

A black and white photograph of a man in a hat and suit standing on a boat, looking out at a tropical landscape with palm trees and a body of water. The man is in silhouette, wearing a wide-brimmed hat and a suit jacket. He is looking towards the right. In the background, there are palm trees and a body of water. The overall scene is serene and tropical.

The
Ministry

May, 1958

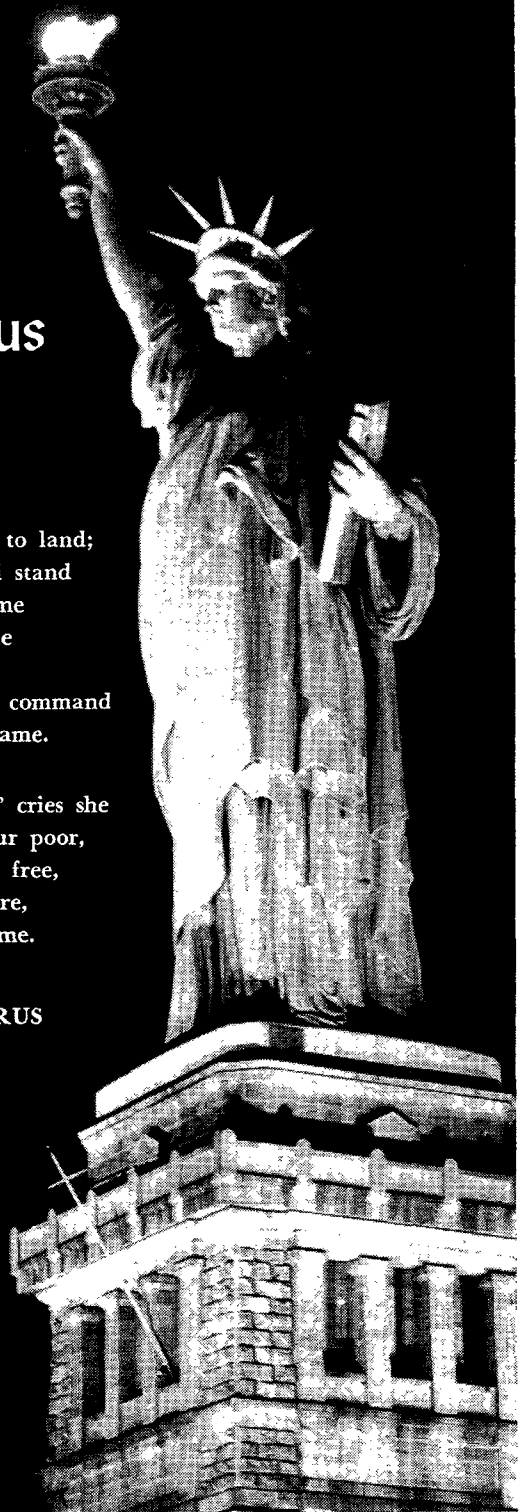
The New Colossus

(Sonnet placed upon the
walls of the Statue of Liberty)

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

—EMMA LAZARUS





Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXI

MAY, 1958

No. 5

Editor

ROY ALLAN ANDERSON

Managing Editor

J. ARTHUR BUCKWALTER

Associate Editor

LOUISE C. KLEUSER

Assistant Editors

EARL E. CLEVELAND
WALTER SCHUBERT

Consulting Editors

REUBEN R. FIGUHR, WALTER R. BEACH
A. V. OLSON, W. B. OCHS, E. D. DICK

Art Editor

T. K. MARTIN

Circulation Manager

WALTER SCHUBERT
EARL E. CLEVELAND, Assistant

Overseas Contributors

GEORGE BURNSIDE	Australasia
A. BUERGER	Central Europe
J. R. SPANGLER	Far East
H. J. WESTPHAL	Inter-America
G. J. APPEL	Middle East
G. D. KING	Northern Europe
W. E. MURRAY	South America
S. G. MAXWELL	Southern Africa
J. F. ASHLOCK	Southern Asia
A. MEYER	
G. CUPERTINO	Southern Europe

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A., \$3.50 a year; 35c a copy. Add 25 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

MAY, 1958

IN THIS ISSUE

ARTICLES

Missing the "Missing"	T. E. Unruh	4
"I Was a Stranger"	Wesley Amundsen	9
Time Changes Situations	F. K. Erlecke	10
Working Among Other Language Groups ..	Samuel Weiss	12
Reaching Our Neighbor	P. E. Uniat	14
Vacation Evangelism	J. W. Bothe, L. R. Ellison	16
The Geological Problem	H. W. Clark	17
Impressions in Bible Lands	Albert Meyer	24

EDITORIAL

All Eyes on Cleveland	R. A. Anderson	48
-----------------------------	----------------	----

REGULAR FEATURES

Pulpit	C. O. Smith	20
Shepherdess	Louise C. Kleuser	22
Seminary	W. John Cannon	28
Pastor	W. H. Lesovsky, Ph.D., M.D.	33
Research	W. E. Read	35

POETRY

Fullness of Joy	Wilma Enright See	7
My Task Supreme	Louise C. Kleuser	23
Supersensitive	Nell Rose Graves	45

1957 ORDINATIONS FOR NORTH AMERICA

38

Our Cover

THIS Guatemala profile on the shores of Lake Atitlán, by Silberstein of Monkmeyer Photos, recalls our Lord's commission to evangelize the world to the glory of His name.

Many from all lands have come to the shores of America to make their home with us, and have made a real contribution to American life and worship. We have an equal responsibility to meet the spiritual needs of these peoples by giving them the gospel in their own tongue.

In our great divisions overseas there are likewise many of other nationalities to whom we must bring God's message for these times.

Missing the "Missing"

An Appeal to Leadership

T. E. UNRUH

President, East Pennsylvania Conference



THE best way to reclaim a backslider is to *prevent* him from becoming one, and an effective way to prevent backsliding is to *miss the missing* from Sabbath school. It is well-nigh axiomatic that every missing member is a potential backslider. To lose one's hunger and thirst for a study of the Word of God is the first step into an indifferent experience, and *indifference* paves the way for backsliding and apostasy.

There is no better way to reclaim a backslider than to steady him spiritually at the first sign of wavering. That first sign might well be his frequent absence from the Sabbath school. It would seem, therefore, that the key to the problem here under consideration might well be found in *missing the missing*—whether their absence is from the Sabbath school, the church service, prayer meeting, communion service, or any gathering where the family of God meets for fellowship, study, and service.

Let us explore a bit the implications of this unique phrase—"missing the missing." Could it be that the church has grown indifferent to the deflections from its fellowship? Could it be that in a truly alarming sense the missing are not missed? Of this we admit a possibility. We are a busy people. We live and labor under tremendous pressures. Our interests are many and varied. Our programs are numerous and multiplying. It could be that while the church moves forward relentlessly, bent on finishing the work, in search of the spiritually unborn, the spiritually weak—the discouraged, the worldly, the burdened, the indifferent—stand in the shadows and watch the procession from the side lines unnoticed, while their hearts long for the touch

of a friendly hand, the invitation from a burdened heart for them to fall into line and rejoin the march to the city of God. But we are too busy to halt, too preoccupied with the work of God to really *miss the missing*.

Indifference Toward the Missing

Is it possible that we may grow indifferent to the missing and eventually forget them? I am reminded of the pastor who, in a church board meeting, responded to the question of the visiting educational superintendent with the affirmation that all the eligible children of the church were in attendance at the local church school. The elder, hesitating to contradict his pastor, asked whether he really was sure that they were all in. Replied the man of God, "Yes, indeed. Oh, there may be a very few on the fringes who are too far removed by distance to attend, but in the main they are all in." The discussion resulted in a careful census of the church's greatest asset. The result was startling—twenty-eight children in the church school and seventy-two outside. What the elder had detected, the busy pastor had missed. We may fail to really *miss the missing*.

The leadership of the movement is quite conscious of its missing members. Our statistical secretary makes us uncomfortable and just won't let us forget. But our consciousness is largely statistical. We recite the figures and bemoan the picture they paint. We miss 17 per cent, or 23 per cent, or 40 per cent of our church members from the Sabbath school; we are startled by the revelation that in the year 1956 in the North American Division we added 17,742 new members, but at the same time dropped 8,242 from our fellowship; we are concerned that the relation of Sabbath

school attendance to church membership stands at 83 per cent when we know that it ought to exceed 100 per cent. But we fear that our concern is largely statistical—not *personal*.

We miss 17 per cent, but we do not miss John Jones and Mary Smith and little Tommy Brown. We do not miss them as the frenzied population of a modern city misses a single little child who fails to return to his home at the close of school, nor yet as the family misses the indifferent youth who has wandered from the shelter of home in search of satisfaction in the world of sin! We constitute the family of God, but the missing are often treated as strangers. We hesitate to confess that on the local church level, leadership often looks upon the missing as so many names to be dropped in order that church goals may be lowered.

One of the major tragedies of this late hour is the fact that in the full knowledge of our missing and our losses, the church continues quite unalarmed and complacent. Ofttimes this indifference is evidenced in the shrug of the shoulder accompanied by the current expression, "So what?"

God is not complacent. He calls for an alarm to be sounded in His holy mountain. The deep concern of His heart is indicated by His outstretched hands to those who once knew Him, whose love has diminished and whose ardor has cooled off! Where can one find a more heart-stirring appeal than that voiced through Jeremiah: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:14, 15).

A Sense of Personal Loss

Our passage and publication of resolutions on this matter continue to be ineffective. Something more personal is desperately needed now. Somehow, I know not

how, God must generate in our hearts as leaders a great sense of *personal loss* in the presence of our missing and our losses. The spirit of Moses must come to possess us. The willingness to forfeit admittance into the kingdom if God cannot redeem our backsliding people is an experience foreign to my heart. Not until it possesses my soul can I transmit it to my fellow workers and to local leadership all along the line. We proceed as though some new program would bring the answer to this perplexing problem. It won't! A passion for the lost—persistently cherished in the hearts of us all—is the only effective remedy. *We must come to really miss the missing* and feel in their absence a great sense of personal loss. That, and that alone, will result in persistent personal contact with the absent ones. That sense of loss alone can result in special prayer meetings for the straying. When the burden of the lost rests upon us personally, the ministers of God will weep between the porch and the altar; and laity and leadership will possess and manifest the spirit of the Master, who left the ninety and nine to search for the one missing sheep, and we, like Him, will not rest or relax until the missing are found.

Only Effective Means of Reclaiming Backsliders

It is our failure to *miss* the missing that leads us to devote our thought and attention to general corrective measures. These are good, but in the ultimate quite ineffective. If we are not careful, they may even become a substitute for the only effective means of reclaiming the backslider and bringing back again the missing—namely, a deep personal interest in and labor for the missing, *individual by individual*.

The missing cannot be "resolved" back into the Sabbath school or church fellowship. They must be searched out and found by those whose hearts are aflame with the love of God. Paul gives us the formula: "Brethren, if a man be overtaken in a fault

JOY THAT THE WORLD CANNOT GIVE

☛ THERE are . . . (some) who find their joy deep in the heart of their religious experience. . . . It is a joy independent of all vicissitudes . . . a reflection of the deep calm water of the spirit out of which it comes. . . . God makes known His presence, where there are no words, no outward song, only the Divine Movement. This is the joy that the world cannot give. This is the joy that keeps watch against all the emissaries of sadness of mind and weariness of soul.—HOWARD THURMAN from *Deep Is the Hunger* (Harper and Brothers).

[and missing Sabbath school and backsliding from church fellowship most assuredly is a fault], ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). *For this personal concern and effort there never can be any substitute.* On the flyleaf of my Bible years ago I penned this truism: "No one will ever enter the kingdom except he be loved in."

