

The Ministry

FOR WORLD



EVANGELISM

VOLUME XXX

OCTOBER, 1957

NUMBER 10



OUR LEADING ADMINISTRATORS IN COUNSEL

*"Nothing can take so strong a hold on the heart
as the abiding sense of our responsibility to God."*

There Are Two Seas . . .

There are two seas in Palestine. . . . One is fresh, and fish are in it. . . . Splashes of green adorn its banks. . . . Along its shores the children play.

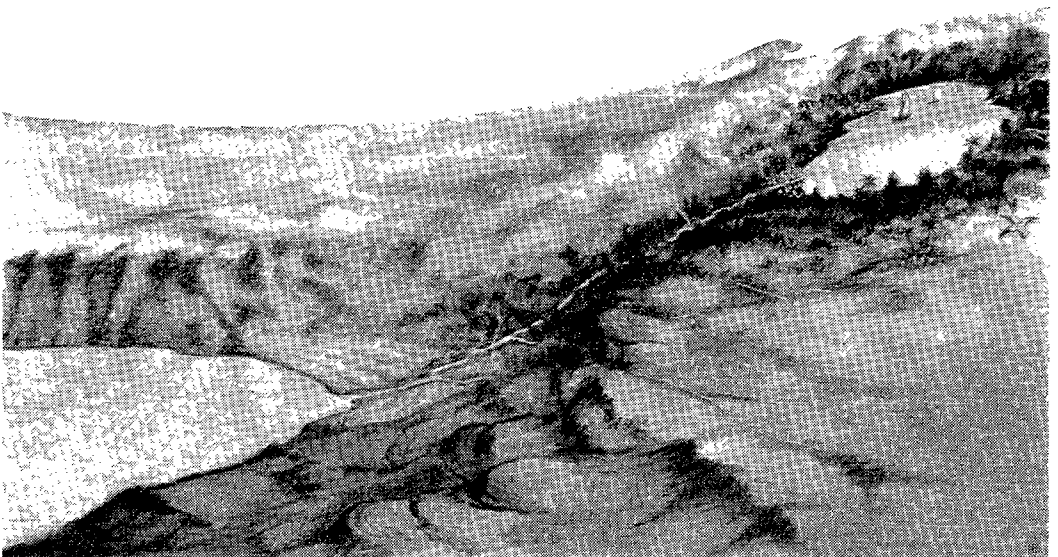
The River Jordan makes this sea with sparkling water from the hills. . . . So it laughs in the sunshine. . . . And men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The River Jordan flows on south into another sea. . . . Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. . . . Travelers choose another route, unless on urgent business. . . . The air hangs heavy above its waters and neither man nor beast nor fowl will drink. . . . What makes this mighty difference in these neighbor seas? . . . Not the River Jordan. . . . It empties the same good water into both. . . . Not the soil in which they lie; not the country round about.

This is the difference. . . . The Sea of Galilee receives but does not keep the Jordan. . . . For every drop that flows into it another drop flows out. . . . The giving and receiving go on in equal measure. . . . The other sea is shrewder, hoarding its income jealously. . . . It will not be tempted into any generous impulse. . . . Every drop it gets, it keeps. . . . The Sea of Galilee gives and lives. . . . This other sea gives nothing. . . . It is named the Dead Sea.

There are two kinds of people in the world. . . . There are two seas in Palestine.

—Bruce Barton





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Our Cover

It is a pleasure to present this unusual cover picture of three world leaders of the Seventh-day Adventist Church in counsel. Reading from left to right: W. R. Beach, secretary of the General Conference; R. R. Figuhr, world president; and C. L. Torrey, General Conference treasurer.

We are sure that our ministry everywhere will continue to pray for God's richest blessing to rest upon them, as well as upon our administrators throughout the world.

The striking quotation on administrative responsibility is taken from *Gospel Workers*, page 509.

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Spirit-directed Administrators

R. R. FIGUHR

President, General Conference of Seventh-day Adventists



SEVENTH-DAY ADVENTIST leaders must be spiritual men. No one can succeed or make a contribution of any value to the church who is not Spirit directed. Talents, experience, enthusiasm, hard work, and even education are valueless unless through them all there is the breath of heaven.

Back in heathen Babylon, Daniel was chosen for a post of high responsibility because "an excellent spirit" was "found" in him (Dan. 5:12). A reading of the book that bears the prophet's name clearly reveals that Daniel was successful as an administrator because of his deep spiritual life. The world would never have heard of this man and of his long and important career had he not carefully and daily nurtured his spirituality by prayer and holy meditation. "Thou art greatly beloved," was heaven's message to Daniel.

It was not easy for Daniel to maintain this high level of spiritual living. He was busy. There were many interviews, intrusions, and questions with which he had to deal. His companions in office were heathen. The very atmosphere was charged with heathenism; yet Daniel steadily grew in spiritual strength. His busy program never crowded out his appointed time of prayer. The only failure he feared was that of not measuring up to God's expectation of him. No leader in this cause can fail who places so high an evaluation upon Heaven's approbation.

What a strength it has been to have in the cause of God leaders like Daniel. Money may fail; institutions may be forced to close; members may be scattered by persecution; but under godly leadership the cause will steadily go forward because an enduring spiritual structure has been built. This lesson was impressed upon Gideon when in a critical hour he was called to the leadership of God's people. God was first in his ministry. The triumphant battle cry

of his warriors was, "The sword of the Lord, and of Gideon" (Judges 7:20).

How vital is that "word of the Lord" that came unto Zerubbabel in olden times: "Not by might [human], nor by power [man's], but by my spirit, saith the Lord" (Zech. 4:6). Human might and power may impress some for a time, but they bring no lasting or worth-while results. What is effected by divine guidance and in the fear of God is as enduring as time.

Administrators of conferences, mission fields, institutions—whoever or wherever they are—must be Spirit filled and directed if their efforts are to bring results of permanent value to the cause of God. Talent, unusual ability, a pleasing personality, intelligence, schooling—all are useful only as they are dedicated and given over to God's cause and to divine direction. A godly man under any condition is a mighty force for good in the earth, but when a capable leader is first of all a man of God, his power for good is increased manyfold.

The counsel given by the messenger of the Lord to those dedicated to spiritual ministry is good counsel to Seventh-day Adventist administrators: "Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God. He alone can give you noble aspirations; He alone can fashion the character after the divine similitude. Draw near to Him in earnest prayer, and He will fill your hearts with high and holy purposes, and with deep, earnest longings for purity and clearness of thought."—*Gospel Workers*, p. 100.

Here is marked out the way of spiritual growth. Prayer, Bible study, and self-examination will bring power. A leader with such a program will be in close touch with heaven and under divine guidance continually. He will have the confidence of church members and workers alike. If, at times, he seems to stand alone on vital issues, he will have a source of strength and

encouragement more than sufficient to carry him through.

It is a revealing statement of David's spiritual strength that is recorded of him when he and his companions returned to Ziklag and found all the families and possessions carried off by marauding Amalekites. In their despair and grief David's companions spoke of stoning him to death, feeling that somehow he was to blame for it all. What did David do in that critical hour? "David strengthened himself in the Lord his God" (1 Sam. 30:6, R.V.). Wonderful source of strength, this, for every leader, one that he must become acquainted with before a crisis arises.

It has been well said that the spirit and temper of any organization is largely traceable to the character of its leaders. The history of God's people bears this out. When Israel had good and godly leaders, the nation was faithful and prosperous. When Israel's leaders turned from God and went into idol worship and accompanying wick-

edness, it was usually because of the evil character of her rulers. Revivals came in Israel when godly leaders led the people. This lesson must not be lost upon us today. Revivals have not started by criticizing or by bearing discouraging and gloomy messages to the church. They have been born within men and women who have deeply felt their own lack and need, and falling on their knees before God in humble recognition of this great need, have experienced the overflowing presence and power of the Holy Spirit. People have been led to confess the compelling influence of such lives. When such people speak in private or in public, they bear an uplifting testimony that begets sincere longings after holiness in many hearts. A leader in God's cause should be such a man. He will be a leader with a great following. He will also be a genuine reformer.

May we who have been called to leadership in this cause and in this late hour be such men.

Administrators of God's Cause

W. R. BEACH

Secretary, General Conference of Seventh-day Adventists



IT IS a commonplace to state the importance of the role administrators assume in our midst. These men are called to be leaders in the church, and the influence of leaders is extensive and decisive.

Leadership is something more than the acceptance of a position. This responsibility extends afar and involves the eternal destiny of souls. In fact, every advance step in this great work can be traced to the influence of a "man of God." The leader either builds up or tears down. The basic problem everywhere and in everything is to find a man or a woman whom God can call and use to glorify His name.

Such has been the story since the beginning. A "cloud of witnesses" have attended the unfolding and prosecution of God's cause. True leaders who, like Gideon, could say, "Look on me" (Judges 7:17), have been in the forefront across the centuries.

Their personalities have been marked by courage, constancy, and caution. They have been men of vision and action. Their example has inspired the leaders of the Advent Movement whatever their field of activity. Let us thank God daily for these stalwarts of the past, including those of the remnant church. We of today must aspire to fulfill our mission with the same singleness of purpose and dedication.

So vital is it that we understand the importance of leadership that I would like to begin our meditation with these inspired words:

"If the leaders in the cause of truth show no zeal, if they are indifferent and purposeless, the church will be careless, indolent, and pleasure-loving; but if they are filled with a holy purpose to serve God and Him alone, the people will be united, hopeful, eager."—*Prophets and Kings*, p. 676.

This is true. The holding of an office implies, therefore, a responsibility of cardi-

nal significance. Special duties devolve upon leaders. Their accomplishment requires laborious effort, a high sense of duty, constant vigilance.

Very evidently we who would lead today must be spiritual men and women. Of such Gideon of yore is a striking example. Of him it was said, "The Spirit of the Lord came upon Gideon, and he blew a trumpet" (Judges 6:34). The Spirit of God blew gustily in the apostolic church. The leaders were sanctified channels through which life and power were manifest. Every successive age has felt that impact. This is God's way today.

Only Spirit-filled leaders can lift God's remnant church to the high plane of life and action to which it must attain. The church is the theater of God's grace, in which He delights to reveal His power to save. It is there that He would make experiments on human hearts through the exhibition of His mercy, effecting "transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions."—*Testimonies to Ministers*, p. 18. The gift of the Holy Spirit, rich, full, and abundant, will encompass the leaders of a church committed to this program with a wall of glory against which the powers of evil shall not prevail. Certainly, we of this *incomparable hour* should be inspired with a willingness to match God's pattern for the stewards of His love.

God's Administrators

Now, let me invite your attention to another vital thought. We have recognized that administrators are leaders. We can reverse the order of approach and state that leaders are administrators. But of what are they to be administrators? What is the object of their administrative burden and skill? It is here that the title of this article comes to our rescue: we are to be administrators of God's cause. It is well that we ponder this statement, for its significance is of far-reaching importance.

Administrators are numerous and of many types in today's world. In fact, administrative personnel probably has been inflated out of proportion to achievement. In government and industry they call this bureaucracy. When a correct balance be-

I Dedicate Myself

I dedicate myself to Thee, O God.
Would that all created things
Might understand the great life-principle
And grasp the things that come from
above!

I dedicate myself to the great life-
principle.
Would that all creation might immerse
itself
In the depths of the Scriptures and attain
that wisdom
Which is vast as the sea!
I dedicate myself to the holy society.
Would that all creation might in great
close ranks
Stride forward toward the great
assembling of all the saints!

—Anonymous
Enriching Worship, p. 66

tween activity and personnel is lost, bureaucracy rises up to plague any organization. In this connection, our care must be to discern those activities that are essential and to place capable, aggressive administrators in charge of them. In the church of God many fruitful activities will be added to the present impressive list. God still has a thousand ways unknown to us by which He intends to do quickly His work. We must discover them. This expanding program will call for many more workers endowed with administrative ability.

The thought I am emphasizing, however, stems from the nature of our administration. We are not called upon to administer a debating society or a philosophical brotherhood, or some good will league of community interest. We are not summoned to share the responsibilities of "big business." Ours is not a commercial or industrial enterprise. Nor is our responsibility to administer a republic, a commonwealth, or an earthly kingdom. Our mission is to administer the cause of God.

Obviously, the basic principles of administration are more or less applicable to the various forms of collective enterprise. In fact, there is much for us to learn from a correct administration of the types just mentioned. The respect for organic law and policy peculiar to the administration of a state evokes a similar requirement in the administration of God's cause. No mu-

nicipality, county, or province can undertake legally to pass a law or adopt a policy which conflicts with the principles and powers set forth in the national constitution. On the other hand, definite powers and responsibilities are reserved to the subsidiary units. Numerous principles of statesmanship are applicable to the exercise of church government.

Having said this, we must not be unmindful of basic differences and the need of careful thinking. Mistakes in fundamental principles will be made if we are unduly influenced by the political organizations of the land in which we live. Apostasy can result when churches perfect a form of government comparable to the civil government under which they have developed. The Roman Catholic Church grew into power surrounded by the autocratic authority of Rome and the absolute rule of the ancient kings and emperors. The end result was an autocratic, totalitarian form of ecclesiastical government wherein the pope is supreme. The papal dogmas and pronouncements constitute the supreme law of the church. This is just one example, and it has been repeated under diverse circumstances.

However, from the first, Seventh-day Adventists have endeavored to shape their forms of church government in harmony with the principles underlying the organization of the apostolic church. We have set ourselves to follow the teachings of the prophets and the apostles. These teachings

must ever be before us. We must refrain from aping the executive, legislative, or judicial procedures of any earthly government. I could spell out real dangers in this connection. On the contrary, we must hold fast to the basic principles of organization and administration peculiar to the cause of God.

A word of caution is in order, too, as regards "big business." This is an age of industry and commerce. Business today is operated on well-established lines of organization. This organization is extremely efficient. Many basic principles of commercial function are essential to any good administration. These desirable features arise chiefly from common sense and a correct understanding of relationships.

Here, again, however, we can commit a grave error. The church of God is not "big business." The remnant church cannot be organized and administered as "The End of the World, Limited." Good finances and efficient operation are important, indispensable; but the "good business" factor, however successful, and basically needful, is not to dominate. It should not even be given prominence in the over-all setup. The Advent Movement is the cause of God, and leadership in it must take this fundamental conception into account.

Our church possesses a special genius. The care of its leaders ever must be to remain sensitive to the nature of this genius, and in this peculiar setting to develop and expand an organization that will

ADVENTURING WITH GOD

Lord of life and death,
We thank Thee for the great adventure of life,
Its uncalculable chances,
Its mighty opportunities.
We thank Thee that—if we have Thee with us—
There is no monotony or weariness in the world:
But we go on—forever exploring and adventuring,
Across new seas where ship has never sailed before;
Over towering mountain-ranges,
Whence we look forth upon new expanses of wonder
Heretofore unseen by the eye of man.
We thank Thee that, for those who dwell with Thee,
Each day opens new a continent of vivid experience;
Each day shows new a world to conquer;
For Thy love is new every morning,
And life with Thee is daily born again from its beginning.

—Anonymous, From a book of prayers written for
use in an Indian college, *Enriching Worship*, p. 274.
(Used by permission.)

operate efficiently. Quite naturally, they will shy away from national or commercial forms and will think and administer consistently within the framework of a cause—the cause of God.

The Scope of Our Administration

Another principle needs to be emphasized. This pertains to the scope of our administration. Coming straight to the point, I mean that Seventh-day Adventist leaders assume the responsibility of a world administration. The work of God will never be finished in any country, church, or institution until it has been finished everywhere.

The everlasting gospel must be proclaimed to “every nation, and kindred, and tongue, and people.” Jesus did not say, “I am the light of Palestine”; He proclaimed, “I am the light of the world” (John 8:12). He did not teach His disciples that they would be “the salt of Nazareth”; said He, “Ye are the salt of the earth” (Matt. 5:13). His program was expressed thus: “I, if I be lifted up from the earth, will draw all men unto me” (John 12:32).

This was strategy on a universal scale, and the apostolic believers came early to this conception of God’s cause. The Jerusalem council set the course of the Christian institution: the church would not be sectarian; it would not be provincial, national, nor even continental; it would be a world undertaking. The servants of the church would be administrators of a universal message.

History records that there came a falling away. The church outlook narrowed, became chiefly Latin and European. The church ceased to be catholic. This loss of world vision had disastrous consequences. The urge to world evangelism disappeared; the sword of conquest was broken. At the dawn of our modern age the non-Euro-

pean world was still in complete ignorance of God’s good news.

Then came the sixteenth-century Reformation. It was in part because of the uncatholicity of Roman Catholicism that the Reformation occurred. The Reformers sought to restore not only the inner purity of the church but its universal mission. At the same time there was a revolt against restricted, oppressive principles of administration that made true catholicity impossible. On this point the following quotation from John C. McNeill is pertinent:

The Reformation was a revolt, not against the principle of unity and catholicity, but against the privilege and oppressive monarchy of Rome—an uprising not merely of national, but of catholic feeling, against what had become an overcentralized imperialism in Christianity, which made true catholicity impossible. . . . The parish was not a congregation, but an administrative unit. The governmental aspect of unity was not supported by an adequate religious bond. The Roman Church had substituted the idea of Roman obedience for the earlier conception of catholicity expressed in a universal free communion. . . . In the Reformation the Christian people were taught to think, to believe, and to sing together, and given a new vision of the high and universal fellowship which is the church catholic.—*Unitive Protestantism*, pp. 63-65.

A return to the thought of a universal mission brought the founding of missionary societies to extend the Christian witness in lands afar. This was the beginning of the era of missions. Messengers of the cross soon were marching out to many countries. Their efforts were facilitated by Western Europe’s achievement of dominance in world affairs. In some instances the support of government was enlisted through the negotiation of treaty privileges and otherwise. Fundamentally, the program was based on a church with missions and was dressed in Western garb.

This concept was quite different from that of the apostolic undertaking. Christ’s disciples went forth to establish a world

PUTTING OURSELVES ON GOD’S SIDE

☞ BEING on the safe side, being on God’s side! That’s the most desirable thing in life. I’m sure of that. I’m also sure that we put ourselves there only when we obey God and submit our wills to His. The Lord Jesus Christ gave us two great commandments: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbour as thyself.” If we concentrate on these two commandments, we will be more concerned with the wonderful “Do’s” of Christianity, and the “Don’t’s” will fall into their proper, unimportant places in our lives. Christianity is positive and powerful. Let us be about our Father’s business of doing good; let us criticize less, and pray more.—DALE EVANS ROGERS in *To My Son* (Fleming H. Revell Company).

missionary church. The completion of God's program at "the time of the end" will be achieved in harmony with the apostolic pattern. The remnant church must be prepared to address itself to all nations, to all races, to men of all creeds.

