

The Ministry

FOR WORLD



EVANGELISM

VOLUME XXX

MARCH, 1957

NUMBER 3



**I am the resurrection, and
the life. -- John 11:25.**

THE LIVING WAY

"I am the way, the truth, and the life" (John 14:6).

By ADLAI A. ESTEB



Dear God, this holy Sabbath day,
Help me preach Christ, the Living Way,
For in this world of sin and strife
Christ is the Way, the Truth, the Life.
God, grant me in this one brief hour
That precious gift, the Spirit's power.
Give me right words, help me convey
The message of the Living Way,
That those who hear, the aged, the youth,
May walk that Way, and teach that Truth
And live that Life—this is our need—
Not mere adherence to some creed!
Then send us forth as Christian men
To show the world Christ's life again,
And prove that we are truly sent,
And not just bent on argument.
And argue not, "Which is the Way?"
But let our Christian lives portray
The merits of the Way of Love
And all the happiness thereof.
Truth argues not, "Which church is right?"
For quarrels bring heat, but little light.
And Christ is more than Truth, He said,
He is a Life, not creed that's dead.
To know the Truth, to know all facts,
Is meaningless unless one acts.
It weakens one when Truth is known
And in the life it is not shown.
Our progress ends, and what is worse,
God's blessing then becomes a curse.
The world has many truths and ways
And many men who spend their days
And shout about their narrow creeds,

Forgetting mankind's deepest needs.
The soul of man, in agony,
Needs more than dry philosophy.
The hunger of the human heart
Demands a force that can impart
The power to match man's mortal strife—
Christ is that Way, that Truth, that Life.
What starving soul can tolerate
The empty husks that desecrate
Religion with philosophies
And tangled, twisted theories.
Dead theories can't help man cope
With sin, where man needs faith and hope.
He needs to find a person who
Has conquered sin as man must do.
Man needs a force, a life, a power,
To meet the problems of each hour.
This is God's everlasting plan
To match the tragedies of man.
Life is a force, a mighty power,
That demonstrates itself each hour.
In every living seed a man
May see God's simple working plan.
Christ is a Life to live! In sooth,
This is time's uncontested Truth!
O God, help me portray today
The beauty of the Living Way.



Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXX

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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A., \$2.75 a year; 30 cents a copy. Add 35 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

In This Issue

This issue has much for our readers. Anticipating the Easter season we have featured the greatest event in history—the resurrection of our Lord. "Christianity was founded upon an empty tomb," declared a bitter critic of the nineteenth century. No truer word was ever spoken. Thank God for a risen Christ!

Next to sound doctrine nothing is more important to the Christian worker than good public relations. The Editorial opens up some interesting features in the setting of a report. Read it.

Japanese evangelism is featured again in the center spread. Those of us who have visited this fascinating land have been thrilled to see how God is going before His messengers as they proclaim His gospel to a people surrounded by customs so different from those of Westerners.

Ministers in the United States will want to give thoughtful consideration to the matter presented in the Important Notice. The article on our new school of graduate studies will be read with interest.

Workers in Southern Asia and the Middle East will particularly appreciate the feature article on Hinduism and E. R. Reynolds' excellent outline, which is especially slanted to our work among Moslems.

Our growing list of ordinations always creates interest. Nothing means more to the church than the quality of its future ministry. The Counsel section contains some of the most wonderful statements on the subject of applied atonement. Be sure to meditate on these gems in the faith of Christology.

IMMORTALITY

We shall be changed from death to life,

We shall be victors in the strife,

Our Saviour's face shall see;

No more to feel the chastening rod,

But dwell forever with our God,

'Tis immortality!

—H. M. S. RICHARDS

The Worker's Greatest Need

"An Unction From the Holy One"

A. G. STEWART

Retired Veteran Leader and Missionary, Australasian Division



WITH an ever-increasing emphasis on the use of mechanical aids in the work of the ministry, aids such as television, flannelgraphs, filmstrips, tape recorders, and many other devices that are all valuable in themselves, one wonders whether the evangelist will not be inclined, perhaps unconsciously, to depend more and more upon these material aids than the one all essential, the unction of the Holy Spirit from above.

The word *unction* appears but once in the thousand pages of Holy Writ. It is found in 1 John 2:20, which reads: "But ye have an unction from the Holy One."

The meaning of the word *unction* is "to anoint or the action of anointing, that quality in language or manner of speaking that expresses devotion, religious fervor." Extreme unction, a Roman Catholic ritual, is the anointing of a sick person at the point of death.

The unction of which the apostle speaks is evidently something that the believer receives directly from the Holy One and qualifies that individual to understand the will, or mind, of God. He says, "Ye have an unction from the Holy One, and ye know all things." This is indicated also in the Gospel of John, where, in speaking of the disciples as sheep, he says, "They hear his voice." This heavenly illumination is very definitely related to the reception of the Holy Spirit, for in the same chapter John writes in the twenty-sixth verse: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

John further says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come" (John 16:13).

This unction is that power of which Jesus spoke so earnestly to His disciples just before His ascension. "And, behold," He said, "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Evidently it would have been absolutely futile for the apostles to undertake the great commission without such an unction of the Holy Spirit. This was one measure of counsel given by Christ to His disciples just before His ascension that they clearly understood and implicitly obeyed. It was imperative that they should, and the results prove conclusively its eternal value. Without this period of waiting and preparation there could have been no Pentecost, and without Pentecost the charter of the early Christian church must have failed in its inception.

The vehicle of time has borne us a long way from that historic event in both distance and experience. We seem to have outgrown the simplicity of that simple organization, allowing ourselves to become detached by a multiplicity of organization from the vital source of power and spiritual life.

Our attention has repeatedly been drawn to our pitiful condition by God-fearing men and women who somehow have sensed within their souls the spiritual bankruptcy of the ministry in these more materialistic times.

From the first chapter in the little book *Power Through Prayer* by E. M. Bounds, we quote the following thought-provoking challenge:

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of

anything else. Men are God's method. The Church is looking for better methods; God is looking for better men. "There was a man sent from God whose name was John." The dispensation that heralded and prepared the way for Christ was bound up in that man John. . . . The glory and efficiency of the Gospel is staked on the men who proclaim it. When God declares that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him," He declares the necessity of men and His dependence on them as a channel through which to exert His power upon the world. This vital, urgent truth is one that this age of machinery is apt to forget. . . .

What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.—Pages 9, 10.

It was not association with a highly organized church, or his theological degrees, that qualified Peter to speak with such power on the day of Pentecost that thousands of souls were convicted in their hearts, and many cried out, "Men and brethren, what shall we do?" The secret of the apostles' power is patent to us all: they had implicitly obeyed the Saviour's instruction. With others they had "continued with one accord in prayer and supplication." "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost" (Acts 2:1-4). It was the "unction from the Holy One."

"This Is That"

In subsequently explaining this remarkable phenomenon, the apostle Peter observed, "This is that which was spoken by the prophet Joel" (Acts 2:16). The *this* in Peter's words was the endowment of power; the *that* was the prediction or prophetic statement of what was to come. It was the power in the Saviour's promise that they should receive.

The Pentecostal experience was only a partial fulfillment of Joel's prophecy, as another part of the prophecy reads: "For he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the

latter rain in the first month" (Joel 2:23). *The Acts of the Apostles* says:

The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time, the presence of the Spirit is to abide with the true church.

But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man.—Pages 54, 55.

The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant.—*The Desire of Ages*, p. 827.

While there is much around us to inspire with confidence in God's leadings as we trace the spread of the message to many lands of earth, we must admit that we do not see that demonstration of divine power in its fullness.

We can see on every hand world conditions such as war, famine, national animosity, pleasure loving, immorality, industrial discontent, and we say, "This is that" which was spoken of by the prophet, or by the Lord Jesus, or the apostles. But where is that power of His Spirit in its fullness that will enable us to say, "This is that power, that mighty angel, which is to lighten the whole world?"

In *The Acts of the Apostles*, page 50, we read:

It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfilment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit?

Pendulum

*Beloved, so intently swift
The pendulum doth swing,
Come, then, let us live
The poetry we sing.*

—FRANCES OETTEL

The pulpit of this day is weak in praying. . . . Prayer is not to the modern pulpit the mighty force it was in Paul's life or Paul's ministry. Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to advance God's cause in this world.—*Power Through Prayer*, pp. 14, 15.

The apostles' commission to preach was a blank till filled up by the Pentecost which praying brought. . . .

No ministry can succeed without much praying, and this praying must be fundamental, ever-abiding, ever-increasing.—*Ibid.*, p. 42.

The heart is the savior of the world. Heads do not save. Genius, brains, brilliancy, strength, natural gifts do not save. The gospel flows through hearts. All the mightiest forces are heart forces. All the sweetest and loveliest graces are heart graces. Great hearts make great characters; great hearts make divine characters. God is love. There is nothing greater than love, nothing greater than God. . . .

Big hearts make big preachers. . . . The pastor binds his people to him and rules his people by his heart. . . .

The good Shepherd gives His life for the sheep. . . .

It is he who goes forth *weeping* (not preaching great sermons), bearing precious seed, who shall come again rejoicing, bringing his sheaves with him.—*Ibid.*, pp. 81-83.

Free From Business Activities

If we wish to secure apostolic results, we must follow apostolic methods. The Christian leaders of the early church soon realized that the apostles were to free themselves from other and undoubtedly somewhat important work, which would exhaust their time and strength and thus prevent their giving themselves entirely to prayer and the ministry of the Word.

In *The Acts of the Apostles* we read:

Summoning a meeting of the believers, the apostles were led by the Holy Spirit to outline a plan for the better organization of all the working forces of the church. The time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel. "Wherefore, brethren," they said, "look ye out among you

seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." . . .

That this step was in the order of God, is revealed in the immediate results for good that were seen. "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."—Pages 89, 90.

Is there not a lesson in this experience for the church of God today? Is it not possible that in the multiplicity of organization, ministers are tied up to quite a degree in the management of the business affairs of the work, to the spiritual loss of the church? In *Gospel Workers* we have this solemn counsel:

I have been instructed in regard to the importance of our ministers' keeping free from responsibilities that should be largely borne by business men. In the night season I was in an assembly consisting of a number of our brethren who bear the burden of the work. They were deeply perplexed over financial affairs, and were consulting as to how the work could be managed most successfully. Some thought that the number of workers might be limited, and yet all the results essential be realized. One of the brethren occupying a position of responsibility was explaining his plans, and stating what he desired to see accomplished. Several others presented matters for consideration. Then One of dignity and authority arose, and proceeded to state principles for our guidance. To several ministers the Speaker said:

"Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear, but if you carry lines of work for which you are not adapted, your efforts in presenting the Word will prove unsuccessful. This will bring upon you discouragement that will disqualify you for the very work you should do, —a work requiring careful discrimination and sound, unselfish judgment."—Page 422.

Not a few ministers are neglecting the very work that they have been appointed to do. Why are those who are set apart for the work of the ministry placed on committees and boards? . . . Why are not business matters placed in hands of business men? The ministers have not been set apart to do this work. The finances of the cause are to be managed by men of ability; but ministers are set apart for another line of work. . . .

When they try to carry these burdens, they neglect to fulfill the gospel commission.—*Ibid.*, p. 425.

Unction Is Bond of Unity

The early apostles knew the worth and sensed the importance of a complete abandon of themselves to the ministry of prayer and a constant study of the Word. "Night and day praying exceedingly," says Paul.

"We will give ourselves continually to prayer," was their assurance to the laity and to their collaborators in the management of the business affairs of the church.

It is now more than a century since this message was given birth. We thank God for the measure of prosperity that has attended its proclamation and the results achieved. I quote the words of God's handmaiden, who had such an active part in its early history and who now awaits her reward:

God is still using His church to make known His purpose in the earth. To-day the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God's law is being exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth.—*The Acts of the Apostles*, pp. 53, 54.

We need this unction of God's Spirit to keep us bound together in that bond of unity for which Christ so earnestly prayed. Without this Spirit we become critical and suspicious, lacking confidence in one another. A spirit of real Christi-

anity begets this strong bond of union, which is so indispensable in the proper execution of the work of God. It makes us appreciative of the other man's viewpoint and leads to tolerance toward those who may differ with us in their opinion. We claim to have a democratic organization, and we must endeavor to maintain this democratic spirit.

If that spirit be necessary in a government of earth in the affairs of state, how much more is it necessary in the government of the church in the affairs of the soul. As the apostle Paul says, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

In view of the very unusual times, the lateness of the hour, the flood of iniquity sweeping over the earth, the vastness of the task before us, the expectancy of God's dear people wanting spiritual leadership, and above all, the disappointment we would bring to Christ by our indifference, shall we not open our hearts anew to Him for His indwelling and for the sweet and blessed "unction from the Holy One"?

Hinduism Needs the Gospel

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HINDUISM is the religion of three million people. The followers of Hinduism believe that it is the oldest religion in the world, that it originated four thousand years ago, and that it is the source of all other religions.

The word *Brahman* is used to refer to the eternal spirit. Brahman, the world-soul, is considered to be the only unquestionable fact in the universe. To achieve union with Brahman is the object of Hinduism. The individual human soul is called *Atman*.

[Esther Feltus has background for a presentation of Hinduism. As a missionary she carries a great burden for the salvation of the Hindus. In most recent times many Christians have become deeply concerned to learn how this group may be won, and Adventists share in this interest.

This was a project in one of our Seminary classes.—L. C. K.]

The Hindus believe that the soul is Spirit. Weapons cannot cut it; fire cannot burn it; water cannot wet it; wind cannot dry it. It is birthless and deathless. The body is only its dwelling-place. It is not really affected by the changes of the body. It is not affected by the pleasure and pain, hunger and thirst, disease and decay, of the body. In its essence it is free, unbounded, pure, perfect. There is no such thing as sin, which can destroy the divine quality of the soul. What we call sins are only the mistakes which we make in life owing to our ignorance of the truth. These so-called sins may either contract the soul's divine nature or create barriers around it, but destroy the soul they can never. As sin cannot destroy the soul, so neither can virtue add anything to its glory. Virtue only removes the barriers and helps to manifest the self-existent divinity of the soul. The soul is beyond time and space, and therefore infinite. Being infinite, it is one. The many souls in the world are but reflections of the one soul. Each individual soul is a reflection. The goal of man's evolution is to re-unite the reflection with the universal soul.¹

Non-Hindus regard Hinduism as a mixture of fables and superstitions; but the Hindu people claim that their religion has two aspects—devotional and philosophical. Even though there are 330,000 Hindu gods, the concept of monism is pronounced in Hindu thinking.