It is an interesting and truthful observation that just as the beginnings of all effective labor for the backslidden and the missing is to be found in a sense of personal loss (that is, *missing* the missing), so likewise, the first step back into the Sabbath school or church fellowship results from the assurance of *having been missed*. How many there are, even of those backslidden ones we regard as utterly devoid of interest in spiritual matters, who in their aloneness, when memory floods the heart, sigh as did David: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

Many youth I have seen reclaimed to Christ and the church by the simple expedient of someone's bringing to them the assurance that they were being missed. I have said to many a young man, "Bud, we just cannot go on without you. Heaven would not be the same if you were missing"; and I have witnessed a new interest light up in the indifferent eyes, and felt the pressure of the hand as the lips assured me, "I'm coming back."

Finding the Missing

In an attempt to crystallize these few observations we make the following suggestions:

1. That every Sabbath school and every church adopt as a divine assignment the task of finding the missing and reclaiming the backsliders who once were associated with the Sabbath school and the congregation.

2. That as an effective motive for personal labor, every effort be made to make the congregation and individual members

of the church deeply conscious of personal loss in the missing and backslidden members. This sense of loss should be brought by the pastor to the church board, Sabbath school and other officers, and through them to the Sabbath school teachers and class members. This can be done effectively by:

- a. Keeping an accurate list of missing and absent members.

- b. Assigning the missing and backslidden to the Sabbath school and church members for personal labor, this to continue indefinitely.

- c. Making the missing a matter of special prayer at Sabbath school, church service, and prayer meeting.

- d. The organization of personal workers bands.

3. That every effort be put forth to let the missing and backslidden members know that they are missed. The means by which this can be done are legion.

4. That every attempt be made to find out the cause for absence from the Sabbath school and backsliding from the church. The removal of the causes should challenge our best efforts. It should ever be remembered that the Sabbath school and the church exist for the sake of the members—not the members for the sake of the organizations. Attendance cannot be compelled. Membership rests upon a voluntary basis. The sole appeal to our people for regularity in attendance cannot be that of loyalty alone. The programs we provide must attract. The services we offer must appeal. *Our people have a right to expect help in return for the time they spend in attendance.* There is little sense in advertising a banquet if there is nothing to eat. In some Sabbath schools and church services the continuous confusion makes these hours of divine appointment unattractive. Such situations can and should be corrected.

5. And finally, that the goal of every Sabbath school hour and every church service be *the deepening of personal fellowship with Christ.* This experience, and this alone, can steady our people in these days when it is easy to abandon faith and cast off spiritual restraints.

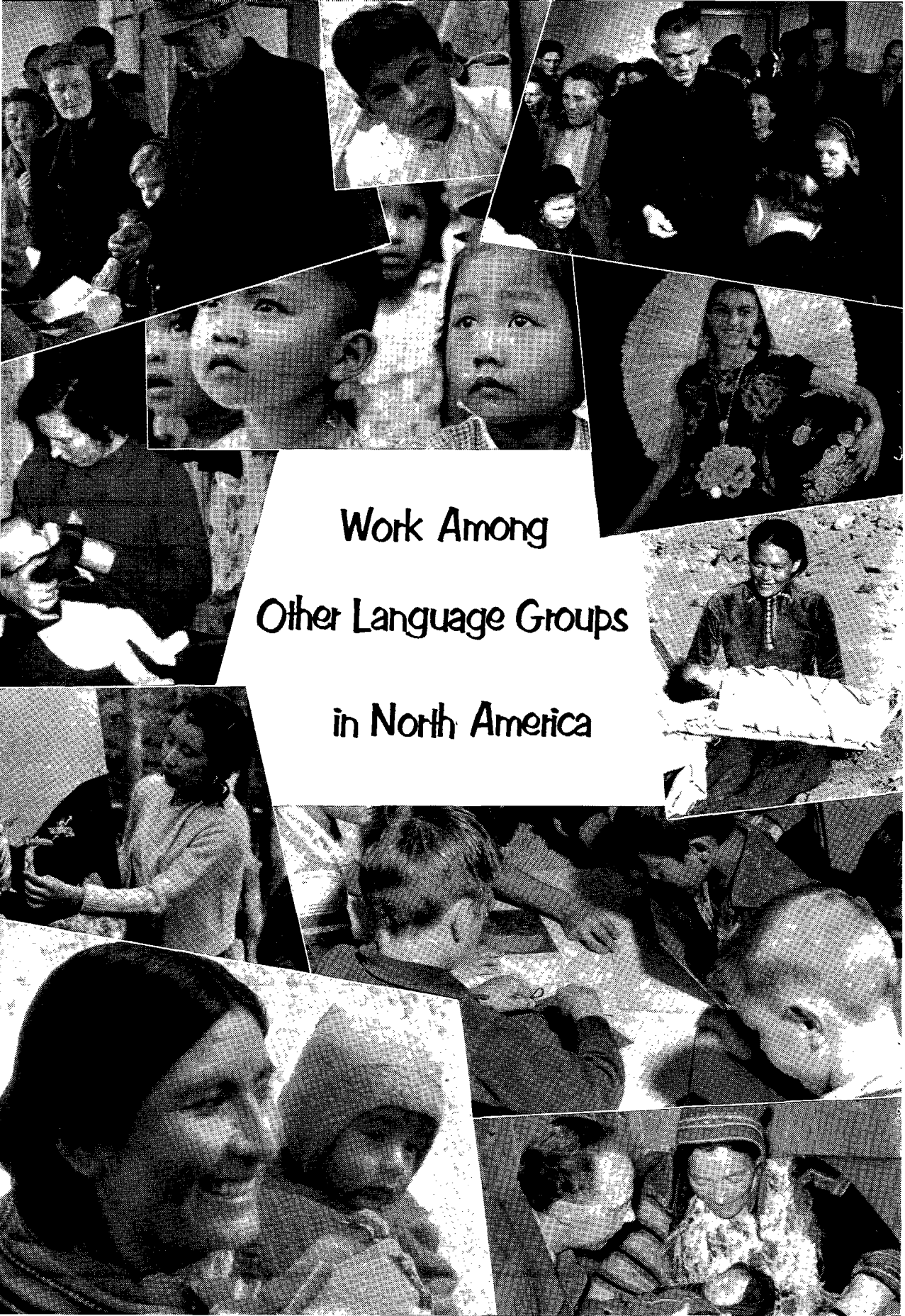
SMALL THINGS

☛ SMALL kindnesses, small courtesies, small considerations habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—M. A. KELLY.

Fullness of Joy*

- Joy is for the humble,
The humble shall . . . be glad.—Psalm 69:32
- Joy is for the meek;
The meek also shall increase their joy.—Isaiah 29:19
- Joy is for the patient,
Strengthened . . . unto all patience . . . with joyfulness.—Colossians 1:11
- Joy for those who seek.
Let the heart of them rejoice that seek the Lord.—Psalm 105:3
- Joy is for the tempted,
Count it all joy when ye fall into divers temptations.—James 1:2
- Those who suffer long;
Longsuffering with joyfulness.—Colossians 1:11
- Joy is for the weak one,
I take pleasure in infirmities . . . for Christ's sake.—II Corinthians 12:10
- Joy is for the strong.
The Lord is my strength . . . my heart greatly rejoiceth.—Psalm 28:7
- Joy is for the hopeful,
Fervent in spirit; rejoicing in hope.—Romans 12:11, 12
- Those who love Thy name;
Let them . . . that love thy name be joyful in thee.—Psalm 5:11
- Joy is more than riches,
The poor . . . shall rejoice in the Holy One of Israel.—Isaiah 29:19
- Joy is more than fame.
When men shall hate you . . . rejoice . . . your reward is great.—Luke 6:22, 23
- Joy is for the righteous,
Let the righteous . . . rejoice before God.—Psalm 68:3
- Joy for those who weep;
They that sow in tears shall reap in joy.—Psalm 126:5
- Joy is for the faithful,
Faithful servant . . . enter thou into the joy of thy Lord.—Matthew 25:21
- Joy for those who reap.
They joy before thee according to the joy in harvest.—Isaiah 9:3
- Joy is for the broken,
Make me to hear joy . . . that the bones . . . broken may rejoice.—Psalm 51:8
- Joy is for the faint,
The joy of the Lord is your strength.—Nehemiah 8:10
- Joy is for the angels,
Joy . . . of the angels . . . over one sinner that repenteth.—Luke 15:10
- Joy is for the saint.
Let thy saints shout for joy.—Psalm 132:9
- Joy is for redeemed ones,
The redeemed of the Lord . . . shall obtain gladness and joy.—Isaiah 51:11
- Those who fear the Lord;
Serve the Lord with fear, and rejoice with trembling.—Psalm 2:11
- Joy is for the peaceful,
Acquaint thyself with him, and be at peace.—Job 22:21
- Those who keep Thy Word.
Thy word is true . . . I rejoice at thy word.—Psalm 119:160, 162
- Joy is for the asking,
Ask, and ye shall receive, that your joy may be full.—John 16:24
- Through the Spirit's power;
The fruit of the Spirit is . . . joy.—Galatians 5:22
- Joy is for forever,
Rejoice evermore.—I Thessalonians 5:16
- Through each day and hour.
These . . . have I spoken unto you . . . that your joy might be full.—John 15:11

* By permission of the author, reprinted from *Moody Monthly*.



Work Among
Other Language Groups
in North America

"I Was a Stranger"

WESLEY AMUNDSEN

Secretary, North American Missions Committee, General Conference



GOD has always had a sympathetic attitude toward the strangers who were not of the household of faith. His counsel to Israel of old was: "Love ye therefore the stranger: for ye were strangers in the land of Egypt"

(Deut. 10:19).

The inhabitants of North America, aside from the original Indian people, all have foreign ancestry. Our fathers were all strangers and pilgrims in this great land. The past centuries have witnessed the steady flow of immigrants from other nations coming to Canada and the United States for the primary purpose of seeking a better way of life. That flow has never ceased, although at times it may have slowed down.

Recent surveys made by the U.S. Department of Justice, Immigration and Naturalization Service, reveal that "the flow of immigrants into the United States has reached the highest point in thirty years." (*U.S. News and World Report*, Sept. 27, 1957, p. 126.)

This reliable news journal illustrates the rise of immigration to the United States by a chart that spreads across two pages. In bold letters on this chart are the words, "3 TIMES AS MANY IMMIGRANTS ARE ENTERING U.S. NOW AS IN 1946." Figures indicate that in the last twelve years 2.6 million immigrants have entered the United States. It is estimated that 325,000 entered the country in 1957.

Canada, too, has had a great influx of immigrants in recent years. From 1946 to 1955, Canada admitted 1,222,319 immigrants. "By the end of 1956, 3,882 Hungarian refugees had arrived and several thousand more were expected in 1957."—*Canada Handbook* (1957), p. 34.

God in His providence has brought men to our very doors . . . that they might learn the truth, and be qualified to do a work we could not do in getting the light through men of other tongues.—*Evangelism*, p. 570.

The idea has prevailed that the work among the European and other language groups in North America is no longer of consequence. Nothing could be farther from the truth. "Look upon the fields." From all parts of the North American Division come calls for help. Workers are needed who will go among these people and work for their souls. New literature must be printed and sent forth. Radio programs, adapted to their ability to comprehend them, must be prepared and broadcast.

Already there can be seen wonderful avenues of opportunity. In Canada, for example, there are approximately half a million people of Ukrainian nationality. Through the influence of radio sermons now being broadcast over several stations, thousands are being awakened to their own spiritual needs. P. E. Uniat, at Yorkton, Saskatchewan, is unlocking doors through this method. He has a list of more than one thousand names of persons who have been reached through the radio work alone. A report from him appears in this issue of **THE MINISTRY**.

Another great challenge is presented by the steady influx of Spanish-speaking people from the lands to the south of us. Already we are seeing a steady increase in Spanish membership in the North American Division.

Conference administrators, church and district pastors, must be alerted to the times in which we live, and must be prepared to place in the outstretched hands of these strangers among us the spiritual food that will help them to become true children of God.