A World Mission

The leaders of this cause, and particularly those who assume extensive administrative responsibilities, must keep this conception of a world mission constantly before them and before the church. They will understand and teach that our purpose is not to convert to Protestantism, nor to a special brand of Christianity. Our mission is much larger, more comprehensive. They will recognize that this is God's last movement, that our mandate is to teach all men "the everlasting gospel" and to bring them into the fold of the redeemed. With this in view, we will preserve ourselves in every section of the world from national and ecclesiastical affiliations and commitments, from regional philosophies of religion, economics, government, or culture, and will stand firmly on the platform of a universal message and a world organization.

We will cooperate, to be sure, with all men of good will and purpose. We will be conscientious collaborators. In this, as in all that we undertake, we will make sure that we have the garb of divine revelation and carry with us the atmosphere of God's cause.

Administrators with this world vision of the task will eliminate the unorthodox distinction the church is sometimes tempted to make between "home" and "overseas" missions. The evangelistic appeal and the missionary undertaking will be one and the same work and will go forward at the same time.

The teachings of Jesus make this clear. He did not put a time lock on His great

commission, to be released to men afar after the home folk had been converted and the work built up. He knew that such strategy would spell failure at home and afar. "Ye shall be witnesses unto me," said He, "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This was a global utterance, and was to send His disciples to the other side of the streets and across frontiers and seas simultaneously. The matter of geographic difference was irrelevant. Said He, "The field is the world" (Matt. 13:38).

We all have known long-visioned administrators who were moved greatly by the needs of distant lands, but who remained more or less listless about conversions in the home field. Others sometimes have been nearsighted. The like are moved by a strong evangelistic fervor toward people they can see and whom they consider to be a part of their parish, but are less interested in the winning of people obscured to them by the veil of distance and the absence of what they consider to be immediate responsibility. Both are wrong. In the Advent cause, each believer, each worker, each church, each institution, each field, is responsible for the evangelization of the home field and "the uttermost part of the earth." The administrators of God's cause must have a vision of the world as their parish.

Have we geared our administration to this fundamental consideration? This is something every leader ought to think about. One question cannot be avoided: How can the legitimate desire to expand and to strengthen the work at home or in any section of the field be related to the needs of undeveloped lands and unentered areas? If we labor in the fair land of America, upon which God has laid so mightily His hand of abundance, the problem will be a real one, and upon the solu-

"THEY AREN'T WORTH IT, LORD"

¶ PAUL I. WELLMAN, in *The Chain*, tells a beautiful story gathered from the southern Negroes. It concerns the fourth temptation. All of us know the three temptations of Jesus on the mount; they are the temptation of hunger, the temptation of the taunt, the temptation of ambitious pride. But the southern Negroes speak of a fourth, which came as Jesus hung on the cross. Satan returned then and whispered in the Saviour's ear, "They aren't worth it, Lord." At that point in the Calvarian murder, the Master raised His voice and cried, "Father, forgive them; for they know not what they do." And immediately Satan fled, for he knew that the powers of darkness could never more prevail against the stainless soul of the Son of God. —ANDREW CHRISTIAN BRAUN in *The Conquest of Life* (Fleming H. Revell Company).

tion given to it will depend in a very definite measure the success of the Advent Movement. However, the same question to a greater or lesser degree must be answered in every section of the world field. In every land, God calls men and women to evangelize their own and to share the treasures of the gospel with peoples everywhere. There always is, there always must be, a field afar.

Moving a little further into this conception of a world administration of God's grace, we come face to face with another problem, and we find God's solution to it. This problem is indicative of the crisis that has appeared in the missionary planning of the Western churches. In fact, an influential magazine recently carried an article with this title, "Is the Missionary Done For?" The thought of the author was that though, since the early days, the missionary had faced cholera and cannibals with courage and zeal, today his confidence is ebbing, his task is approaching an end. In this thinking the whole future of the mission program is at stake.

There can be no such crisis for a world church led by administrators with a true vision of our church government. Varying circumstances in the world may open or close doors to associate workers from overseas or from across frontiers. However, our world conception and organization make it possible to adjust procedures and to provide for the needs of the cause from changing sources of men and means.

For many decades the churches in North America carried a very heavy burden, and almost alone, in providing for the church's advance. Today this burden is shared in varying degrees by every world division. The Advent Movement employs today nearly 45,000 workers in evangelistic and institutional activities. Of this total, nearly 43,000 are nationals. Of the more than 2,000 overseas workers, approximately 60 per cent were sent to their fields of labor from the North American Division. The remainder went out from the other divisions. In fact, last year, of the 392 workers sent overseas, approximately 50 per cent left the shores of America and 50 per cent were sent out from other world divisions. Practically every section of the world has now become a home base as well as a field of evangelism. This is a natural development for a truly world church.

This world conception has an organizational aspect, too. Every unit of our church

is self-propagating and self-governing within the framework of the world church. The whole is responsible for every part and every part is responsible for the whole. The weaker units find assistance in associating themselves with the whole. The stronger gather inspiration in the same association. A world church is one body with many members. These members organize and direct their labors, build up the house of God, and extend His work by counsel with one another through the general leadership. Without thought of crisis or upheaval, leadership is appointed as the natural projection of this world conception. Qualifications for this leadership are not the special gifts of a race, a people, or a school. In the natural play of circumstances and experience the very best qualified men and women take their places as workers and leaders.

Such principles are fundamentals on which can be built the edifice of a world work. Our administrators must recognize them. They will recognize, too, that the work of God is best fostered in any section of the world by a cosmopolitan working force. Wherever the ideal can be achieved, they will associate workers, national and overseas. Gifts and abilities thus will be sufficiently varied to counterbalance weaknesses and to enhance qualities. Moreover, this association of men and women from "every nation, and kindred, and tongue, and people" will constitute a constant reminder that ours is a movement embracing the world. Onlookers will continue to marvel as the cause of God advances triumphantly to the four corners of the earth.

These are some of the basic elements of administration to which leaders in God's cause are committed and dedicated. Let us ponder them and resolve under God to be administrators according to the divine pattern. *End.*

As Unto Him

William Stidger told the story of how St. Anthony prayed and read his Bible for hours every day, and in time became a very good man. But one day the Lord told him there was one man better than he. It was Conrad, the cobbler of Jerusalem. Anthony went to visit the cobbler and learn the secret of his goodness. Conrad remonstrated as to his goodness, but said: "If you wish to know what I do, I don't mind telling you. I mend shoes, and I mend every pair as if I were mending them for Jesus."—Selected.

Glories of the Gospel and the Call to Benevolence

C. L. TORREY

Treasurer, General Conference of Seventh-day Adventists



THAT man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker. God could have reached His object in saving sinners without the aid of man, but He knew that man could not be happy without acting a part in the great work. By a chain of circumstances which would call forth his charities, He bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance His cause. By its necessities a ruined world is drawing forth from us talents of means and of influence, to present to men and women the truth, of which they are in perishing need. And as we heed these calls, by labor and by acts of benevolence, we are assimilated to the image of Him who for our sakes became poor. In bestowing we bless others and thus accumulate true riches.

"It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work.

"The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illus-

trated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but carried out in all its bearings, the fruit is misery and death.

"The light of the gospel shining from the cross of Christ rebukes selfishness and encourages liberality and benevolence. It should not be a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is His mercy that multiplies the demands for their means. Objects that call benevolence into action must be placed before them, or they cannot pattern after the character of the great Exemplar.

Divine Gifts to Flow Through Human Channels

"In commissioning His disciples to go 'into all the world, and preach the gospel to every creature,' Christ assigned to men the work of extending the knowledge of His grace. But while some go forth to preach, He calls upon others to answer His claims upon them for offerings with which to support His cause in the earth. He has placed means in the hands of men, that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. This is one of God's ways of exalting man. It is just the work that man needs, for it will stir the deepest sympathies of his heart and call into exercise the highest capabilities of the mind. . . .

"The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which

Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? As you stand before the cross and see the Prince of heaven dying for you, can you seal your heart, saying: 'No; I have nothing to give'?

"Christ's believing people are to perpetuate His love. This love is to draw them together around the cross. It is to divest them of all selfishness and bind them to God and to one another.

A Link in God's Golden Chain

"Meet around the cross of Calvary in self-sacrifice and self-denial. God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world."—*Testimonies*, vol. 9, pp. 253-256.

"Voluntary offerings and the tithe constitute the revenue of the gospel."—*Ibid.*, vol. 5, p. 149.

Of the work and plans of Paul, the model evangelist, we read that he preached the word, studied with the people, won them to Christ, baptized them, and encouraged them to win others. And he placed upon them the responsibility of supporting the cause. It was to Paul a glorious work and experience.

There may be one here or one there who believes that the great commission to "go and preach" divorces the minister from the financial campaigns of the church, as, for example, the raising of Sabbath school, Ingathering, and related goals or promoting various projects of the church, such as raising money for churches and church school buildings, the payment of church school teachers' salaries, welfare centers, and the like. I believe this kind of work is just as much a part of the gospel commission as the preaching of the word. The great commission embodies every phase of the church—preaching the message, winning souls, and the financial support of the work in all the world.

"Ministers must also impress upon the people the importance of bearing other burdens in connection with the work of God. No one is exempt from the work of benevolence. The people must be taught that every department of the cause of God

Let Me Be a Giver

God, let me be a giver, and not one
Who only takes and takes unceasingly;
God, let me give, so that not just my own,
But others' lives as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be heaping,
Let me give raiment, shelter, food, or gold
If these are, through Thy bounty, in my
keeping.

But greater than such fleeting treasures, may
I give my faith and hope and cheerfulness,
Belief and dreams and joy and laughter gay,
Some lonely soul to bless.

—Mary Carolyn Davies

should enlist their support and engage their interest. The great missionary field is open before us, and this subject must be agitated, agitated, again and again. The people must be made to understand that it is not the hearers, but the doers of the word, who will gain eternal life. And they are to be taught also that those who become part-takers of the grace of Christ are not only to communicate of their substance for the advancement of the truth, but are to give themselves to God without reserve."—*Counsels on Stewardship*, pp. 105, 106.

Satan is continually working to divert the minds of God's people from their responsibilities in the financial support of the evangelistic endeavors of the church and the finishing of the task. He directs their minds to the material things of life.

Sometimes we as ministers, if not alert and watchful, could become entangled in the tempter's wiles. As Seventh-day Adventist ministers and workers, we need constantly to remind ourselves of our divine assignment—the finishing of God's work and to remind our church members of their privilege and duty to faithfulness in supporting our program.

"As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. He sees that the popular churches are already lulled to sleep by his deceptive power. By pleasing sophistry and lying wonders he can continue to hold them under his control. Therefore he directs his angels to lay their snares especially for those who are looking for the second advent of Christ and endeavoring to keep all the commandments of God.

"Says the great deceiver: 'We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath, reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward. Hold the minds of the people in darkness till that work is ended, and we shall secure the world and the church also. . . .

Satan's Scheme to Rob God

"Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom

and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people.'"—*Testimonies to Ministers*, pp. 472-474.

It is encouraging to study the growth of our work in the light of the consecrated efforts of our ministry and workers in related lines of activity throughout the world. These men are laboring in nearly every country in hundreds of languages and dialects. We are now a mature organization—over one hundred years old. Our membership has grown rapidly, especially during the past few years. What took sixty-three years to accomplish with reference to our membership, during the years 1863 to 1927, took only five years between the years 1950 to 1955, and the membership continues to grow until it now exceeds one million.

It is true that we are working in nearly every country of the world, but the task within those countries is still very great. Think of the dark counties in the United States and the millions in other lands where so many have not so much as heard of Seventh-day Adventists. Surely we have a great work before us as a people.

The Seventh-day Adventist denomination early in its experience adopted the Bible tithing plan. This plan was unique in that all of the tithe money was paid into the treasury and used solely for the support of the ministry. Ministers of other denominations recognized, and still do, the value of the tithing plan. But they have generally been unable to secure the consent of their people to pay a tenth of their income into their churches. Our ministers find it unnecessary to hold bazaars or raffles or church dinners to provide for their salaries.

Freewill Offerings

The freewill offerings which come from the Sabbath schools and Ingathering and from special offerings during the year, are sent through the regular channels to the General Conference treasury. In turn, the General Conference at each Autumn Council appropriates funds for the world work to provide for ministers' salaries and related expenses in mission lands. As new workers are won to the church and the offerings increased, additional funds become available for increases in appropriations. This enables the fields to strengthen and expand their work. Our system of

Heaven's Dividends

Every coin of earthly treasure
We have lavished upon earth
For our personal worldly pleasure
Purchased no eternal worth.

Though the spending was not losing,
Yet the dividends were small;
It has perished with the using;
We have had it—that is all.

All the gold we leave behind us
When our death shall end our gain,
Though in life it did e'er blind us,
We did gather quite in vain.

For in death we cannot use it
To help Heaven pay the cost,
Nor in other worlds expect it;
What we hoarded, we have lost.

But each gift of love's oblation
God considers as a loan;
What we gave in self-negation
We may safely call our own.

For the treasure freely given
Is the treasure that we hoard,
Since the angels save in heaven
What is lent unto the Lord.

—Adapted by J. A. Buckwalter
With apologies to an anonymous author

finance, as established by this people, has proved a great blessing through the years.

There has been an urge on the part of some to change the method of raising funds for the various needs in the churches. I recall that at one Autumn Council of the General Conference it was proposed that all church offerings be combined and divided among the various interests of the work, such as foreign missions, home missions, church expense, et cetera. After careful study of the suggestion, it was voted to continue the program of taking individual offerings for specified purposes as has been the custom through the years.

It has been noticed that where the individual members are visited personally, by the pastor or those appointed by him, and invited to pledge a specified amount for specific church offerings weekly, the total received doubled or trebled, so there was little or no promotion in the church on the Sabbath where this plan is followed. However, it is believed that our members should always be free to designate where their offerings should be used, rather than for a committee to make this decision.

I believe from my observation that the members of our church love to give to the cause. I heard of a pastor who expressed his fears that the members of his church would become impoverished by giving too much, and therefore they needed to be protected from what he termed "excessive giving." Actually, I have never heard of any of our people who have suffered because they contributed to the cause of God. But I have heard the testimony of many, many church members that when they paid an honest tithe, God blessed them financially and in every other way.

Although our members are not a wealthy people, their liberal contributions have not impoverished them. Said George I. Butler, one-time president of the General Conference, "We have watched this matter quite closely for twenty-five years. We have never seen that those who pay tithe grow poor in so doing. We have never seen them in the poorhouse or objects of charity. But we have seen many who dodged tithing become paupers and in deep affliction, helpless and most needy." David's experience was the same. Said he, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25).

The Joy and Satisfaction in Giving

The promulgation of the plan of salvation actually does not require our money, since God has all the riches at His disposal to finish His work in the earth. However, He is still using human instrumentalities to complete the great task. "My son, give me thine heart," is the appeal God makes to His followers today. He desires that they shall be set aglow with a living flame and that they will find joy in giving to His great cause, that the gospel of Jesus Christ may be proclaimed in all the earth.

"The experience of apostolic days will come to us when we wholeheartedly accept God's principle of benevolence."—*Testimonies*, vol. 7, p. 146.

"The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the lifeblood which must flow through the whole being, vitalizing every member of the body."—*Ibid.*, vol. 3, p. 405.

The pastors of our churches occupy most important positions in the carrying out of the great commission. The Lord has laid upon them heavy burdens. They are the leaders and keepers of the flock, and on them rests the work of evangelism and financial support of the cause.

We have a wonderful message. It is a triumphant message; it reaches into every country, knows no boundaries, has found its way into untold numbers of homes and touched and convicted hearts and won them to Christ, for it is the power of God unto salvation.

Let us keep before us the fact that the great commission embodies every phase of the church—preaching and teaching and finance. These various phases of endeavor are all tied together and are inseparable and interdependent upon one another. We have before us a great task, but with God to lead us we shall be successful in finishing His work.

I want to pay tribute to the conference officers and to the pastors of our churches for their loyalty and devotion to a great cause. It is through their consecrated efforts in soul winning and keeping before the members of their churches the work in all the world and encouraging them to give liberally for the finishing of the task, that such remarkable progress has been made in the ingathering of souls from every land of earth for the kingdom of God.

History and Administration of Division Conferences

A. F. TARR

President, Northern European Division



IN THE midst of a Supreme Court action once brought against one of our overseas divisions, the chief counsel for the plaintiff disputed the division's right to quote from the General Conference policy in support of its position.

Each division, he contended, was a separate and distinct organization not controlled by policies of the General Conference. He supported his argument by comparing the various world divisions to the segments of an orange, with each segment distinct from the others and an entity complete within itself. Our own advocate, seeking to establish the authority of the General Conference on the point at issue, enthusiastically accepted the illustration. "Agreed," he said, "the segments do indeed represent the various divisions, but just as the peel of the orange unites them all in one complete whole, so the General Conference binds the divisions together into one great, united, world organization." This argument was a material factor in winning a case on which much depended.

That lawyer's depiction aptly sets forth the relationship between the General Conference organization and its divisions: divisions that are an integral part of the General Conference, sustained and bound together by its constitution, its counsels, and its policies.

Early in our work, and in fact up until 1913, divisions, as we now understand them, were not incorporated into the General Conference system of organization. The unions that existed, as well as certain detached missions, were directly under the supervision of the General Conference. As the Advent message, however, intensified its penetration into lands afar, with the resultant raising up of churches and the organizing of new conferences, missions, and unions, it became increasingly difficult

for the General Conference to administer effectively such a complex and expanding system from one central point. With the long distances to be covered, and the limited number of representatives the General Conference was able to send, personal contacts with outlying fields were far too infrequent and uncertain to do justice either to the needs of the field or to the intimate acquaintance that the General Conference needed to have with areas under its detailed administration.

In consequence of this need to administer more efficiently an ever-expanding work, at the 1913 session of the General Conference, in Takoma Park, Washington, D.C., the great system of "divisions" came into being. Unions and detached fields in various continents or geographical areas were, by provision of the General Conference Constitution, now to be grouped together, not as self-governing organizations, but as divisions of the General Conference.

History of the Organization of General Conference Division

True, this was not the first time that some of the elemental aspects of divisions had been thought of. As early as 1903 the General Conference at Oakland, California, created, as a partial remedy for the growing problems of administration, a vice-president for Europe and for North America. Both had the right to meet with their respective union presidents and act as a supervisory committee. In 1909 the Asiatic Division came into being, but this, like the others, had no constitutional basis. The General Conference also in its 1907 biennial session in Gland, Switzerland, and later in 1911 at Friedensau, Germany, studied the need, but no suitable organization was yet forthcoming.