To them all is Brahman, including our own selves. Only through ignorance and deception do we see life as multiplicity instead of oneness, and our salvation consists in dispelling the illusion of "I" and "thou" and realizing that we and all the world are part of the divine One. When we have achieved God-realization or Self-realization, as the Hindus often call it, we flow back into Brahman, losing our egos and individualities even as rivers lose their names and forms when they flow into the ocean. . . . To the Hindu to merge with Brahman means only the giving up of a finite limited personality for an infinite one. It is pure bliss.²

Brahman, the creator, takes the form of the god Brahma; Brahman, the sustainer, takes the form of the god Vishnu; and Brahman, the destroyer, takes the form of the god Shiva. Brahma is the least popular of the three. When the power of life within Brahman creates a universe the result is called *maya*.

Maya is a projection of the Real though it is not the Real. In Hindu cosmology a universe projected from Brahman exists only for a cycle, approximately 4,320,000,000 human years, and then it is destroyed either by fire or water and maya returns once again into the heart of Brahman. This process is repeated over and over again.³

"Gods Many"

The early Hindu gods were nature gods. There were gods of light, air, sun, moon, fire, and death. Later, family gods and tribal gods appeared. Among the Hindu gods at present are to be found those resembling human beings, animals, demons, and ghosts. At the present time the two main branches of Hinduism are the Vaishnava cult, which regards Vishnu, the preserver, as the chief god; and the Shaiva cult, which places Shiva, the destroyer, at the head of the list of gods. Vishnu has gradually taken the place of Indra, who for many centuries held first place as the national god of the Aryans. One peculiar feature of the worship of Vishnu is that he is never worshiped in his own person, but always in one or another of his manifestations, or incarnations. Rama and Krishna are the two principal incarnations of Vishnu; but of the two, Krishna is the

greater and undoubtedly has more worshippers than any other god in India.

Krishna is an incarnation with a very striking history. How much of it is legendary and how much sober fact, if he ever lived at all, it is exceedingly difficult to say. He is, like Rama, a great hero, "an exterminator of monsters, a victorious warrior," but unfortunately his record is not admirable. As given in the Puranas he is said to have had sixteen thousand wives and a hundred and eighty thousand children, many of his days being spent in an impure round of gambols with the shepherd maidens. Spiritualize these accounts as far as one may, the dangerous journey through such mire to reach the heights beyond is sure to leave its stain deep on the soul of even the purest-minded reader. It is a sad plight in which popular Hinduism finds itself with its most exalted incarnation.⁴

Cults in North and South India

The majority of the Vaishnavas are in the northern part of India. They no longer sacrifice animals in connection with their worship, but use grain, fruit, flowers, and milk instead.

The Shaivites, who worship Shiva, the destroyer, are found in South India. Shiva is often worshiped in the person of his wives. One of these is Kali, who is considered to be the most wicked and cruel of all Hindu goddesses. The Kali Temple in Calcutta is one of the most famous in India. Recently a Hindu priest invited a Seventh-day Adventist evangelist to speak at this temple. The evangelist quickly accepted the invitation. Upon arriving at the Kali Temple he found five thousand Hindus waiting to hear the story of Jesus.

When we are told by Monier-Williams that ninety per cent of all the people of India are demon-worshippers, we ask how that can be when the people have been roughly divided between the two great sects. The fact is, the lines are loosely drawn and are stepped over with ease. Millions who may at times worship at the shrines of Krishna or Siva are also devotees of lesser gods and village divinities, who are little better than malignant demons. They see no incongruity in so doing. They are in want and are fearful as they look into the future—why should they not have access to any and all gods who may possibly avert the dangers which beset them?⁵

Because Hindus believe that God is in everything, they reverence everything in na-

That man of very limited capacity had it right when he said in his prayer, "O Lord, Thou knowest my capacity is very small and I can't hold much, but, Lord, I can overflow a great deal."—J. E. Conant.

ture. The cow is held in special esteem. Most orthodox Hindus are vegetarians and would no sooner eat beef than a Christian would eat the flesh of a human being. Foreigners who visit India are amazed at the number of cows making their way along the streets and sidewalks. Great respect is shown to them. Regardless of the throngs, there is always room for the cows. Provision is made for old cows in hostels that have been endowed by the wealthy. Hindus are warned, "All that kill . . . cows rot in hell for as many years as there are hairs on the body of the [slain] cow."⁶

Monkeys are also regarded as sacred. This accounts for the fact that certain sections of India are overrun with monkeys. These animals not only cause great inconvenience but are destructive as well. However, no orthodox Hindu would think of exterminating them, for they are held in great esteem. Temples have been erected in their honor, and the monkey god, Hanuman, is very popular. Poisonous snakes are also revered, and their presence in the community is encouraged.

The Caste System

Hindu society is divided into castes. At the top of the caste system are the Brahmins, or priestly caste. The warrior caste, the merchant caste, and the laborer caste follow in descending order. The untouchables, who are referred to as the outcaste group, are so low they are not even considered a part of the caste system. These four castes have been subdivided until there are now more than three thousand subcastes. The Brahmins, or priestly caste, consider their standing to be next to the gods. But the outcastes are so low that even their touch is believed to be defiling to those of the higher castes. If a Brahmin finds himself within sixty-four feet of an outcaste, he feels that he is polluted, for the breath that the outcaste has exhaled has contaminated the air.

For many years the caste groups were separated by regulations concerning marriage, food, occupation, and residence. Today the restrictions on residence and oc-

cupation are being lifted. Up until a few years ago the rules regarding occupation were very rigid. A person did only the type of work his father had done.

There is the story of the weaver who was starving because imported machine-made goods were selling so much cheaper than he could make the hand-made goods. There was no means of livelihood at hand for him. When it was suggested that he try some other occupation he was filled with horror. He could not—to do so would be to break caste. So what was left for him—nothing but to starve to death. "It is the custom of our people" is the final word.⁷

Up until recently a Hindu would not eat with anyone below his own caste; neither would he eat food that had been handled or prepared by one below his caste. Even though he were dying of thirst and were within a few feet of a well of pure water, he would not touch it if it belonged to someone below his caste. Today the better educated Hindus are disregarding the rules of interdining.

It is at the point of marriage that caste retains its deathlike grip upon the social life of India. Hindu parents are between two fires. It is a disgrace to have daughters who remain unmarried after their early teens, and yet husbands must be found within their own caste or subcaste. This rule is absolute and unbending. A Hindu may be lax in respect of food and eating with other caste men, but at this point he is like adamant. He simply will not marry his children to outsiders and thus "break caste." This is the unforgivable sin in Hinduism. The problem that is suggested by this dilemma has led to customs which have been of untold injury to Indian life. Child marriage is an almost inevitable outcome of the necessity of finding desirable husbands and wives for all the boys and girls in the community. Thousands of marriages are consummated before children reach their teens, with physical and moral results which can only be deplorable. This custom, in a land of high mortality, has produced thousands of little widows and widowers. The boy may marry again, and usually does so, but the poor girl—her story is the saddest of all the suffering little women in the world. She is held responsible for the death of her husband, and as a criminal her hair is shaved off and her dearly loved ornaments are taken away and she is dressed in a coarse garment and becomes the drudge of the family. She may not remarry, but remains until the end of her life a poor miserable soul—unless, of course, she be the mother of sons. This lifts her to a position of honor from which she cannot be completely displaced. The most commendable thing for the widow to do until comparatively recent times was to mount the funeral pile and be burned to death with the body of her husband; and, willingly or unwillingly, this horrible custom, called sati, or suttee, was carried out many thousands of

Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like the door upon its hinges.—*Testimonies*, vol. 6, p. 426.

times before the British government put a stop to it in 1829.⁸

Even though it is now illegal for a widow to be burned to death with her dead husband, all too frequently the Indian newspapers carry accounts of the interruption of a suttee by the police.

Some have questioned, "Have the new laws of the present constitution concerning caste distinction and untouchability eliminated these practices?"⁹ One authority replies, "No. Not any more than the Supreme Court's decision has actually removed segregation from our southern states."¹⁰

Caste—A Most Tyrannical Concept

Some students of anthropology consider caste, which is the most prominent institution of Hinduism, to be the most tyrannical social order that has ever been imposed upon human beings.

It is fundamentally divisive and stands as a strong bar against the unity which the forward looking Hindu knows must be achieved before India can become a strong nation ready and worthy to take its place among the nations of the world. Even deeper than this, however, caste kills all sense of brotherhood. To a Hindu his "brother" is a member of his caste and no one else. He is taught to despise and look down upon the lower castes as inferior, by contact with whom he must not soil his hands. And when we come to the fifty millions of out-castes, or "untouchables," we reach a depth of human misery and degradation almost unbelievable. Their touch is polluting and their very shadow falling on the food prepared for a high-caste man renders it unfit for use. Centuries of such disdain and abuse have created a race of cringing creatures who, scorned by their own proud superiors, have lost all the self-respect they might have developed and are to-day among the most pitiable people in the world. They constitute one of the greatest challenges to social and religious service to be found anywhere. And yet despite their name, out-castes, they are a part of a religio-social system which is responsible for their present condition.¹¹

The Law of Karma

The inequalities of caste are the result of man's actions as dealt with through the process of reincarnation. The caste into which one is born in this life—whether it be a higher caste or a lower caste, or a nonhuman form—is dependent upon the way he has lived in a past life. And the caste into which one will be reborn in a future life depends upon his behavior in this life. The law of Karma determines the operation of transmigration.

Karma means "action" or "deed," but it refers

to such actions or deeds in one life as work out their results in the next life and the next and so on until their force has been entirely spent. According to our Karma, we are born into a new life well or strong, good or bad, rich or poor. It is a kind of retribution working itself out automatically and inevitably in existence after existence. There is absolutely no escape from the clutches of this inexorable law. All we can hope for is not to add to our Karma, so that when what we have inherited is finally exhausted there will be no more fuel to keep the fire burning. The fuel consists of deeds—any deeds, good or bad—which stimulate life. To live then—just to live, whether nobly or dishonorably, it makes little difference—is an evil with a most unfortunate entail for the future. If we might only cease from doing deeds, from any activity, and simply exist with no attachments to life, we would be on the way to emancipation. But it is exceedingly difficult and cannot even be begun without devoting one's whole mind to that end. The ascetic who gives himself to various kinds of cruel austerities and would thereby cut the cords of desire which bind him fast to life and its joys and sorrows, is on the highway of salvation and at some time, it may be millenniums ahead, will have exhausted his Karma and be thus set free from the necessity of further transmigrations.¹²

Asceticism

Asceticism is practiced by thousands of Hindus. So strong is its influence that children and young people sometimes leave their homes to become sadhus, or holy men. The ascetic discipline and the athletic discipline that are imposed upon one who is striving for purification of heart in order that his soul may be united with the Universal Soul, is called yoga, which means "union." One who places himself under such discipline is called a yogi. Many of India's great men have been ascetics, but not all have become holy men. Because the national hero, Ghandi, was so absorbed with the affairs of government, he is not considered a holy man by the orthodox Hindus. Only a yogi who is free from himself, his family, his caste, his country, and all sense perceptions can ever become one with God, they believe.

According to Hindu scholars, "the outstanding contribution of Hinduism to the philosophical wisdom of the world is the doctrine that the soul is immortal and unchangeable regardless of the changes that take place in the body and the mind; that it is one, in spite of the apparent multiplicity seen in the universe; and that it is incorruptible and divine, notwithstanding the sins or errors to which a man seems to fall a victim."¹³

Hinduism, as it has been developed during the last thousand or twelve hundred years, resembles a stupendous far-extended building, or series of buildings, which is still receiving additions, while portions have crumbled and are crumbling into ruin. Every conceivable style of architecture, from that of the stately palace to the meanest hut, is comprehended in it. On a portion of the structure here or there the eye may rest with pleasure; but as a whole it is an unsightly, almost monstrous, pile. Or, dismissing figures, we must describe it as the most extraordinary creation which the world has seen. A jumble of all things; polytheistic pantheism; much of Buddhism; something apparently of Christianity, but terribly disfigured; a science wholly outrageous; shreds of history twisted into wild mythology; the bold poetry of the older books understood as literal prose; any local deity, any demon of the aborigines, however hideous, identified with some accredited Hindu divinity; any custom, however repugnant to common sense or common decency, accepted and explained—in a word, later Hinduism has been omnivorous; it has partly absorbed and assimilated every system of belief, every form of worship, with which it has come in contact. Only to one or two things has it remained inflexibly true. It has steadily upheld the proudest pretensions of the Brahman; and it has never relaxed the sternest restrictions of caste. We cannot wonder at the severe judgment pronounced on Hinduism by nearly every Western author. According to Macaulay, "all is hideous and grotesque and ignoble;" and the calmer De Tocqueville maintains that "Hinduism is perhaps the only system of belief that is worse than having no religion at all."¹⁴

In working for Hindus the gospel worker may safely start with the story of Jesus. They are interested in Christianity's great Teacher and agree with the principles set forth in the Sermon on the Mount. They are greatly impressed with practical godliness, and our message of healthful living is received enthusiastically. Genuine Christian courtesy and a kind, friendly attitude will go a long way toward establishing confidence in Christianity.

Adventism must have a message for the Hindus. The gospel is still the "power of God unto salvation," and after the proper contact has been made Bible doctrines will make an appeal. The following suggestions are important in our efforts to reach this people:

1. Become sympathetically intelligent regarding Hinduism.
2. Love conquers all obstacles. Learn to love the Hindus.
3. Begin your teaching in a practical, simple, yet understandable way.
4. Remember always that you are to

"God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy.—*Steps to Christ*, p. 10.

And Luther states the same glorious truth when he says:

"Our Lord has written the promise of the Resurrection, not in books alone, but in every leaf in springtime."

reach the individual, not just the group. People of any faith differ one from another. There is an avenue to every heart, and the gospel worker, led by the Holy Spirit, may find it.

5. Strange as the customs of the Hindus may appear to the Christian, there is a reason for them. Have you something better to present? The Hindu in his quest for truth will want it. Can you present Christ as the only way of truth—that is the big question!

6. Christianity is the true solution to breaking down the caste system. God created all men equal. The Bible teacher must present the complete blissfulness and equality of the kingdom of God.

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Needed: Giants for God

RAYMOND S. MOORE

Acting President, Philippine Union College



SOMETIMES some of us who are working overseas are deeply perplexed. It is not so much over the want of money. This is serious enough, for as one of our administrators, a former missionary, warned us before we headed for the mission land: "We sometimes get down to the bottom of the barrel over here in the States, but over there [he shook his head with sad amusement] you *begin* at the bottom."

Yet it isn't money so much. God has a lot of that and will provide it as the stewardship of our administration warrants. It is *men* we need—men who can appropriate the promises of God, who can make their stewardship count.