The messenger of the Lord has left on record these words of counsel:

As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel's message into all the nations of earth.—*Ibid*.

After you have given something for foreign fields, do not think your duty done. There is a work to

be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church.—*Testimonies*, vol. 8, p. 36.

The souls in China are no more precious than the souls within the shadow of our doors.—*Evangelism*, p. 569.

These words of Jesus may be applicable

to every worker who seeks to help these souls to find the truth for these times: "I was a stranger, and ye took me in." As workers together with God, let us re-evaluate our responsibility to the "stranger" in our community.

Let us manifest the spirit of Jesus toward all who sojourn among us.

Time Changes Situations

F. K. ERLECKE

Pastor-Evangelist, Brooklyn German Church, New York City

EVERY day more than one thousand people enter the United States from other countries. Immigration has made the United States and Canada worldwide mission fields. We have been earnestly counseled that "in the cities of America there are people of almost every language" who "need the light that God has given to His church."—*Testimonies*, vol. 8, p. 36.

In New York City, in Chicago, and in other great centers of population, there is a large foreign element—multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God, if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities and set at work.—ELLEN G. WHITE in *The Review and Herald*, July 25, 1918.

God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America than has been done in the past. . . . There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence.—*Ibid.*, Oct. 29, 1914.

There was a time when the work among overseas peoples of other nationalities who had migrated to North America was carried on in a strong way. In time, many of these other-language churches were absorbed by the English churches, and many of their pastors went into English work.

Time's onward march changes situations. Today we have living in our large cities more foreign-born people than native born. There

are millions within our borders who have not yet mastered the English language and can only be reached in their mother tongue. If our North American churches wait until our many foreign-speaking immigrants are able to understand a sermon in the English language, they will have failed to evangelize one of earth's richest mission fields.

No one should underestimate the necessity of establishing churches in which these peoples from other lands can hear the gospel in their own tongues. Some people who have lived in the United States for twenty years and more are not yet able to converse on Bible truths in the English language. Moreover, some who speak the English language perfectly prefer to hear the gospel preached in their native tongue. In order to touch the heart and win souls we must use the language the people understand.

Understanding the Peoples of Other Lands

When working with people from other lands, we must try as far as possible to understand their background and to ascertain the best methods of approach. We should ask ourselves: What are the characteristics of this individual language group? What reason had these people for leaving the old homeland? What do they expect to receive in this land of their adoption? How can we bring them spiritual satisfaction and security? Whether or not they were active members of their home church across the seas, they in all probability looked to their pastor as their shepherd and will doubtless miss the spiritual tie that relationship represented. The majority of immigrants are industrious workers and are eager to build a better way of life in this country. Many of them, having lived

through keen disappointments and having suffered great losses in war-torn lands, are more profound in their thinking than carefree Americans. They seek not merely for material advancement here but also for liberty of body and soul. These people, won to the Lord Jesus Christ, make excellent Christian workers.

Initial approaches to these other language groups among us should be tactful and sincerely friendly. It is better for gospel workers not to appear to be too eager to secure their names and addresses, as many of them have lived amid much suspicion and fear, and may suspect that whenever their signature is requested, it could involve unforeseen obligations. They may fear that signing a card is practically synonymous to actual membership in the church. They may fear that they will be financially obligated.

What Have We to Offer Them?

During the war years the pleasures and privileges of many of these peoples were restricted. What have we to offer such people in order to make the gospel attractive to them? Our people should learn how to befriend these peoples of other lands. Many of them have not found it easy to settle here, and they suffer from homesickness for their native land.

Widely scattered as these people are throughout our large cities, carefully laid plans are necessary to seek them out. In New York City we have developed a very simple plan. Our church members distribute leaflets to every home in a certain area. In such house-to-house "block work," each member sets a goal of obtaining five names of those of like nationality. Care should be taken to tactfully secure these names at an appropriate time. These five persons are contacted every week for five weeks and a tract is left with each one. German-speaking people, for example, are given the German *Signs of the Times*, and by this means they become acquainted with us through reading. It is next the pastor's or the Bible instructor's responsibility to introduce the Bible course, and during a subsequent visit an offer is made to help interested ones answer the questionnaire. We have baptized as many as six out of ten persons who completed the Bible course.

When there are opportunities to hold a series of lectures in a public hall, the attendance record is usually very satisfactory. We found it helpful to call attention to the offer of a free copy of the lecture on request when advertising the lectures in the newspapers. A carefully kept mailing list is essential to ensure that a copy of each lecture of the series is sent. A special effort

is made to invite those living in the outskirts of town to take the Bible course. Brief personal messages have often brought a surprising response.

Persistence

Persistence is an essential quality in this work. It might be that the day we allowed discouragement to hinder us from continuing our visits would be the very day someone would be ready to make a decision. We must not give up too quickly!

In order to obtain names we have also made contact with travel bureaus, newsstands, club-houses, ships, railroad depots, and have scanned the newspapers.

New believers help to build up the church, especially when they are firmly established in the message by a thorough study of all the principles of Christian living. Souls newly born into the kingdom of God are willing volunteers in the work of winning others to Christ, and the sooner they share in this living witness the better it will be for the church. I have found these Christian converts from other lands most conscientious in fulfilling their spiritual obligations, faithful in tithes and offerings, and loyal in their Christian relationships to God and to their fellow men.

The longer I labor among my fellow countrymen the more I see the need of dedicated men and women who will give of their time and means to lead these earnest, sincere people from other lands into the saving grace of the everlasting gospel of our Lord Jesus Christ.

With Love Comes Understanding

A short time ago I had occasion to visit a refugee couple. They told me that they were sincerely thankful to this country because they had work, they had a roof over their heads, and they were able to earn their own living. I asked them if they were happy. They hesitated and then said, No. In the sharing which followed it became apparent that what they resented was the fact that they were condemned—so it seemed—to live an isolated life. They had no real and vital contact with either a church or their neighbors. . . .

There will be many times when we ourselves fail to make contact with our refugee friends. Nothing is so harmful in such cases as neglect. Let us remember that when we cannot understand, we can love the stranger with Christlike affection. And perhaps this is the most important of all, for with love comes understanding.—Ruth H. Teasdale in *The Watchman-Examiner*, Jan. 16, 1958.

Working Among Other Language Groups

SAMUEL WEISS

Pastor, Spanish-American Church, Southern California Conference

ALL over the United States, in large cities and small towns, there are people of nearly every language who need Christ. In some cosmopolitan areas like New York, Chicago, Los Angeles, and others, there are literally hundreds of thousands of people of other tongues, who barely understand the simplest English words. How can they be reached with God's precious truth?

Every Sunday morning one can hear radio sermons being preached in Italian, German, Spanish, Japanese, and other languages. Many times when listening to those sermons, or to the commercials in these foreign languages, one wonders how we are to bring the third angel's message to these people. Work among foreign-language people in North America may be difficult, but it must be done, and it can be done! The question is, *How?*

Pastor Erlecke has quoted the reference the messenger of the Lord has made to our "great centers of population," and the "*multitudes of various nationalities*" dwelling in them who are "*all practically unwarned.*" The appeal is for God's people to manifest a zeal to "work the cities close by." In this work God's "people need to move sensibly. They need to set about this work in the cities with serious earnestness." In our administration of the work in these cities,

"many classes of laborers are to unite in conducting these efforts to warn the people."—ELLEN G. WHITE in *The Review and Herald*, July 25, 1918. (Italics supplied.)

In two conferences in North America—one in the East and one in the West—where the foreign work is well organized, and the conference committee and the people are taking a real interest in it, other-language churches led the conference in baptisms for the year 1956. This is an indication of what can be done among these peoples.

The closing work of the gospel includes people of all languages. Christ's commission is that every tongue and people should be warned. Ministers and church members must unite to carry the message to them.

We are admonished:

In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith.—*Ibid.*

Methods of Proved Value

Methods that meet with success in winning our English-speaking friends may not always



Members of the new Spanish church in Washington, D.C. Fourth from left is Elder Manuel Rosado, and to his left is Elder George E. Taylor, who spoke at the service of organization.

Baptism of Spanish members at Greater New York Conference camp meeting held in Eagle Lake Park, New York.



prove equally successful when working for the people of other lands. Methods which prove uniquely successful for our German people may not be as effective in working for the Spanish peoples. Various ethnic groups must be dealt with in accordance with their education, customs, culture, and religious background. In a very special way we must deal tactfully with those who come from Roman Catholic or Eastern Catholic countries. Every pastor will have to study the group for which he is working and adjust his methods to that particular group.

In securing the names of foreign-speaking groups scattered all over a large city, the telephone directory is helpful. Every six months a new directory lists all the names and addresses of those who have telephones. By using the telephone book it is possible to find the names and street numbers of the majority of the Spanish-speaking people in our large cities.

We have found that one of the best methods to follow is to give our members the names of ten or fifteen who are to be visited personally. This is done for a period of four weeks. The people are given a magazine or a tract, and the church member endeavors to make friends with them. On the fifth week they are given the first lesson of one of the Voice of Prophecy correspondence courses. It is best not to register them for the course at the first visit because most people do not like to sign up for something with which they are not acquainted. We just tell them it is free and that we will be back next week to see them. The following week we return to receive the first lesson and leave lesson two. This is continued for three or four weeks until we have won the confidence of the people. After that it is not difficult to register them for the Voice of Prophecy course, and then that office handles the lessons directly.

Whenever possible, a Spanish-speaking person should visit the Spanish-speaking people, a

German should visit the Germans, and so on. People like to hear somebody speak to them in their own language.

English-speaking Churches Working for Other Language Groups

How can our English-speaking churches work for foreign-language people in their communities? In many of our churches there are members who speak and understand other languages. They themselves may possibly belong to another language group. Such persons are usually willing to work for their own people. The organization of a foreign mission band in the church is of inestimable value.

The Pacific Press Publishing Association branch at Brookfield, Illinois, publishes literature in quite a variety of languages, such as: Armenian, Bohemian, Chinese, Croatian, Danish-Norwegian, Dutch, English-Yiddish, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Philippine (Tagalog), Polish, Portuguese, Rumanian, Russian, Serbian, Slovakian, Slovenian, Spanish, Swedish, Syriac, and Yiddish. We are thus equipped with some gospel literature in twenty-six languages.

The Voice of Prophecy also provides lessons for those who read Armenian, Chinese, Czechoslovakian, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Jewish, Latvian, Polish, Portuguese, Rumanian, Russian, Spanish, Swedish, Ukrainian, Yugoslav, Ilokano, and Holland-Dutch.

Another excellent way of obtaining the names of interested people is through our colporteurs. A true pastor will naturally be interested in the souls of all those who live within the confines of his parish who may manifest an interest in the message, regardless of their nationality. We have been told that "God would be pleased to see far more accomplished by His people in the presentation of the truth for

this time to the foreigners of America, than has been done in the past."—*Christian Service*, p. 201.

One pastor said to me not very long ago, "I am working for five Spanish-speaking families; they are such lovely people." Another pastor said, "These people of other nationalities in our churches are wonderful missionaries." They are indeed, and when we win one or two, they will help us to win more of their own nationality to Christ. At the present, among the seventy-two churches of the Southern California Conference, there are twelve foreign-language churches.

A strong evangelistic effort for the Spanish-speaking people has recently been conducted in

Los Angeles. We have appreciated the excellent leadership of Elder Walter Schubert of the General Conference during these meetings. More than 150 persons have already been baptized and many more are preparing for that important rite.

The work of reaching the foreign-language people depends upon more than a lone worker out in the field. The conference administrators, pastors of English-speaking churches, and the entire working force must manifest an interest in this work and must do what they can to help in any way possible. As we join hands in mutual understanding and united service, God will work with us in preparing these peoples from other lands for the coming of the Lord.