In 1912, however, those having charge of union conferences and union missions in Europe prepared a memorial that was

placed before the General Conference Fall Council of that year. It told of administrative difficulties confronting their present system of organization. These difficulties, the memorial stated, were "not felt so keenly" in North America, where the General Conference could "deal directly with the union and local conferences." After the problem was further elaborated, it was envisaged that similar conditions would soon arise in other sections of the world field. "Europe's needs today," the memorial continued, "will be the needs of South America, Asia, and other parts of the world tomorrow. It can only be a matter of time until the world, as such, will have to be comprised fully in this divisional organization."

The 1912 Fall Council considered the memorial favorably and recommended that it be referred to the 1913 General Conference session. At this session the following action was taken:

"1. That, in response to the memorial submitted by the European brethren to the Fall Council, 1912, we adopt the general plan of organizing important territories and groups of union fields into General Conference divisions, and that this form of divisional organization be effected in the various fields as the conditions of the work require.

"2. That the numerical basis of representation from the division conferences and division missions to the General Conference be that called for by the General Conference Constitution.

"3. That the general mission funds of the division be reported quarterly to the treasurer of the General Conference, and that they be included in the financial statements of the General Conference.

"4. That steps be taken at this conference for the organization of the European Division Conference, with a constitution in harmony with the provisions of the General Conference Constitution."

This resolution, by strange coincidence, was presented to the General Conference on the 21st of May, exactly fifty years to a day after the General Conference itself had

been organized in 1863. It was on the following day that the action was passed and the governing Constitution and By-Laws adopted. At the same General Conference session the North American Division Conference and the Asiatic Division Mission were organized. Authority was also given for the organization of the South American Division "at such time and place as they (the General Conference Committee) may deem advisable."

There are at the time of writing thirteen world divisions. The dates of their organization, as at the present time constituted, are as follows:

North American	1913
South American	1916
Southern Asia	1919
Far Eastern	1919
Southern African	1920
U.S.S.R.	1920
Australasian	1922
Inter-American	1922
Northern European	1928
Central European	1928
Southern European	1928
China	1931
Middle East	1951

General Conference Level of Division Administration

The administration of divisions has been patterned largely after that of the General Conference. The officers comprise: a president, a secretary, and a treasurer. The president is also a vice-president of the General Conference and, with his associate officers, is responsible to it for the administration of the work in the division over which he presides. These officers, together with the division departmental and field secretaries and the secretary of the Ministerial Association, are all elected by the General Conference in session. They are members both of the division and of the General Conference committees, as are also the presidents of union conferences and union missions within each division territory. Other persons, including heads of division institutions, may be elected to membership in the division committee, but such member-

GIVING INCREASES OUR RESOURCES

☞ THERE is nothing too precious for us to give to Jesus. *If we return to Him the talents of means which He has entrusted to our keeping, He will give more into our hands.* Every effort we make for Christ will be rewarded by Him, and every duty we perform in His name will minister to our own happiness.—*Testimonies*, vol. 4, p. 19. (Italics supplied.)

ship does not place them on the General Conference Committee.

The committee of each division constitutes the administrative authority of the General Conference for the territory of that division, the General Conference Constitution and By-Laws providing that "actions taken by division committees pertaining to the administration of affairs in division fields, shall be considered final, provided they are in harmony with the plans and policy of the General Conference as set forth in the Constitution and By-Laws, and in its Executive Committee actions at regular Autumn Councils." (General Conference By-Laws, Art. XI, sec. 3).

It is the responsibility of divisions to represent the General Conference fully and to promote all of its aims and objectives in all of their relationships. They are annually to present the needs of their various organizations to the General Conference and to receive from the General Conference appropriations for distribution within their territory. The placing of calls for missionaries and other workers from fields without their territory is also the responsibility of the several divisions, and all such calls, together with the release of such workers, must be negotiated with the General Conference through each division committee.

In these matters and many others the division committees, being so much nearer to their problems than the General Conference headquarters could possibly be, constitute today a most important link in the administration of our worldwide work. They are able to keep constantly aware of the prevailing conditions in their various territories. They are in a position to observe the needs for help—spiritual, economic, and administrative. They can keep a fairly even balance between their respective fields, giving special help where that help is noted to be needed most, and advancing on all fronts as evenly as is consistently possible.

With a staff of experienced workers, departmental and executive, they can apportion help at short notice to union and local

sessions, to camp meetings, committees, institutes and conventions, and to educational and medical institutions. In the case of major meetings of union committees and institutional boards, either in home or mission areas, division representation is made available whenever possible. Through such representation, both the division and the convening committees are greatly benefited: the committees by counsel from men acquainted with current and like problems in other fields, and the division by an enlarged understanding of the tasks in hand, and of the current and often increasing needs with respect to personnel, finances, and other vital phases of the union's program.

Division Administration of Unions

Most divisions embrace a number of unions. Each union, in turn, and sometimes each local conference or mission within that union, will represent a number of countries, nationalities, and languages. Representatives of these many nationalities meet together in division biennial councils, in institutes and departmental conventions, in union and local sessions, on institutional boards, and on their several committees. Annually they distribute their limited budget appropriations and self-sacrificingly plan to meet one another's special needs. Upon the division devolves a large share of the responsibility in binding these many nationalities together into a wonderful international fellowship that is often closer and more enduring than family bonds.

Each division is responsible for the establishment and administration of a fund for the care of its sick and aged workers not otherwise provided for. This fund must be administered in harmony with the principles set forth in the General Conference Sustentation Plan. Allowances from the fund are to be made by the division committee at its discretion.

Division approval must be secured for the organization within its territory of any new local conferences or missions and for any territorial adjustments in existing local conferences and missions. When it is con-

THE HALL OF FAME

THE INSCRIPTION beneath the bust of Booker T. Washington in the Hall of Fame contains these seventeen words of living wisdom: "We make a living by what we get, but we make a life by what we give." How better could one express the great lesson of human experience that no person is honored for what he has received, but rather honor is his reward for what he gave.

templated to organize any new union conferences or union missions or to adjust the territory of existing unions, General Conference approval must first be sought. Such cooperative administration preserves unity.

The division committee, usually at the time of its biennial councils, elects the president, secretary-treasurer, and auditor of union missions. In the case of union conference sessions the president of the division serves as chairman of the special committee to appoint the standing committees, and he will also normally serve as chairman of the nominating committee. It is his duty at all times to stand as counselor to the officers of unions and detached missions, as well as to those in charge of division departments or institutions.

Closely associated with the president in all of his duties are his fellow officers, the secretary and the treasurer, and in some cases their assistants. It is the duty of these officers to carry forward the work according to plans and policies agreed upon by the division committee. The treasurer is held responsible for keeping up the accounting system of the division, so that financial statements adequately reflecting the affairs of the respective organizations may be supplied monthly to the president and to others who may require them.

In the case of overseas divisions benefiting from the overflow of the Thirteenth Sabbath Offering, it is the division committee—working primarily through its officers and the division Sabbath school secretary—who take the responsibility for securing and presenting to the world field up-to-date and inspiring material from within its territory, and especially from the projects selected to benefit. It is also the privilege of the division at all times to ensure that the progress of the work throughout its territory is reported to the General Conference and to the world field, as well as to its own membership. Especially is it advantageous that the home fields, both within the division territory and abroad, be kept informed of developments that will hearten their generous, yet inquiring mission givers.

The division must be constantly alert to possible dangers under rapidly changing conditions, and give intelligent and timely counsel in meeting these dangers. It must wisely and unobtrusively guide its unions into the formulation and acceptance of policies and into a course of action that

might, from the unions' more localized situation, not always be discerned as being in their own individual interests, but which from a larger viewpoint can be seen ultimately to benefit both them and the work at large.

The division must, at all times, inspire the entire leadership and working force in all of its fields to a hearty support of every denominational objective, both in the standards of Christian living and in a more aggressive evangelistic program in all of its phases.

Spiritual Responsibility of Division Leadership

Transcending every other duty and relationship is the spiritual responsibility that the leadership of every division must bear for the millions within its territory still unwarned, and for its many thousands of members who look for counsel and guidance and for a godly example from those who serve so great a portion of the Master's vineyard. Of the divinely appointed spiritual leader in ancient Israel it was declared: "And Aaron shall bear the names of the children of Israel . . . upon his heart . . . for a memorial before the Lord continually." Although Aaron ministered in behalf of so great a multitude, his was to be warm-hearted, constant devotion to the individual spiritual interests of the people he served.

Today those bearing responsibilities in division organizations are *also* the servants of many people. Their service, too, must be rendered from an abounding love for those they serve. No exercise of official responsibility, however efficiently it be rendered, can take the place of this vital relationship in dealing with the souls of men. Personal interests, self-esteem, and disregard of the equal rights of others must, above all things, be assiduously avoided. The influence of the most trivial act, often overlooked in others, can so easily be magnified in division leaders, causing incalculable injury to the flock.

The determination so often expressed by our early pioneers, "to spend and be spent in the Master's service," must find practical reality in the leadership we give today. Such a determination in a division leader will be multiplied a thousandfold as it overflows into every denominational channel: from the division to the unions, from the unions to the local conferences, from the

local conferences to the churches, and from the churches into the eager waiting hearts of their many thousands of loyal, responsive church members.

To the end that this experience may be enjoyed by every worker in every division, we commend a statement from Frederick Lee in the *Review and Herald*, December 22, 1955: "It is not so much great physical strength or scholastic ability or material assets for which we need to pray. It is rather this: 'Lord, make us men whose spirits will not flag when the going is hard,

who will continue to press on when success seems hopeless, who will surrender no principle for momentary gain, who will allow no side attraction to turn them from their path of duty; men who will inspire the dispirited, renew confidence in the critical, and by the power of the godly life lead souls to Christ.'"

Divisions manned by men like these will mightily measure up to the expectations of both God and man in the supreme task before us of preparing a people for the glorious soon-coming of our Lord.

Conference Finance—Everybody's Business

ROBERT H. PIERSON

President, Texas Conference of Seventh-day Adventists



SEVERAL years ago, while attending camp meeting, I listened to an older conference president discussing an important financial problem with his workers. From this wise administrator I learned the valuable lesson that conference finance is everybody's business!

The problem was not a new one. Simply stated—expenses had been climbing without a corresponding increase in income. Some drastic action needed to be taken. The president might have solved the problem with his treasurer and other members of the conference committee. The rest of the workers would have "gone along." But this was a problem whose solution would touch every worker in the field. The wise old leader knew he could depend upon his working staff to come up with the right solution, and it would be *their* solution, not merely a conference committee action. The financial crisis would be met, the workers would be happy to cooperate, and the program would go forward with little hindrance.

It is neither practical nor desirable to settle *all* financial problems in such a manner. The conference president and treasurer, working closely with a well-informed conference committee, are, of course, primarily responsible for the safe financial operation of conference business. Secondly, however, every worker is responsible to God and the committee for the income and expenditure of the Lord's money.

It is in the interests of every worker that the conference should be financially strong. Workers have their monthly bills to meet, and feel responsible for paying these bills promptly. If one's salary check is late because the conference cash is short, it is embarrassing to the worker not to be able to pay his rent or light bill on time. No conference treasurer likes to send out the monthly checks late. He wants to be prompt and to assist his workers in every way possible, but he cannot do this if cash is depleted and he has to wait until some "early" church remittances come in to save the day. Every president and treasurer wants to see the workers treated as generously as policy and cash permit. Available funds, of necessity, influence policy interpretation. Every worker can have a part in keeping his conference strong!

Spending Wisely

The conference treasury is not a "dollar morgue"—a place to hoard excessive reserves of inactive dollars that should be working diligently for God in these last hours of earth's probation. Careful administration will lead conference officers and committees to bend every effort to build up an operating surplus of cash or readily convertible securities that "shall be not less than 20 per cent of the operating expense of the previous year" (*General Conference Working Policy*, p. 182). But conferences do not exist as banking organizations to build up vast reserves beyond these safety margins. God gives His people this money

The Joy of Giving

There are those who give with joy, and that joy is their reward.

And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue.

They give as in yonder valley, the myrtle breathes its fragrance into space.

Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth.

—Kahlil Gibran in *The Prophet*

to spend—to spend wisely—but nevertheless to spend in the proclamation of the everlasting gospel, and in the furtherance of His work both at home and abroad.

The conference treasury is not a bonanza or a treasure trove to be raided by workers eager to gain selfish advantage. God would have His workers put more into the cause than they take out. A worker who is constantly seeking what he “can get out of” the conference is unworthy of his high calling. Fortunately, there are but few such persons in our ranks.

Salary rates are set with the understanding that under certain circumstances additional fringe benefits shall accrue to the worker. These subsidies and payments provided by policy are not charity. A worker has a right to know about their existence and to receive such payments as he is eligible to receive. Conference policy booklets setting forth these emoluments should be placed in the hands of the workers. But, as workers, we should, in turn, seek to keep our expenses to a minimum commensurate with efficiency, and endeavor at every turn to help protect the Lord’s treasury. God loves a “cheerful giver,” not a “cheerful grabber.”

Careful Planning

Careful planning on the part of each of us will help conserve the Lord’s funds. For instance, in some conferences extra budgetary allowance is made for district pastors to follow up Bible school interests. Most workers carefully integrate such calls with their pastoral visitation and other district work, thus saving many dollars every month. If such calls are made with little thought or planning, much time and money can be consumed. This is but one illustration

of how conference finance can be everybody’s business.

It is in the best interests of every church congregation that the conference should be financially strong. Churches frequently make requests for financial assistance in church or school building or remodeling. Often there are other local plans and projects requiring help from the conference. Every administrator likes to be able to help where such help is needed. He can do so only when funds are available—in cash—and not just in book entries.

It is in the best interests of the union conference that the local fields be financially strong. A union can be no stronger than its component parts. Well-ordered, carefully administered, safely financed local conferences make for strong healthy unions.

Obviously, conference finance is everybody’s business. The conference officers and committee, together with all employed workers and church members, constitute a great team who have joined hands in a united responsibility to do all in their power to help finish the work of God in this generation. In the accomplishment of this purpose we must make every dollar do its utmost for God. *End.*

READY THIS MONTH!

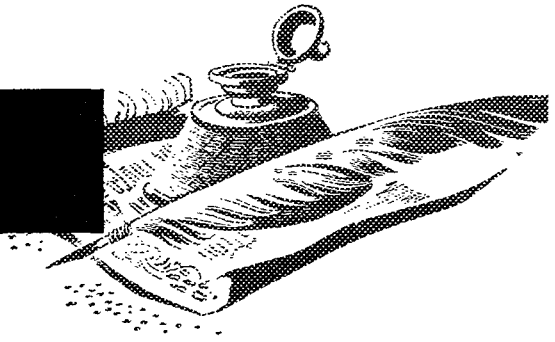
The book you have been waiting for

**Seventh-day Adventists Answer
QUESTIONS ON DOCTRINE**

Evangelical queries answered
by General Conference leaders

**REVIEW AND HERALD
PUBLISHING ASSOCIATION**

EDITORIAL



WELL-BALANCED ADMINISTRATION

THE apostle Paul's instruction on spiritual and administrative gifts for the church is an intriguing study. Chapter 12 of 1 Corinthians provides comprehensive information on the gifts of the Holy Spirit and the administration of the gospel work. Here we find a true pattern for the operation of our denomination with its various departments. As the church seeks to follow Paul's counsel, every phase of our organized work will receive proper attention. The Christian church is set forth by Paul as a unit. The apostle compares her to an organism where every part of the body is an integral part of the whole structure. Let us consider a few principles of church organization as taught by Paul.

1. *The pattern for church administration is given by God.*

"But now hath God set the members every one of them in the body, as it hath pleased him" (1 Cor. 12:18).

2. *God's provision. Various administrations and talents.*

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (verse 28).

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7).

3. *Each department of God's work is equally important.*

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary" (1 Cor. 12:21, 22).

4. *Weaker departments require building up.*

"And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour. . . . But God hath tempered the body together, having given more abundant honour to that part which lacked" (verses 23, 24).

5. *Purpose for each type of leadership in the church.*

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

Unity in Diversity

As the apostle Paul compares the church to the human body, he conveys the idea that its parts will vary in size and prominence. Each will function because God has a purpose for it in the church. A crowning argument in this analogy emphatically suggests that those members who are less conspicuous are "necessary" and have "more abundant comeliness." These should be given special consideration and honor. The unit is incomplete without the successful operation of each component part. The overdeveloped organ in the human body will have a weakening effect on the other organs; the underdeveloped will also disturb the proper functioning of the body's normal organs. This is a law of nature, and it is also a law in church administration.

In administering God's work today we do well to avoid pushing one phase to the fore when conditions favor its rapid progress. Sound administration will study the times, taking advantage of all opportunities, while steadily holding every depart-

ment of God's work in balance. In the providence of God emphases will change, but a well-balanced emphasis on the church's program as a whole should foresee the tides of influence and the subtlety of change. There will be cycles of opportunity and development, and of lesser progress, to give opportunity for the development of different phases of the work.

Though the gifts of the Spirit are of God, the Holy Spirit works through human instrumentalities. Human nature varies. Natural and developed talents qualify certain men for specific responsibilities. When the hour comes for a stronger work to be done in some phase of the cause, God is not embarrassed to find the man to lead out. But we should never overlook the fact that God's resourcefulness does not limit Him to just that one man. And the man He uses will do well to remember that he has not reached his place through favoritism. Nor should he fail to realize that his particular responsibility remains a part of the work of the church in its entirety.

Symmetrical Development Important

A close study of Paul's instruction to New Testament church leaders strongly emphasizes a symmetrical development of every department of the church. The apostle's counsel suggests that the distribution of leadership and of finance should be the interest of each church member. The young church of Paul's day promoted home as well as foreign missions. The home church was urged to practice economy, but the leadership abroad was also expected to practice economy in its missionary enterprises. In the experience of the early church, outposts once nurtured from the home base were encouraged to develop independent strength for further missionary expansion.

As in ancient Israel, God's cause today needs men like Caleb, who chose to conquer a difficult outpost rather than to serve in an easier field. The only match for the Anakims within their mountainous fenced cities was this man of God who "wholly followed the Lord." Human nature will always prefer to work where conditions are favorable and where success is prominently conspicuous, but the Christian worker will choose to labor where God needs him most.

Today two primary challenges face the church:

1. The unentered areas for gospel work overseas. Much of our mission work today

is no longer of the pioneering type, but there is still a great need for Calebs who will choose a field of service where hazards are involved. More often practical men, with all-round ability, are in greater demand for the work than those who are specialists in one particular field of endeavor.