We are not abashed to say that we want only the best. We want and need the cream! Not the milk skimmed by home missions. Not unproved youth sent over "for a little experience." If you think we are cynical or are crybabies, read on a bit.

Big Business

The great business houses of the world—Standard Oil, General Electric, Du Pont, General Motors—are aware of the wisdom required to deal with the wide-awake peoples in overseas lands, especially in these complex times. There are suspicions, problems of nationalism, hate, jealousies of rich and mighty America and Americans, international money markets, import and immigration problems, and a host of others. So Standard, GM, GE, and Du Pont, like all large business houses today, send only proved young men across the seas—men who have learned well "by association in labor with men of experience." They are highly trained technicians, executives—men of unusual tact, adjustability, patience, and experienced insight into affairs of business and human relations.

Sending men overseas is a costly business: outfitting, processing, medicals, passage, housing—and keeping them and their families happy after they get here. Then

there are furloughs, return passages, re-outfitting, and more medicals to get them home.

We are God's workmen. We are His stewards. What kind of businessmen are we who administer His cause? We are running the world's grandest business. Its importance dwarfs Standard Oil and GM to almost nothing. In what kind of men do we choose to invest? Let's consider.

A Costly Investment

In one large mission field alone there has been a more than 50 per cent personnel turnover in the last five years, some of these returning home after only a half term of service or less. In most cases the principal problem was personality—inability of either the husband or the wife to adjust, to get along with fellow missionaries or national peoples. In some instances it was simple incompetence—inability to do the job. Seldom were the reasons medical, unless psychosomatic.

These problems are not necessarily typical. They are just the more obvious. Much more elusive a problem is the one who chooses to stay in the mission field but prefers to select his own assignments. Prima donnas are ticklish problems, especially overseas. Some of these have returned home after two or three months or less, while others manage to stay. Some of these are afraid if they go home there may not be a job, and so they continue at their post, but in one way or another they also continue to keep their mission committees in a constant dither trying to keep them satisfied. These are the exceptions, but are a trying side of the picture.

By contrast, God has given us a host of earnest, able, self-sacrificing men and women over here in these fields. They are men of rare talents—joys to administrators' hearts, and—to God's. These missionaries already were, or certainly would have been, successful personalities or workers in the homeland.

The General Conference secretariat has a big job on its hands trying to meet the

specialized need expressed by a precise mission call. It may be that a teacher of sciences is needed with a doctor's degree and a background in industrial arts; or a medical doctor, a pathologist who has passed his American specialty board, but who is not too old to learn a foreign language; or perhaps a single woman nurse with a specialty in midwifery. Our secretaries work prodigiously to assemble personnel lists. They search assiduously to pinpoint qualified people.

And then it happens. So often it happens. The more worth while the person sought, the more frequent the disappointment. The call reaches out to the home conference—union or local. And then the persuasion begins—not urging the prospective one to accept the mission call, no citing of the critical overseas need. There is no question about each counselor's sincerity, and that the arguments and inducements used are apt and worthy of some consideration. The problem, however, may now become one of restricted vision for the more urgent need. In the light of the great gospel commission and the more imperative call, can these counselors be clear in the judgment when the emphasis was placed on promotions and material advantages awaiting the prospective missionary if he would remain in the homeland?

Godly Pressures?

Many, if not most, of us in the mission field today have experienced these pressures—not mere gestures of appreciation, but even inferences that we were letting our home leaders down. This places the worker in a strange and difficult position. Already beset by heart-tuggings at the prospect of leaving parents and dear ones, of coming family inconveniences, of the many hostilities of foreign lands in perilous times, he finds ready comfort in these urgings of conference leaders. And a leader is often lost to a desperately needy mission field.

Not long ago one of our overseas colleges was in serious need for a man of highest quality to head its program of religion and evangelism. A list of five men of approximately equal qualification was sent the General Conference as typical of the caliber of man needed. It was realized that one might be out of the question, but the General Conference secretariat faithfully sent inquiries, or calls, on the way to each. One was a General Conference employee

on an extremely heavy assignment. Of the remaining four, two were never permitted by their administrators to receive notice of their calls. One of these two was known to desire foreign service in the field in question. Of the remaining two, one could not come for medical reasons and the other was talked out of it by friendly leaders at home.

Meanwhile the call was delayed two years, first one and then another lesser qualified individual being tried. Finally, in the providence of God, the call was handed for the third time to one of the original five. An aged worker heard of this and sought out the able young teacher-evangelist.

"If I were you," he spoke with an earnestness that reached deep into the heart of the young man and his wife, "and I had received such a call the third time, I would tremble. I would not dare to turn it down."

They accepted.

That young family has for the past few years exerted a powerful influence toward spiritual revival in our churches over an entire nation. He has been instrumental in lifting the ministerial standards to a height which that field has needed for more than fifty years!

Build and Send Us Men!

We realize full well that it is easier to *choose* and keep men than to *build* them. But it is a prime mandate of our church that the home base must build men for the world. We believe this from the Bible and the Spirit of prophecy.*

Ours is *big* business! We must have *big* men overseas. We must have talented, adaptable wives; practical men; men of God who can take inexperienced national material and build giants for God.

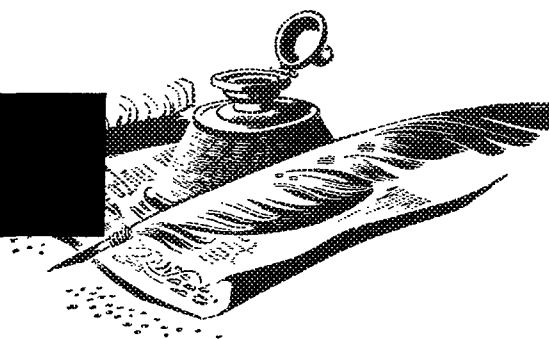
Please give us such men! Don't deter them. Don't delay them. Don't even harbor them. Give us men. Not little men! We must have *giants* to build giants for God.

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"The secret of life is not doing what one likes, but to try to like what one has to do."—Dinah Muloch Craik.

EDITORIAL



PUBLIC RELATIONS

TO GET a good look at oneself is not always easy; it may be even discouraging, but it is always helpful. Seldom are we enabled to see ourselves through the eyes of others, but that is what happened at the North American Public Relations Council held recently in New York City.

This history-making convention was held in the newly opened evangelistic center. This representative center of activity was featured in the January issue of *THE MINISTRY*. Situated in Times Square, half a block from Broadway, it proved to be wonderfully suited for such a convention. More than 130 Adventist public relations representatives were in attendance, and these came from all over North America. It was the first division-wide convention of its kind, and was under the direction of the General Conference Department of Public Relations, or what used to be known as the Press Bureau. Public Relations, however, takes in a much wider sweep than does publicity alone. Howard Weeks, secretary for the department, and his associates, had planned an excellent program, with every hour of the four days filled with features of vital interest. In addition to a number of leaders from our own ranks, there were also prominent speakers from different groups representing various interests who shared with us their convictions.

Many times during these packed-full days we were made to realize the vital place that public relations has in any growing organization. And of all organizations the church is surely the outstanding example where true principles of public relations should have greatest expression. The success of

the evangelist, the pastor, the administrator, the Bible teacher, the colporteur, or any other worker in this cause is bound up with proper public relations. In fact, if we think it through carefully, we will discover that 90 per cent of all our work can rightly be classified as public relations.

It is good to have a department to foster the interests of this work, but the public relations representatives at this convention were all aware that in actuality every worker in this cause is a vital part of the over-all work of our public relations. The accountants, the desk clerks, as well as the doctors and nurses in our medical institutions, even the janitors, must be expert in this field. And the same can be said for every other institution in our midst.

In certain lines of scientific research one's I.Q. (Intelligence Quotient) is of vital interest, for it is the index of what a man *knows* about people and things. But one's P.Q. (Personality Quotient) in most other fields of endeavor is even more important, for it is the index of what a man *does* about people and things.

This convention marked a significant development in our denominational thinking and planning, and in no respect was this more evident than the fact that those who organized it sought the help of others outside of our own ranks. Their contributions were priceless in helping us to see ourselves as others see us. Eight different speakers representing a wide range of interests were brought to this convention, and they were asked to express freely their criticisms of us as a people and of our methods of propaganda. These were friends,

not enemies, and consequently their observations were all the more meaningful for us. Their friendship, however, did not obviate their forthrightness. The good Book says, "Faithful are the wounds of a friend," and while some of the comments of these friends were disturbing, even devastating, yet they revealed some of the causes for the misunderstandings that people have concerning Adventists.

While each speaker dealt with things in his own field, yet all of them touched upon our tendency toward denominational exclusiveness. They were not discussing exclusiveness from the spiritual standpoint, such as separation from practices definitely worldly, but rather our community exclusiveness. While our Lord was "separate from sinners" in His life, for He was without sin, yet He associated with all classes as a member of the community. Examples of our need for better community relationships were cited by these speakers. John Coffman, twenty-five years editor of the *Takoma Journal*, with his office just a block or two from the General Conference headquarters, and now a Government official in the Small Business Administration, said in a kindly spirit: "All too many people feel that you folk have set yourselves apart as a group and have failed to realize that the better people know you, the more loved you will be. If you isolate yourselves in a community, you cannot carry the full confidence of that community."

Lynn D. Poole, public relations director of The Johns Hopkins University, echoed the same thing. Like each of the other speakers, he also paid us many compliments

but pointed out the same weakness declaring, "Your success will be in exact ratio to the public's understanding of you. How much better off you folk would be if people only understood you and that, of course, goes for all people all over the world. We misunderstand each other's motives because we do not *know* each other better."

Walter P. Martin, Baptist minister and author of the forthcoming book, *The Truth About Seventh-day Adventists*, a research expert and one who has come to know our faith and background like few others, expressed his joy in the fellowship that he has found among Adventist leaders. In panel discussion and expressing himself to groups he said in effect, "The trouble is so few people have had the opportunity afforded me of being close up to your denomination. However, with all the commendable things that can be rightly said about you, never forget, brethren, that your exclusiveness is about the first impression one gets of you as a denomination. In fact, as I have studied your background this seems to be one of the most prominent features of your history. Anyone who knows anything about Adventism recognizes that you people have real convictions and feel called to proclaim special truths to the world, and no thoughtful person objects to that, but while doing that it is vital that you find where you can agree with others and emphasize those points of agreement. On the great cardinal doctrines of the Christian faith you can enjoy real fellowship with other Christians. So make your points of contact with other Christians in

AS OTHERS SEE US—
Panel of non-Adventist experts in the field of communications analyze our problems in Public Relations.



those areas where you can agree." Reading the words of our Lord, "By this shall all men know that ye are my disciples, if ye have love one to another," he said, "There is a new spirit abroad today, particularly among evangelical Christians, and if you are wise you will take advantage of it. If you do, you can dispel much of the error that has been published about you. Remember, dear friends, that distinctiveness is one thing, exclusiveness is another."

He urged us to put forth every effort as a denomination to help other people to understand us. Then climaxing his analysis on the panel, he read pertinent statements from the Spirit of prophecy which as leaders we read far too seldom. He is familiar with Ellen G. White's writings, for he has carefully read and marked seventeen of her books. He therefore felt no hesitation in urging a group of Adventist public relations representatives to study these counsels. "The clearest principles on this subject are set forth right here in the writings of Ellen White," he said, as he read statement after statement from her pen.

Concerning our attitude in the presentation of our special message, he read, "Be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. *Agree with the people on every point where you can consistently do so.* Let them see that you love their souls, and want to be in harmony with them so far as possible."—*Evangelism*, p. 141. (Italics supplied.) "Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth."—*Ibid.*, p. 142. The strong counsels against the spirit of debate were also read from the same source as he climaxed his points on the principles of true public relations.

"To hear a minister of another denomination urging us to study and heed the counsel of the Lord contained in our own books was, to say the least, unusual," was the way one of our denominational leaders expressed himself.

Mark Foster, of the McCann-Erickson Advertising Agency, one of the largest in the nation, expressed in a frank but kind way his conviction that many of the criticisms that come against us as a people could be silenced. "I do not know all your methods of evangelism," he said, "but from all I gather, you, as a people, have at times been charged with seeking to hide your

identity. All such methods are an evidence of defensive thinking, and a man is never really strong when he is on the defensive. If you folk, in advancing your ideas, would give no place for misunderstanding, it would clear up many misgivings. Your work is far too important to permit of anyone having a wrong estimate of it, and as public relations representatives you can do much to clarify the situation."

Two days later Mrs. Margaret Donaldson, experienced news editor and now public relations director for the Methodist Church, New York area, re-emphasized Mark Foster's thought expressed in an earlier panel. Emphasizing the importance of this work, she said, "Never forget we influence people most when we identify ourselves with them." She did not use the word *empathy*, although that is what she meant and what our psychologist friends would have called it. The word *empathy* describes that quality of grace and ability that enables one to so extend himself to someone else, to so reach over by sympathetic understanding, that he can become one with him, willing not only to find a common ground on which to stand, but to so completely identify himself with him that he is, as it were, the other man. The apostle Paul spoke about becoming "all things to all men." When that is our attitude we can lead many to our way of thinking.

The chairman on this particular occasion was Donald C. Bolles, director of public relations for the National Council of Churches. He has the highest regard for Adventists and their work, and he expressed himself in almost the same words as Walter Martin. "We do not suggest that you strike your colors," he said. "Far from it! Hold to what you believe, but be sure to emphasize those points where you have theological agreement with others. While you as a denomination are to do *your* work, we, that is you and all of us, must do *our* work as a community and a nation. To do that we must understand each other and stand together. The other fellow's point of view is understandable only as we see it through his eyes." Then in conclusion he said, "Remember that the final test of good public relations is that no one is unduly embarrassed by anything we say or do." And we might add this editorial note that when called to proclaim vital and unpopular truth we must do it in the

(Continued on page 39)

SEMINARY -- Enriching the Ministry



The School of Graduate Studies

W. H. BEAVEN

Temporary Dean

FIFTY YEARS ago an educated man was one who had attended high school. Thirty years ago a high school graduate was well qualified for life, except in the professional fields. In the field of teaching, one could qualify as an elementary teacher in many States with only six or eight weeks of study beyond the high school diploma. Doctors could enter medicine with two years of college work, and often less. Attendance at college was for a tiny minority, the favored few.

How times have changed—and so rapidly! In the space of a few years educational standards have risen so abruptly that what was considered adequate training only a few years ago is now considered merely preparatory work. A bachelor's degree is mandatory for entry into almost any professional training. In many ways today's college degree is of no more value than yesterday's high school diploma. In the field of education a bachelor's degree is necessary for full certification as an elementary teacher in the majority of States, and soon is likely to be required in all. A master's degree is obligatory in most States for full certification as a secondary teacher. And so it goes!

