was still going strong in his nineties. What about Moses at 120! He was still begging to lead Israel over into Canaan. If a man is not ill or senile, why retire him? See the passing crowds without a shepherd. The harvest is ripe and overflowing. Our older men should be used in some way if their strength and mental powers are not crippled. Age really has nothing to do with it, unless it results in waning strength. Israel fell into the ways of the world when they refused Samuel. He was too old for them. A fine young king took his place, handsome and promising. But what an explosion came with his crowning! Let's stay out of the Philistines' hands.

"Give of your best to your Master"—but not after sixty-five is the theme song of some. "All the Way My Saviour Leads Me," until I am sixty-five. "I'm Pressing on the Upward Way," until California or Florida calls is another way of singing it.

No older man ought to take the place of up-and-coming young ministers. In fact, sustentation is no deterrent to the man who has life after birth. Let these men assist where assistance is needed. If you are fortunate enough to have a retired minister in your congregation, lay some burdens on him, thus freeing yourself for the harder tasks of getting out in a new territory and raising up churches.

J. R. S.

ESCHATOLOGICAL TENSIONS "WE CANNOT thrive on eschatological tensions." The

author who wrote these words strove for more basic motivation in decision making. The frightening aspects of eschatological

fact are tension producing by nature. Who can ponder the catastrophic upheavals in men and nature predicted by the prophets without some degree of apprehension? Nor may we deny that as a conditioning adjunct the prophecies serve a positive purpose.

Beyond this there is the enlightening aspect of eschatology and the quickening impact that such knowledge brings; or by contrast, the mysterious inertia produced by repetition caused by delayed fulfillment. Whatever the results, eschatology is a part of the gospel that must be preached.

Of itself it is not enough. The frightening aspects of the end scenes can only harden the skeptic who has not drunk from the fountain of love. I Corinthians 13 pictures love as the only proper basis of obedient action; love in its two-fold expression; namely, toward God and man. The twin tables define its perfect manifestation toward God and man. Herein is the motivation deep and lasting. Love is the mainspring of the saved's behavior. "Thou shalt love the Lord thy God" is the first commandment of the moral code. "Thou shalt love thy neighbour as thyself" is the second.

The love of God for man and in man is the instrument of man's redemption. This is the certain sound of the trumpet. Let it be heard!

E. E. C.

SERVICE OF PRIVILEGE

"It is not the practice for Seventh-day Adventist ministers to receive a fee for conducting funerals."—*Minister's Manual*, p. 123. It is not the practice and it is not right. The funeral service, as well as many others provided by the minister to his own members and to others, is a service of love. He counts it a privilege to stand by people at such times of need and offers his services without thought of a fee or gift. If the funeral director includes a minister's fee in the charge that is made for the funeral the considerate minister will refund it to the sorrowing family.

If he has to travel long distances he should first consult with his president to arrange for travel authorization and thus be able to include his expense on his monthly report. If he goes to another conference a thoughtful minister will consult both his own and the president of the other field so that proper financial arrangements can be made beforehand. He gladly offers his best service to people without cost or obligation. His employing organization pays him for full-time work. He does not therefore charge for services rendered. It is a service of privilege.

N. R. D.