2. The great cities of the world are awaiting the coming of evangelistic workers of conviction, courage, and endurance. In the homeland, as well as overseas, these cities present various and baffling types of heathenism. Evangelistic workers are perplexed when asked to tackle the task of evangelizing our populous cities, and well they might be! We fear that too many are studying to find an easier environment for their work. But irrespective of our fears and choices, some evangelists will accept God's challenge and will take these risks. The strongholds of our modern Anakims will yet open to receive God's last-day message. But our evangelists and their teammates need encouragement. No task in God's cause today requires more courage than city evangelism. These workers must meet the forces of Satan as few workers in our ranks are called upon to meet them. We have been told that many of God's children are still in these modern Babylons; multitudes must still be called out.

In the light of these outstanding challenges, should not all our administrators continue to plan for mission advance overseas and for the speedy evangelization of the great cities of the world? God has provided the church with willing workers and also with the means to evangelize. This is the day of our opportunity. May every spiritual gift and every consecrated talent be pressed into the closing work of the gospel.

L. C. K.

COVETOUSNESS

That evil, if implanted in man's nature, creeps on in such a way, when the habit of sinning has emancipated itself from control, that no limits can be put to its bold proceedings.—*Cicero*

IGNORANCE OF SELF

That man is most apt to stray in life's paths, and to go out of the way who is entirely ignorant of his faults, and who knows not his dangers. How can he repair his errors, and withdraw his feet from the snares which he sees not; from the dangers which he knows not?—*Metastasio*

Seven Types of Giving

ARISTOTLE, on being censured by his fellows for giving alms to a renegade character, replied, "I did not give it to the man, I gave it to humanity." This is basically the true interpretation of all gifts, a genuine dedication of service to humanity in the name of Him who gave everything for us.

It is said that there are seven types of givers: The *auto givers*, who give spontaneously and generously—but only to themselves; the *occasional givers*, who on rare impulses thoughtlessly give without any high motive; the *penitential givers*, who give as a species of atonement for their evil as a sop to their conscience and self-esteem; the *theatrical givers*, who give as a matter of display to win public applause for their generosity; the *conventional givers*, who give grudgingly because others give or because they are expected to give, or because they would be ashamed not to give; the *moral givers*, who give from a sense of duty; and the *Christlike givers*, who give in the spirit of Jesus, because they love to give as far as they are able to do so, to help both God and man.

How wonderful it is to fellowship and share with those who have caught the spirit of Christlike giving in His worthy and dynamic cause. To really give in the Christ spirit is to really live.

Forever the sun is pouring its gold

On a hundred worlds that beg and borrow;
His warmth he squandered on summits cold,

His wealth on the homes of want and sorrow;
(To withhold his largeness of precious light
Is to bury himself in eternal night).

To give

Is to live.

—Selected

"Freely ye have received, freely give."—Jesus.

There are two sides to life's ledger: the receiving side and the giving side. Everything good and worth while that we enjoy in this life was given to us freely by God, through Christ, who freely gave His wealth, His talents, His time, His life, His all for us. No gifts of man can repay God for what He has given and continues to give to us; but "as the plan of redemption begins and ends with a gift, so it is to be carried forward" (*Testimonies*, vol. 5, p. 730).

"For giving is living," the angel said,
"Go speed to the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer rang;
"Oh no!" said the angel, piercing me through,
"Just give till the Master stops giving to you."

The world missions program of the Adventist Church is calling for more and more of our means as we approach the coming of our Lord and the great year of jubilee. There is a necessity of giving for our own sakes as well as for the sake of God's cause, for "constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness" (*ibid.*, vol. 3, p. 548). "God planned the system of beneficence in order that man might become, like his Creator, benevolent and unselfish in character" (*ibid.*, vol. 4, p. 473).

But never before has the necessity of giving for the salvation of a lost and dying world, in need of Christ and eternal life, been so great as it is now.

"God in His wise plans has made the advancement of His cause dependent upon the personal efforts of His people and upon their freewill offerings. By accepting the co-operation of man in the great plan of redemption, He has placed a *signal honor* upon him" (*ibid.*, p. 464). His cause—the only winning cause in the world, the only eternally safe investment—with increasing urgency calls for our efforts and our freewill offerings. The God of the universe has so signally honored us as to give us the privilege of putting our investments side by side with those of Christ for the salvation of man.

When Andrew Fuller went into his native town to collect funds for the cause of missions, one of his old acquaintances greeted him with: "Well, Andrew, I'll give five pounds, seeing it is for you."

"No," replied Andrew, as he handed back the money, "I can't take anything for this cause, seeing it's for me." Immediately his friend responded: "Andrew, you are right; here are ten pounds, seeing it is for the Lord Jesus Christ."

The true Christian gives as though he were putting the money into the pierced hand of the Master. He will give all he can, seeing it is for the Lord Jesus Christ,

(Turn to page 28)

EVANGELISM -- Winning Men for God



The Bible Hour The Farthing Evangelistic Group, Guntur, India



Evangelistic team's lay and conference workers.

OVERSEAS evangelism, with its peculiar problems, is always of great interest to the readers of THE MINISTRY. The Farthing Evangelistic Group have recently completed an evangelistic campaign in Secunderabad, India, and at this writing, are in the midst of a successful series of meetings at Guntur. A capacity crowd heard A. H. Farthing discuss the question, "Why God Will Not Permit World Destruction by the Hydrogen Bomb," on the opening night of the present campaign, April 14 of this year. An average of six hundred people a night have been attending the meetings. Each session consists of two identical programs, in English and in Telugu.



East meets West in Indian and European dress styles.

The Bible Hour at the start had to compete with the "greatest circus on earth," which set up its attractions two or three hundred yards away from the meeting tent. This proved, however, to be a great means of free advertising, since the crowds going to and from the circus could see the big advertisements of the meeting.

The readers of THE MINISTRY will be interested in the procedure of this evangelistic team in combining the two sermons in both English and the vernacular in each meeting. Elder Farthing writes, "Our plan for the last year or so, with certain modifications as the cir-



Former campaign ministerial team from left to right: Pastors O. B. Jonathan, A. H. Farthing, Pastor Moses, and church elder W. E. Egan.

cumstances demanded, is to have an English song service with an English opening hymn or special music, followed by a translated prayer and announcements with the offering. All literature is either distributed before or at the close of the meeting as the audience enters or leaves the auditorium.



Pastor and Mrs. Farthing and son, and Pastor K. Israel, who leads out in the vernacular portion of the services. Recently Evangelist Farthing and his wife were granted membership in the Christian Council of Nonconformist and Anglican Ministers, which widens their sphere of Christian fellowship.

✱

"The English sermon comes next and is followed immediately by a period of vernacular singing or specials, and then the vernacular sermon, with the amen prayer. In this way we are able to get the whole program into one and a half hours, and not more than two hours at the most. Neither sermon takes more than thirty or thirty-five minutes, and perfect timing is of paramount importance in all features of the meeting."

One of the interesting factors in Pastor Farthing's evangelistic approach is the way he definitely plans for the baptismal services before the meetings begin. "It has always been our practice," he says, "to plan our baptisms ahead and trust God to supply the souls." Here we see faith and works united. At Guntur he had a baptismal service on the first night. Four persons who had been previously prepared for this important step were immersed in the baptism that had been built inside the tent, be-

neath the platform. Such public witnessing preaches an effective sermon on the subject of baptism by immersion.

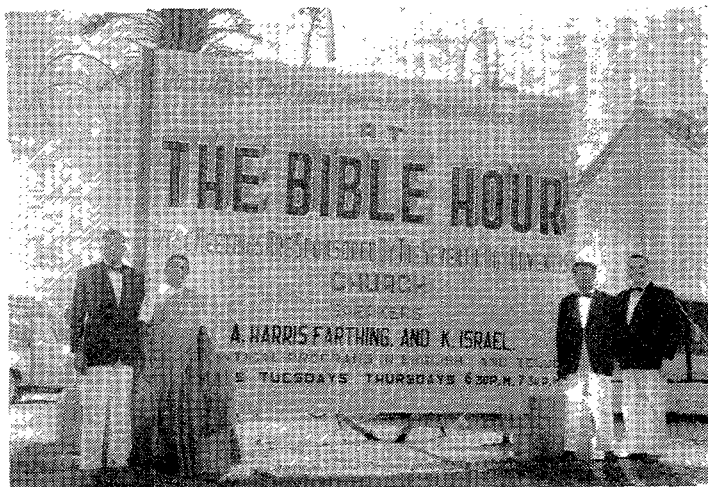
K. Israel, the local pastor, leads out in the vernacular part of the service, and Leonard Clemonds, a graduate from Spicer Memorial College, assists in the meetings. A powerful team of lay workers, including the veteran lay leaders Dr. and Mrs. P. Samuel, render valuable assistance with their personal work.

An evangelist needs to be more than an impressive preacher, a tireless worker, and a good organizer. He must excel in the field of public relations. Like our Lord Himself, the great apostle to the Gentiles sets a noble example in this respect. The secret of becoming all things to all men in order to win men for the kingdom could be called the highest qualification for successful evangelism, and no country in the world puts a heavier tax on relationships than does the great land of India.—EDITORS.

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Dr. and Mrs. P. Samuel, veteran lay leaders, standing at the left of the large sign advertising identical meetings in English and Telugu. Evangelists Israel and Farthing are at the right of the sign. May our prayers accompany the labors of these dedicated workers for God.

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Medical-ministerial personnel of the Milton-Freewater, Oregon, Health Evangelism Crusade. Back row, left to right: Doctor Harlan Kahler, Elder Lloyd Stephens, Ivan Bohlman, M.D., Jimmie Losey, M.D., Elder C. C. Rouse. Front row, left to right: Thomas Thompson, M.D., Clinton Wall, Walla Walla College, Mrs. Lloyd Stephens, Urliher Unterseher, M.D., John Potts, M.D., Jack Hubbs, manager, Walla Walla General Hospital, Alen Rice, M.D.

Medical-Ministerial Evangelism

LAST FALL health evangelism began in earnest in Milton-Freewater, Oregon. Each Sunday evening, physicians, dentists, and related medical personnel of the area joined Elders Lloyd Stephens and C. C. Rouse in a series of evangelistic meetings with a distinctive health slant.

In March, the series turned into a giant nutrition class, climaxing the "School of Better Living" with actual practical demonstrations. Mrs. Stephens directed this phase of the activity, with her background as a trained lay nutrition instructor. Again, the physicians and dentists assisted with regular lectures and audio-visual aids. An average nightly attendance of 150, including many non-Adventists, in this comparatively small town (formerly thought to be thoroughly "overworked" because of its close proximity to a large Adventist center) indicated that people are vitally interested in their own health. Medical-ministerial cooperation pays.

Says Mrs. Stephens of the class, "The doctors

worked with us through the whole series of meetings, and that, I am sure, is the reason for much of the success." We feel, too, that the ministry there has profited by the instruction:

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. . . . The subject of temperance, in all its bearings, has an important place in the work of salvation."—*Testimonies*, vol. 9, p. 112.

Pictured here are the group of medical and ministerial personnel who cooperated in the effort. This includes one hospital administrator; and a food service director, too. There are no limits to what can be accomplished when medicine and ministry are united in health evangelism.

JOYCE WILSON

General Conference Medical Department

More Medical-Ministerial Efforts Needed

The union of Christlike work for the body, and Christlike work for the soul, is the true interpretation of the gospel.—E. G. WHITE, *An Appeal for a Medical Missionary College*, p. 15.

Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul.—*Counsels on Health*, p. 528.

Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties.—*Testimonies*, vol. 8, p. 46.

B. R. Spears' Oakland, California, Evangelistic Crusade

E. E. CLEVELAND

SIXTEEN HUNDRED people braved torrential rains to attend the opening of the Bay Area evangelistic campaign under the direction of B. R. Spears. The series was conducted three nights a week in the beautiful Civic Auditorium in the heart of Oakland, California. Over 104 candidates have been baptized and scores of interested people are being visited in the follow-up campaign. Brother Spears has shown great courage in securing such a commodious building for his campaign, and for our Regional evangelists this represents a pioneering effort.

Pastor Spears' evangelistic sermons are unique in that he memorizes whole chapters of Scripture and quotes passages with the accuracy of a reader. Hundreds who come to hear him find this unbelievable, but true. The

Word of God is truly the source of his strength.

Joyce Bryant, well-known soloist, assisted in the campaign in its early stages. Her contributions to the spiritual atmosphere of the meetings made lasting impressions for good.

Among those baptized were Dr. and Mrs. C. B. Ricks, both of whom are graduates of Michigan State University. He secured his doctorate in the field of agriculture. He is a citizen of Liberia and a personal friend of President Tubman. Since his conversion to Adventism he has bought hundreds of dollars' worth of religious books in preparation for spiritual service upon returning to Liberia.

The meetings had the faithful support of conference and laity. The Bay Area evangelistic company is now preparing for its next campaign in the city of Richmond.

B. R. Spears' evangelistic team with a number of the newly baptized believers.



Seven Types of Giving

(Continued from page 23)

who gave His all for him in the atonement.

The Sacrificial Spirit

The New Testament believers were sacrifice-conscious. Before the first century closed, Clement of Rome wrote of Christian sacrifice far beyond any we have been called upon to make in our day. "Many," writes Clement, "have delivered themselves to slavery, and provided food for others with the price they have received for themselves."

Sacrifice will play a very real part in the lives of God's people, so much so that the psalmist of old pictured Jesus coming especially for "those that have made a covenant with me by sacrifice" (Ps. 50:5). Heaven's eternal rewards are for those who have shared with Jesus in the tremendous cost of the salvation of man.

This is the Adventist hour of history, and time's rapid passing presses home the growing challenge of God's world mission program. It calls upon God's people to be willing in the day of His power, and to attempt greater things for God than ever before.

God will repay every prayer, every effort, and every gift that shares with Jesus the plan of saving lost man, and our happiness will be enhanced in proportion to our individual sharing in the unselfish self-sacrificing ministry of Christ.

Eternal Dividends

Baron James de Rothschild once posed as a beggar in the studio of Ary Scheffer, the artist. As the great financier sat attired in rags, another friend of the artist entered, and believing the baron to be a veritable beggar, quietly went to him and slipped a coin in his hand. The baron, being accustomed to receiving money, took the coin and put it into his pocket. Ten years later the man who had put his small coin in the hands of the great financier was more than surprised to receive a money order on the baron's office for 10,000 francs, and with it the following letter:

SIR—You one day gave a louis to the Baron Rothschild in the studio of Ary Scheffer. He has employed it and today sends you the little capital with which you entrusted him, together with the interest. A good action always brings good fortune.

BARON JAMES DE ROTHSCHILD.

The unusual way in which this small gift swelled into a large sum is a very feeble comparison to the great eternal dividends God pays to all His people who place their gifts in the hands of Christ. On all funds deposited in His cause for the salvation of those for whom He died, and for whom He lives, which are given with a liberal heart for the spiritual and temporal needs of the human race, the Master inscribes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." On these gifts Heaven's bank will pay tremendous dividends all through eternity.

How vain the endeavor to measure with mathematical rules, time, money, and love against a love and sacrifice that is measureless and incomputable! Tithes for Christ! Oh, meager pittance, shameful recompense for that which cost so much!—*Ibid.*, pp. 119, 120.

There is nothing too precious for us to give to Jesus. If we return to Him the talents of means which He has entrusted to our keeping, He will give more into our hands. Every effort we make for Christ will be rewarded by Him, and every duty we perform in His name will minister to our own happiness.—*Ibid.*, p. 19.

Dean Swift, in a charity sermon in St. Patrick's in Dublin, read as his text: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17), and then added: "Now, my beloved brethren, you hear the *terms* of this *loan*; if you like the *security*, down with your gold." The quaintness of the appeal brought an unusual offering. In these unusual times, more than ever before, the needs of God's world program call for the liberal response of God's people. Infinitely great are the spiritual needs of the human race. Eternal interests are at stake. Our own souls are at stake. Let us respond now, and let us—

Always Remember That the Bank of Heaven Pays the Highest Dividends! and It Pays Them Throughout All Eternity!

J. A. B.

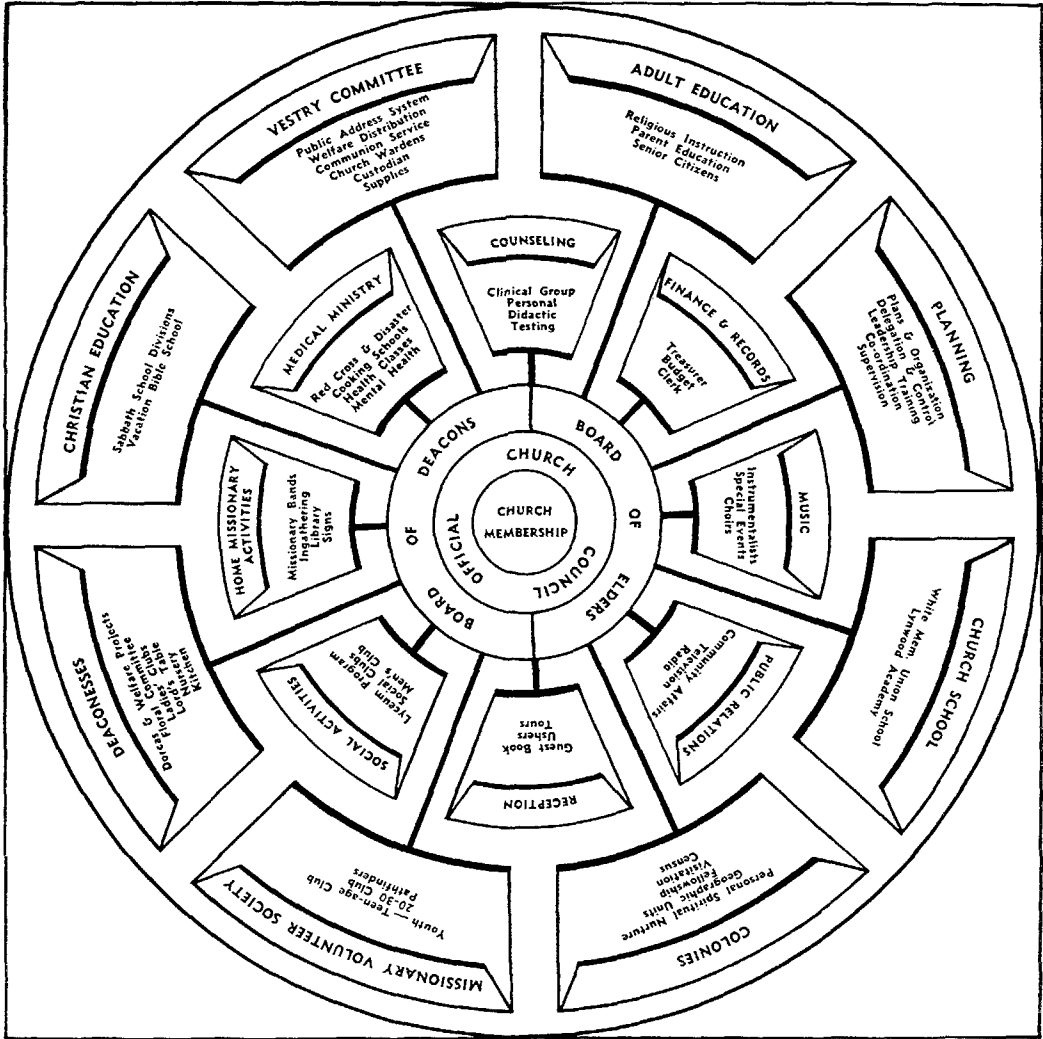
Is thy cruse of comfort failing?