The Seventh-day Adventist educational system has taken cognizance of these changes. As standards of education have been raised, we have raised *our* standards. Education and training of our denominational youth has been an important part of the program of this church from the beginning. We have been instructed that we should not be inferior in any aspect of this work. With the continual upgrading of education in America and other parts of the world, with increasingly higher requirements, professional and educational, we have striven to qualify an educational force to serve our needs in this day.

During the last twenty years, to meet the needs of our educational system, scores and

then hundreds of persons have attended institutions of higher learning, both here and abroad, in pursuit of graduate degrees. Today, there are literally hundreds of Seventh-day Adventists engaged in such study programs, the majority in preparation for places within our own denominational system. Although this program has made possible the maintenance of adequate educational standards within our school system, it became increasingly obvious to many, as the necessity for it became ever greater, that we ought to be able to supply much of this training within the framework of our own educational system. Medically, we solved our needs with an outstanding medical school, and now a first-class dental school. Our Seminary plays an increasingly important part in the training of the ministry. It seemed only the part of wisdom and logic to extend these facilities into the area of our educational needs for teachers and others.

At the recent Autumn Council, action was taken to start the organization of a program and institution to help fill these needs. With a feeling that there is need to emphasize anew the value and importance of our philosophy of Christian education, it was voted to organize a university-type General Conference educational institution involving an organic union of the Seventh-day Adventist Theological Seminary and a new graduate school, now being established, with an affiliation with Washington Missionary College as the undergraduate institution. The Seminary will retain its distinctive framework and character, but alongside it a school of graduate studies is being organized with programs leading to degrees of Master of Arts and Doctor of Philosophy.

The university administration at the present moment consists of E. D. Dick as temporary president, and W. H. Beaven as temporary dean of the graduate school. Committees are

at work preparing charter, constitution and by-laws, organizing curricula, considering faculty and facilities, tackling the hundred and one problems that must arise in the launching of such a venture. It is hoped that soon these committees will have done their work, and the yet-unmanned institution will be legally organized, with its own board of directors, ready to carry to completion this great program.

The initial graduate program will deal with the most pressing immediate needs, preparing teachers in the areas of education and religion, in addition to the areas covered by Seminary curricula. Supporting fields in history, English, speech, and other areas will be offered immediately, with majors in these and other areas opened as soon as demand, teaching staff, and facilities permit.

The program is planned to start with the summer session of 1957, June 17 to August 29. It has already been voted to offer the following courses, and staff members of experience and ability are being called to teach them:

Philosophy of Christian Education—	4 quarter hours, June 17-July 23
Comparative Education—	2 quarter hours, June 17-July 23
Youth Guidance—	4 quarter hours, June 17-July 23
Speech for the Classroom Teacher—	2 quarter hours, June 17-July 23
Methods in Social Studies—	4 quarter hours, June 17-July 23
Persuasive Speech—	4 quarter hours, June 17-July 23
Workshops in School Home Administration—	4 quarter hours, July 23-August 29
School Administration—	4 quarter hours, July 23-August 29
Voice and Diction—	2 quarter hours, July 23-August 29
Language Arts—	4 quarter hours, July 23-August 29
Psychology of Adolescence—	4 quarter hours, July 23-August 29
Methods of Teaching Bible—	2 quarter hours, July 23-August 29

The above are in addition to the regular Seminary courses and will be administered through

the new graduate-school organization. Other offerings may be available if sufficient demand warrants, and these may be modified to meet the needs of prospective students.

Already authorized is the employment of a full-time professor of education, and plans are being laid to offer courses on the graduate level during the school year 1957-58.

This venture is a bold one, taken by faith. A need exists, and we are moving forward to meet the need. To create a full-fledged graduate institution, with organization, facilities, equipment, faculty, and above all, a philosophy of educational content and procedure, is by no means a simple task. At this writing more questions remain unanswered than are answered. But by prayer, study, and perseverance, the men and committees assigned to the task of creating this new institution are steadily meeting and solving these problems. A committee on curricula is currently studying programs leading to degrees. Facilities now available through the Seminary and Washington Missionary College will be greatly expanded and will become adequate, it is planned, with the erection of a new building on the new Seminary campus.

If ever a unity of purpose was needed in the building of a program, it is now. This action may be the most important undertaken by this denomination in many years. It is conceivable that the whole structure of our educational system depends upon the care with which the framework of this new superstructure is erected, and the courage and good will with which we devise and carry out the contemplated program. Every minister, every administrator, every educator, has an incalculable stake in the success of this venture. Your prayers, plans, advice, and support are earnestly solicited and devoutly desired.

The Lord's Prayer

W. G. C. MURDOCH

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THE SEVENTEENTH CHAPTER of the Gospel of John records the Lord's prayer. The other prayer that is commonly known by this name is the prayer that Christ taught His disciples. That was not His own prayer, since He was without sin; He had no need to petition the Father, "Forgive us our debts, as we forgive our debtors." This prayer (John 17) is the

intercessory prayer for His disciples, which Christ offered on the night of His betrayal. We have been counseled that we should "study prayerfully the seventeenth chapter of John. This chapter is not only to be read again and again; its truths are to be eaten and assimilated."—*Testimonies*, vol. 8, p. 80.

Each one should be on his guard studying and

practicing the seventeenth chapter of John. . . . We are to make this prayer our first study.—*Ibid.*, p. 239.

Christ had just celebrated the Last Supper with His disciples in the upper room. Judas had already left, and Christ was alone with the eleven. Soon He was to go to His death upon the cross, and it was in the face of this vicarious sacrifice that He revealed His heart in this wonderful prayer to His Father.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John 17:1). This was the greatest hour in all the history of the world. It was the hour for which Christ had become incarnate. It was the hour of great trial, but also the hour of great triumph. It was the hour of shame and reproach, but also the hour of victory and glory. It was the hour to which the Father and the Son had looked forward from time eternal. The task of saving men from sin had been almost completed; Christ says, "I have finished the work which thou gavest me to do" (John 17:4). Without Christ's work having been completed, no sinner could be saved. There have been many hours of destiny, but this was the greatest hour in human history—in fact, the greatest hour of all time in the universe of God.

Glorious Unity in the Trinity

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). In the ages past, God and Christ had been associated in a unity of glory. Paul says of Christ, "Who being the brightness of his glory, and the express image of his person" (Heb. 1:3). Christ had suffered that glory to be eclipsed. In taking upon Himself human flesh, the brightness of that glory had been veiled. The close companionship between Him and His Father had been broken, because He had voluntarily entered into a contract with His Father to become a surety and a Saviour for man's salvation. Now that this had almost been accomplished, He again desired to be enthroned with His Father, not only as a king but as a glorious high priest. The risen Christ was more glorious than He had ever been before. The prophet declared: "His glory covered the heavens, and the earth was full of his praise. . . . he had horns coming out of his hand ["bright beams out of his side," margin]; and there was the hiding of his power" (Hab. 3:3, 4).

The Union Between Christ and His People

The unity that exists between God and Christ

is similar to that which will be found between Christ and His people: "All mine are thine, and thine are mine; and I am glorified in them" (John 17:10). There is nothing that Christ could have done for us that He has not done. Think of these remarkable thoughts in this intercessory prayer:

Verse 12—I kept them.

Verse 13—I want them to have My joy.

Verse 14—I have given them Thy word.

Verse 15—I have prayed that Thou wilt keep them from evil.

Verse 17—Sanctify them.

Verse 18—As Thou hast sent Me, I send them.

Verse 20—I pray not only for them but for all who will believe on Me through their ministry.

When we meditate upon what Christ has done for us, we realize that His love is beyond our comprehension. He came to this world for us; He lived for us; He suffered for us; He died for us; He presented Himself as a sacrifice for us; He sent His Spirit down to us; He is preparing a place for us; He is coming for us; and His great desire is to be glorified in us. We can come to Him as we are, when we will, where we will, and for whatever we will, and we can always be sure of His welcome.

Listen to Jesus, follow His counsel and you will not go astray from the wise and mighty Counsellor, the only true Guide, the only One who can give you peace, happiness, and fulness of joy. . . . Whatever others may think of us or may do to us, it need not disturb this oneness with Christ, this fellowship of the Spirit. You know we cannot find rest anywhere but in Christ.—Ellen G. White letter 10, 1894; *Sons and Daughters of God*, p. 298.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.—*Testimonies*, vol. 8, p. 269.

Our Relation to the World

"And the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). The world that so many men covet, the society they crave, the approbation they seek, the applause they desire, and the companionship for which they long are foreign to the life of the Christian. Today there is a great deal being said about social acceptability, and some would teach that to have a mature personality one must follow the popular pattern of behavior and keep with the crowd. But the Christian cannot choose as closest friends those who do not love God. The followers of Christ are pilgrims here. Their

citizenship is in heaven; their home is above.

The world and Christ are at variance, because the world will not be in union with Christ. The world will also be at variance with Christ's followers.—*Ibid.*, vol. 2, p. 44.

Unity Among Believers

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21-23). This is the very heart of the prayer. The followers of Christ may dwell in the unity of the Spirit and of love. This unity will convince the world that Christ came from God. This will be the only Bible that many will read. The character of Christians will reveal to the world the truth of the gospel. What an opportunity we have to be living epistles, "known and read of all men"! Nothing gives the world greater occasion to scoff at Christianity than bickerings and contentions among the professed people of God. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease. . . . The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.—*Ibid.*, vol. 6, p. 401.

Christ knew that the greatest dangers to the church of God would not come from the enemy without but from the believers within. Speaking of His disciples in this connection, the messenger of the Lord wrote:

Union is strength; division is weakness. . . . The severest trials awaited them, but Jesus saw that their greatest danger would be from a spirit of bitterness and division.—*Ibid.*, vol. 5, p. 236.

We need to learn the lesson of self-abnegation. Pride and love of supremacy will have no part in the life of the true follower of the meek and lowly Jesus. There will be no striving for the highest place. We will all feel that the highest place that we can occupy will be at the feet of Jesus. A spirit of brotherly love will be manifest by all who have Christ abiding in their hearts. When we have entered into this complete oneness with Christ, there will also be a unity with one another that we have not yet witnessed.

The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. . . . The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified. . . . Remember that those only will enter heaven who have overcome the temptation to think and speak evil.—ELLEN G. WHITE in *The Review and Herald*, Nov. 24, 1904. (Italics supplied.)

Christ's Longing to Have His People With Him

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17:24). The greatest desire of Christ is that His redeemed saints may be with Him. With eagerness He longs for the time of waiting to be ended. When He looks upon us clothed in the purity of His righteousness, He will feel amply rewarded for the great sacrifice He has made on our behalf. We should recognize how precious we are to God and at what infinite cost He bought us.

The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them.—*The Desire of Ages*, p. 668.

Christ is anxious to show us His glory. He longs to take us to His heavenly abode and reveal to us the glory which, with our mortal eyes, we cannot now behold. In mercy He has veiled that glory so that "now we see through a glass, darkly." But at that time there will be no veil between, and we will behold Him in all His beauty. That glory which He had with the Father before the creation of this world will then be supplemented because of the glory that will come to Him from the redeemed. Angels cannot bring such glory to Him. The anthems of the seraphim are not able to sound forth such praises as the pardoned sinners can.

In the intercessory prayer of Jesus with His Father, He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven, with regard to fallen man. . . . He declares Himself glorified in those who believe on Him. The church, in His name, is to carry to glorious perfection the work which He has commenced; and when that church shall be finally ransomed in the Paradise of God, He will look upon the travail of His soul and be satisfied. Through all eternity the ransomed host will be His chief glory.—*The Spirit of Prophecy*, vol. 3, pp. 260, 261.

PULPIT -- Pointers for Preachers



Sabbath Services—Evangelistic Opportunities

H. O. OLSON

Field Director, Narcotic Education, Southern California Conference

IN MANY places it is becoming extremely difficult to attract the public to a series of evening meetings. Some ministers are heard to say that through Bible studies in the homes, and not through preaching, the work must be finished. No one will dispute the importance of Bible studies in the home. This certainly has an important place in the winning of souls for Christ, as do also radio broadcasting and telecasting, medical evangelism, and literature evangelism. But preaching can be and still is the most effective means of spreading the Advent message. All other things are aids.

Sabbath services afford an opportunity that all too often is not taken advantage of. Presenting the cardinal doctrines of the Advent message calls for special preparation, if one would keep the service in a definitely worshipful mood. But when well done, such a plan does much to establish our own people in these vital fundamental truths. Many who formerly heard these truths presented forcefully by enthusiastic evangelists have through the years become hazy in their understanding of the message, and often quite casual in their attitude toward it.

A few months ago one of our brethren said to me that he felt very weak on Adventist doctrines. "Six years ago," he said, "I joined the Adventist Church, coming from another church. There we heard doctrines; but good though the sermons have been in the Adventist Church, they have been no different from sermons I could hear on Sundays in other Protestant churches. I feel starved for the Adventist sermons that brought me into the Adventist Church." Such may not be the general condition of the members, but all too many are somewhat lukewarm.

When the great preacher and writer, Harry Rimmer, was pastor of a large Presbyterian church in Duluth, Minnesota, he preached a series of Sunday morning sermons on "The

High Lights of the Westminster Confession." These were advertised in the newspapers, this general subject being given. I attended one of these services and found the church filled to capacity. I learned that each Sunday the meeting was equally well attended. The subject presented that day was "Baptism."

Could we not in our churches advertise a series of sermons under a general subject such as "The High Lights of the Protestant Reformation," and present the great doctrines that have made us a people, showing how each truth was emphasized by some leader and how its rediscovery led to the rise of a new religious movement? The subject could be "The High Lights of Adventist Belief." If such a series of messages was advertised, it could well create an unusual interest on the part of some who have never heard our message, and at the same time help to warm the hearts of our own dear people. Where such a program has been followed there have been gratifying results.

Nothing so stirs our people as to hear "the good old Advent message" as they sometimes say. But special care must be exercised in planning such a program. One large church doubled its membership in three years, largely by this method of what might be regarded as Sabbath morning evangelism. At the close of practically every Sabbath sermon an altar call was made, and the invitation was given for those to come forward who knew God was calling them, and thus signify their desire to serve and obey Him. Those who responded were placed in the baptismal class. And without exception every such call for surrender brought some response.

Not every pastor could work in this way. But the plan has real possibilities. It takes much thought and preparation to preserve the spirit of deep devotion and at the same time to preach an inspiring evangelistic sermon. A program of this kind presents a real challenge, but

such a challenge accepted will bring real blessings to the preacher and the congregation. The spirit of true worship does not need to be destroyed because some great doctrine is being unfolded. On the contrary, if we rightly under-

stand our doctrines, we will see them all in their relation to our exalted Lord and Saviour and radiating from Him, and our hearers will be led to worship Him who is Creator, Redeemer, and Sanctifier.