Reaching Our Neighbor

P. E. UNIAT

Pastor-Evangelist, Manitoba-Saskatchewan Conference

WHEN the Master gave His disciples the commission to evangelize the world, He said, "Go ye therefore, and teach *all* nations." This great commission indicated that His disciples were to make Christians of all people regardless of who they were or where they lived. God has given to the Adventist people a definite responsibility in carrying His gospel message to the entire world. However, we have been told that "not all the means that can be gathered up, is to be sent from America to distant lands."—*Testimonies*, vol. 8, pp. 34, 35. "The message must be given to the thousands of foreigners living in these cities in the home field."—*Ibid.*, p. 34.

The responsibility regarding the foreign-language people of North America can well be summed up in the following words:

Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work. . . . There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them.—*Ibid.*, pp. 35, 36.

What a challenge! And what a great and solemn responsibility is laid upon the ministry of this movement in regard to the strangers within our gates!

In Canada and the United States there are several million people of Slavic extraction comprised of Ukrainian, Russian, Polish, Slovakian, and Yugoslavian nationalities. In Canada especially these millions from Slavic lands apparently constitute a large segment of the workers in our industries and on our farms. Most of these people are of Roman Catholic and Greek Orthodox Catholic background and, on the whole, are as difficult to work for as are the French Canadians in Catholic Quebec.

It has been our privilege to work among these people for the past decade in various parts of Canada. God has blessed our labors, and the results have been most gratifying. When the love of God and His truth takes hold of their hearts, these people make excellent Christians and are loyal and devoted and willing to sacrifice so that the work of God can go forward.

Up until now we as a denomination have not done as much as we ought to do for these people. Much careful study must be given to methods to be used in working among them. We have a solemn responsibility to take the third angel's message to them before probation closes.

Pastors and evangelists of districts where there are people of various nationalities should be alert and lay plans to reach these people. By showing an interest in them and by befriending them we can point them to Jesus. We should

train our church members to put forth special efforts in manifesting kindness to those who speak in other languages.

Our truth-filled literature is an effective entering wedge. It is unfortunate that at present we have very little of such literature for some of these language groups. Consequently we are losing the opportunity of reaching thousands of precious souls. Other religious organizations, such as the Jehovah's Witnesses and Pentecostals, are working assiduously for the conversion of these newcomers from other lands. Sensing the great need and potential among Slavic nationalities, the United Church of Canada has recently begun the printing of literature and tracts for distribution among these people. Our own denomination should hasten to do likewise.

Our Approach to Peoples From Other Lands

In our approach to these foreign-speaking people, we must recognize that we are dealing with peoples of altogether different backgrounds and cultures from those born and reared in North America. Some of these are extremely nationalistic and are steeped in their traditions and culture. They are proud of their mother tongue. They hold strongly to the traditional beliefs that were handed down to them from generation to generation. They consider these traditions as something intensely sacred.

Those who come from an eastern European background are frequently of a very cautious disposition. Great care and tact must be used in approaching them with anything new. The following few suggestions may be helpful to those who desire to do what they can in winning these people to God:

1. *We must have in our own hearts a genuine burden for their souls.* God's last message of salvation must reach all peoples everywhere. The hundreds and thousands of foreign-language people of every nationality in our many districts, towns, and cities that have not yet been reached with this message constitute a real challenge. God calls upon every worker to realize his responsibility toward these souls.

2. *We must reach these people where they are, and whenever possible, in their native tongue.* Many erroneously are of the opinion that these language groups will soon disintegrate and become obsolete. Nothing is further from the truth. I remember hearing, about twenty years ago, some of our brethren predicting that in just a short while the work among these people would cease in their various languages, and that we would not need any foreign-language workers. Today, after twenty



Yorktown, Saskatchewan, church stands as a symbol of the advancing work among the Ukrainians in Canada. We rejoice that in three years the membership has increased from 6 to more than 60.

years, the foreign-language groups are as strong as ever, and I believe they will continue to be with us until the coming of the Lord.

3. *We must have ample literature to cover all vital doctrines of the gospel in the language of the people.* It must be prepared in a simple and attractive form and should be scattered like the leaves of autumn.

4. *We must endeavor, by the grace of God, to break down every barrier of prejudice.* Throughout the centuries the spiritual leaders of these language groups have taught their people to treat with suspicion anything that was foreign to their way of life. Consequently, something new, especially in religion, is dealt with very cautiously by them. To break through this barrier we must win their confidence. As an example, these people have always been taught that the Sabbath is strictly Jewish, and anything Jewish must be looked upon with abhorrence, because the Jews rejected Christ. Our messages must always be Christ centered. In our radio work we endeavor to emphasize this fact, and many of these people have confessed to me that these radio messages were the first knowledge they had that Adventists preach Christ.

Through the pen of inspiration we read, "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked."—*Ibid.*, p. 36.

May we never turn away from these people who speak in other tongues. They, too, must be fed with the bread from heaven. We must provide them the fellowship of oneness in Christ.

The Finnish Evangelistic Team whose first meeting in Port Arthur on January 5 attracted more than 550 people. From left to right: Aino Lehtoluoto, Bible worker; Mrs. Sirkka Sulasalmi; and Elsa Luukkanen, the evangelist. The two on the right are sisters. The guitar music is appropriate and attractive.



Vacation Evangelism

THE Finnish Evangelistic Team, made up of three of our Adventist sisters on leave of absence from Finland, held a series of meetings in the Finnish Labour Hall in Port Arthur, Ontario, Canada, beginning on January 5 of this year. At the opening meeting the seating capacity of 550 was used, another twenty were standing, and five minutes before the meeting began the hall management closed the doors to further admittance. This was the largest audience known to attend a Seventh-day Adventist service at the Lakehead. Non-Adventist attendance also held up well on week nights.

Elsa Luukkanen, the evangelist, was pressed into that work in Finland during the war when the young Finnish ministers were forced into noncombatant military service. Since then she has done very successful evangelistic work in Finland. For eight months last winter in Helsinki, the capital of Finland, she preached to hundreds as often as three times an evening to accommodate the overflow. Eighty were baptized. She has also raised up many churches in her homeland, official information reveals. She was working too hard in Finland, her conference there reports, so she came to Canada for a year's rest.

While vacationing here, she and her assistants, Aino Lehtoluoto, one of her early converts who became a Bible instructor, and Sirkka Sulasalmi, a married sister of the evangelist, are supporting themselves by dressmaking. However, the spirit of evangelism burning in Miss Luukkanen's heart pressed her to preach the gospel in Port Arthur, where the Finnish population is about 7,500.

Advertising for the meetings was done in the local Finnish newspaper and with an attractive handbill. Prior to the opening of the meetings, our sisters visited Finnish congregations in the city and thus became acquainted with many. Equipment was noticeable by its absence, and consisted mainly of some Finnish songbooks. The speaker merely held her Bible and gave an earnest message from her heart, using a blackboard when needed. All members of the evangelistic team play the guitar and sing. The team has refused conference assistance, considering their "vacation evangelism" as personal missionary work. They plan to attend the General Conference session in June.

Reported by J. W. BOTHE, *President*
L. R. ELLISON, *Pastor*
Manitoba-Saskatchewan Conference

BEWARE OF PREJUDICE

☞ BEWARE of prejudice; light is good in whatever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the East or in the West.—ABDUL BABA.

The Geological Problem

H. W. CLARK

Professor Emeritus of Biology, Pacific Union College

IN PRACTICALLY every instance, when a person who believes in evolution is confronted with the evidences for creation, as far as plants and animals are concerned, he will reply, "But what are you going to do with the geological evidence?" This seems to be the line of evidence that to most minds cannot be answered without recourse to long ages of geological time. In this article we shall sketch, very, very briefly, the main lines of evidence that support the Genesis record of a universal catastrophe. Before we can do so, however, we must note, also briefly, how the present theory of geology arose, and what facts are involved in the question of long ages versus Flood action.

1. *When, and how, did the present theory of long ages of geological time arise?*

The idea that the earth is millions of years old was introduced into Christianity, as we have already pointed out in the second article, in the fifth century A.D. But it did not take on scientific significance until the beginning of the nineteenth century. About that time William Smith, an English canal engineer, noted that wherever he went in England, certain fossils were associated with certain identifiable rock strata. In 1815 he published the first geological map of England, which showed the distribution of the different outcrops, as marked by their fossils, and about the same time he published a small guide to the fossil-bearing rocks. This marked the beginning of the science of stratigraphy, or the practice of identifying the rocks by their contained fossils.

In the 1830's Sir Roderick Murchison, of the British Geological Survey, and Adam Sedgwick, professor of geology at Cambridge University, carried out studies on the lower sedimentary rocks of Wales and western England. At that time the most important rocks of England were the Coal Measures, which, as their name indicated, were the source of much of the coal used in that

country. Below these lay a mass of red sandstone, known as the Old Red Sandstone, and below that a mass of unknown strata. Sedgwick and Murchison divided these lower rocks into three separate parts, on the basis of their fossil contents. The upper part they called Silurian, and the lower part they called Cambrian, but the middle region they disagreed upon. Later a compromise was effected, and it was named Ordovician. Then, the Old Red Sandstone was named Devonian, and another layer of like material lying above the coal was named Permian. Thus there was set up what was called the Paleozoic, or "old-life" system of strata. In similar manner the rocks lying above the Paleozoic were classified by their fossil contents, and the whole series of British rocks became systematized.

In a few years, studies were made on the rocks of the continent of Europe and eastern America, and it was found that the sequence of the fossils in these regions was practically the same as in England. Thus the science of stratigraphy was developed.

This, in short, is the history of the popular theory. Now, the pertinent question faces us:

2. *Do the rocks, as the geologists know them today, actually lie in systematic order, or are they arbitrarily named by the fossils without respect to their positions?*

Half a century ago, when Adventist scholars first began to take an interest in this problem, we might have been excused for concluding that the whole theory of the sequence of the strata was an arbitrary matter. Today, on the other hand, there is evidence from thousands of oil wells, as well as from mines and extensive field explorations all over the world. Because of the great mass of accumulated data, anyone who is familiar with the details of recent reports will be forced to the conclusion that there is some definite validity to the general theory of stratigraphic relation-

ships. A few illustrations will be given to help make the matter clear. (If the reader is not familiar with the commonly accepted scale of classification, he should refer to the table given here, as we study the question.)

Geological Classification as Commonly Accepted

<i>Eras</i>	<i>Periods</i>	<i>Characteristic Fossils</i>
Cenozoic	Quaternary	Modern life
	Recent	Man, extinct mammals
	Pleistocene	
	Tertiary	
	Pliocene	
Mesozoic	Miocene	Mammals, birds
	Oligocene	Hardwood forests
	Eocene	Flowering plants
	Paleocene	
Mesozoic	Cretaceous	Reptiles, insects
	Jurassic	Coniferous forests
	Triassic	Cycads
Paleozoic	Permian	Reptiles, amphibians
	Pennsylvanian	Sharks, fishes, mollusks
	Mississippian	Echinoderms, brachiopods
	Devonian	Seed ferns, ferns
Paleozoic	Silurian	Marine invertebrates
	Cambrian	Seaweeds Trilobites, graptolites
Archeozoic	Algonkian	Algae, worm tubes
	Archean	No fossils

In New York the whole series is complete from the Cambrian to the Pennsylvanian, and this holds good generally for the Appalachian region, and much of the Gulf region as far as Texas. In New Mexico nearly every period is represented from Cambrian to Pleistocene. The mountains of the Wind River Range in Wyoming have representatives of every period from bottom to top, and all in correct order. In any of these we may check, we find the typical "index fossils" by which these formations are identified anywhere. Thus it seems to be a general principle that the fossils are in some kind of systematic order.

These examples from North America might be multiplied as we check in other parts of the world. The Northern Hemisphere has very much the same arrangement; however, the Southern Hemisphere contains different groups of fossils, although in their general grouping they resemble those of the north.