Rise and share it with a friend,
And through all the years of famine
It shall serve thee to the end.

Love divine will fill thy store-house,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

—Author Unknown

ORGANIZATIONAL CHART OF THE *White Memorial Seventh-day Adventist Church* GROUP LEADERSHIP AND TEAM MANAGEMENT



The above organizational chart illustrates the efficient organization of the lay forces of the White Memorial church under the direction of the pastor, Arthur L. Bietz, and his ministerial staff.

“WHAT A WONDERFUL LORD!”

WHAT we need in our churches today—urgently, desperately—is not that people should come to hear a preacher, and then tell him what a good (or bad) sermon he preached, but that they should leave the house of God saying, “What a wonderful Lord!” When all praise is given to Him and taken from man, a Church rises in spiritual temperature and becomes irresistible.—ALAN REDPATH in *Victorious Praying* (Fleming H. Revell Company).

SHEPHERDESS -- Her Vital Partnership



General Conference Shepherdesses

MYRA E. ANDERSON

IN EVERY great movement of history women have played a major role. "With the women" is an expression found in the first picture of the apostolic church following our Lord's ascension (Acts 1:14). Here is a list of illustrious leaders: Peter, James, John, Andrew, Bartholomew, Thaddaeus—men who made history—but with them were the women, including Mary, the mother of Jesus. Peter had been called by his Lord to feed the sheep; but associated with the shepherds were the shepherdesses, the women who majored in the art of human relations.

During recent years prominent names have been associated with the Advent Movement. As one reads the story of progress he might think of it as related solely to actions by the General Conference Committee or experiences within the world divisions. But what is behind all this action and reaction is another story. It relates to "the women," the shepherdesses of the General Conference, for more than the brethren serve and sacrifice for a united cause.

Here are some of the questions our General Conference Auxiliary women are asked many times: "What interests do you women have at headquarters? With your husbands away in the field for such long periods, what do you do with your time, other than just keeping house?"

There is always much to be done, but more can be accomplished by organization. Twenty years ago the Women's Auxiliary of the General Conference came into being. The objective of this organization was clarified: It was to be a fellowship in which human relations would play a vital part. Here at the headquarters of our work are gathered a large group of workers with varied backgrounds and broad talents. Families of workers come from many different countries, the great majority having had no

previous contact with one another. How can these wives and mothers of our General Conference leaders become acquainted? And more important still, How can they become a sisterly working team, each understanding and valuing the contribution of the other for the upbuilding of God's work? These and other questions led to the organization of this, our auxiliary fellowship, which through two decades has proved such a blessing, and has augmented the fellowship our General Conference brethren feel for one another.

Early Days of the Auxiliary

Mrs. J. L. McElhany was its first president, with Mrs. M. E. Kern as secretary-treasurer. Other members of the governing committee included Mesdames H. T. Elliott, H. E. Rogers, H. H. Votaw, H. A. Morrison, M. C. Taft, and L. E. Froom. Some who were in this original group are still with us as members of the Women's Auxiliary. It was early recognized by the shepherdesses of the General Conference that association in service would bind the members together as nothing else could. Consequently activities were organized that gave ample opportunity for participation. Visiting the sick in the sanitarium and the community, welfare work for the underprivileged at home and abroad, welcoming missionaries and itinerant visitors who come to headquarters—these are merely a few of the objectives the women of the General Conference staff accepted as their responsibility.

In those days not more than thirty attended the gatherings of these shepherdesses, usually in the homes of the different members. But our world work has grown, and today a very much larger staff is required to carry the burden of world leadership. Instead of thirty or forty, the Auxiliary now has 150 members; but our objectives are still the same. We exist to foster the

[Myra E. Anderson is the wife of R. A. Anderson, secretary of the Ministerial Association.]

spirit of true Christian fellowship and to carry out urgent and profitable missionary projects.

With the growth of membership there has been consequent growth in the organization. The book club of the Women's Auxiliary is a helpful and educational plan. It provides wonderful opportunity for reviewing outstanding current books, from which we gather much inspiration for our denominational work. Then there is the music club, which periodically furnishes programs. In addition to this there are other smaller club groups fostering stimulating vocational and hobby interests.

The general meeting usually takes place the first Monday of each month. Occasionally our programs feature prominent speakers, or high-class educational films, and on these occasions we may resort to larger chapels or halls in Takoma Park. The Auxiliary has grown with the times and is always alert to progressive fellowship plans in a Christian setting. A yearly change of leadership allows for a change of emphasis, and the challenge at our headquarters educational center is to remain cooperative as well as alert.

During the war years many of our books were placed in the libraries of our battleships. We have raised sums of money for certain schools in the homeland and in overseas divisions that have needed help in some particular way. When at times worthy and needy cases have come to our attention we have been happy to help out. Although large sums have been raised in different programs, the object of the Women's Auxiliary is not primarily the raising of money, but, as already emphasized, it is to foster a fellowship among our General Conference staff women.

A World Fellowship

What makes this fellowship particularly interesting is the fact that so many of our shepherdesses have served the cause in overseas divisions. Some of them have spent from twenty-five to thirty years away from their homelands, while others have only recently made their home in America. Each area of the world field makes its own contribution to the Advent cause. A fellowship so diversified in its background is somewhat unique, for every branch of our world work is represented. Some have carried heavy responsibilities in institutions, others in public evangelism, and still others in the field of education. However, the work of these shepherdesses is always with the sheep of our denominational fold, and that is where we find our greatest interests. Some of God's flock are

confined to beds of sickness; some are lonely and in need of the warmth of true sisterly fellowship; others are wounded and spiritually lame; and many have never known the love of the True Shepherd. Therefore there is much to do. We must lift our vision and forget ourselves in our ministry for others, both near and afar.

Church Group Activities

Here in Takoma Park there are three large churches. There is the Sligo church, with more than 2,000 members; the Takoma Park church, with about 1,100 members; and the Sanitarium church, with 750 members, besides a number of average-sized congregations in the vicinity, such as the Silver Spring, Hyattsville, and Adelphi churches. From all of these we draw our members. There are two Seventh-day Adventist welfare organizations in Washington, D.C., and these have a claim on our interests, apart from our taking our places in assisting in the church activities. Some of our women are missionary-minded and lead out in establishing new church groups in Greater Washington.

When someone asks the question, How do you fill in your time when your husband is away, often at the ends of the earth? we would say that no greater opportunity was ever given to a group of shepherdesses than that found here in Takoma Park. Our very purpose here at headquarters suggests variable but sacrificial service. While a cultural interest should be felt at this great world base, our influence should be exemplary, democratic, and definitely missionary. We sense that the shepherdesses of the work throughout the world look in our direction, and we greet them as a sisterly fellowship. May Adventist women everywhere make a contribution of service as did the women mentioned by the apostles in New Testament times. While helping in the gospel ministry, standing faithfully with our husbands for the principles of our faith and the policies of our work, we with you are desirous of growing into mature Christians in our homes and communities.

Sure You Can Do It

**"You can do as much as you think you can,
But you'll never accomplish more:
If you're afraid of yourself, dear friend,
There's little for you in store,
For failure comes from the inside first,
It's there if we only knew it,
And you can win, though you face the worst,
If you feel that you are going to do it."**

Anonymous

BIBLE INSTRUCTOR



Pastoral Staff Meetings*

ELLEN CURRAN

Bible Instructor, Southern California Conference

THROUGH the years I have very much appreciated the privilege of working with ministers who believed in pastoral staff meetings. I have observed the benefits and pleasures of such a program, and at times have realized the lack of efficiency in the work caused by the absence of such meetings. Regular pastoral staff meetings always help to promote strong teamwork.

I have sometimes heard Bible instructors say, "I wish my pastor would have staff meetings. I just work on and on *alone*. The church doesn't even know I am there." Or, "I don't feel as though I belong!" And I have heard ministerial interns make similar remarks.

On the other hand, I have heard ministers say, "I wish my Bible worker would let me know what she is doing. She just carries on by herself. I never know with whom she is studying." Something is wrong with such working relations.

In one effort a Bible instructor was working very faithfully, even though she had never been publicly introduced. One evening, with joy overflowing she brought two couples to the pastor and introduced them. She told him how they had enjoyed his meetings and that they had taken their stand for Christ. They were fine people. The truth of the matter was that the Bible instructor had bestowed strenuous personal work and prayers upon them. But what did the pastor do? Did he give his Bible instructor a little word of recognition in the presence of these people? No, he did not. He left her standing on the side, completely ignored, and excitedly made appointments with these people to see them at once. Later the Bible instructor said to the minister, "Don't you want me to continue with these families?"

"Oh, no," he said, "this is a man's job. I

have to take care of this myself." And yet it had already been taken care of.

The Bible instructor had helped them across, and she had brought them to the pastor that he might know the happy results of his preaching. But she practically had to lose face with these people because of the minister's thoughtlessness. Surely this was not teamwork.

Now again it may be the other way. It may be that the minister cannot trust the Bible instructor with larger work because she is not centering her work around the pastor. He is the one she should build up, and encourage the people to love and respect. She should never tie the people to herself. Neither should she speak of her work as something separate from the pastor's interests. She is working under the strong influence of the pastor, and in all of her dealings with people, she should maintain this devoted attitude toward her pastor or evangelist. This principle, of course, applies to other associate workers, and will add to their own success among the people.

It is a well-tryed plan that the Bible instructor, as well as the pastor, be well acquainted with each candidate for baptism. It is very difficult for a Bible instructor to help converts after they have been baptized if the minister has not tied her in with these people prior to their baptism. She can also help more efficiently at the baptism if she knows all the candidates.

Mutual Acquaintance Helpful

However, it is even more important for the Bible instructor to acquaint her readers and new friends with her pastor as soon as possible. I want my new contacts to meet our pastor right away, so they will like him personally as well as enjoy his sermons. This will help them to come regularly to hear him preach. Such an acquaintance will tie them to the pastor and he will be able to help them in many ways.

* A paper presented at the Southern California workers' meeting.

Various pastors I have worked with have told me never to hesitate to interrupt their conversation with church members if I have a stranger to introduce to them. Isn't that cooperation? I have more than once invited my pastor and his wife to my home for dinner, just to get them acquainted with good prospects, and they came, sometimes dropping their own plans in order to come. That's working together.

The Bible instructor does not need to report baptisms when she does teamwork with her pastor. He will see to it that she gets proper recognition for her work. This again applies to all associate workers.

For successful relations the minister and his collaborators need to get acquainted with one another so they can have perfect understanding. Certainly a regular staff meeting each week will help a great deal to bring about these happy results. Agendas for these staff meetings differ from week to week according to the current needs, but usually an agenda begins with a brief reading from the Bible or the Spirit of prophecy writings, to get all hearts in tune, and a short prayer for guidance. The prayer session can be had at the close of the meeting, after all the needs have been presented.

All have their "week-at-a-glance" books open to jot down dates and important announcements—also personal assignments. The pastor then opens the session with news items about the work and church in general, and any announcements that are to be made. In other words, he lets us on the "inside" of things as it were. This is appreciated by the various workers. It creates a fellowship—a togetherness. The pastor, of course, has definite plans in mind, and because he presents them in pastoral staff meetings and asks for opinions he seldom has trouble in selling his ideas to the rest of the staff. It is most important that all know about the plans, be enthusiastic about them, and be able to answer questions when necessary.

At this time the various workers may express their observations, good or bad, concerning the last Sabbath's meetings or the work in general. During an evangelistic effort there is so much to talk about. How it cheers the pastor and all the workers to hear favorable reports.

Individual Worker Reports

Next each worker in turn is asked to report on how things are going in his or her department. (The details of each staff member's work are discussed privately with the one concerned, so as not to consume too much time in the general staff meeting.) The minister of youth in our church is usually the first one on the list.

He expresses his joys and sorrows in the work for the youth. Everyone, of course, shares this burden with him, and plans are discussed. Special prayer requests are made. We note in our books the dates for junior and youth meetings and the speakers, so we can help direct people to these meetings.

If there is an associate pastor he presents the burdens and needs of the people that rest on his heart. The Bible instructor is permitted to state briefly how new interests are developing, and requests prayer for certain ones who are having special problems.

The church secretary has a handful of notations to present. There are numerous requests to mention, such as the sick, the poor and needy. The pastor makes notations, in his book, of items that he must present to the church board, and the other names and problems are assigned to various workers. I have always appreciated my pastor's leaving me free to do Bible work rather than church work.

During Ingathering time no one is too busy to share in the campaign. Besides doing some soliciting, each one spends hours at the telephone calling our large membership right down the list, having friendly chats and tactfully reminding members that we are counting on them. We work in relays at this job and the response is gratifying.

Sometimes the pastor announces a surprise. He is going to take the staff out for a treat, or maybe it will be a potluck supper. Needless to say, this adds greatly to the fellowship of the group.

Problems to Meet, and Their Solution

Is it easy to conduct pastoral staff meetings? Are there problems to encounter? Yes, many of them.

Problem No. 1. Filibustering—innocent or otherwise. To keep all remarks brief and right on the subject is no small task for the pastor. Any minute someone in the group may deviate a bit. Others join in, and off we go into unnecessary discussion. Maybe it's a favorite TV program, or automobiles, or likely as not it could be personal finances.

The Bible instructor may ramble on too much in detail about the problems of poor Mrs. Jones or those of others of her readers. This can consume valuable time. On the wall the clock is ticking the minutes away. The efficient, friendly pastor, however, is on the alert. You can't sidetrack him. He is allergic to time wasting in a meeting, and detects it in its earliest stages. He may listen with a knowing smile for a few moments, but soon he looks up at the clock and

down at his agenda—then calls everyone back to the business at hand. Thus he succeeds in covering his agenda in the allotted time.

Problem No. 2. When is the ideal time to have the pastoral staff meeting? There are so many unexpected interruptions. There are the sick, funerals, weddings, conference committee meetings, special campaigns, et cetera.

Planning the Staff Meeting

Problem No. 3. The last problem I shall mention is a serious one—the time consumed by the pastor in planning a staff meeting. It does take some of the pastor's precious time to plan the agenda, but this is the groundwork for a successful and profitable staff meeting. One of our good pastors spends Monday forenoons in making his plans for the afternoon staff meeting. It certainly pays the pastor to spend this time alone in laying careful plans. Some pastors feel they do not have time for such a procedure. No time to plan ahead—and what is the result? They work frantically trying to keep up with their numerous duties—always feeling too busy and overworked. Yet all the while they might be sharing much of the burden with the rest of the staff members by assigning each one to certain tasks, thus saving time.

When I first met one of my good pastors some years ago, I found that he was one of these extremely busy ones. It made me weary just to listen as he wailed how busy, how tense, how overworked he was. It took a great deal of his time to tell it. One day I said in a friendly way, "Elder Blank, your workers are just no good, the whole lot of us!" He looked surprised. I continued, "We are just not helping you much. We are letting you do too much of the work alone." Then I added, "We would like to help you more."

"Well," he said, "what would you like to do for me?" Some suggestions were made and things somehow changed. Teamwork developed. More and more he trusted us with soul-winning tasks. This gave him time for his other important work.

We pastor's assistants like to feel that we are helping the pastor carry his heavy load, and that he is actually depending on us for certain responsibilities. We can't let him down. Yes, pastors and evangelists, taking time out for organizing teamwork pays off well.

The pastoral staff meeting provides a wonderful opportunity for younger workers to observe a successful pastor at work. It is inspiring to see how he relates himself to great and small problems, and how he courageously relies on God to help him solve those problems. Observa-

tion of how he applies Christian principles in all of his dealings with others makes deep impressions. To hear the pastor pray for each one of his workers by name gives new courage and devotion to the task. Such methods result in creating confidence in the pastor's leadership and developing a strong, loyal team. Each worker feels that he is an important part of the organization and must hold up his end of the work. All share in the work and all share in the success—the wise pastor sees to that!

I am a firm believer in pastoral staff meetings and teamwork. Through the years my experience in the work of God has been enriched and my vision has been expanded by the inspiration gained in pastoral staff meetings and in personal counsel from godly ministers. In fact, I would greatly miss these meetings in my Bible work. Here is a place where workers keep unified and where the fellowship of prayer works miracles.

End.

Tips for the Pastor-Administrator

1. **PLAN AHEAD.** Machinery is not enough. Purpose and goals must be crystal clear.

2. **STAY AHEAD** of your church and your official board. A leader must have more vision than his people. Think like a wide-awake executive and not like an office boy.

3. **TRAIN YOUR CONGREGATION.** You cannot accomplish maximum efficiency without adequate personnel. It should not be necessary for the pastor to do what the laymen can achieve by themselves. Sell individuals on particular tasks along the lines of their main spiritual interests and commensurate with their talents.

4. **DELEGATE RESPONSIBILITY.** Make sure the assignment is thoroughly understood and specific. Follow through on assignments. Set a time for "mission accomplished" reports.

5. **ENCOURAGE AND ASSIST YOUR CO-WORKERS.** To give assistance at a crucial time is a secret of successful leadership. Give credit to whom credit is due. Be liberal and accurate in your commendation for results of others' efforts.

6. **PREACH AND LIVE STEWARDSHIP.** Work on the basis of partnership with God for pastor and people. Adequate funds for tithe and for local church needs cannot be had without a congregation-wide understanding of stewardship.

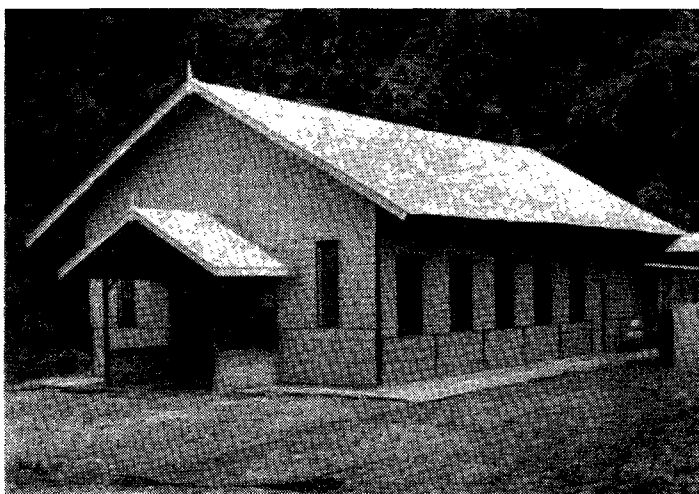
7. **RECEIVE YOUR INSPIRATION DIRECT FROM GOD.** No program functions properly as routine. New life from the source of all life must energize all pastoral administration.