Beware of Mechanizing the Bible Study

R. L. KLINGBEIL

Pastor, West Pennsylvania Conference

DURING recent months I have become increasingly aware of a special danger that we are facing in a comparatively new phase of missionary endeavor—the presentation of our message by means of projectors and recorders.

That the recorder is an electronic wonder, no one will deny. Far be it from me to depreciate the use of this startling invention. As recently as 1944 thousands of people paused before a display at the Chicago World's Fair to gaze at a wire recorder. It seemed incredible that the human voice could be carried on a thin wire of stainless steel. Today, recorders of both wire and tape variety are commonplace devices in thousands of homes. How happy we are to enjoy the aid of these modern marvels. The recorder and the projector are of invaluable help to many who desire to present God's last-day message in a logical and attractive manner. When skillfully combined, these two instruments can be of inestimable value.

But Bible studies given from tape and film, no matter how ably and pleasingly presented, must needs be supplemented with a personalized approach. It is true that God's truth often finds lodgment in the heart without the presence of the living teacher, but how many candidates for church fellowship are lost because no one has established a personal relationship or awakened a desire and decision by means of a heart-to-heart challenge and invitation.

Indeed, the Word of God on tape and film is made plain by able spokesmen. The recorded presentations are forceful and effective. But because of the necessary continuity, the Bible study is cast into a predetermined mold. Unless the study can be concluded with a personalized approach, the entire presentation remains general, somewhat artificial, and to a certain degree lifeless.

Too often the one who presents the study on tape turns off both recorder and projector at the conclusion and merely prepares to leave amid irrelevant conversation, without having established a firm personal contact or spiritual

rapport. In some cases study after study is presented without a single appeal being made for personal acceptance of the truth revealed. However efficient, forceful, and logical each recorded study has been, there exists a constant need of what we may choose to call a personal, private adaptation to the needs, prejudices, and attitudes of a particular student. It is usually necessary that we linger in order to restate, review, and clarify certain points, meet and remove objections, or reassure those who are wavering.

Reactions by our students to points of truth should always be carefully observed. These will guide the efficient worker in future adaptations. In the semidarkness necessary to a film presentation, however, these cannot be observed easily. Would not a short session following the actual study seem wise whenever feasible?

When the voice of the tape has ceased and the attractive pictures have faded from the screen, the teacher of truth should do his utmost under God's guidance to identify himself with the message, to adapt the study to the needs of his hearers, and above all to elicit from the student a favorable response. Commitments to the truth are necessary all along the way. The worker in the home should ever seek to obtain decisions after the manner of the wise public evangelist, who constantly strives to encourage men and women to express themselves in favor of truth.

Certainly no Spirit-filled lay worker is willing to assume the role of a passive bystander or be reduced to the status of a mere operator of a mechanical, albeit wonderful, gadget. Above and beyond push buttons, films, and screens, stands the person, the living teacher, a well-attuned instrument in God's hands, who prays and intercedes, and who never fails to invite men and women to be reconciled to God. Let us never become subject to machines, but ever remain their masters by maintaining a living connection with the seeker after truth as we do with God.

EVANGELISM -- Winning Men for God



Preaching a Christ-centered Gospel

E. ROBERT REYNOLDS

Pastor, West Pakistan Union

THIS OUTLINE is prepared with the thought of helping national evangelists, particularly, find a simple way of presenting the distinctive truths of the third angel's message, with more emphasis upon Christ than they have perhaps grown accustomed to, with less emphasis upon logic and the proving of a doctrine, important as that may be at times, and with the placing of stronger emphasis upon a spiritual message that will grip the hearts of listeners. Yet we should not minimize the distinctive truths we as a people have been called to preach, nor lose the appeal to public interest from an advertising standpoint. Most of this material has been prepared through several years of study and experimentation, and with a Moslem audience in mind most of the time, though much of it might be adapted to any other kind of audience.

It might be of interest to some to know that one of our indigenous evangelists recently completed a series of meetings based on these principles in which his audience, composed entirely of Moslems, swelled from twenty-five the first week to two hundred the eighth week, and their mullahs who were present were shouting Arabic "Hallelujahs" to certain of the points that he made—a hitherto unheard-of thing in Pakistan. He told me that one cannot imagine the thrill that it brings until he has experienced it. When he opened a new series of meetings, his Moslem audience requested that he not stop at the close of one month, though the feast of Ramzan would begin before that month was over, but carry on for several months.

Some may question the principle of narrative for an educated audience, but experience has shown that even they will appreciate a story in the hands of a capable storyteller. This art this outline makes no attempt to discuss. Hence, we chose to begin this outline with the fundamental importance of Christ-centered preach-

ing for success as laid down by the Bible standard. We believe this is not debatable.

I. Christ-centered Preaching Essential

1. We are not to be ashamed of the gospel of Christ (Rom. 1:16).
2. Preaching of the cross of Christ is foolishness and a stumbling block to the world, but it is nonetheless the power and wisdom of God unto salvation (1 Cor. 1:18, 23, 24).
3. Determination to know no other kind of preaching save Christ and Him crucified will result in a demonstration of the Spirit and of power (1 Cor. 2:2, 4).
4. No stronger foundation can be laid than this (1 Cor. 3:11).
5. Christ-centered preaching *will* draw men to Him (John 12:32).
6. The love of Christ will constrain us in our preaching (2 Cor. 5:14).
7. The ministry of reconciliation committed to us is one in which we *in Christ's stead* are to beseech men to be reconciled to God (2 Cor. 5:18-20).
8. The true ambassador for Christ has it laid upon him as a necessity to preach this way (1 Cor. 9:16).

II. Biblical Narrative a Valuable Aid

1. Words easy to be understood must be spoken (1 Cor. 14:9).
2. Jesus often conveyed truth by means of stories and parables (Mark 4:33, 34; Matt. 13:34-36).

III. Preaching Christ Through Bible Narrative

Before these lessons are divided, it would be well to state that in all these divisions it is not the thought that they are all to be covered in one story or sermon, but rather that each one may be a sermon story in itself, with stress upon the theme or lesson suggested. In other words, each point in this outline may itself be the topic of a sermon-story; and there is no limit to the lessons of truth one can teach this way. The narrative approach assumes two things: (1) The listener does *not* know the

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Paul Eldridge addressing the crowd on the opening night at the evangelistic center.

Japan's Open Door

L. R. VAN DOLSON

Evangelist, Osaka, Japan

WORLD WAR II was a terrible tragedy, yet even the awful cloud of war had its silver lining. One of the greatest benefits, from the standpoint of Christian work, was the opening of Japan to the Christian evangelist. Before the war it was extremely difficult to evangelize in Japan. Not only were the thought-control police everywhere, but there was a general reticence on the part of the people to study Christianity, as it was considered merely a foreign religion.

Just before the war it became impossible for our missionaries even to visit the homes of our members. As soon as the visitors left, the thought-control police would descend on the household and interrogate the people unmercifully, until they felt sure they had been correctly informed of every word the foreigner had said. Thus it came to the place where our missionaries were doing more harm than good, and about one year before the outbreak of hostilities, the missionaries reluctantly decided, at a dramatic session, that it was time to leave Japan

until such time as God would once again open the doors closed by prejudice.

This time came at the end of the war. General MacArthur was accorded an unforeseen place in the hearts of the Japanese people, and whatever he suggested was quickly effected. He called for thousands of missionaries and millions of Bibles to fill the tremendous spiritual vacuum caused by lack of confidence in the Shinto gods, who had not been able to save Japan from defeat.

When my family and I arrived here in 1951, there was still a very real interest in and a great curiosity concerning Christianity. What a tremendous opportunity this was for Christianity in Japan. But among our Adventist membership there was almost a complete lack of trained native evangelists. And the young evangelists sent from America were for the most part still endeavoring to come to an understanding of the Japanese language and the Japanese people and their customs. However, we occasionally had opportunity to take part in brief

series of gospel meetings held in the Tokyo area.

I remember particularly one night I had the privilege of speaking at the opening night meeting of a one-week series being held in the nearby town of Oomiya. The only place available to hold the meetings was in the home of one of the priests of the Buddhist temple! The priest was quite broad-minded and consented to the use of his facilities. Since there was only a scanty budget available, only a few handbills had been printed. However, the faithful church members stood outside, making a very picturesque scene as they held lighted lanterns in their hands, inviting passers-by to come in.

As we entered the little room we were surprised to see that it was full. About one hundred people were crowded together on the straw-mat-covered floor, and the sliding panel doors, so typical of Japanese houses, had been removed, allowing another one hundred or so to stand outside and yet see and hear what was going on. Nearly everyone there that night enrolled in the Voice of Prophecy Bible Course—and this was in a town where at that time we had no Seventh-day Adventist church. It was indicative of what could be done all over Japan in those years.

Now, five years later, the situation has changed again. We still have complete religious liberty and can still draw large crowds, but it takes a lot more effort and planning. An example of this was the series of meetings conducted in Tokyo in the fall of 1954. This campaign was the result of the cooperative efforts of the Tokyo central and Amanuma churches with a combined membership of more than five hundred. A field school of evangelism was conducted simultaneously, with the ministerial students from Japan Missionary College in attendance.



Volunteers preparing signs for the evangelistic services.



Evangelistic center and clinic in Tokyo.

Workers from both the North and the South Japan Mission were assigned. Pastor Paul Eldridge, Voice of Prophecy speaker, who is proficient in the Japanese language, spoke at all the services held in the Central church, and Pastor T. H. Blincoe and I shared the pulpit at the concurrent Sunday night services at the Amanuma church.

The Central church was packed on opening night, with six hundred people in attendance. This was the result of much prayer and an intensive field preparation and advertising campaign. It was probably the largest campaign attempted up until that time in Japan. Our budget was pitifully small when you consider that Tokyo is the world's third largest city and the capital of a non-Christian nation. However, these meetings demonstrated that it is still possible to secure large audiences in Japan today, though it takes much more in the way of means and effort than it did a few years ago.

What has made the difference? There are two primary factors. One is the resurgence of nationalism and its attendant revival of interest in the national religions. The other is the fact that Japan, in just a few years' time, has made an amazing recovery from the poverty and destruction of the immediate postwar years. Thus the people are more satisfied with present conditions of life and not so eager to change to anything new. Yet the more I consider conditions here today, the more convinced I become that now, even more than at that time, we are presented with a real evangelistic opportunity. Much of the interest then was just passing curiosity. Those who attend nowadays are definitely interested in investigating the Christian message. It is true that today we sense the stirrings of a new nationalism, but the doors of opportunity are still wide open before us. There is still ample religious freedom and ample opportunity to draw large crowds to evangelistic meetings, and we surely trust this will be the case.

Though all phases of our work are necessary and important to the winning of souls, we must never overlook the fact that the main method of harvesting interest and securing baptisms is public evangelism. In Japan our results are not so readily apparent as in some fields, for it takes a longer period—sometimes even two or three years—to prepare a candidate for baptism. Yet I have kept careful records of those interested during our evangelistic campaigns, and these show large numbers of baptisms over a period of time when adequate follow-up work is done. These records also show surprisingly that the average cost to the mission of persons baptized through public evangelistic work is actually about \$27.80 per person. Certainly this demonstrates the effectiveness of public evangelism.

I do not have figures available for other lands, so can comment only on the situation here in Japan. As we study the statistics of recent years and note the diminishing number of baptisms as compared with larger budgets, more workers, and greater institutions, we must realize the importance of following the instruction given by the servant of God:

We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest. . . .

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now.

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power.

Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants.—*Evangelism*, pp. 16, 17.

Preaching a Christ-centered Gospel

(Continued from page 23)

story, so details must be told that have a bearing on the lesson one seeks to teach. (2) No attempt at direct proof of truth is necessary—the storyteller is telling what is truth, not dogmatically, but with ready ease, with proof texts not usually supplied or quoted at length, but rather the pertinent parts of a text woven into the story from memory (without supplying the reference). Remember, this is a story. It may also be said here that nowhere through this outline is the endeavor made to arrange these

lessons in correct order for telling. That will depend upon the local situation in each case. But duplication will not be lost, as it will fix the lessons more firmly in the minds of the audience.

1. LESSONS FROM CREATION

- a. The greatness and love of God revealed in creation and nature.
- b. Jesus Christ was the Creator (tie with His pre-existence).
- c. The creation of other worlds, of the angels, and the relationship Jesus sustained to the whole in heaven. This may well set the stage for the presentation of the great controversy.
- d. The origin of this world.
- e. The high destiny intended for man—created in the image of God, that the divine image in the person of Jesus might not be distorted into any of the animal creation in the birth of Christ into human flesh. Man intended to be sons of God.
- f. The sacredness of the home (the principle of monogamy may well be introduced at this point)—ordained by Christ at creation and reconsecrated by Him at Cana at the beginning of His earthly ministry.
- g. The divine plan of diet and temperance. (Wonderful for use with both Moslem and Hindu audiences. The many facets of our health and temperance message have not been exploited as well as they might in dealing with these peoples.)
- h. The time principles relating to the Sabbath: evening and morning, the weekly cycle. (Introduced here without reference to the Sabbath at all, it dispels necessity of argument later over the question. It is a positive approach. The public interest in the World Calendar or kindred subjects provides a suitable title for this story.)
- i. The origin of the Sabbath, with Christ the Creator as its Lord.
- j. The five things God gave man in Eden: life without dying, a Paradise home, dominion and a kingdom, a holy character, and the Sabbath. (Only the Sabbath remained with man after sin, to point forward to the eternal rest from sin and the restoration through Jesus of the other four in heaven and the new earth.)
- k. Miscellaneous additional topics that might come in under this heading could deal with creation and evolution, the nature of man, talking with God, et cetera.

2. LESSONS FROM THE FALL OF MAN

- a. Origin of sin in heaven in conflict with Christ (story of Lucifer).
- b. Origin of sin in the earth and disloyalty to Christ.
- c. Nature of sin, and its remedy in Christ.
- d. The kind of religion or worship or life that pleases God, as illustrated in the offerings of Cain and Abel—righteousness by faith versus righteousness by works.

- e. Blood atonement for sin introduced—why God ordained animal sacrifices. Both Moslems and Hindus still have certain animal sacrifices today, though they have imparted different meanings to them than were meant to be in Bible times. The true meaning of them as given by God can easily be brought out in this way. It will obviate much criticism of a divine atonement when later the cross of Christ itself is studied.
- f. The law, and the necessity of Christ's death.
- g. Results of sin: death, its nature, the state of man in death; the resurrections, millennium, hell-fire, punishment of the wicked, death to the carnal nature, and the new birth. Kindred topics may be dealt with separately, tied to this lesson and the fall of man. Christ the remedy should always be repeated. (His name need not be used at first; but reference to Him as the promised Redeemer, God's Lamb, et cetera, to the ignorant will not be objectionable, and when Christ is pointed out as being that One, they will be more ready to accept Him.)