3. *Are there not places where the fossil sequence is out of order?*

Yes, but these cases are of two categories. Either they are in the mountain areas which show evidence of terrific distortion that has thrown the layers out of the usual position for that particular region, or else

they are of the nature of alternating deposits, or "recurring faunas." The latter are usually an alternation of terrestrial and marine faunas, and are generally supposed to be due to a repeated series of emergences and submergences owing to changes in level of the seashore. Such an alternation could, incidentally, be explained just as readily by alternate deposit of sediments by the waters of the Flood sweeping back and forth.

4. *What are the actual physical evidences from the rocks?*

There are many, and we shall divide them into three groups.

A. *Evidences from sedimentary that indicate violent action of water.*

These are so abundant that only a few of the most outstanding can be mentioned. Take, for instance, the region lying north and east of the Grand Canyon. Here is a basin two hundred or more miles across, with nearly flat strata, which show evidence of having been washed into place from some unknown source to the east. The peculiar feature of the layers is that they are usually thin, and show that they were deposited by some terrific wash that carried sand, gravel, and small boulders clear across the basin in shallow water. No such action has been known in recorded history.

If we look east of the Rockies the evidence is still more striking. From Canada to the Gulf of Mexico the high plains, reaching from 100 to 200 miles eastward from the east face of the mountains, appear to be made up largely of outwash from the mountains. The sediments have been deposited in braided channels, such as are produced by heavy floods. They contain pebbles that are well waterworn, and which are of dimensions up to 8 by 10 or 12 inches. They have come a distance of 150 to 200 miles, and have not been transported by ice.

In western Texas the sediments of the upper portion of the rocks alone, comprising a small part of the total, are of such quantity as to have required a mountain range 300 miles long, 20 miles wide, and 5,000 feet high, to furnish enough material to produce them. In southern Texas cobbles 6 or 8 inches in diameter were carried 100 miles or more. Some of the pebbles of southeastern Texas have been carried from west Texas or New Mexico.

These are only scattered illustrations

that might be multiplied indefinitely if we had the space to describe them.

B. *Evidences from vulcanism, or the outflow of molten material.*

The earth has seen, at some time in the past, tremendous outpourings of molten material; and this was not all in the supposedly dim ages before life existed on the earth. Many gigantic outflows of lava have occurred during and after the time of the deposition of the fossil strata. Here are a few of the most striking examples.

In the Columbia Plateau, in Idaho, Washington, and Oregon, there are 200,000 square miles of lava flows, with depths varying from 1,000 to 5,000 feet. Washington and Oregon alone have 50,000 to 60,000 cubic miles of lava flows. The Deccan Plateau of India consists of 200,000 square miles of lava. But perhaps the most striking of all is the great mass of volcanics in Africa. Practically the whole continent south of the Sahara is a mass of volcanic materials. These were poured out *beneath water*, and have undergone terrific distortion. Their deposit was accompanied by the deposit of sedimentary rocks of many kinds. The sediments and the volcanics have been mixed together, broken, upheaved, remelted, and in fact, have undergone about every violent change known to be possible with geological forces. The picture of the formation of the continent of Africa is that of stupendous forces—forces beyond our ability to comprehend. If the reader wishes to get a better idea of this situation, he should read Du Toit's description of it in his *Geology of South Africa*.

Besides these vast accumulations of volcanic matter, there are thousands of smaller flows and local volcanoes all over the world that testify to a time of great violence. But we must pass on to other evidences.

C. *Evidences of earth movements, or tectonic disturbances.*

Bucher, in his book, *The Deformation of the Earth's Crust*, points out the fact that the mountains of the earth, in their entirety, are the result of worldwide stresses that have acted on the crust as a whole. He says that they all took place at the same time. This is very interesting data.

Practically all the mountains of the earth lie in belts running for hundreds of miles, or even thousands. They are made up largely of sedimentary materials that have

been laid down in basins of water and later upheaved. During the deposition and the upheaval volcanic forces were at work in many places, so that vast amounts of lava were mingled with the sediments. Terrific erosion has taken place during and subsequent to the uplifting of the sediments, thus leaving the mountain summits carved out of an original contour that once extended hundreds or thousands of feet higher than the mountains now stand.

In many cases this upheaval was accompanied by terrific distortion of the sediments. Let us take one outstanding example, that of the east face of the northern

To have faith is to create;
To have hope is to call down blessing;
To have love is to work miracles.

—Michael Fairless

Rockies. Beginning in the vicinity of Jasper, Alberta, the front ranges are thrown into huge folds a mile or more high. As we proceed further south, these folds become steeper and steeper on the eastern side, until eventually they break, and in the vicinity of Banff they have slipped eastward over the broken edges. This condition occurs as far south as Colorado. Not only are the mountains involved, but from Alberta through Montana there is a belt underlying the plains where the pressure from this great movement has caused a great distortion of the flat sediments, and has thrown them into a series of minor folds, slices, and broken fragments.

In one area in Glacier National Park the line of contact between the two layers that were involved in the displacement can be seen clearly for a distance of six miles along the mountainside. Here, for a hundred feet or more on either side of the contact line, the rocks are ground to fragments, sometimes to powder, and are distorted, twisted, and "drag-folded" by the action of one mass on the other. A park ranger, describing the situation, remarked that this must have been the most spectacular earth movement ever known. Possibly so, yet there are other areas of the earth that seem to have undergone even greater distortion.

The Great Rift Valley of Africa is a part of a series of troughs that run from the

(Turn to page 32)



Gems From "Gospel Workers"—Part 4

To Fill the Hand

C. O. SMITH

Former Professor of Religion and Languages, Atlantic Union College

WHEN David invited the leaders and congregation of Israel to join him in the tremendous task of providing materials for the building of the Temple, he appealed to them: "Who then is willing to consecrate his service this day unto the Lord?" This was a mighty appeal, and it brought a corresponding, willing response. It not only was preceded by an amazingly generous offering on his part but also was framed in most colorful language. The Hebrew reads, "Who then is willing to fill his hand?" It implies the sort of complete consecration that was required of one who dedicated his life to the priesthood.

Consecration rightfully stands at the head of the list of qualifications for the successful minister. "The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good."—*Gospel Workers*, p. 111.

Christ came to earth to bring the Father's gift to man, "the garnered riches of eternity" (*ibid.*, p. 115). The keynote of His lifework was to be about His Father's business. He lived a dedicated life. Nothing whatsoever was permitted to detract Him. The record says, "I set my face like a flint," and, "He stedfastly set his face to go to Jerusalem" (Isa. 50:7; Luke 9:51). Such a consecration, impossible as it may seem for erring mortals, is required of those who do service for Him. "The same devotion, the same consecration, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants."—*Ibid.*, p. 111.

When one gives himself completely to God and makes God's service supreme, he opens his

soul to the outpouring of Heaven's power, and, how very wonderful! he is "enabled to do the deeds of Omnipotence" (*ibid.*, p. 113). "Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power."—*Ibid.*, p. 112. Only thus can we account for the amazing deeds of such humble servants of God as Amos, Elijah, and Elisha of Old Testament times, Peter and John of New Testament times, and many mighty men of God of modern days. Such have caught a vision of God's love. Like Paul they recognize that God was manifest in Christ, and that He was doing everything possible that love could conceive of in order to reconcile the world to Himself. Paul, who called himself God's ambassador, said, "The love of Christ constraineth us." We, too, must catch this vision. "There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!"—*Ibid.*, p. 116. We must see the issue as God sees it. We must "sympathize with God" in His tremendous task of entreating men to be reconciled to Him.

Such a vision will call forth all the intelligence, industry, and energy one can muster. An urgency will be seen in all our work. However, such urgency must not lead to fanatical outbursts, or denunciations of wrongdoers. There are times when even the truth can be wisely suppressed. This our Lord did. The list of qualifications for successful ministers, given above, includes the all-important one of tact. "Consecration, integrity, intelligence, industry, energy, and tact" (*ibid.*, p. 111). We should bear in mind that our Lord "exercised the greatest tact, and He was always kind and

thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul."—*Ibid.*, p. 117.

"The laborer for God is to study carefully the best methods."—*Ibid.*, p. 118. No doubt one of the chief reasons for the Lord's free use of parables was the fact that His hearers would have been offended if He had bluntly told them the whole truth. Only when individuals caught a glimpse of the spiritual nature of the kingdom that He was setting up was He enabled to reveal to them the deeper things of the Spirit. Their prejudice was so great that it blinded their eyes and closed their ears. He had to veil the truth in parabolic language. So now "the minister must not feel that the whole truth is to be spoken to unbelievers on any and every occasion. He should study carefully when to speak, what to say, and what to leave unsaid."—*Ibid.*, p. 117. How many of us in our zeal have committed this grave error of tactlessness! "By following their natural inclinations, they have closed doors through which they might, by a different method of labor, have found access to hearts, and through them to other hearts."—*Ibid.*, pp. 118, 119.

Let us all reread and contemplate the import of the following statement: "Tact and good judgment increase the usefulness of the laborer a hundred-fold."—*Ibid.*, p. 119.

Principles of Persuasion

● A persuasive preacher speaks convictions, not just ideas. If he is not persuaded himself, he is not able to persuade others.

● The personality of the preacher is of prime importance in the transmission and reception of truth. It is only when the preacher's personality is interpenetrated by the presence of the Christ that his personality is capable of expressing God's truth most fully to men. This requires a personal yielding on the part of the preacher absolutely and completely to the message which God gives him. It is then that his preaching reaches the people's hearts. The apostle expresses it in the words, "We speak what we know and testify what we have seen."

● Study to achieve a proper balance of reason and emotion in the making of your appeal. No sane decision can be made unless reason has established the grounds for that decision, and no decision will be made unless emotion has motivated the individual to act upon what his reason has learned.

● Your own individuality is a sacred gift from God. Be yourself. Do not seek to copy another. Seek to strengthen the special talents God has committed to you. Not only must you be yourself but you must forget yourself. Self-consciousness ruins many otherwise quite effective preachers. Self-absorption in the joy of creative work for God causes a preacher to forget himself in the interests of others.

● The paradox of power is to be yourself and yet to suppress yourself. In other words, to learn the meaning of the apostolic thought, "I live; yet not I, but Christ liveth in me" (Gal. 2:20). Egotism can find no justifiable place in the tremendous task of ministering to the people on behalf of God and of interceding with God on behalf of the people.

● Seek to present your message in such a way that the hearers will feel it is a pleasure to receive it. Sermons that provoke resentment or that are delivered in the attitude of official rite or judgment never persuade. Avoid the hard pre-emptory fashion or an indifferent style. The preacher himself must have an affection for his own message if he expects his hearers to manifest love for that truth.

● Someone has observed, "The fool tries to convince me with his reasons; the wise man persuades me with my own." The ability to see a subject from another's viewpoint and to grasp the motivating factors that would influence him aright is essential in persuasive preaching. Well might the preacher ask, What concerning my subject will best induce the individuals in my audience to accept God's proposal relative to this truth?

● Study diligently the persuasive character of Christ. Seek to emulate Him and to imitate the pattern of His magnetic influence. The soul of the greatest preacher that ever lived, Jesus Christ, is the soul of persuasive preaching. An unknown writer has left us these significant lines:

If from the soul the language does not come

By its own impulse, to impel the hearts

Of hearers with communicated power,

In vain you strive, in vain you study earnestly.

● The persuasive preacher has felt his lips touched with a coal from off the altar of God. The word of the Lord is in his own heart as a fire within. Necessity is laid upon him. Like the apostle he is constrained to cry, "Woe is unto me, if I preach not the gospel!" The persuasive preacher loses himself in God and in serving others.