—Selected

First Seventh-day Adventist Church in Netherlands, West New Guinea

K. TILSTRA

President,
West New Guinea Mission
of Seventh-day Adventists



[We thought the readers of *THE MINISTRY* would be especially interested in this little church at the crossroads of the large heathen island of New Guinea. Thus, the message of a soon-coming Saviour takes root to the glory of His name.
—EDITORS.]

Words of Wisdom

Fear not the anger of the wise to raise;
Those best can bear reproof who merit praise.

—Alexander Pope

The slaves of custom and established mode,
With pack-horse constancy we keep the road
Crooked or straight, through quags or thorny
dells,
True to the jingling of our leader's bells.

—William Cowper

No grave digger can bury truth.
It is sure to be dark if you shut your eyes.
It's the frog's own croak that betrays him.
It takes a long time to say nothing.
It is a great weariness to do nothing.
It's an ill bird that fouls its own nest.

The sermon is not done until both the preacher
and the hearer do it.

There is no such a flatterer as a man's self.

Satan doth more hurt in a sheepskin than when
he roars like a lion.

Sermons are not made for critics to look at, but
for Christians to live by.

In sermons, the less of man the more of God.

If the love of God sets us to work, the God of love
will find us wages.

If you would know the heart of your sin, you
must know the sin of your heart.

Nothing is true that contradicts the Ten Com-
mandments.

—C. H. Spurgeon

OUR first Seventh-day Adventist church in Netherlands, West New Guinea, is ideally situated on the only highway of Hollandia Harbor and the Airstrip. Nestled against the heavy tropical foliage, this simple brick and corrugated iron-roofed structure gives a pleasant impression. Its furnishings are very humble and simple, the floor being of concrete and the walls lined with hard board, but it is a house where God's last message is being preached to a race in darkness and in the shadow of death.

Construction on this little chapel was begun in 1954. Lack of skilled labor and material slowed up the work considerably, but a year and a half later it was completed. It was almost entirely built by native help under the supervision of the writer.

Dutch and Malay services are held in the church every Sabbath. Since there is no local worker in Hollandia, the Papuan members conduct their own Sabbath school and then have a joint service with the Dutch membership. The Missionary Volunteer Society also holds its meetings there, and on Sabbath afternoons and on Wednesday nights the Papuan group meets for Bible study and prayer.

A children's Sabbath school room and small living quarters for Papuan boys who are in training to enter the work have been erected at the back of the church. This building is a credit to our work, and we have received many favorable comments from the people of the town. Of course, it is only a modest structure, but it serves the purpose well and we hope it may be a haven of rest for many seeking souls.

POINTERS TO PROGRESS



MONEY AND SOULS

TO EVALUATE souls in terms of dollars spent to reach them is as fatal as it is foolish. It is undeniable that the Lord's money must be judiciously distributed and jealously guarded. Nor can one with justice question the reluctance of the guardians of the storehouse to scatter the funds to the four winds. The evangelist needs to be both reasonable in his requests and cautious with his expenditures.

However, when the gospel has been proclaimed and souls have been won to the kingdom, is it not evidence of human carnality to give a positive or negative evaluation on the basis of dollars spent? It is not after God's order that public evangelism should go begging while millions are poured into institutions and related causes. The church cannot justify penurious appropriations to the chief purpose of its existence—the preaching of God's message. We are aware that in some areas the lack of money is a distressing problem. What is the solution? The obvious answer is an increased membership.

Evangelism, when properly conducted, has proved to be a wise investment, as well as a cure for church ills. When it is neither starved nor overfed, but given its proper latitude, it will make its own way. The true evangelist, who has put forth consecrated, sincere effort, deserves neither credit nor crucifixion whether he wins many or few. To evaluate the effort results on the per-dollar-spent basis is to measure a Christian undertaking by a pagan rule.

Many institutions that operate in the red year after year receive their thousands without hesitation, and doubtless rightly so, for the good they do cannot be measured in dollars and cents. Neither can a financial rule measure the value of evangelism. Surely, there should be no hesitation to invest in public evangelism with the same freedom. In no other area of church operation is our ability to whittle down more evident than in the field of evangelism. We need to give serious thought to our evangelistic appropriations as well as to their wise and not wasteful expenditure, ever keeping in mind that the value of the results cannot be measured by either the cost of the effort per convert or the initial financial returns of the new believers. Steady, progressive evangelism is the best possible paying investment no matter how you look at it. Unentered areas everywhere await our evangelistic conquests for the kingdom of God.

E. E. C.

FIRST THINGS THE not-so-seldom-heard expression, "I am carrying such a heavy program that I cannot find time for evangelism" is less indicative of the perils of organization than of the minister's lack of forethought and wise planning. It is not often that the discharge of responsibility interferes with the exercise of one's calling. But when it does, the path of duty is clear. What minister would deny that he is first and foremost a "preacher of the Word"—that evangelism is his *first work*?

Could it be that this supposed conflict between evangelistic effort and administrative responsibility arises from the minister's own confusion over the matter of "doing it" all himself or "getting it done" with the help of others? The "do it all yourself" pastor will seldom have time to eat, let alone evangelize. The writer is well aware of the latter-day emphasis on the minister's "leading out" in all the various campaigns of the church. "The leader should lead" has become the popular slogan. "Set the pace" is the battle cry. However, early martyrdom awaits the man who tries to do it all himself. Ulcers, sleepless nights, and soul poverty are the sure consequence of attempting the impossible.

The counsel of Jethro to Moses would seem the better way. Are there not capable people in all of our churches who can bear responsibility? Until they are put to work, the end will *never come*. Wise organization, distribution of responsibility, will free the minister to do his "first work"—evangelism! "*Year round evangelism*" must now become our watchword. With "new blood" constantly flowing into the veins of the church, many problems that now plague our work would disappear—and the minister himself would exude new radiance and health.

Members can be trained to win souls, raise goals, and visit one another while their pastor seeks the lost. Congregations should be taught to stand on their own feet. They'll have to do so later on. They should be encouraged to "take their burdens to the Lord and leave them there," and not burden the man of God with trivial matters. He is a man with a mission—to "conquer his world for Christ." Nothing must keep him out of enemy territory—extending the cause of the kingdom. "Delocalize" the local leadership and concentrate more on *first things*.

E. E. C.

Only authentically biblical preaching can be really relevant; only vitally relevant preaching can be really biblical.—John Knox, Professor of Sacred Literature, Union Theological Seminary.

AN INTELLIGENT PREACHING MINISTRY

BEFORE the delivery of his sermon the preacher should consider the effort and expense his parishioners put forth to go to church, and the hours spent listening to the preacher, and then ask himself: "Will my congregation be benefited and enriched by the sermon, or will they be wasting their time?"

Recently a good brother offered the following pathetic commentary on his pastor's preaching: "On Sabbath morning I get more blessings for my needy soul by staying at home and reading a good book, in preference to going to church and listening to the preacher. He speaks fluently but says nothing." This ought not to be.

Every sermon, be the occasion a prayer meeting, a Sabbath morning service, or a public address, ought to be of such a nature that every hearer deep down in his heart will recognize that he has been a recipient of great treasure, and that he would not have missed it under any circumstances.

Every sermon is an unwitting revelation of how much or how little a minister knows God, the measure of his sincerity and belief in the subject he delivers, and of how much or how little he knows about the real needs and longings of the people to whom he speaks.

Spirit-filled sermons are the result of adherence to certain fundamental principles of preaching. In the first place the preacher must know God through constant study of His Word, and through much prayer and meditation. He must also know his people through personal visitation and counseling. Little or no personal work greatly handicaps his ministry. All worth-while preaching has come from the lips of men who have dedicated many hours to individual counseling. The successful preacher will study to know why people act as they do, and what ideas and motivations can lead them to the right decisions in life. Likewise the study of good books is indispensable to successful preaching, and, whenever possible, advanced studies, such as those offered by our Seminary, should be pursued.

Wholehearted effort is another secret of success. Elder James White emphasized this in his counsel to two young ministers whom he assisted in acquiring a library: "When you study, study with all your might, and when you visit, visit with all your might, and exercise briskly. Whatever you do, do it with all your might."

We must not make the mistake of assuming that because the Lord is coming soon, there is too little time to obtain an education. Elder White felt it was a great error to be content "to gather a little here and there" and to get along only half informed. He quoted Dr. Clarke as saying, "A Methodist minister should know everything." How much more diligent should the Adventist ministry be in acquiring true knowledge, for as Elder White put it, "If any class of men can be strong in the word of God, . . . it is Seventh-day Adventists." w. s.

RESENTMENT

ONE of the temptations of his office which a minister must invariably shun is the tendency to rationalize personal resentment as righteous indignation. This feeling of resentment seeks to express itself whenever the minister meets with misunderstanding, misrepresentation, unjustified criticism, or adamant opposition to his plans. It may be an expression of his own immature, overwrought emotions.

Preachers of inner resentment preach scolding or whining sermons that are but an expression of their own personal dislikes or inner turmoil. The petulance of such verbalized smoldering resentment is a pitiful prostitution of the gospel ministry.

Every worker should make certain that his condemnation of sin is not merely a condemnation of specific sinners seated in the congregation. He must be ever cognizant of the fact that everyone is fighting a hard battle against sin and evil and needs constantly the encouragement from the Lord and the inspiring messages of peace, and love, and salvation provided in God's Word.

A true minister must ever seek by prayer and fellowship to love and understand his people. Every Christian congregation has the God-given right to be freed from the preacher resentment. In his book *The Minister Looks at Himself* Dr. Wayne C. Clark refers to the frustration of the preacher who finds certain individuals in the congregation who disparage or slight his earnest pulpit efforts, and indicates that the reason behind this usually is "that the minister has equated self-aims with kingdom-aims. He seems unable to distinguish between the two. He assures himself, the congregation, and even the Lord that he is working and sacrificing solely for the benefit of the church, whereas he may be actually, though unconsciously, working and sacrificing chiefly for his own benefit. Thereby it becomes extremely difficult for him to be objective when he encounters opposition."—Page 10. As Dr. Clark observes, "Every man of God must pass through his baptismal fire and drink his cup of bitterness. None is exempt from misunderstanding and misrepresentation."—*Ibid.*, p. 12.

A preacher of resentment blinds himself to realities, sours his own disposition, alienates at least some of his parishioners, and perverts the administration of the church. He advances only his personal supporters, and his communicated ire destroys vital religion in others' lives as well as in himself. "The minister," says Wayne C. Clark, "must understand that a chronic state of resentment is an unhealthy frame of mind, one which is closely related to other forms of mental illness."—*Ibid.*, p. 18.

The minister, above all men, should recognize that imperfection is the lot of human nature and that no redemption is achieved by way of denunciation or condemnation. Only by taking his people into his heart and loving them can he become an instrument in God's hands for their personal salvation. Christian love has healing power. J. A. B.

When we stand before God we stand always as defendants, never as plaintiffs.—John Knox.

IMMATURITY IMMATURITY of spiritual character is probably the greatest hindrance to effective ministry. The pastor will doubtless deal with a number in his congregation who, although they have reached physical maturity, have not attained to psychological maturity. They are both emotionally and spiritually immature. They have not learned the principle of Christ centeredness in their everyday activities. If their pastor is also immature in his spiritual attitudes and life, the situation for such members is tragic.

The daily prayer and effort of every minister should be to develop spiritual maturity. A spiritually mature pastor seeks to purge his motivations of all selfishness and to ever think in the terms of God's will rather than his own. His shepherd's heart yearns to serve his fellow men, and his self-examination ever seeks to restrain and discipline any form of self-assertion within his own make-up. Only holy motives can survive a lengthy pastorate with a blessing to both congregation and minister.

Prayer and communion with God is the secret of spiritual maturity. Discipline of the mind is sometimes easier than discipline of the emotions. A pastoral maturity that neither ignores life nor runs away from it, but comes to terms with reality, ever seeking in cooperation with the eternal God for the mastery of self and the mastery of life, becomes a channel of continued blessing to all whom such a minister serves. Such maturity builds a heavenly harmony which no earthly exasperations can disturb. It is a mark of maturity to persevere in the cause of God in spite of frustrating experiences without losing heart, remembering that there is a loneliness which lies in the depths of every human life, for each individual must bear his own load before God, and particularly is this true of the minister.

The mature pastor will recognize that the congregation does not exist to serve the preacher but rather to serve the church of God by making itself a channel of the Spirit of heaven for the building and extension of God's redemptive community in all the world.

Spiritual maturity keeps itself free from cynicism, fatalism, and despair, and seeks ever to completely lose its selfishness in a selfless dedication to the great cause of God. When Dr. Albert Schweitzer made his decision to journey to a needy section of French Equatorial Africa he said, "It was my answer to Jesus' saying that whosoever would save his life would lose it, but whosoever would lose his life for the sake of the gospel would find it." J. A. B.

THE CHRIST WHO SATISFIES

- I. *Rest* for the restless (Matt. 11:28-30).
- II. *Hope* for the hopeless (Rom. 5:5, 6).
- III. *Help* for the helpless (Heb. 4:14-16).
- IV. *Life* for the lifeless (John 10:9, 10).
- V. *Friend* for the friendless (John 15:15).
- VI. *Power* for the powerless (Acts 1:8).
- VII. *Joy* for the joyless (John 15:11).

—GEORGE W. MYERS

A FOOLISH SACRIFICE VOLUMES have been written about the minister's work program, and but little about his *rest*. The assumption is that this part of his program gets its share of his attention. Nothing could be further from the truth. There are men among us so conscientious that they haven't had a vacation in years. Their application to duty is indeed praiseworthy, but their judgment is faulty. Jesus Christ called His disciples aside for a bit of rest, and there is none busier than He was.

Burning the candle at both ends shortens the life of the candle. Better to have a dim light for a long time than a flaming meteor for a short time and then utter darkness. Our busy brother should also think of his wife and children, who will soon be deprived of a husband and father. This just might serve to chill his zeal for early martyrdom.

"I study best between three and four o'clock in the morning," observed one preacher, to whom it apparently had not yet occurred that these hours were intended for sleep, not study. How many good ministers' wives endure the torture of watching their husbands waste away under the pressure of a back-breaking program and too constant mental application. Uneaten meals, hurried farewells, and a killing pace constitute the ulcer-producing formula that destroys its harried possessor. "I don't have time for a vacation," may sound like the plea of a *valuable* man, but is in truth the "sacrifice of fools."

Physical exercise, fresh air, and sunshine are the most neglected of our blessings. There is no sacrifice of ministerial dignity in a moderate athletic program that exercises the muscles and vital organs. There has been so much emphasis on the "ministerial look" that some men literally live in a strait jacket. Too often the result is a nervous, edgy, hard-to-please man, with a narrow-minded outlook, who insists, for example, that his boy regard clean sport such as a game of baseball as a sin. The preacher should recognize that a ministry more fit physically can produce better fruit spiritually. Trying to build Rome in a day will destroy the builder in a hurry and not produce a very stable foundation for Rome, either.

E. E. C.

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Principles of Pastoral Administration

I. Order and Organization

1. JERUSALEM CHURCH A MODEL FOR CHURCH ORGANIZATION.—The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. Those to whom was given the responsibility of the general oversight of the church, were not to lord it over God's heritage, but, as wise shepherds, were to "feed the flock of God, . . . being ensamples to the flock"; and the deacons were to be "men of honest report, full of the Holy Ghost and wisdom." These men were to take their position unitedly on the side of right, and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.—*The Acts of the Apostles*, p. 91.

2. ORDER AND SYSTEM IN THE CONDUCT OF CHURCH AFFAIRS.—"God is not the author of confusion, but of peace, as in all churches of the saints." He requires that order and system be observed in the conduct of church affairs to-day, no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness, so that He may place upon it the seal of His approval.—*Ibid.*, p. 96.

The order that was maintained in the early Christian church, made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert, and in harmony with one another.—*Ibid.*, pp. 95, 96.

3. ORGANIZING NEW CONVERTS.—As an important factor in the spiritual growth of the new converts, the apostles were careful to surround them with the safeguards of gospel order. . . . Officers were appointed in each church, and proper order and system were established for the conduct of all the affairs pertaining to the spiritual welfare of the believers.

This was in harmony with the gospel plan of uniting in one body all believers in Christ, and

this plan Paul was careful to follow throughout his ministry. Those who in any place were by his labor led to accept Christ as the Saviour, were, at the proper time, organized into a church. Even when the believers were but few in number, this was done. The Christians were thus taught to help one another, remembering the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

And Paul did not forget the churches thus established. The care of these churches rested on his mind as an ever-increasing burden. However small a company might be, it was nevertheless the object of his constant solicitude.—*Ibid.*, pp. 185, 186.

4. CAREFUL TRAINING OF NEW CONVERTS.—In all their missionary endeavors, Paul and Barnabas sought to follow Christ's example of willing sacrifice and faithful, earnest labor for souls. . . . And with the sowing of the seed, the apostles were careful to give to all who took their stand for the gospel, practical instruction that was of untold value. . . .

When men of promise and ability were converted, as in the case of Timothy, Paul and Barnabas sought earnestly to show them the necessity of laboring in the vineyard. . . . This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands.—*Ibid.*, pp. 186, 187.

5. MEETING WITH LITTLE COMPANIES.—The apostle felt that he was to a large extent responsible for the spiritual welfare of those converted under his labors. His desire for them was that they might increase in a knowledge of the only true God, and Jesus Christ, whom He had sent. Often in his ministry he would meet with little companies of men and women who loved Jesus, and bow with them in prayer, asking God to teach them how to maintain a living connection with Him. Often he took counsel with them as to the best methods of giving to others the light of gospel truth. And often, when separated from those for whom he had

thus labored, he pleaded with God to keep them from evil, and help them to be earnest, active missionaries.—*Ibid.*, p. 262.

6. URGE FAITHFULNESS IN STEWARDSHIP.—Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. . . . Let the elders and officers of the church follow the direction of the Sacred Word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings.

Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light they have received. They should not allow poverty to prevent them from laying up a treasure in heaven. . . . It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of heaven.—*Counsels on Stewardship*, pp. 106, 107.