3. LESSONS FROM ENOCH AND NOAH

- a. Righteousness by faith as exhibited by Enoch, with its resulting reward.
- b. Types of the end of the world given in the story of the Flood—close of probation, the ark—Christ or His truth (His church may be used); the work of the Holy Spirit; the great preparatory message, and with care the thought of the new world for the righteous (without conveying the false theory of a second chance), but this time without sin and blemish. "Noah and the End of the World" might be a topic on the signs of the second coming. "The Man Outside the Ark" is also a very effective parable for one of the final appeal sermons of a series.
- c. The law and the covenants. The everlasting covenant given to Noah, with the blood of the everlasting covenant centered in Christ. If firmly established here, it consolidates the Sabbath between creation and Sinai for later reference.
- d. The permission given for a flesh dietary, dealing with unclean meats and the shortened life span resulting, confirms the original diet given by Christ as the best.

4. LESSONS FROM THE TOWER OF BABEL

Babylon's apostasy was the first after the Flood. Hence, spiritual Babylon is the name given to all rebellion against God. Lucifer is its spiritual king. See Isa. 14:4, 12.

- a. The origin of sun worship and Sunday—hence the hatred God bears to it in spiritual Babylon.
- b. Parallels of the two Babylons.

5. LESSONS FROM ABRAHAM

Almost limitless possibilities. Excellent stories for

Moslems. Care must be exercised in dealing with Isaac and Ishmael references.

- a. Abraham's call and obedience.
- b. Why God called Abraham as His chosen servant: his faith, immediate obedience, willingness to leave the past, separation from all that was dear, going out not knowing the future, et cetera. (For Jews, as well as Moslems, this study makes a wonderful parallel with God's remnant people, once one has accepted Christ—a good decision study for joining the remnant church.)
 - (1) Called out of Babylonian apostasy, which permeated Ur.
 - (2) Immediate obedience.
 - (3) His faith in the Messiah as the Lamb of God (cf. John 8:56 with the offering of Isaac).
 - (4) He was not afraid to stand alone.
 - (5) His was a call to evangelize the nations (which literal Israel failed in).
 - (6) It was these spiritual characteristics that caused God to make Abraham His choice. If we would be heirs of the promise made to Abraham, we must possess these characteristics, and through Christ be regrafted into Israel.
- c. Abraham's faith.
- d. The everlasting covenant confirmed with Abraham. (Strengthens the Sabbath position nicely, with Ps. 105:8-10.)
- e. The story of Hagar and Ishmael—"Hagar and the Angel of God," with God's promise relating to Ishmael, but with the covenant promise of Christ confirmed through Isaac. With Rom. 11 and Gal. 4:22-31, concluding with Gal. 3:27-29, a strong appeal can be made to join in the fullest blessing of being a son of Abraham by accepting Jesus Christ. One may be a fleshly son of Abraham through Ishmael, or even Isaac, but become a spiritual son through Jesus Christ. (Great care must be used in the choice of words in this study to avoid creating prejudice while conveying truth.)
- f. Abraham's search for a God-built city and a heavenly country—heaven and new earth.
- g. Abraham's offering of the son of promise a type of the giving of God's Son of promise. Wonderful possibilities for presenting Christ as God's Lamb. Reference here must be made not to Isaac or to Jesus (among Moslems), but to "the Lamb of God" and "the son of promise." See next item.
- h. Abraham's son and God's Lamb. In this study Isaac, the type of Christ, is superseded by the antitype, Jesus Himself, as Abraham's son. This follows g nicely, and, coupled with Isa. 53 and Dan. 9, lends itself well to a presentation of the 70 weeks, showing when Christ would come. Here Christ may be called by name, but will be better referred to as the Lamb of God—never called at this early stage in a Moslem audi-

ence as the "Son of God." Islam, incidentally, teaches that it was Ishmael who was offered and not Isaac. Hence it will avoid prejudice and teach truth concerning the central subject of the Lamb of God if such terms as "son of promise," "the only-begotten son of promise," "the promised heir," "the boy," "the lad," "the young man," "Abraham's son," et cetera, are used in reference to Isaac. Also the use of *Khaleel-ullah* for Abraham will be appreciated by a Moslem audience; it is the Arabic term for "friend of God."

- i. Abraham and the Melchizedek priesthood.
- j. Abraham and tithing.

6. LESSONS FROM MOSES

- a. Moses and the Word of God. The Arabic names for Moses and Jesus, *Kalim-ullah* and *Kalam-ullah* respectively, make it possible to conduct a fine study on Moses as the mouthpiece of God and Jesus as the Word of God (as the two names above signify). Jesus is called in the *Qur'an* (Koran) "the Word of God," and we might well use that name for Him in a Moslem audience initially rather than the prejudicing "Son of God," as John does in opening his Gospel, and the way can well be set for the giving of the law by Christ through Moses.
- b. The prophet like unto Moses—Christ (not Mohammed as Islam teaches, so caution in semantics is in order).
- c. Moses and the resurrection.
- d. Christ, Moses, and the Law.
- e. The *I Am* of the burning bush; also Jehovah of the pillar of fire and cloud, and the Rock (1 Cor. 10), and used in the right sequence, will help even Christian audiences to clarify "the rock" upon which the church was founded. Christ has always been "the Rock" (Deut. 32:4; Dan. 2:44, 45; Matt. 21:42, 44).

7. LESSONS FROM THE SANCTUARY

- a. The meaning of animal sacrifices premises the death of Christ.
- b. The earthly and heavenly sanctuaries.
- c. 2300 days, 70 weeks, and the judgment.
- d. The work of the priest—type and antitype.
- e. Lessons from the furniture and emblems of the sanctuary (quite fitting where Catholic audiences are present, as well, and can be made most Christ centered; in fact, the use of sanctuary lessons sandwiched into other topics as given above aids in Christ-centered preaching in the over-all emphasis of a series). For topical examples: bread, lack of leaven, salt, oil, water, the laver (the washing gives a good basis for a discussion of baptism, though again care must be used among Christians who use this as proof of sprinkling), the altar, incense, candlestick, ark, angels (ministry for salvation as shown by angels on veil and over the ark).
- f. God's communication with men as intro-

duced by Urim and Thummim, angels at the altar (as in the case of Zacharias), the Shekinah presence, et cetera, set the stage for the gift of prophecy.

8. LESSONS FROM THE LIFE OF DAVID

David is highly thought of among Moslems. The Psalms, or *Zabur*, are listed in the *Qur'an* as equal with the Law of Moses. Among the Old Testament prophets David and Moses stand out above all others as far as the Moslem is concerned, with the exception of Abraham (but he stands in a different relationship inasmuch as he never wrote any Scripture). Therefore, lessons from David may be used effectively. I will here use only one illustration, which has been used successfully, leaving it to the reader to find others. *Ibn-i-Daud*, or the Son of David, using Matt. 22:42-45, can effectively introduce Christ in His power perspective of humanity clothing Deity. There are many other possibilities.

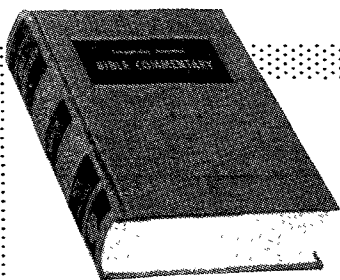
IV. Conclusion

These, and many more, are stories that will hold both the simplest and the most educated audiences, if told as a story, without the argumentative intent to prove something. Naturally some of these topics adapt themselves to narrative form more readily than do others, and the speaker will find it necessary to tax his ingenuity in some instances to make the topic appear as a story. It is not that these topics may not be used otherwise with profit—for well they might—and if one cannot tell a story well, he still might preach a sermon on any one of them and put the truth before his hearers in a new and more Christ-centered way; but we have found the narrative approach to be highly successful. It has a number of advantages. Foremost among these is that a story easily grips one's attention, and in listening to a story he is not consciously building up a lot of mental barriers to an argument. There may be questions, but the spirit of caviling will be greatly reduced, and new light may thus penetrate darkened minds. If one wants to question an assertion, he may arrange a personal appointment, and that helps one to get to dealing with individuals without bringing error—in the attempt to prove the truth by contrast—to the attention of the masses. This method also provides "the corner in the sermon" for children even in evangelistic meetings.

The telling of the story may be either a description of activities or a chronological arranging of events in an interesting way, using, if available, the simplest of visual aids or pictures. Lessons from the lives of Jacob, Joseph, Daniel, Elijah, and others are excellent for certain groups and subjects.

(Continued on page 45)

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BIBLE INSTRUCTOR



The Gift of Tongues

KATHERINE B. HALE

Retired Bible Instructor, Central California Conference

IN VIEW of the interest concerning the gift of tongues and its relationship to the outpouring of the Holy Spirit, it is most timely that we search the Scriptures diligently to learn the truth concerning the bestowal of this sacred gift and its place in the furtherance of the gospel.

I. Introduction

1. There are three members of the Godhead: Father, Son, and Holy Ghost (Matt. 28:19, 20).
2. Since our Saviour's ascension the Holy Spirit now has charge in the earth as Christ's personal representative (John 16:7-13).

II. Spiritual Gifts

1. At His ascension and inauguration as our high priest in the heavenly sanctuary, He gave gifts unto men (Eph. 4:8-16). Observe gift of tongues not here included.
2. Diversity of gifts in His church (1 Cor. 12:1-14).
3. Order of importance of these special gifts of the Spirit promised to His church—"His body." Christ, the head of the body (1 Cor. 12:27-31).

III. The Gospel Commission

1. Following His resurrection they were to go into all the world, and "preach the gospel to every creature." They were to speak with *new tongues* (Mark 16:15-17).
2. Commanded to preach "in his name among all nations, *beginning at Jerusalem*." During the personal ministry of our Saviour, from His baptism until His ascension, He had restricted His work largely to His own nation. This was according to the prophecy of Daniel (Dan. 9:27). There had been no general call to those of the Gentile world.
3. Now a wider work of witnessing was outlined by our Lord: "Tarry ye *in the city of Jerusalem*, until ye be endued with power from on high." They were there to begin to witness "to every nation." Hence this special outpouring of this special gift at Pentecost (Luke 24:47-49).

IV. Pentecost

1. Ten days after the ascension of our Lord, "devout men, out of every nation under heaven" were in Jerusalem at the feast of Pentecost, and in answer to earnest prayers of the believers a special outpouring of power came in fulfillment of the promise that they were to witness in Jerusalem—to witness to all nations, beginning in Jerusalem (Acts 2:1-5).
2. On Acts 2:6-11, refer to informative article by Earle Hilgert, *THE MINISTRY*, August, 1955.
3. Text of Peter's discourse heard by each (Acts 2:14-40). See *The Acts of the Apostles*, pp. 39, 40.
4. Those added to the church by baptism, following repentance, were given the gift of the Holy Ghost (Acts 2:38, 41).

V. The Gift of Tongues Always Met a Special Need at a Special Time

1. At Caesarea, home of the devout Italian, Cornelius, "his kinsmen and near friends" assembled, and the gift of tongues was supplied to these Gentile believers (Acts 10:1-6, 21-24, 44-47). Caesarea, a prominent seaport. Many nationalities to be reached there.
2. In Ephesus, an important city in Asia Minor, twelve disciples formerly baptized by John in Judea were specially chosen and empowered by this gift to witness to the gospel in this foreign seaport. The apostle Paul prayed that they might receive this gift. Now they could witness as did the disciples at Pentecost in the languages of the people of this seaport (Acts 19:1-7).
3. "A sign . . . for them that believe not." Thus the gospel to the Gentile world was greatly hastened; also to the unbelieving Jew was this special gift a "sign"—a fulfillment of the prophecy (1 Cor. 14:22).
4. "With men of other tongues . . . will I speak unto this people" (1 Cor. 14:21). See Isa. 28:11. What was not accomplished through His chosen nation during the centuries before Pentecost, the Holy Spirit began to accomplish through these special outpourings in the gift of tongues. This was the last "sign" to the

Jewish nation—God's last effort to arrest their attention to their Messiah, whom they had rejected and crucified. He was fulfilling His promise "to confirm the covenant" with His own "for one week" (Dan. 9:27).

VI. The Gift of the Holy Ghost in Its Fullness Not Necessarily Accompanied by the Gift of Tongues

1. At baptism of our Lord—the Holy Ghost in visible form. No accompanying demonstration of "tongues" (Matt. 3:16, 17; John 1:32-34; Acts 10:38).
2. About three thousand souls repented and were baptized. There is no record of special language demonstration. Each had heard previously "in his own language" and could now give the gospel in that tongue (Acts 2:6-8).
3. Philip preached Christ; Peter and John joined in prayer for Holy Spirit to be given these believers in Samaria. No demonstrations of gift of tongues at this time. They could hear the Word of God in their own language. They preached in many villages of the Samaritans. Samaritans were close neighbors of the Jews (Acts 8:5-25).
4. Paul's conversion and healing. Ananias sent by Jesus that Paul might receive his sight and be filled with the Holy Ghost (Acts 9:17). No account of gift of tongues in connection with this filling with the Holy Ghost.
5. Holy Spirit promised to all commandment keepers (John 14:15-17).
6. Given to all who obey (Acts 5:32). Not necessarily accompanied by gift of tongues.

VII. Tongues Not Always a Special Manifestation of the Holy Spirit

1. Most important of utilitarian gifts is gift of prophecy (1 Cor. 14:1-4). Because of a present-day overemphasis on the gift of tongues and its ecstatic manifestations, the Bible teacher should teach the following points from Paul's experience with this gift at Corinth:
 - a. 1 Corinthians 12 sets forth a great variety of gifts, all useful in their place. [The teacher should emphasize the instruction of 1 Corinthians 12:5-7, observing the significance of such words as "administrations" and "operations."—EDITORS.]
 - b. The chapter closes with admonition to "covet earnestly the best gifts."
 - c. Paul also refers to a "more excellent way"—the gift of love, in chapter 13. Paul's presentation on love closes with the three abiding gifts or graces—faith, hope, and love.
 - d. Then set forth the gift Paul next urges upon all Christians—the gift of prophecy (1 Cor. 14:1).
 - e. Where there is an issue regarding the gift of tongues, it helps greatly when the Bible instructor teaches chapter 14 verse by verse. This may require another lesson, however.
 - f. Paul here presents strong evidence that the

gift of prophecy has utilitarian value. He is dealing in these chapters (1 Cor. 12; 13; 14) with superlative values, and we should carefully study the context to avoid any overemphasis or distortion of truth. Both tongues and prophecy have their place, but when the gift of tongues is for the benefit of edifying the individual rather than the church, Paul raises a warning.