SHEPHERDESS -- Her Vital Partnership



Lesson V

The Pastor Teacher

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

[NOTE: This shepherdess discussion should be directed toward our present teacher need. Adventist young people should become conscious that Jesus' command to the apostle Peter, "Feed my lambs," is very urgent. Again more lucrative teaching positions outside our denominational work are attracting trained teachers while God's cause is languishing. The leader will want to slant this program toward local needs. —L. C. K.]

CHRIStIAN education furnishes the material for the warp and woof of Adventism. It helps to supply future leaders for every department of our church work. Our colleges prepare young people for teaching as well as preaching. Both professions are recognized as evangelistic. The Christian teacher, however, has the advantage of teaching classes that are waiting for instruction; evangelistic workers must first build their audiences. The teacher who works in the sheltering environment of a Christian school has an enviable opportunity for serving in the cause. As compared with other workers who must first break down prejudice before they can preach or teach their message, he is decidedly advantaged. Happy the teacher who can work with willing youth, hungry to learn.

Christian Teachers Needed

Teachers in a Christian school should be genuine Christians, skilled in instilling into the pupils entrusted to their care the principles of true education. Married teachers will bring to their communities a practical demonstration of the Christian home; the unmarried may demonstrate other satisfactions provided by Christianity. These shepherdesses have flocks to lead into green pastures, and the lambs of the fold are their special care. Christian teaching is not merely a profession; the teacher must possess the shepherding gift. And someday the Great Shepherd will ask an account of how this gift was used. Let us keep these facts in mind as we evaluate the calling.

Well may Adventism refer to its army of Christian women teachers. They have given glorious service to the cause at home and abroad. Like the virtuous woman of the Bible, these women might boast of many other skills besides teaching—but they are in love with teaching! To them it is a most gratifying ministry. Having remained with their work a few decades, they are privileged to see the fruitage of their toils and sacrifices, in the lives of consecrated workers. Awards of silver and gold can never compare with these joys. Teaching women are the denomination's best character builders. Few would challenge this tribute.

Is There a Teacher Crisis?

Today teachers are in great demand, and the need is felt in our own denomination. Some who are qualified to fill important posts are considering what appear on the outside to be greener pastures. There is a restive spirit abroad in some areas, and the care of the lambs of God's flock may seem to have lost its urgency. Perhaps a few have had so much contact with teachers in secular education that they have become confused as to where their own duty lies. The power of the wage dollar in meeting the economic pressure of our times may have influenced them in their decision. But the church will continue to maintain Christian schools, for she must follow divine counsel. And recognizing the need to serve, consecrated teachers will respond. This shortage of instructors is not a new problem to the denomination, nor is it the only perplexity.

There never is a crisis with God. Human reasoning may present embarrassment to the cause, but God is not handicapped in His search for men and women of faith—men and women who have a burden for the children of

the church. With the responsibility of training the teachers of tomorrow, our teachers of today need to be as true to duty as the needle is to the pole. When Moses made his choice between what Egypt could offer and what the church could give, he settled the matter on principle. And who would now question the wisdom of his course?

My Task Supreme

To take that little life of plastic clay
And mold it by the touch of godly skill
While Heaven watches me!

To be to it the essence of an aim
That daily grows into my Maker's will,
Is task enough for me!

To be to that small life a teacher fair,
Inspiring daily progress for the true,
Is sweetest human task!

To open eyes to see life's hidden things,
Unlocking treasures old and treasures new,
This service, Lord, I ask!

I ask of Thee, O Master of fair arts,
Wisdom and tact to guide that stubborn bent
For Thine omnipotence!

I pray that I may never disappoint,
But be a teacher true—and, yes, a friend,
And hold his confidence!

Then let him see in me the living truth,
And hourly draw from me a love to know
These mysteries of Thine!

I set aside the wisdom of the sage,
Of master, and of pedagogue—for, oh,
He must know things divine!

—LOUISE C. KLEUSER

Problems for Group Discussion

Choose from the following problems those of special interest to your teaching shepherdesses. Substitute those needing local emphasis.

1. On what basis should a choice between teaching in a church school or in a public school be decided? What exceptions must at times be recognized?

2. Are there some material advantages to be gained by teaching in a denominational academy rather than in a public high school? What are these?

3. Should the lack of proper living quarters discourage our teachers from remaining in Christian education? How may this problem be remedied?

4. Should one who teaches children daily be

asked to teach a Sabbath school class? What Sabbath activities provide a pleasant change for teachers?

5. Suggest ways in which the Week of Prayer may become a greater blessing to teachers.

6. What hobby and craft instruction would provide recreation for teachers? We recommend the following books as interesting and profitable reading for our teachers:

Through Gates of Splendor, Elisabeth Elliot (Harper and Brothers, New York).

In the Gray Rain, Hazel Severson McCartney (Harper and Brothers, New York).

The Small Woman, Alan Burgess (E. P. Dutton & Co., Inc., New York).

The Gentle House, Anna Perrott Rose (Houghton Mifflin Company, Boston).

All the Women of the Bible, Edith Deen (Harper and Brothers, New York).

How to Live 365 Days a Year, John A. Schindler (Prentice-Hall, Inc., New York).

The Pastor's Wife, Carolyn P. Blackwood (The Westminster Press, Philadelphia).

They Also Served, Ava C. Wall (Review and Herald Publishing Association, Washington, D.C.).

Dig or Die Brother Hyde, William J. Hyde (Harper and Brothers, New York).

Attention Pastors and Shepherdesses!

THE MINISTRY is pleased to recommend D. A. Delafield's junior book, *Rogue Elephant*, to our pastors, ministers' wives, and all who have a special interest in the lambs of our flocks. The stories in this book are of just the right length for a little corner in the Sabbath sermon. The author has pastored about ten churches and understands the need of our ministers for junior sermon material. While some men are skilled in providing their own stories, there are others who will be stimulated by the many sparkling ideas here presented by Elder Delafield. Although this work is in the Junior Book Club, its versatility suggests that it should also be recommended to our shepherds and shepherdesses.

The stories in *Rogue Elephant* are full of adventure and appeal to the minds of boys and girls. There are accounts of mission life in Africa; tales of man-eating tigers, prowling jaguars, slithering snakes, and tropical birds; and stories of shipwrecks, mountain climbing, jet planes, and adventure in the Northwest woods. There are also little character and biographical sketches of Ellen G. White, Abraham Lincoln, Elias Howe (inventor of the sewing machine), and others. The author has drawn spiritual lessons from simple things and people of modern times, and his illustrations from streamliners, jets, planes, bicycles, and automobiles will capture the spiritual interest of our boys and girls.

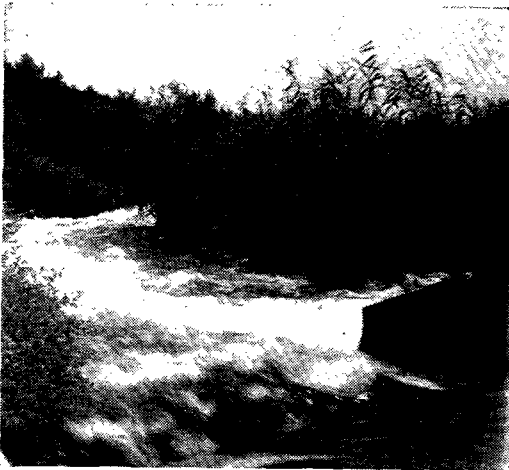
L. C. K.

Impressions in

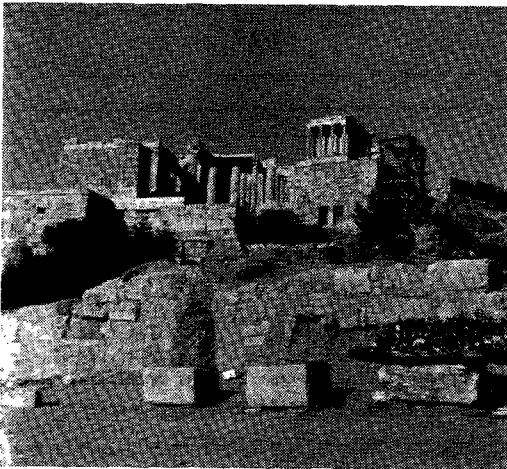
ALBERT

Retired Ministerial Association Sec

PHOTOS, COURTES



Riverhead of the Jordan, Israel.



Citadel ruins, Acropolis, Athens. Below: Temple on the Acropolis, Athens. Elder N. Poulos in the foreground.



TO SEE Athens from the air at night is an unforgettable experience. Its ancient heroes never had that thrill. When we arrived at the Athens airport we were welcomed by Nicolas Poulos, director of the Greek Mission, and Nick Germanis, both missionaries from the United States. There are two Seventh-day Adventist churches in Athens—one in the city itself, where are also the mission headquarters, and one at Nisse in the suburbs. These two chapels, constructed recently and very well equipped, are an honor to the cause. The membership is small, because of many obstacles, among which might be mentioned the strong, traditional opposition of the Orthodox Church toward any religious movement apart from its own; which, however, does not prevent it from taking a seat in the Ecumenical Council!

It would be unheard of to go to Athens and not visit the Acropolis, that sacred citadel of the ancient Athenians. Standing in front of the temples, the ruins of which majestically crown the summit, the apostle Paul preached the message related in the Acts of the Apostles, chapter 17. There for the first time Greek philosophy and Christianity confronted each other. Alas, since that far-removed point of time, Christianity in this country has secluded itself in rigid formality, often intolerant and sclerosed.

From Athens we continued our journey to Salonika, or Thessalonike, an important, well-situated, commercial maritime city. The apostle Paul founded a church in this city, the members of which were renowned all over Achaia (Greece) and Macedonia for their faith and godliness. The two epistles to the Thessalonians are among the most beautiful of the New Testament.

At present there is an Adventist church of about sixty members in Thessalonike. The chapel, in the midst of a beautiful garden, is situated outside the city.

Taking the route of Paul and his companions, we later arrived at Berea, which today is nothing but a small, rather poor city at the foot of the mountain. Near a Turkish mosque one

THE MINISTRY

Bible Lands

MEYER

etary, Southern European Division

OF THE AUTHOR

is shown the place where the apostle is supposed to have preached a number of times. Be that as it may, the Bereans of Paul's day were commended for their broad-mindedness and religious fervor. We have a church of fifteen members in Berea.

Sixty-five kilometers southwest of Berea is the city of Katerine, built near Olympia, the highest mountain in Greece, which, according to ancient mythology, was the dwelling place of the gods. Brother Kotsasaridès, the pastor of our church in that city, was condemned to death by the Greek military tribunal during the civil war, because of his conscientious convictions. But we rejoice that the Lord miraculously intervened in his favor, and he was finally pardoned.

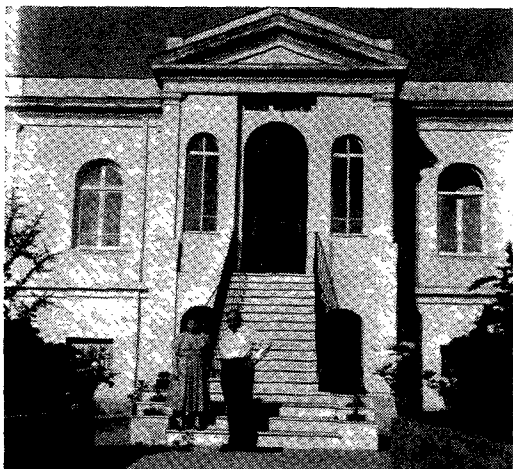
Birthplace of European Christianity

Northwest of Salonika, at a distance of 165 kilometers, are to be found the ruins of Philippi, the ancient Roman city and military county seat of that part of Macedonia. At least two vestiges have withstood the ravages of time: the ruins of the tribunal before which Paul and Silas were arraigned, and those of the prison (a kind of cavern) into which they were cast after having been outrageously beaten (but God turned this apparent defeat into a mighty victory through the conversion of the jailer and his family). About a kilometer away from these ruins flows the river—as fresh and abundant as in the days of the apostles. Here, truly, is the birthplace of Christianity in Europe. It was on the banks of this river that Paul and Silas on a Sabbath day announced the Word of God to the women who had gathered there (Acts 16: 13). There the baptism of the first convert took place, and on that day the foundation of the Christian church in Europe was laid. This is something we as workers must never forget.