7. GIVE THE PEOPLE THE WORD OF GOD.—We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the Word of God to the people.—*Evangelism*, pp. 208, 209.

II. Character and Methods

1. ADMINISTER PRINCIPLES OF PIETY AND JUSTICE.—The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church, "must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, not a striker, not given to filthy lucre;

but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—*The Acts of the Apostles*, p. 95.

2. KEEP SELF IN THE BACKGROUND.—Resolutely refusing to display human wisdom or to exalt self, they [ministers] will accomplish a work that will withstand the assaults of Satan. Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ. Self will be kept in the background; Jesus only, the Man of Calvary, will appear.—*Ibid.*, p. 278.

3. TRUST MOST FULLY WHEN DISCOURAGEMENT THREATENS.—Satan's craft is most successfully used against those who are depressed. When discouragement threatens to overwhelm the minister, let him spread out before God his necessities. It was when the heavens were as brass over Paul that he trusted most fully in God. More than most men, he knew the meaning of affliction; but listen to his triumphant cry . . . : "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." . . . It is by seeing Him who is invisible that strength and vigor of soul are gained, and the power of earth over mind and character is broken.—*Ibid.*, p. 363.

4. MINGLE FREELY WITH THE PEOPLE.—A pastor should mingle freely with the people for whom he labors, that by becoming acquainted with them, he may know how to adapt his teaching to their needs. When a minister has preached a sermon, his work has but just begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's Word unless the stewards of His grace enter their homes and point them to the higher way. But the hearts of those who do this work must throb in unison with the heart of Christ.—*Ibid.*, pp. 363, 364.

Many a laborer fails in his work because he does not come close to those who most need his help. With the Bible in hand, he should seek in a courteous manner to learn the objections which exist in the minds of those who are beginning to inquire, "What is truth?" Carefully and tenderly should he lead and educate them, as pupils in a school.—*Evangelism*, p. 484.

5. GIVE UNDIVIDED INTEREST TO THE LORD'S WORK.—Some who have labored in the min-

istry have failed of attaining success because they have not given their undivided interest to the Lord's work. Ministers should have no engrossing interests aside from the great work of leading souls to the Saviour. . . . Ministers cannot do acceptable work for God, and at the same time carry the burden of large personal business enterprises. Such a division of interest dims their spiritual perception.—*The Acts of the Apostles*, p. 365.

6. DEAL WITH TRANSGRESSORS TENDERLY.—The Saviour's manner of dealing with Peter had a lesson for him and for his brethren. It taught them to meet the transgressor with patience, sympathy, and forgiving love. Although Peter had denied his Lord, the love which Jesus bore him never faltered. Just such love should the undershepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure, Peter was to deal with his flock as tenderly as Christ had dealt with him.—*The Desire of Ages*, p. 815.

7. WIN HEARTS BY LOVE.—Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are.—*Evangelism*, p. 484.

8. WATCH FOR SOULS AS THEY THAT MUST GIVE ACCOUNT.—The messengers should watch for souls as they that must give account. Theirs must be a life of toil and anguish of spirit, while the weight of the precious but often-wounded cause of Christ rests upon them. They will have to lay aside worldly interests and comforts and make it their first object to do all in their power to advance the cause of present truth and save perishing souls.

They will also have a rich reward. In their crowns of rejoicing those who are rescued by them and finally saved will shine as stars forever and ever.—*Early Writings*, p. 61.

9. TEACH AS CHRIST TAUGHT.—God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little. Those who are imbued with the Word of God will teach it in the same simple way that Christ taught it. The world's greatest Teacher used the simplest language and the plainest symbols.—*Counsels to Parents and Teachers*, p. 433.

10. SEEK TO RECLAIM THOSE WHO STRAY.—The parable of the good shepherd represents the responsibility of every minister and of every Christian who has accepted a position as teacher of the children and youth. The one that has strayed from the fold is not followed with harsh

words and a whip but with winning invitations to return. . . . The shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies most deeply. . . . This is the lesson that the undershepherds are to learn—success in bringing the sheep and lambs back to the fold.—*Ibid.*, p. 198.

11. USE NEITHER HARSHNESS NOR FLATTERY.—Pastors are needed—faithful shepherds—who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor.—*The Acts of the Apostles*, p. 526.

12. PAINSTAKING EFFORT FOR ERRING MEN AND WOMEN.—The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality.—*Ibid.*

III. Dangers and Problems

1. BLINDED BY SELF-CONFIDENCE.—Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ.—*Ibid.*, p. 279.

2. PROBLEMS ARISING FROM THE SELF-WILLED.—The church had been properly organized, and officers had been appointed to act as ministers and deacons. But there were some, self-willed and impetuous, who refused to be subordinate to those who held positions of authority in the church. They claimed not only the right of private judgment, but that of publicly urging their views upon the church. In view of this, Paul called the attention of the Thessalonians to the respect and deference due to those who had been chosen to occupy positions of authority in the church.—*Ibid.*, pp. 261, 262.

3. UNDUE ATTACHMENT TO ONE MINISTER.—He who sends forth gospel workers as His ambassadors is dishonored when there is manifested among the hearers so strong an attachment to some favorite minister that there is an

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unwillingness to accept the labors of some other teacher. The Lord sends help to His people, not always as they may choose, but as they need; for men are short-sighted, and cannot discern what is for their highest good. It is seldom that one minister has all the qualifications necessary to perfect a church in all the requirements of Christianity; therefore God often sends to them other ministers, each possessing some qualifications in which the others were deficient. The church should gratefully accept these servants of Christ, even as they would accept the Master Himself.—*Ibid.*, pp. 277, 278.

4. CHECKING FANATICISM.—I saw the necessity of the messengers, especially, watching and checking all fanaticism wherever they might see it rise. . . . I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.—*Early Writings*, p. 63.

5. TACTFUL WORK IN THE SPIRIT OF CHRIST NEEDED.—There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, not only by the minister's work in the pulpit, but by personal labor. The wayward heart may take exception to the message, and the servant of God may be misjudged and criticized. Let him then remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—*The Acts of the Apostles*, p. 526.

6. DEALING WITH DISSENSION.—When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among

themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places, were met by concerted action on the part of all; and the plans of the enemy to disrupt and destroy were thwarted.—*Ibid.*, p. 96.

7. JUDGE RIGHTEOUSLY WITH IMPARTIALITY.—When choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. "Hear the causes between your brethren," said Moses, "and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."—*Ibid.*, p. 94.

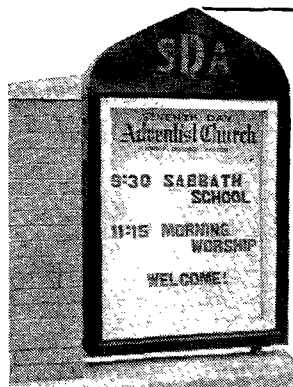
God, Touch My Life!

God, touch my ears that I might hear
Above earth's din, Thy voice ring clear;
God, touch my eyes that I might see
The tasks Thou'd have me do for Thee;

God, touch my lips that I might say
Words that reveal the Narrow Way;
God, touch my hands that I might do
Deeds that inspire men to be true;

God, touch my feet that I might go
To do Thine errands here below;
God, touch my life that I might be
A flame that ever glows for Thee.

—Author Unknown



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BOOKS -- For Your Library



***The Young Church in Action*, a translation of the Acts of the Apostles, J. B. Phillips, Macmillan Company, New York, 1955, \$2.50.**

Those who are acquainted with the translations of J. B. Phillips will need nothing more than a reference to the fact that another contribution has come from this author. Not only is the translation of the book of Acts interesting and in some ways unique, but in the appendix of this volume four addresses have been reconstructed and enlarged, and more broadly interpreted than the same addresses as they appear in the texts of Scripture.

It is interesting to read Peter's sermon at Pentecost as Dr. Phillips has enlarged it. The Scripture says, "With many other words did he testify and exhort." What might well have been the extenuated thoughts of Peter appear, as do also the thoughts of Stephen.

The introduction to this volume by the translator is in itself worth the price of the book in this reviewer's estimation. We are confident that this new translation will prove to be a popular help to the expository preacher. Thanks again, Dr. Phillips.

R. ALLAN ANDERSON

***Christian Perfection and American Methodism*, John L. Peters, Abingdon Press, New York, 1956, 252 pages, \$4.00.**

The idea of Christian perfection was central in the life and ministry of John Wesley. But strangely, within a century of his death the main Methodist groups had lost this emphasis. However, the doctrine was not relegated to the theological attic. When Methodism ceased to make it the rallying point for conversion, other groups emerged from her ranks to proclaim Wesleyan teachings with profound emphasis. These have been referred to as "come-outers." New Holiness groups and a growing variety of Pentecostal fellowships later evolved into separate churches. The author of *Christian Perfection and American Methodism* introduces the reader to issues that produced these separate communions.

The Civil War in America caused Wesleyan Methodism to give its main attention to abolition. The church took an active part in the struggle over slavery, which had stirred up strong feelings between the North and the South. The close of the war was a providential time for Methodism's restudy of Perfectionism, and the "second blessing" doctrine again defied distinctions between justification and sanctification. Wesleyan zeal was not dead; there were revivals and camp meetings to fan into flame the dying embers of Perfectionism. America was fertile ground for regaining emphasis on this straight Wesleyan doctrine, and Western expansion and Methodism developed together. "Going on to perfection" was hardly Methodism's true shibboleth; the great issue was: How soon after conversion does sanctification take place? Is the "second blessing" experience instantaneous, or is sanctification a lifework, perhaps attained just before death? While Methodism may have been losing its earlier witness on this doctrine, Pentecostalism was placing more and more emphasis upon the charismatic gifts.

The author's thesis traces the fluctuations of John Wesley's Perfectionism from decade to decade. At the end of a fifty-year study and practice of this doctrine, John Wesley's teachings were similar to Adventism's doctrine on sanctification. John Fletcher, one of Wesley's strongest colleagues in early Methodism, states: "Sanctification is not generally the work of a day nor of a year. For although God can cut short his work in righteousness . . . , it is nevertheless in general a progressive work and of long duration" (p. 75). This and many similar statements by Wesley and his pioneer workers suggest that Adventism borrowed its ideas on sanctification from Methodism. We must note, however, that revelation defined and crystalized our settled convictions on this doctrine. As a denomination we have had little conflict on this subject.

Most significant to Seventh-day Adventists is the conviction that God guided His last-day children to the light. As a group we were spared many years of wandering in the wilderness of confusion. By the time Adventism arose in 1844

our spiritual forebears had experimented with Methodism's overstatements on Christian perfection. At this time new isms arose out of the great disappointment. The Spirit of prophecy then gave clear direction on movements such as "holy flesh," pantheism, theosophy, and others.

Dr. Peters has done rare research on the doctrine of sanctification. His material is well documented and organized. Born in Arkansas, with degrees from Southern universities as well as Boston and Yale [Yale granted him a Ph.D. degree], he has served pastorates in Louisiana, Oklahoma, and Connecticut, and is at present professor of religion and philosophy at Oklahoma City University. In his book he has set forth the devotion of such men as John Fletcher, Francis Asbury, and other Methodist leaders. The sincerity of the circuit riders, their willingness to bear hardship, their burden to give thorough instruction to the scattered saints, and their fervent prayer "bands" to beseech the Spirit's gifts, might well be emulated today.

This book is both inspirational and profitably informative. Every alert minister and evangelist should have an intelligent understanding of the backgrounds of contemporary religions. This is imperative in evangelism. We would recommend *Christian Perfection and American Methodism* to our college and Seminary libraries. Bible and history teachers especially will welcome this excellent work.

LOUISE C. KLEUSER

***How to Sell Against Tough Competition*, Harry Kuesel, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1956, 207 pages, \$4.95.**

Every minister should read this outstanding analysis of the principles of salesmanship, as presented by one of America's leading salesmen of insurance. Why? Because Mr. Kuesel has refreshingly analyzed twenty elements of leadership with amazing inspiration—twenty elements that have a direct relation to the business of the minister in the "selling of eternal life." The last chapter of this valuable book, "The High Privilege of Leadership," is based on the life, faith, and example of the apostle Paul.

The observant evangelist will read with delight every chapter wherein the author so ably treats the resetting of high moral methods of meeting competition in the evangelistic field. The author's approach to these "sales" methods will be of real assistance to "God's sellers" of life eternal.

In a nation where there are approximately three hundred brands of religion on the moral market, Adventist ministers need to grasp every right method of correctly meeting such stiff competition for the souls of men.

Chapter 5 of this book, "Seven Ways to Check Your Sales Presentation," is an ideal examination of the effective sermon. The book is filled with illustrations of these more effective methods of selling "our product" in this competitive day. The spiritual tone and moral ethics enunciated herein are worthy of our study and emulation. Preacher, I beg of you, read this book for the betterment of your preaching and ministry.

RAYMOND H. LIBBY

***Heicher Filing System*, M. K. W. Heicher, Baker Book House, Grand Rapids, Michigan, 1957, 86 pages, \$2.00.**

This book furnishes a simple and workable system of filing particularly designed for ministers, Bible instructors, and college Bible teachers. It was developed by the author, who used it for many years in gathering material for *The Ministers Manual* (Doran's), of which he is editor.

Heicher Filing System briefly and clearly explains how this arrangement may be used. The procedure in filing references for books, multiple filing, filing personal papers, et cetera, readily convinces the investigator that although the system is simple, it is effective. A thousand filing items are listed alphabetically, with filing numbers. In checking these carefully we found less than ten items impractical to a Seventh-

day Adventist worker. One of the merits of this filing system is a simple way of handling substitute items. The plan explained in this book may be mastered in an hour. Fifty-nine of the items make provision for information on religious bodies and cults, and a table at the back of the book is for recording sermons, addresses, or Bible studies. Any kind of ink can be used on the paper that goes into the workmanship of this book, which lies conveniently flat when opened. It is a handy key to all of your filing, including letters.

The Heicher system will meet the needs of the average minister and worker, and the investment of \$2.00 will be well worth while. Few among us are trained in professional filing, and it is good to know that material can be organized in cardboard boxes if metal drawers are not available.

LOUISE C. KLEUSER

***I Chose a Parson*, Phyllis Stark, Oxford University Press, New York, 1956, 240 pages, \$3.50.**

This is the story of a college girl who married a clergyman, and of her experiences in the parishes in which they served. The different people who shared these experiences seem almost to come to life in the author's vivid descriptions.

She tells how she handled the perplexing and sometimes humorous situations that are part and parcel of the life of a minister's wife. There is the thrilling account of a meeting with the Convocation of Christian Sioux Indians in South Dakota, and one senses God's presence as in imagination he listens to the singing of the old familiar hymns as they echo through the surrounding hills.

Then there was the time when a monstrous beast, "a cross between a gorilla and a chimpanzee," that had escaped from the carnival truck in which it was being transported, took charge of the family kitchen—a terrifying experience that taxed the resourcefulness of all concerned.

There came a time when the "parson" and his wife were called to leave their beloved parish in South Dakota and go East, although in her prayers Mrs. Stark had broadly hinted that a call to southern California would be very acceptable.

She speaks of what family prayer has meant in smoothing over the daily irritations that come in every family. At one time their young son's life hung by a thread. How earnestly they prayed! God heard their prayers, and as a result of this experience a nurse gave her heart to Christ.

So we live with the author the different scenes from South Dakota to Washington, D.C., and thence to Newark, New Jersey, where her husband was consecrated as bishop coadjutor of the diocese.

The book is written with a great deal of wit, and is very readable.

MAY W. BREWER

***The American Sex Revolution*, Pitirim Sorokin, Porter Sargent, Boston, Massachusetts, 1957, 186 pages. Price, cloth, \$3.50; paper, \$2.00.**

History repeats itself because human nature is still very human, and man does not improve with age, either individually or collectively. The trouble with our present world is the same as it was six thousand years ago. The world is not so bad in and of itself. We still have the same beautiful mountains in Yosemite, the Big Trees in Sequoia and the Redwoods Forest, the same mighty oceans which stay within their bounds, the same gorgeous sunsets, flowers, and trees, and grass. Really, the only thing vile is man and his sinful ways. He has been the troublemaker from the beginning, and his ways have not improved; they have become only more and more insidious, even vicious. What is even more significant is the fact that he is becoming more and more clever and ruthless in his methods of destroying himself and his race.

Harvard's sociologist, Pitirim Sorokin, has analyzed man's mid-twentieth century situation in plain terms, and set forth the unvarnished truth in a book which ministers and teachers should consider a *must* in their 1957 reading schedule. His opening paragraph is a plain statement of fact, not fiction. The rest of the book is equally challenging. He declares:

"Among the many changes of the last few decades, a peculiar revolution has been taking place in the lives of millions of American men and women. . . . Devoid of noisy public explosions, its stormy scenes are confined to the privacy of the bedroom and involve only individuals."

This revolution is fed by radio, TV, newspaper, and magazine; art, music, and science; but most of all by a freedom of thought and action that we have not seen before in so many public places and by people who consider themselves sophisticated, as well as educated. This revolution goes on among old and young, rich and poor, churchmen and pagans alike. That which destroyed Sodom and Gomorrah, Egypt, Assyria, Babylonia, Greece, and Rome bids fair to wreck our twentieth-century civilization, for we are riding for a fall and headed for the same abyss.

Along with Sorokin's book, Seventh-day Adventist ministers and teachers should read pages 50-82 in *The Adventist Home*, by Ellen G. White, in order to see just what is happening to our own youth.

The American Sex Revolution is full of sermon material for your studies on the signs of the times and the end of the world.

D. E. REBOK

2,000 Swine for One Soul!

IN *Evangelism*, page 62, the messenger of the Lord asks the following question: "What if means are used and yet we cannot see that souls have been saved by it?" It truly is our business to preach, regardless of the outcome. It is our duty to set aside funds whereby the message can be proclaimed in a public way and leave the result with God. All too often someone says, "But we spend large sums of money and so few are baptized."

Consider the miracle that Jesus performed in saving *one soul only*. It cost certain of the Gadarenes 2,000 swine (Mark 5:13). It would have been of real interest to see the faces of those who had no idea of the value of one soul. I can hear them clear down here in 1957 condemning the Lord for such a waste of money and effort on one simple soul, and a lunatic at that!

The adding machines were buzzing and clattering through the night as accountants and auctioneers figured up the cost of that lightning-like spearhead public effort which lasted only one day. "Let's see, 2,000 pigs of an average weight of 300 lbs. (It was all guesswork, for the swine lay at the bottom of the sea.) Why, that's 600,000 pounds of bacon! Unbelievable! Fantastic! This man will ruin the mission! We can't afford him." With the price of pork at 20 cents a pound, it adds up to the gigantic figure of \$120,000 U.S.