2. The church in Corinth more zealous of spiritual "gifts" than of spiritual "fruits" (Matt. 7:15-20; Gal. 5:22, 23). The bestowal of all spiritual gifts in the church is "as he [the Holy Spirit] will." No gift is to glorify the individual. Recipient of the Holy Spirit is empowered to witness. The true gift of tongues is always to edify and reach those of a tongue not yet enlightened with the good news of the kingdom.
3. This gift is definitely not to bring confusion into the assembly of God's people. (Paul's rebuke to Corinthian believers [1 Cor. 14:22, 23, 26-34].) "*Be still*, and know that *I am God*: *I will be exalted among the heathen*" (Ps. 46:10). (Italics supplied.)

VIII. Test the Gifts of the Spirit by God's Word

1. To the law and to the testimony (Isa. 8:20).
2. Many false spirits: try them (1 John 4:1).
3. Jesus met Satan and spirits of devils in Sabbath meetings and rebuked them (Mark 1:23-26; Luke 4:33-36).
4. Spirits of devils to become more active in counterfeiting spiritual gifts before Jesus comes (Rev. 16:14).

IX. God's Remnant Church to Be Known by All True Gifts

1. "Come behind in no good gift; waiting for the coming of our Lord" (1 Cor. 1:6, 7).

(Continued on page 46)

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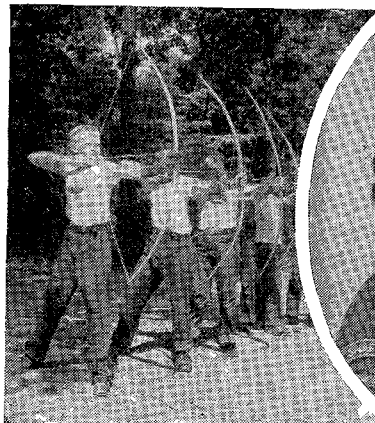
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PASTOR -- Shepherding the Flock



The Pastor's Responsibility in Church Business Matters

FRANCIS R. SCOTT

Pastor, Ceylon Union

THERE may be those who hold the opinion that the work of the pastor is entirely divorced from anything that savors of secular business, yet it is an accomplished fact that he who is not a good businessman cannot adequately discharge his responsibilities as pastor of a church.

Still, the pastor must guard himself against the opposite extreme of continually waiting on tables to the detriment of his more spiritual duties. It is possible to be a good business executive and yet fail in supplying the care and nutriment that will make the members of his congregation fit subjects for heaven.

We as pastors must find, then, the mean between these two conflicting ideas. It should be made clear that the pastor can be *responsible* for the business of his church without attending to every detail of each transaction himself.

A pastor opening up the Lord's work in a new place, or finding the work decidedly growing in a place where the church is already firmly established, will be supervising to a large extent the construction of a church building. He will have a contractor if the edifice is to be a large one, but it will still be necessary to inspect the work from time to time in order to ensure that the very best building for the price paid is obtained.

There have been numerous instances where shoddy work and failure to give supervising attention to detail have resulted in a church building's not being entirely satisfactory. Though the pastor may not lay the brick or put on the laths himself (which, if the church is being built by the volunteer labor of his parishioners, would not be at all out of place), yet

he should not let his more spiritual responsibilities be excluded by the temporal pressures. While building is in progress the pastor must keep close to the project, and for those of us who are under such pressures these words have particular meaning: "It is just as essential to do the will of God when erecting a building as when taking part in a religious service."—*Christ's Object Lessons*, p. 350.

A well-built and conveniently arranged church building is essential, and future growth and success is bound up with it, yet the pastor's responsibility does not end here. Proper maintenance of the church property, which includes the building (and all equipment housed therein) and the grounds, must also be considered. More than one well-constructed church building has left the wrong impression on visitors because it was improperly maintained. Dusty pews and dirty windows are not good propaganda for Christianity.

Granted that the pastor is not the janitor, yet it is his responsibility to see that all is clean and tidy within the house of God. Should he fail in this respect, he will find himself and platform guests dusting the platform seats while the congregation looks on. The minister who makes gentle, and, of course, tactful suggestions to his caretaker will usually find the wheels will run more smoothly. If the church is not large and there is no regular janitor, the cleaning of the church may be left to the voluntary services of the church members. In such a case he will need to exercise even more care and tact in supervision.

Then there is the matter of church building renovations, repairs, and replacement of worn equipment; these also should come under the

pastor's watchful eye. He should be the first to notice that the organ wheezes, or that an electric lamp needs replacement. Perhaps there is a leak in the roof or a hole in the carpet. A windowpane has been broken by a carelessly thrown stone, and the front door sticks. With but little more time involved than it takes to jot down the memorandum of a sharp observation, he can see that such matters are brought before those concerned. It is well if he notices such matters before the members of his congregation have them called to their attention by casual visitors. Unaccustomed eyes see what is sometimes oblivious to the regular attendant.

Let me emphasize here that the pastor should occasionally look *outside* his church as well as in. The exterior appearance of the building and the landscaping or lack thereof can tell for or against the church communion. The pastor will remember that a little prompting is usually what is needed to keep the lawn mowed at regular intervals, and the flower beds and shrubbery in proper condition.

Now let us leave the physical aspects of a pastor's business responsibilities, and go to those that concern the proper balance of his church as a corporate body. He will, of course, hold church board meetings at regular intervals. Let him not deceive himself into thinking that the church board will do the work connected with the business of the church without any assistance on his part. Before a pastor goes before his board, he should have the business to be considered well organized, as to both content and order. He will ask for "other business," but he must remember that the board is only the crew that assists in the operation of the ship, and that he is the captain that charts out the course.

Matters of expense—for minor repairs perhaps—will be presented to, and will always receive the sanction of, the board before such expenditures are made. Regularly recurring bills, such as for electricity, heat, janitor's services, piano maintenance, et cetera, are generally understood to be paid by the treasurer, without board sanction for each transaction. Occasionally there will be times when the pastor should authorize the expenditure of funds for some emergency, with the expectation that the board will approve his action at its next meeting. Pastors should be sure that such irregularities are emergencies, and that they are the exception rather than the rule. The board will usually respect his judgment.

A church in which the pastor does not promote the tithes and offerings will soon fall short in its benevolences. The tithes and offerings constitute the financial income of the church,

in both its local and universal aspects. With these the pastor must be definitely concerned. Though the tithe is not directly for the use of the local church, this should not lessen the ardor of the pastor's preaching concerning it. Once or twice a year is not too often to preach on this vital principle. Of course, in his visitation the pastor will speak of the blessings of tithing to his parishioners as opportunities present themselves.

The pastor will find a plan for church expense that will be best adapted for his particular church. A careful study of the monthly report of the church finances as submitted by the treasurer will reveal the weak points in the church's monetary system. Some use only the regular offerings for church expense, but usually there are so many calls for special offerings of one kind or another that the actual offerings devoted to church expense are not many. If this be the only plan, the treasury is likely to grow lean. The pastor might encourage the making of pledges; problems in connection with this are that the collection of pledges is not always easy—in fact, can cause some friction between pastor or treasurer and members—and, at best, the income is irregular.

The wisest plan seems to be a percentage of salary plan. One, two, and three per cent have all been used. The pastor will study the matter with the church board and choose whatever plan works best in that particular church, always remembering that it is easier to keep up to a budget than to make up a deficit. And incidentally, there should always be a budget.

Last, but by no means least, what about the pastor as a counselor to the members of his flock regarding business matters? With but one exception, as noted in the following paragraph, here is ground where pastors should fear to tread. The pastor who makes it a rule not to give advice on personal business ventures will be blessed indeed; at least he will not often be blessed if he does. Should the business affair turn out unsuccessfully, the individual quite naturally discredits the source of his advice. Too often the opinion is not limited to the business acumen of the pastor, but to his spiritual spheres as well. The pastor is not a professor of economics, nor should he pose as one. He is a teacher of the gospel, and business advice is often better if meted out by those more qualified than himself and not entrusted with the preaching of salvation.

There are exceptions however. At times mature, sound-thinking members of his church will come to the pastor for advice regarding their wills and legacies. Here the pastor has a definite

duty, one which, if rightly used, will be the means of bringing great good to the church. There are many who should be leaving larger amounts of their properties for the use of the church. Let the pastor, tactfully and fairly, guide the would-be benefactors, and the church at large will benefit thereby. The pastor himself will be benefited, but in a spiritual sense only.

These, then, comprise what might be called a gist of the responsibilities of the pastor in

church business matters. They are by no means to be considered comprehensive, yet they can open up to the mind the great need and untold opportunities awaiting the pastor who is willing to consecrate, and use, his business ability for the advancement of God's cause. To be diligent in business one does not need to lack spiritual power. The Lord says, "It is required of stewards that they be found trustworthy" (1 Cor. 4:2, R.S.V.).

"Be Still and Know"

INEZ STORIE CARR

Keene, Texas

THE MINISTER of the gospel, a comparatively young man of great ability and ambition, stared at the message from the Bible: "Be still, and know that I am God (Ps. 46:10)." How could he "be still" with a large church membership dependent on him, with the evangelistic program just ahead, with funds to be raised, with special programs scheduled, and other tasks too many to enumerate, but all on his desk calendar in front of him?

Be still? Why surely there was some mistake. This message was not for a minister. But the doctor's words flashed into his mind: "Your physical condition demands that you go slow and carry no more heavy responsibilities for a long time." "But how can I serve the Lord and win souls while being still and thinking about myself instead of my congregation?" he reasoned to himself. So Pastor Hart continued his usual activities for a while, and his condition worsened.

One day, while the minister was sitting on his porch with a book in hand, his eyes fell intermittently to his opened page. He was thinking. Suddenly he sat erect and stared at the words he had read many times, but which now seemed to stand out in bold relief as never before.

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon.—*The Desire of Ages* (1940), pp. 224, 225.

"But," Pastor Hart argued to himself, "I want to bear fruit. At least a 25 per cent increase in membership for 1957 was my goal.

The conference expects me to be worth my salary, and the Lord expects us to bear fruit." Fruit! The word connected in his mind with a statement almost forgotten, but now recalled under the pressure of the moment. In eagerness he arose from the chair and walked to the bookshelves he had built to accommodate the many books that his growing library contained. He found the place and read:

The fruit Christ claims, after the patient care bestowed upon His church, is faith, patience, love, forbearance, heavenly-mindedness, meekness. These are clusters of fruit which mature amid storm and cloud and darkness, as well as in the sunshine.—*Testimonies*, vol. 5, p. 117.

Again:

The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness.—*Christ's Object Lessons*, p. 61.

And again, in *The Desire of Ages*, page 224:

But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience!

"Be still and know," aloud Pastor Hart said to himself. "So John the Baptist bore fruit while manacled by chains, but it was a different type of fruit from what I had in mind. I am only sidetracked temporarily by ill-health." As the sun sank behind a pointing pine on the western slope in front of the porch, sweet peace and rest flooded his whole being—a healing balm in itself.

(Continued on page 46)

COUNSEL--From the Spirit of Prophecy



High Priestly Application of Atoning Sacrifice

PART II

I. Wondrous Results of Christ's Priestly Mediation

1. INTERCESSION LINKED TO THRONE OF GOD.—*The intercession of Christ is as a golden chain fastened to the throne of God. He has turned the merit of His sacrifice into prayer. Jesus prays, and by prayer succeeds.*—Manuscript 8, 1892.

2. INCESSANT MINISTRY IN OUR BEHALF.—*As our Mediator, Christ works incessantly. Whether men receive or reject Him, He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service. And while the Saviour works, Satan also works, with all deceivableness of unrighteousness, and with unflagging energy. But victory will never be his.*—*The Review and Herald*, March 12, 1901.

3. ACCESS TO GOD PROVIDED BY MEDIATOR.—*This Saviour was to be a mediator, to stand between the Most High and His people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish.*—*The Review and Herald*, Dec. 17, 1872.

4. MINISTRY KEEPS MAN FROM TRANSGRESSION.—*Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour; and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform. By His grace He is able to keep every man from transgression.*—*The Signs of the Times*, Feb. 14, 1900.

5. ATONEMENT AND INTERCESSION KEEP US STEADFAST.—*Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant.*—*The Review and Herald*, June 9, 1896.

6. PREPARES BELIEVERS TO STAND IN DAY OF GOD.—*The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful.*—*Testimonies*, vol. 5, p. 575.

7. PROVIDES GRACES OF COVENANT FOR REPENTANT SINNERS.—*Christ's priestly intercession is now going on in our behalf in the sanctuary above. But how few have a real understanding that our great High Priest presents before the Father His own blood, claiming for the sinner who receives Him as his personal Saviour all the graces which His covenant embraces as the reward of His sacrifice. This sacrifice made Him abundantly able to save to the uttermost all that come unto God by Him, seeing He liveth to make intercession for them.*—Manuscript 92, 1899.

8. RESTORES RACE TO FAVOR WITH GOD.—*Christ as High Priest within the veil so immortalized Calvary, that though He liveth unto God, He dies continually to sin and thus if any man sin, he has an Advocate with the Father. He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory,*—

the Deity and humanity combined. He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, *He restored the whole race of men to favor with God.* The songs of triumph echoed and re-echoed through the worlds. Angel and archangel, cherubim and seraphim, sang the triumphant song at the amazing achievement.—Manuscript 50, 1900.

9. PREPARES SOULS TO REFLECT DIVINE IMAGE.—This is the great day of atonement, and our Advocate is standing before the Father, pleading as our Intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image.—Manuscript 168, 1898 (*SDA Commentary*, vol. 7).

10. COMPLETE INTERCHANGE OF SIN IN RIGHTEOUSNESS.—As our Mediator, Jesus was fully able to accomplish this work of redemption; but O, at what a price! *The sinless Son of God was condemned for the sin in which He had no part, in order that the sinner, through repentance and faith, might be justified by the righteousness of Christ, in which he had no personal merit.* The sins of every one who has lived upon the earth were laid upon Christ, testifying to the fact that no one need be a loser in the conflict with Satan. Provision has been made that all may lay hold of the strength of Him who will save to the uttermost all who come unto God by Him.

Christ receives upon Him the guilt of man's transgression, while He lays upon all who receive Him by faith, who return to their allegiance to God, His own spotless righteousness.—*The Review and Herald*, May 23, 1899.

11. HIS RIGHTEOUSNESS SUFFUSES OUR PETITIONS.—*He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned. . . . The fragrance of this righteousness ascends like a cloud around the mercy seat.*—Manuscript 50, 1900 (*SDA Commentary*, vol. 6, on Rom. 8:26, 34).