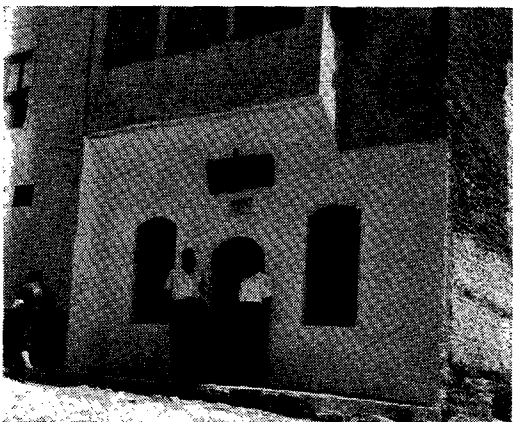
Leaving Macedonia to return to the south of Greece, one finds the ruins of the ancient city of Corinth, after having crossed the canal by the same name. This canal, six kilometers long, is a veritable wonder—a masterpiece of man's



Lake of Galilee and Jordan River.



Chapel at Salonika, Greece. Elder and Mrs. C. A. Christoforides in front. Below: Our chapel in Berea, Macedonia, Greece.



genius. It shortens considerably the waterway for boats of medium tonnage sailing from Europe to Piraeus, the seaport of Athens.

It is not easy to visualize Corinth as it was in Paul's day—a busy, agitated metropolis, rich, idolatrous, proud, and licentious. The apostle Paul sojourned there eighteen months, working with his hands, preaching every Sabbath, assisted by the lay missionaries Priscilla and Aquila. The two epistles to the Corinthians reveal the condition of mind, the battles, the victories, as well as the weaknesses of the early Christians living in that dissolute city.

A vast work remains to be done in Greece, and our brethren have need of our sympathy and fervent prayers that the message of God may triumph in that land.

Istanbul on the Bosphorus

From Greece the journey took us to Istanbul (Constantinople) on the Bosphorus. We left the oppressive heat and blue skies of Athens to find the coolness and drizzling rain of the Strait. This is a Western city, the old customs of Islam having almost disappeared. The new Republic of Ataturk has replaced the fez and the tarboosh with hats and caps. Women are no longer veiled, but dress like Europeans. The population for the most part is poor. Although the government itself is nonclerical, Islam is, however, the popular religion.

Our work began in Turkey more than fifty years ago. Progress has been slow because of the very rigid restrictions as regards the Christian religion. Most of the members in the Istanbul church are Armenians. Many have emigrated to other countries, so that the membership today is between fifty and sixty.

Turkey belongs to the Middle East Division. At Istanbul the mission is building a chapel that will accommodate about 250 persons, with additional rooms for a school and young people's activities. As is the case in all countries of the Near East and Islam, evangelism as we think of it generally is not permitted among the Moslems.

We continued our route to Tel-Aviv (Israel). The distance between the airport and Jerusalem is about sixty-five kilometers. As we neared this city, our feelings were undefinable. On the way we passed the ancient locality of Kirjath-jearim, where the ark of the covenant remained twenty years on Abinadab's property. It was from this hill that King David had it transported to Jerusalem. What events are attached to this city! Although it is the seventeenth "edition" of the original Jerusalem, the surrounding places have not changed—Mount Zion, Mount Moriah, and

in the distance the Mount of Olives, the Valley of Hinnom (Gehenna), the brook Kidron—here they all are—historic names of early Christian life. The Mosque of Omar, however, stands on the site of the ancient Temple.

Jerusalem and Israeli

As for the Jerusalem of our day, it is becoming more and more of a modern city. The Israelis and the Jordanians each occupy a part of the city, with strange, even stupid, limitations, which it is difficult to understand. What are generally called the holy places are in Jordan. Sometimes the two territories run into each other, with only a few rows of barbed wire to separate them. But it would be dangerous to go beyond this artificial frontier! And yet with a little good will and mutual understanding, how readily these differences could be adjusted.

Our own Advent House, a fine building with apartments, treatment rooms, and a chapel, is in a fine area of Israeli Jerusalem. Abraham Potlin, in charge, is doing a fine work in regrouping the members dispersed over the country. Many are Jewish refugees from the Balkan States and Central Europe. The language problem is not the least difficulty.

The Israelis can be congratulated for their extraordinary efforts, their ardor, their determination, their perseverance, which inspires them to rehabilitate the land of their ancestors. To date 27 million trees have been planted to protect the soil from erosion. Almost everywhere fields and wonderful orchards are watered by irrigation. Wells have been dug, and canals built for the distribution of water extend over the country. An excellent network of highways unites cities and agricultural centers. Large cities, such as Tel-Aviv and the port of Haifa in a beautiful bay at the foot of Mount Carmel, have sprung into existence in a few years. Hebrew is no longer a dead language; it is spoken everywhere, being the official language. Sabbath is a legal holiday. On that day no public services (trams, autobuses, planes, postal service) operate. All shops are closed.

This does not necessarily mean that there is a great religious revival in the land. Actually,

Abundance consists not alone in material possessions but in an uncovetous spirit.—Seldon.

* * * *

They who bear the cross will always have it for a shelter.

the religion of the "fathers" is scarcely practiced. The prevailing spirit is that of nationalism: to make Israel a land of refuge for all Jews who would come there to settle and work. This is no place for the indolent. Obviously the state of Israel is the only country where Jews may live in conformity with their customs without being subjected to unfavorable criticisms. Only a few seem to know that in Israel are some two hundred thousand Arabs, Moslems, and Christians; these enjoy the same political rights as the Jews, and all live peaceably together. There seems to be an excellent spirit. The cities of Cana and Nazareth are inhabited entirely by Arabs.

As one travels over the country, Bible in hand, the historic past seems to come alive again: the Sea of Tiberias, the Jordan, Capernaum, Bethsaida, Nain, Tabor, the hills of Gilboa, the hill of Moreh, the well of Harod, the ruins of Hazor, the plain of Jezreel, and so many other places trod by our Saviour, His disciples, patriarchs, judges, and prophets. It is not only the history of a people but the history of humanity that was lived on this favored soil.

It was here that the Saviour was born, here He lived, here He taught the multitudes, healed the sick, cast out devils, cleansed lepers, saved sinners. With His disciples He journeyed through the cities and villages, then went up to Jerusalem, the city of the great King. Rejected and reviled by His own, He was judged, scourged, and finally crucified as a brigand and rebel. But in this painfully moving drama, humanity in its totality stands as a unit—an accomplice in the guilt: "But he was wounded for our transgressions, he was bruised for our iniquities." There stands Calvary—an ever-present reminder of the immeasurable sacrifice of the Son of God for a lost race. It was here that the destiny of mankind was decided. The world's redemption could be obtained only by the ineffable gift of the Saviour.

Jerusalem, city of the great King, witnessed the most extraordinary event of all history: the resurrection of Christ; and Bethlehem, at a short distance, testifies to His birth. It was on the Mount of Olives that Jesus took leave of His disciples to ascend to heaven (Acts 1:9).

It is a healthy symptom when a man is dissatisfied without being discouraged.—Roy L. Smith.

✱ ✱ ✱ ✱

To realize the worth of the anchor, we need to feel the storm.

MAY, 1958

Christ and Modern Israel

What is Israel's present reaction to Jesus, the Messiah? Has the veil been lifted? We should like to believe that it is so, but religious life, on the whole, does not seem to have much place in modern Israeli. The state of Israel is resolved, first of all, to safeguard its existence and its subsistence among the nations. She must defend her security against her nearest but hostile neighbors.

The gospel makes itself heard today in this land with great difficulty. It is true that religious liberty exists, but far more than that is necessary to convert sinners.

Our church in Jerusalem is endeavoring to carry on an efficient missionary program. Little by little the membership is increasing. It must be admitted, however, that the dispersed Jews are more easily reached by the gospel than those of Palestine. In that country religious traditions are very tenacious, and a Jew who accepts Christianity is looked upon with great disfavor. However, all the words of the apostle are as true today as of old: "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again" (Rom. 11:23).

Returning from a journey to the Holy Land, Rabbi Rabinovitch wrote the following message to his coreligionists in Palestine—a message we most heartily support: "The key to the Holy Land rests in the hands of our brother Jesus." Later he is quoted as saying:

Not the opulence of some of our people, nor the talent of our writers; not emigration nor coalescence with European nations, can change our situation. There is no other help for Israel but in a sincere returning to God. That alone can save her from her misfortune. Let her renounce making gold her God, and serve truth. Let her choose a sure guide. The leaders of Israel in times past often led the nation astray. Jesus Christ, our brother, is the guide our people need. Let Israel learn, at last, to know Jesus Christ.—JULES BINDRAUX, *Histoire populaire et illustrée du Christianisme* (Librairie Jéhéber, Genève, 1901), pp. 525, 526.

This people who were the special object of divine solicitude, and who played such an important role in the history of humanity through its patriarchs, its prophets, its apostles, and, to an even greater extent, through Christ, must be able to rely upon the sympathy of those who have been enriched by their spiritual blessings. Let us pray that the "lost sheep of the house of Israel" may hear the voice of the Good Shepherd and join His flock, and enter through the gates that bear their name, into the true Jerusalem, where they will be received by a *SHALOM* from God and the angels.

27



The Hospital Chaplaincy

W. JOHN CANNON

Instructor in Pastoral Care, SDA Theological Seminary



IT IS interesting to notice that Jesus, when He read the lesson in the synagogue on that Sabbath day recorded in Luke, read from Isaiah 61. It outlined His mission as preaching, healing, delivering, restoring, and setting at liberty. In His first sermon Jesus clearly indicated that the relief of human suffering was the heart of His mission. It was a program that encompassed all in need. It is furthermore of interest to recall how much of this ministry and help was given to those who were sick.

Our Saviour recognized that behind some physical illness there could be discovered a spiritual cause. In healing the one sick of the palsy Jesus offered pardon for his sins (Matt. 9:2-7). The man was sick of the palsy, but he needed the healing power of pardoned sin. This was not the same as some of the Jews taught; namely, that sickness was the direct punishment of God for sins committed. This Jesus denied, as in the case of the blind man (John 9:2, 3). Jesus saw in the man a spiritual need. One wonders how many there are in our hospitals and sanitariums today whose greatest need is the healing work of a skilled pastor—one who knows how to point the way to Him who gives a peace of soul the world cannot give. What a glorious opportunity confronts the hospital chaplain!

Need for Specialized Training

The strange thing is that, even with the example of the Lord Jesus spending so much of His time ministering to the sick, and even though we as a people have from the beginning realized the importance of the healing of the body in approaching the healing of the soul, we

are in grave danger of being behind in the training of skilled hospital chaplains. For too long we have failed to realize the importance of specialized training for this work. Several of the major denominations are now beginning to set requirements of training for those appointed to such chaplaincies. Of course it would be expected that such requirements would include ordination to the gospel ministry. It would seem obvious that pastoral experience would also be necessary. But the churches are beginning to require of their chaplains clinical pastoral training as well. We may disagree with much that we find in the realm of psychology, but I feel sure we would agree that many goodhearted and well-intentioned pastors have much to learn in understanding people with problems and how best to help them. A reference to a letter received from a chaplain of one of our large hospitals will indicate the problem. He says:

Several patients have told me that they did not want to have their pastors visit them again because of the unfortunate calls that had been made. In several instances I have had patients of other faiths call upon me to try to undo the damage done by their own pastors. The sad part of the picture is that these men probably were not aware of what they had done.¹

This letter is not citing an isolated case. Recently I have had other chaplains confide to me the same problem, and I feel sure that this could be multiplied many times.