The only thing that was faster than this one-day spearhead meeting was a flash committee meeting which unanimously voted the Lord permanent return from that mission field. How thrilled I am to tell you that this \$120,000 invested in an effort which yielded one lone baptism, prepared the way for the Lord at a later date, and multitudes accepted the truth. How true are the words, "Thou knowest not whether shall prosper, either this or that."

J. R. SPANGLER

*Ministerial Association Secretary
Far Eastern Division*

Key Note

The most important thing in life is to have a goal and to know that there is no turning back.—Jean Monnet.



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NEWS -- From Current Journals



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

¶ A new nationwide prayer movement to teach Methodists how and what to pray for was inaugurated at a National Convention on Deepening Spiritual Life at Lake Junaluska, North Carolina. Dr. Thomas Carruth told the delegates that ignorance and indifference are the great enemies of prayer. He said many people mistakenly think the longer they pray, the more effective the prayer will be and that they should look sad while praying. "Some of these days," he said, "I'm going to ask everybody to smile when they pray and I think the angels in heaven are going to stand on their tiptoes and sing."

¶ The new United Church of Christ ended its first general synod at Cleveland with a plea to Christians everywhere to end "useless and hurtful separation" in Christendom. The 714 Congregational Christian and Evangelical and Reformed church leaders who earlier voted to merge their denominations and sealed their action with a prayer, unanimously adopted a "message to the churches" deploping division within the Christian family. Pointing out that the two uniting bodies had ended their "centuries of separation," the message said the United Church is "stricken in conscience at its continuing separation from the rest of the Church." The message continued, "It prays for the day when the greater Church of Jesus Christ, now hindered and weakened by many divisions, will come to visible reality in one flock with one shepherd, the influence of One who is alive in every part of His Church." Both churches in the merger are participants in the National Council of Churches and the World Council of Churches.

¶ Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School of Wittenberg College, Springfield, Ohio, expressed himself in a warning against excessive emotionalism where racial issues are involved, "Racial discrimination which consigns fellow men to a subhuman level is an insult to the Creator. The problem of [the Negro's] total assimilation into American culture will not be solved by a continued defiance of God's mightiest will, by withholding from him the justice and the sense of personal integrity which are the birthright of man as man."

¶ The need for a genuine Protestant-Roman Catholic partnership in German political life was stressed

in a resolution adopted at a meeting in Kassel, Germany, attended by some 800 Protestants. They are members of the Christian Democratic Union (CDU) and its Bavarian affiliate, the Christian Social Union (CSU), which have, for the first time in German history, united Protestants and Catholics in joint political efforts.

¶ The use of public funds for private or parochial schools was opposed by the New England Southern Methodist Conference at its annual meeting in New London, Connecticut. It adopted a resolution saying that taxation to support a religious institution "is a violation of freedom of conscience and of state and federal constitutional rights." The conference represents 164 churches in southern Massachusetts, Rhode Island, and eastern Connecticut.

Delegates endorsed a statement of the New York East Methodist Conference proposing to support a legal test of the constitutionality of a recently enacted Connecticut law which authorizes bus transportation at public expense for parochial and private school pupils on local option basis. The Reverend Douglas F. Dorchester of Providence said the legislation was "a deliberate attempt of the Roman Catholics to undermine the public school system and unless Protestant groups keep a constant vigil, they will be taken out from under us."

¶ Scenes of extraordinary devotion were witnessed in Warsaw as 300,000 Roman Catholics took part in a Corpus Christi procession led by Stefan Cardinal Wyszynski, Primate of Poland. From the steps of St. Anne's, where an outdoor altar had been erected, the cardinal told the huge crowd that he had brought with him from Rome the blessing of Pope Pius XII, who had expressed to him his paternal confidence in the fate of Poland.

¶ The Supreme Court, in an 8-0 decision, upheld the right of States to ban the sale of automobiles on Sunday. The court rejected an appeal from the Gundaker Central Motors, Inc., of Belmar, New Jersey, against a New Jersey law banning the sale of new and used cars on Sunday.

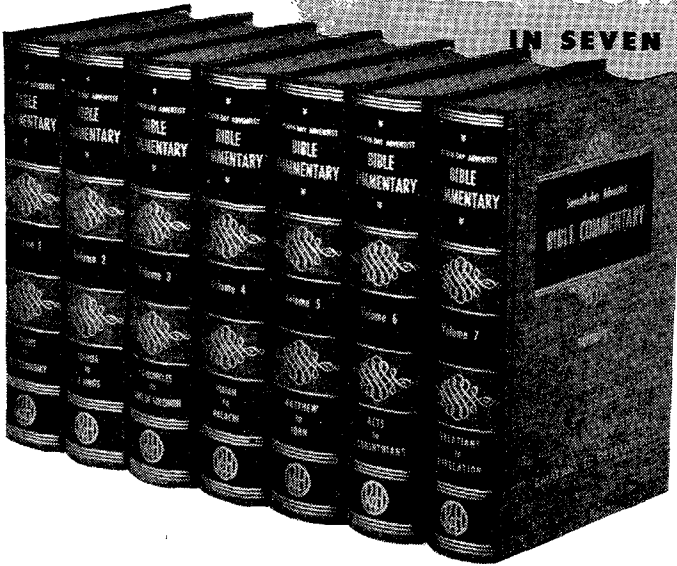
The motor company appealed on the ground that only sales of automobiles were banned by the recently enacted law. The firm contended this was discriminatory, violating due process of law, and enforcing a religious observance upon those who did not approve of it.

However, the Supreme Court took the view, as it

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did with respect to two similar cases arising in Arkansas this year, that Sunday laws based upon the police powers of the States to compel businessmen to give employees a day of rest do not contravene the Federal Constitution.

The court's decision in the New Jersey case will leave as the ruling opinion on the constitutionality of such legislation a colorfully phrased opinion delivered by the late Chief Justice Arthur T. Vanderbilt. He said: "There are sections of highways stretching for miles, almost exclusively devoted to the sale of new and used cars, where the owners and employees, forced by the unreasonable competitive lust of some of their neighbors in the trade, are compelled to maintain their business vigil every day of the week and for many hours—and who may say that this is not injurious to the public good . . . and may not be prohibited by the state?"

¶ Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, asked President Eisenhower to veto legislation passed by Congress to permit two Congressmen to receive and wear a papal decoration. He said the legislation would make the Roman Catholic Church a "foreign State" in American law. He said the measure was passed by both Houses of Congress within 24 hours of its introduction without any study of its implications by a committee. He also asserted that it "violates the spirit of our constitution" and is destructive of "religious amity." "If these men are in the service of a foreign power, they are no longer American citizens," he said. "The law is very clear on this point."

¶ President Eisenhower signed an executive order considerably reducing the scope of the Federal Bureau of Investigation's work in regard to conscientious objectors. Under the new order, the FBI will enter a case only if a petitioner's request for CO status has first been denied by his local draft board and he has presented a challenged appeal to the Selective Service Appeal Board. Hitherto, a full FBI field investigation was conducted on any registrant who stated he had religious objection to bearing arms if his local draft board requested it. This new regulation calls for FBI reports only when there is genuine doubt as to a registrant's sincerity and when that doubt is shared by the appeal board.

¶ The Library of Congress announced acquisition of a copy of the rare Kralice Bible, published in 1596 as a product of more than 30 years' labor by the Unitas Fratrum, or Church of the Czech Brethren. Considered by scholars "one of the most perfect translations of the Scriptures," the Library said, "it is one of the few copies in existence outside Czechoslovakia and will be available to American Bible scholars for examination and study."

¶ Dr. Jose Maria Delgado, well-known physician and prominent Roman Catholic layman, was named as the Philippine ambassador to the Vatican. He will be the first Filipino to hold the post of ambassador to the Vatican on a full-time basis.

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SEVEN THINGS IN HEART (Ps. 51:10)

- | | |
|--------------------|-------------|
| 1. Christ in heart | Eph. 3:17 |
| 2. Spirit in heart | 2 Cor. 1:22 |
| 3. Word in heart | Ps. 119:11 |
| 4. Truth in heart | Ps. 15:2 |
| 5. Law in heart | Ps. 40:8 |
| 6. Love in heart | Rom. 5:5 |
| 7. Joy in heart | Eccl. 5:20 |

SEVEN ABILITIES OF THE ALMIGHTY ONE

- | | |
|--------------------|---------------|
| 1. Able to deliver | Dan. 3:17 |
| 2. Able to subdue | Phil. 3:21 |
| 3. Able to give | 2 Chron. 25:9 |
| 4. Able to succor | Heb. 2:18 |
| 5. Able to keep | Jude 24 |
| 6. Able to do | Eph. 3:20 |
| 7. Able to save | Heb. 7:25 |

SEVEN VAIN THINGS

- | | |
|----------------------|--------------|
| 1. Vain beauty | Prov. 31:30 |
| 2. Vain religion | James 1:26 |
| 3. Vain conversation | 1 Peter 1:18 |
| 4. Vain worship | Matt. 15:9 |
| 5. Vain glory | Gal. 5:26 |
| 6. Vain preaching | 1 Cor. 15:14 |
| 7. Vain labor | 1 Thess. 3:5 |

CHOSEN

1. To bring forth fruit (John 15:16).
2. To be a soldier (2 Tim. 2:4).
3. To work (Eph. 2:10).
4. To work with Him (2 Cor. 6:1).
5. To witness (Acts 1:8).
6. To be epistles (2 Cor. 3:2, 3).
7. To be like Him (1 John 3:2).

—WILLIAM D. LOUMASTER

● Christ, the Center

1. Central person of the truth (John 14:6).
2. The glorious center of the gospel (1 Cor. 15:3).
3. Central fact of power (resurrection) (Eph. 1:19, 20).
4. Christ's Spirit the central administrator in the church. Holy Spirit (1 Cor. 12:1-3).
5. To make Christ known, the central business of the church (1 Cor. 2:2).
6. The central purpose of God is to sum up all things in Christ (Eph. 1:10).
7. The central grace which moves man is the love of Christ (2 Cor. 5:14).

—Adapted from outline by F. E. Marsh.

● Bible Contrasts

Romans 6:23—Wages of sin—death; gift of God—life.

1. Wages—the earned pay.
2. Sin—the exacting paymaster.
3. Death—the endless penalty.
4. Gift—the extended proposal.
5. God—the exalted Person.
6. Life—the everlasting portion.

—F. DEAN EMERY in *Moody Monthly*

THE MINISTRY

SEED THOUGHTS -- for Sermons



A Study in Sevens

R. F. CORREIA

SEVEN HOLY THINGS

- | | |
|----------------|----------------|
| 1. Holy Word | Rom. 1:2 |
| 2. Holy law | Rom. 7:12 |
| 3. Holy day | Isa. 58:13 |
| 4. Holy name | Isa. 57:15 |
| 5. Holy money | Lev. 27:30, 32 |
| 6. Holy temple | 1 Cor. 3:17 |
| 7. Holy City | Rev. 21:2, 10 |

SEVEN SOUND THINGS

- | | |
|-------------------|------------|
| 1. Sound faith | Titus 2:2 |
| 2. Sound doctrine | 2 Tim. 4:3 |
| 3. Sound speech | Titus 2:8 |
| 4. Sound mind | 2 Tim. 1:7 |
| 5. Sound wisdom | Prov. 2:7 |
| 6. Sound charity | Titus 2:2 |
| 7. Sound patience | Titus 2:2 |

SEVEN SECRETS OF HAPPINESS

- | | |
|--------------------------------|--------------|
| 1. Happy if keep law | Prov. 28:18 |
| 2. Happy if suffer for God | 1 Peter 3:17 |
| 3. Happy if do what Jesus says | John 13:17 |
| 4. Happy if God correcteth | Job 5:17 |
| 5. Happy if God is our Lord | Ps. 144:15 |
| 6. Happy if find wisdom | Prov. 3:13 |
| 7. Happy if trust in Lord | Prov. 16:20 |

SEVEN MARKS OF A FOOL

- | | |
|----------------------|----------------|
| 1. Mouth of fool | Prov. 15:2, 14 |
| 2. Eyes of fool | Prov. 17:24 |
| 3. Song of fool | Eccl. 7:5 |
| 4. Anger of fool | Eccl. 7:9 |
| 5. Sins of fool | Prov. 14:9 |
| 6. Knowledge of fool | Prov. 1:22 |
| 7. Laughter of fool | Eccl. 7:6 |

Additional sermon starters appear on the opposite page. The MINISTRY welcomes ideas from the field.

SEVEN CAUSES FOR FALLING

- | | |
|---------------------|-------------|
| 1. Pride | Prov. 16:18 |
| 2. Ignorance | Hosea 4:14 |
| 3. Riches | Prov. 11:28 |
| 4. Perverse tongue | Prov. 17:20 |
| 5. Hard heart | Prov. 28:14 |
| 6. False leadership | Matt. 15:14 |
| 7. Shallow roots | Luke 8:13 |

SEVEN PRINCIPLES OF CHRISTIAN FELLOWSHIP

- | | |
|-------------------------|----------------|
| 1. Love one another | John 15:12, 17 |
| 2. Prefer one another | Rom. 12:10 |
| 3. Serve one another | Gal. 5:13 |
| 4. Forgive one another | Eph. 4:32 |
| 5. Teach one another | Col. 3:16 |
| 6. Comfort one another | 1 Thess. 4:18 |
| 7. Pray for one another | James 5:16 |

SEVEN CROWNS TO WEAR

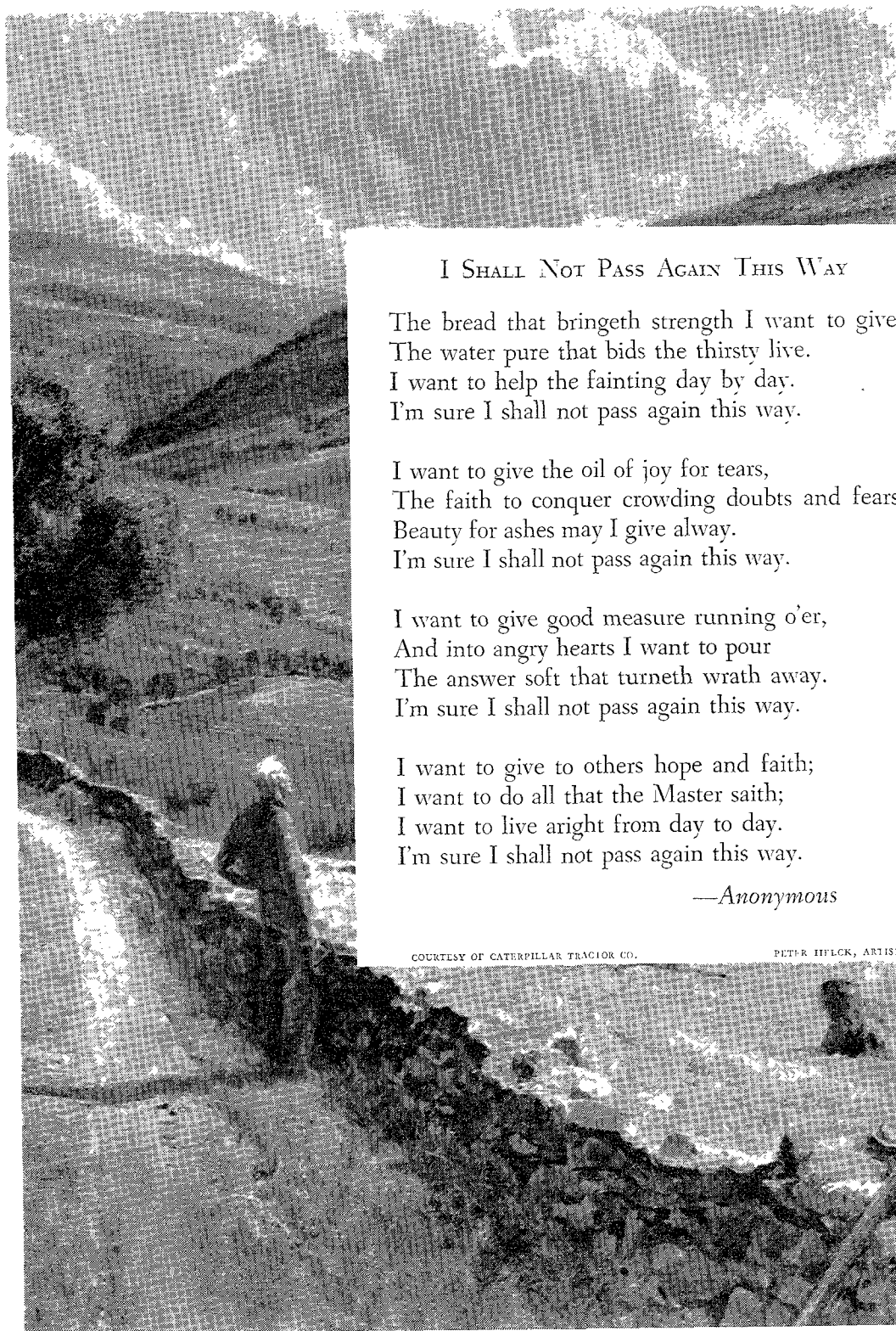
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|---------------------------|---------------|
| 1. Crown of kindness | Ps. 103:4 |
| 2. Crown of knowledge | Prov. 14:18 |
| 3. Crown of rejoicing | 1 Thess. 2:19 |
| 4. Crown of righteousness | 2 Tim. 4:8 |
| 5. Crown of glory | 1 Peter 5:4 |
| 6. Crown of honor | Heb. 2:7 |
| 7. Crown of life | James 1:12 |

SEVEN THINGS TO REJOICE OVER

- | | |
|--------------|---------------|
| 1. Truth | 1 Cor. 13:6 |
| 2. Hope | Rom. 12:12 |
| 3. Mercy | Ps. 31:7 |
| 4. Salvation | Isa. 25:9 |
| 5. Labor | Eccl. 5:19 |
| 6. Goodness | 2 Chron. 6:41 |
| 7. Reward | Matt. 5:12 |

SEVEN TIMES (ECCL. 3:1-8)

- | | |
|------------------------|--------------|
| 1. Time of end | Dan. 12:9 |
| 2. Time of ignorance | Acts 17:30 |
| 3. Time of reformation | Heb. 9:10 |
| 4. Time of harvest | Matt. 13:39 |
| 5. Time of judgment | 1 Peter 4:17 |
| 6. Time of trouble | Dan. 12:1 |
| 7. Time of need | Heb. 4:16 |



I SHALL NOT PASS AGAIN THIS WAY

The bread that bringeth strength I want to give;
The water pure that bids the thirsty live.
I want to help the fainting day by day.
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away.
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away.
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day.
I'm sure I shall not pass again this way.

—Anonymous

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