II. Holy Spirit Joins in Mediation

1. INTERCESSION OF CHRIST AND HOLY SPIRIT.

—Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.

Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving.—Manuscript 50, 1900 (*SDA Commentary*, vol. 6, on Rom. 8:26, 34).

2. ADVOCATE SENDS SPIRIT AS REPRESENTATIVE.—When Christ ascended to heaven, He ascended as our advocate. *We always have a friend at court. And from on high Christ sends His representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ.*—*The Christian Educator*, Aug., 1897, p. 22.

III. Christ Is Our Friend at Court

1. OUR ADVOCATE HAS NEVER LOST A CASE.—*Our great High Priest is pleading before the mercy-seat in behalf of His ransomed people. . . . Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our advocate; for He pleads His own merits in our behalf.*—*The Review and Herald*, Aug. 15, 1893.

2. MAY CLAIM CHRIST AS FRIEND AT COURT.—*Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a Friend at court. He is a High Priest that can be touched with the feelings of our infirmities.*—Manuscript 101, 1897.

IV. Christ's Mediation Embraces the Universe

1. PRIESTLY MEDIATION POTENTIALLY FOR ALL.—*He has paid the ransom money for the whole world. All may be saved through Him. He will present those who believe on Him to God as loyal subjects of His kingdom. He will be their Mediator as well as their Redeemer.*—Manuscript 41, 1896.

2. WAY OPENED TO BOTH JEW AND GENTILE.—*When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as priest and advocate in the heaven of heavens. Henceforth the blood of beasts offered for sins was valueless, for the Lamb of God had*

died for the sins of the world.—Und. Manuscript 127.

3. IMMENSITY OF CHRIST'S MEDIATORIAL WORK.—*The arm that raised the human family from the ruin which Satan has brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by His mediatorial work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God?*—*The Review and Herald*, Jan. 11, 1881; *Messages to Young People*, p. 254.

V. Became Man that He might Become Mediator

1. ARMS ENCIRCLE BOTH HUMANITY AND DIVINITY.—*Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind which he lost in Eden through Satan's alluring temptation; that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden.*—Letter 121, 1897.

2. NAIL-PIERCED ADVOCATE PLEADS OUR CAUSE.—*The completeness of His humanity, the perfection of His divinity, form for us a strong ground upon which we may be brought into reconciliation with God. It was when we were yet sinners that Christ died for us. We have redemption through His blood, even the forgiveness of sins. His nail-pierced hands are out-reached toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father, He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls.*—Letter 35, 1894.

VI. Heavenly Advocate Retains Human Nature Forever

1. TOOK "HOLY HUMANITY" TO HEAVENLY COURTS.—*Christ ascended to heaven, bearing a sanctified, holy humanity. He took this human-*

ity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God.—*The Review and Herald*, March 9, 1905.

2. HEAVENLY ADVOCATE RETAINS OUR NATURE.—*By His appointment He [the Father] has placed at His altar an Advocate clothed with our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits, to become members of the royal family, children of the heavenly King.*—*Testimonies*, vol. 6, pp. 363, 364.

3. SINLESS PROPITIATION NOW OUR ADVOCATE.—*It is our privilege to contemplate Jesus by faith, and see Him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. Jesus is the great, sinless propitiation, and through His merit, God and man may hold converse together. Christ has carried His humanity into eternity. He stands before God as the representative of our race.*—*The Youth's Instructor*, Oct. 28, 1897.

4. RETAINS HUMAN NATURE AS PLEDGE FOREVER.—*Jesus could give alone security to God; for He was equal with God. He alone could be a mediator between God and man; for He possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God He gives security to God in our behalf, and as the eternal Word, as one equal with the Father, He assures us of the Father's love to usward who believe His pledged word. When God would assure us of His immutable counsel of peace, He gives His only begotten Son to become one of the human family, forever to retain His human nature as a pledge that God will fulfil His word.*—*The Review and Herald*, April 3, 1894.

5. RECONCILIATION ONLY THROUGH DIVINE-HUMAN MEDIATOR.—*The reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare Him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom He was to represent, and, as God's ambassador, He must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.*—*The Review and Herald*, Dec. 22, 1891.

Public Relations

(Continued from page 16)

spirit of Christ, who would not break a bruised reed or quench a smoking flax.

There was really nothing new in such counsel, for did not our Lord say, "Love your enemies, bless them that curse you, do good to them that hate you, and despitefully use you, and persecute you"?

Donald Boyce, a leader in the Laymen's Movement for a Christian world, and a former New York advertising executive, gave one of the most spiritual talks of the whole convention. Appealing for reality in our dealings with others, he said, "Too often we think we possess reality and experience in our relationship with God when all we have is words and formulas. Someday some people will have to listen to these fateful words, 'I never knew you.' And among them will be some who mistakenly thought they knew the Lord all the time." No one present on this occasion is likely to forget this speaker's invitation to quiet meditation and silent prayer as the preparation for all worth-while service. He began his address with a call to spend a few moments in meditation and prayer. "The farther out we permit ourselves to go into this old sick world, the deeper we must go into our relationship with God," was his significant appeal. His was also one of the most practical talks as we reached the high point of a very practical convention.

The concluding message by the chairman, Howard Weeks, presented a deeply spiritual challenge to the assembly as he appealed for a purposeful leadership by "P.R." men in a meaningful fellowship, endeavoring to reach out even beyond the churches where the mass of the people are.

This convention will mean something to the church, for it has stressed the importance of true public relations. "Our greatest days are ahead," he said, and then closed with the historic words of Franklin D. Roosevelt on the acceptance of his second nomination: "To some generations much is given. Of other generations much is expected. This generation . . . has a rendezvous with destiny." These words, so weighted with meaning for all the world in this decade, have a particular significance to those who have a conviction that God has called them to special spiritual service in a world that needs nothing so much as dedicated Christian witnesses. R. A. A.

IMPORTANT NOTICE

To Ordained and Licensed Ministers

Social Security coverage recently made available by Congress to ministers of churches does not automatically apply. To be covered a minister must sign a waiver certificate, which is Form No. 2031, and send it to the District Office of Internal Revenue Service nearest his place of residence.

Those who were ministers during the year 1955 have until April 15, 1957, to sign their waiver certificate. After this date, the time is forever passed for these ministers to elect to have their earnings as a minister under Social Security coverage.

Ordained and Licensed ministers of the church who are American citizens residing outside of the United States on April 15, 1957, have an automatic extension of the time to June 15, 1957.

Ministers are urged to give this matter their careful attention. The provisions of family protection, disability benefits at age 50, and possible future liberalization of Social Security regulations are very important considerations. It is fairly certain that many of those who made the irrevocable decision to reject coverage will regret their decision in years to come.

For information, necessary forms, etc., contact the nearest Social Security field office. Ministers residing outside of the United States may secure information from their American consular office, their division treasurer, or direct from the General Conference Treasury Department.

W. E. PHILLIPS
General Conference
Assistant Treasurer

1956 OVERSEAS ORDINATIONS

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TANABOSI, assistant district director, Moruma, via Nondugl, New Guinea.

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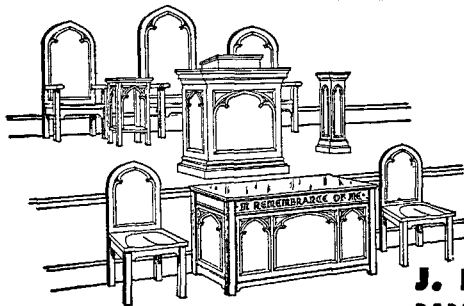
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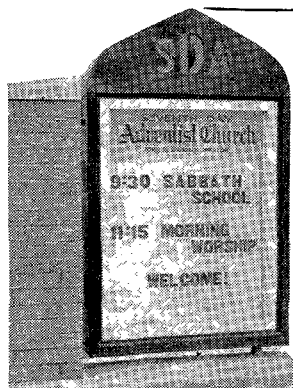
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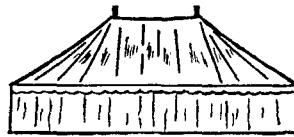
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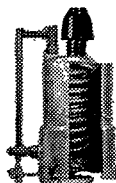
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MARCH, 1957

Preaching a Christ-centered Gospel

(Continued from page 28)

The outline above has been presented only as an illustration of the possibilities in presenting Christ-centered truths through Biblical narrative. With this approach we do not believe it necessary to be deep scholars of apostate doctrines of any group in order to find their weaknesses, or even their good points, with which to convince them of truth, any more than one would use the counterfeit in currency to discover the genuine. The full knowledge of the genuine will reveal every counterfeit that comes along, but the reverse is not true. However, it is well to be aware of certain differences of understanding over phraseology as used by different groups to know what will be helpful to them in conveying truth to them in language they understand, and to know what we should avoid because of a difference in connotation. May the Lord bless this outline to the winning of souls for the kingdom of God.

"Watch Your Transition!"

(Continued from page 48)

evening followed. The committee in charge had worked hard to plan a good time for all who gathered. And we might add, this social was typical of many in our midst. At the close the young people enthusiastically, and somewhat boisterously, voted it a success. But there are always some discerning souls among us who sensed a keen disappointment. Fortunately they pondered these things in their hearts. A few parts were not up to Adventism's standard, for there was some lightness and even levity. Charitably we might reflect: How about the transition? Is it not timely to give ministerial guidance to your church socials, or are you watching the transition?

L. C. K.

"To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future."

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"Be Still and Know"

(Continued from page 35)

The man sat for some moments in the stillness as shadows crept across the lawn, knowing he had overlooked the fact that God gives all things times of rest, even the earth itself. The darkness gathers at night and covers up the light of day while nature waits. In summer everything in nature is working at growth, but winter draws its coverlet of white over all things, bidding them to be still for a while.

"And he said unto them, Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31). Pastor Hart had quoted the text to others many times, but had not thought of applying it to himself. Now in the stillness of this quiet hour he realized the desert was in bloom and would help him bring forth fruit with the new power that would surge into his life if he quietly waited on the Lord.

The Gift of Tongues

(Continued from page 31)

2. The message of the three angels to go to every nation, tongue, and people (Rev. 14:6-12).
3. "Great was the company of those that published it" (Ps. 68:11). His Word is to be published to the world—it is being published.
4. "Then shall the end come" (Matt. 24:14).
 - a. The gift of the printed Word to the world in all the major languages and many of the heathen dialects is a definite fulfillment of this "sign," and the gift of the Holy Ghost to our generation.
 - b. Examples of the oral gift can be cited also. Here is one: A young evangelist preaches the words in English; a foreigner listens and hears the message in his own tongue. At the door the speaker greets this radiant-faced foreigner, full of joy at having heard the preaching! He cannot understand or converse at all with the evangelist at the door. Was it not the gift of the Holy Spirit to him that brought joy that night?

X. Conclusion: God's Special Exhortation to His People Concerning Spiritual Gifts

1. Whatever gift one receives, let it be translated into everyday living (1 Tim. 4:13, 14).
2. Let us not be desirous of vainglory (Gal. 5:22-26).
3. Let us not covet the "gift of tongues" or any other gift of the Spirit above the gift of love (1 Cor. 13).

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HE IS RISEN!

SPRINGTIME is God's season for teaching the new life in Christ. Now the warming sun is drawing from the cold earth myriads of tiny living things. All nature is awake! The apostle Paul so beautifully refers to the spiritual awakening of the Christian in Romans 6. He declares that immersion baptism is the fitting symbol of our resurrection in Christ. While Adventism recognizes the cleavage between Bible truth and the traditions and practices of pagans relative to the celebration of Easter, with Paul, "let us keep the feast, . . . with the un-leavened bread of sincerity and truth."

It is always appropriate to preach on the great theme of the Resurrection. "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above. . . . Above all these things put on charity. . . . Let the peace of God rule in your hearts, . . . and be ye thankful. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3). These are Paul's sermon thoughts to ministers at this lovely season of the year.

L. C. K.

"THEIR FINEST HOUR"

THE farmers who replenish the breadbasket of the nation fear nothing more than drought or drizzle when rain is needed. The prophet Hosea uses this figure to picture the success of the church in its final triumph.

That the days of her opportunity are limited is a fact needing little proof. According to the prophetic record, the final hours of the church are to be her finest. However, the present situation assumes some perplexity when it is remembered that the church is in her final hours but not her finest.

We are baptizing tens instead of thousands. In some places sin is assuming the proportion of the immovable object and has all but stymied the progress of the irresistible force. In the experiences of far too many ministers there is the agony of defeat instead of the song of triumph. He sees not the blazing glory of sunrise but the indefinite haze of twilight.

Is not a deeper revelation of the grace of God our crying need? That men are justified by faith and sanctified by grace is the note we must sound in the ears of a disillusioned world. For the want of this true concept the Christian church suffers leanness of spirit. Any other emphasis the sinner will find easy to resist. But when Jesus and the fullness of

His redemption is set forth before the world, men whom God is calling *cannot* resist. "I, if I be lifted up, . . . will draw all men unto me," declared the Saviour. This is the power of God unto salvation. When the trumpet gives this certain sound the present drizzle will become the latter rain. For this we as workers must pray and plan. E. E. C.

THE ABILITY OF GOD

"THERE is no one perfect" is an expression so often repeated that many are convinced that perfection is no more than an idealistic platitude. Even God's ministers are saddled with an off-erring human nature, a fact that probably accounts for the watered-down versions often heard on the ability of God to save. Woe to the minister who permits his own failures to color either his message or its effect upon his hearers. His failings are not God's.

The minister who speaks for God must not lead the sinner to doubt Heaven's ability to "save to the uttermost." Nor can it be denied that this must take place in this *present world* (Titus 2:11, 12). "Now unto him that is able to keep you from falling" (Jude 24). Perfection in Christ, received by faith, expressed in good works, is the essence of the gospel. Continually emphasizing that there is a balm in Gilead, that we have a Saviour who came to "save his people from their sins," brings courage to the hearts of men who want to be through with sinning, and gives ample answer to those who question God's ability to save. E. E. C.

"WATCH YOUR TRANSITION!"

HAVING been asked to sit in at a musical rehearsal for a spring concert, I was interested in the techniques of the college musical director. While polishing the expressive part of a song he interrupted the singers with, "Kindly watch your transition!" And then he sang the part as it should be sung. Because I was working in an editorial office where articles too often lack the proper transition, I made an interesting mental comparison.

Transitions also need watching in our gatherings, religious or secular. We recall one of those near perfect Sabbath days with copious spiritual blessings. This occasion was a youth rally. During the vesper hour God's Spirit signally hovered over the congregation. We quietly dispersed, well sensing the holy overtone, for God had spoken powerfully through His servants.

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(Continued on page 45)