What shall we do? Shall we blame men who are conscientiously doing the best they can? It seems that such a negative attitude would not solve any problems. Some churches, realizing the challenge of this problem, are constructing training programs besides establishing requirement standards for their chaplains. The Coun-

cil for Clinical Training² would seem to be a guiding light in this direction. Other church bodies appear to pattern their programs along similar lines. These programs are based on the assumption that the chaplaincy is a specialized calling within the ministry and needs specialized training. The Office of Institutional Chaplains of the Presbyterian Church in the United States of America has published a brochure entitled *The Chaplain*. It states, "The chaplaincy demands highly trained men, training which goes beyond that usually received in college and seminary."³

As was mentioned at the beginning, Jesus felt the challenge of preaching the gospel to the poor, healing the brokenhearted, bringing deliverance to the captives, recovering of sight to the blind, setting at liberty them that are bruised, and the preaching of the acceptable year of the Lord. This He said was His "anointed" mission. This was His Messianic work. In fulfillment of this mission it would appear from the divine record that the sick and bereaved presented a special challenge to Him. There were needs that seem to have been accentuated for them. Much of His work was comforting, assuring, and healing the sick and the distressed. There is scarcely any doubt that today the hospital work presents the chaplain with the same concentration of challenge. The church pastor often faces crises. The hospital chaplain is almost continually facing crises. The pastor often faces bereavement. The hospital chaplain faces it more frequently. The chaplain faces all the problem areas confronting the church pastor, but many of these problems seem intensified. To very many, sickness is a crisis. They need specialized help to guide them through this ordeal. Note that—

it is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to *deal with minds*.⁴ (Italics supplied.)

Mental and Spiritual Crises

It is important to understand the reasons for these apparent crises if we are to try to help the patient. It would seem appropriate to list some of the things that disturb a patient in a hospital. To many, just being confined to a hospital calls for quite an adjustment. The patient is placed in a strange environment. The normal routine of life is interrupted. He must get used to unaccustomed routines. He is surrounded by strange people. A new uncertainty faces him, and he is surrounded by crises of varying degrees as other patients pass through

surgery or therapy. There may be acute mental suffering that, in addition to the pain endured, may threaten the patient. Sedation may take care of the physical pain, but it is the chaplain who has to help wisely with the spiritual needs. The patient may be facing an operation or even death. There may be serious adjustments to make because of some new physical handicap imposed by surgery. Some have to adjust to the prospect of being permanent invalids. Any one or any combination of these situations can, and often does, produce a crisis in the life of the patient. He is challenged by the situation and feels at a loss, not knowing how to meet the demands of the hour. The patient needs skillful pastoral help at a time like this. We can act in such a way as to close a door that he may never open again. Note the statement of Ellen G. White:

The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them.⁵

There are questions that are not within the chaplain's province to answer, such as, Is my condition serious? Will I get well? These are questions that should be referred to the doctor; however, there is a ministry for patients that is peculiarly the chaplain's. Such a ministry may have a very important effect on healing. The patient may be beset by anxiety and fear. What a blessing it is to a patient to have the services of a skilled chaplain who knows how to help banish fear and inspire confidence by drawing upon spiritual resources and faith in God!

There is another problem often presenting itself to the hospitalized, and that is the time a patient has to lie and think. This frequently gives rise to doubts and a feeling of insecurity. Questions present themselves, and oftentimes the patient fails to find the needed answer. Thinking about the past may develop a sense of guilt. Thinking about the future sometimes produces insecurity. The patient needs help and needs answers, but sometimes is afraid of the very answer he seeks. The patient is often sensitive and on guard, so to speak. Add to all this a sense of loneliness and restless boredom, and one can see that not infrequently the hospital patient is one who sorely needs help, and yet he is a difficult one to help. This is the kind of help the doctor may not be able to give. Mrs. White says, "The spiritual work of our sanitariums is not to be under the control of physicians."⁶ Even more important, it is the kind of help that he would not have the time to give even if he were able.

We must mention the chaplain's ministry to the dying and that of comforting the bereaved. Should the chaplain tell a patient he is dying, if asked, or if not asked? Should the chaplain ask a person about his relationship with God? What should a chaplain discuss if help is solicited? How should a chaplain deal with relatives at a time like this? This article does not propose answers to these questions and problems, but intends only to point out the need for specialized training in facing these critical periods that come so frequently in his daily work.

In rounding out the picture of the training needs of a skilled chaplain, reference must be made to relationships. The chaplain needs the cooperation of doctors, nurses, and hospital staff if he is to work effectively for the spiritual care of the patients. He, in turn, must know how to cooperate with them. Good relationships are built up by mutual respect and understanding. This kind of working together will save the chaplain from many pitfalls. If we do not know the patient's condition, it is easy to "cheer up" a person who needs rather to be kept quiet, or to encourage a person to talk when the patient should not use up the energy. The visit may be keeping a person awake when the greatest need of the moment is sleep. Then, on the other hand, there is the timing of a visit. How important it is to know that a patient has just been told he must undergo a serious operation, or that the result of some test is disturbing! If the doctor has confidence that the chaplain will know what to do and say, he will call on him. This may be just the moment when the patient will discover peace of soul and faith in God.

Example of a Training Program

We have discussed the challenges facing the chaplain. Now we turn to the question of what training is necessary to fit a man to meet these situations. The Protestant denominations that have already moved forward in establishing training standards require a man (1) to be an ordained minister of the gospel, (2) to have pastoral experience in some church (some church bodies expect three years of service as a minimum), (3) to possess personal fitness for institutional service, and (4) to have received adequate clinical training at a recognized training center. By way of illustration we are setting forth here the Regulations for Institutional Chaplaincy adopted by the General Assembly of the Presbyterian Church in the United States of America, May 29, 1956, and established as the required standards by the Office of Institutional Chaplains of that body as of July 1, 1956. It is

understood that these regulations are only cited as an example of what is being done by several other large denominations.

I. Minimum

To qualify for approval as an institutional chaplain in any classification, the prospective chaplain must meet the following qualifications:

- (a) Graduation from an accredited college or university;
- (b) Graduation from an accredited theological seminary;
- (c) Ordination to the Gospel Ministry and membership in good standing in a presbytery of the Presbyterian Church in the U.S.A.;
- (d) Some service, preferably at least three years, as pastor of a local congregation or in the military chaplaincy; and
- (e) Personal fitness for institutional service.

II. For Resident Chaplain, Accredited

The office of Institutional Chaplains will grant accreditation to a man as Resident Chaplain, Accredited, who has:

- (a) Met the Minimum Standards noted in I above;
- (b) Served three years as the pastor of a local congregation or its equivalent, such as chaplaincy in the armed forces; and
- (c) Satisfactorily completed at least two quarters (24 weeks) of clinical pastoral training in an approved center; or
- (d) In lieu of *c* above, presented evidence of experience sufficient to equal clinical training based on citations from other professional persons with whom the chaplain has worked;
- (e) Appropriate personal qualifications as appraised by those under whom he has studied and with whom he has served;
- (f) Chaplains accredited in this classification by other recognized chaplaincy accrediting organizations may be accredited by the Office of Institutional Chaplains.

III. For Resident Chaplain Supervisor

The Office of Institutional Chaplains will grant accreditation to a man as Resident Chaplain Supervisor who has:

- (a) Met the Minimum Standards noted in I above;
- (b) Satisfactorily completed at least one year of full time clinical pastoral training in an approved training center and at least three months of supervised clinical teaching by an accredited instructor, or
- (c) Satisfactorily completed graduate studies in appropriate fields which may be substituted for a portion of the clinical training required in III-b;
- (d) Appropriate personal qualifications as appraised by those under whom he has studied, those with whom he has worked, and by members of the Advisory Committee of the Office of Institutional Chaplains;

(e) Chaplains accredited in this classification by other recognized professional organizations may be accredited by the Office of Institutional Chaplains.

IV. Training Centers

(a) The Office of Institutional Chaplains accepts as approved training centers those institutions now approved by the National Conference on Clinical Pastoral Training;

(b) The Office may, in consultation with the Advisory Committee, grant approval to such other training programs as, in its judgment, meet professional and ecclesiastical requirements.

V. Certification

(a) Candidates for approval as institutional chaplains shall supply to the presbytery from which they seek approval, evidence of their compliance with the Minimum Standards (I above);

(b) Chaplains desiring accreditation under Standards II and III shall submit their evidence of compliance to the Office of Institutional Chaplains which, upon accreditation, shall notify the presbytery in which the chaplain is serving;

(c) Nothing in these Standards shall be construed as limiting the authority of a presbytery to approve the service of its members.

VI. Amendment

Amendments to these standards may be made by the Office of Institutional Chaplains with the approval of the Advisory Committee and the Board of National Missions.

The question may be raised here as to whether these requirements are for the general hospital chaplain. The answer is given in the definition of institutional chaplains adopted by the General Assembly:

Presbyterian ministers serving full or part-time as ministers or chaplains in general and special hospitals (exclusive of Veterans Administration Hospitals), nursing homes, clinics, mental institutions, homes for children, homes for the aged, and correctional institutions shall be considered institutional chaplains and covered by these regulations.⁷

There are several other programs equally full and definite.

Seminary Approach to the Problem

At this point someone is asking, "What are we doing toward the training of chaplains?" As far as the writer is aware, we have not as a movement set up any requirement standards for training institutional chaplains; however, with a number of chaplains studying here at the Seminary, we have organized a training group. Through the group we are doing a limited work in this area. Courses are offered by Professor Wittschiebe in general clinical training for pastors. To serve the purpose, we have need for more specialized courses. To give this more

meaning, we should say a little about clinical courses of instruction.

Clinical courses are a combination of instruction dealing with personality problems and approaches toward their solution, sound counseling techniques, and in-service training under the direction of a trained chaplain. The trainee both observes a skilled chaplain at work and deals with patients' problems himself, under the supervision of one with experience and understanding.

Clinical courses teach the trainee the invaluable art of listening at the appropriate time. We shall never know how many golden opportunities were missed while we were doing the talking instead of listening. Many a patient might have been burdened with a need that he would have expressed if we had given him the opportunity. The soul may have been searching to find the Lord Jesus while we were outlining some doctrinal truth that was not even in dispute.

Thus far we have dealt only with the chaplain's training program that would bring us into line with other Protestant church bodies, yet it would seem fair to claim that our program of medical work is more closely integrated with our mission and message than that of other church organizations. Thus our program of training for chaplains should go still further. To meet the spiritual needs of those who come to our sanitariums and hospitals, we need training in special theological problems. Why does God permit suffering? Is suffering a punishment for sin? Has God forsaken me? These are burning questions to many a patient. How can I find pardon and forgiveness? How can I find peace of soul? These are often cries from a burdened heart. If you think that these questions are elementary, try to explain them satisfactorily to a hospital patient who is under great stress. You will soon find that you are dealing with the basic fundamentals of the Christian faith. You will also find that you need great wisdom and tact in order to win rather than repel the troubled one.

Naturally the big question that will be asked is, Does such a program yield results? It would appear impossible to give objective answers on a general level. The author is not aware of factual data that would enable us to make generalizations along this line. All that can be done is to offer some observations.

One of our chaplains, who had some training, connected with a local Adventist hospital. It was not long before he had a long list of Bible studies begun in the homes of those who had been patients. Soon there was quite a sizable

baptismal group from the studies. This became the nucleus of a new church group.

Here is part of one student's monthly report, which deals with the follow-up work outside the hospital:

Visits	21
Bible Studies	29
People Present	87
Lessons Given Out	38

Another denomination that has adopted a chaplain's training program is showing great membership increase. This is not wholly due to such a program, but there is little doubt that people facing the critical experience of hospitalization are receptive to the good offices of a skilled chaplain. This, in turn, often leads to a new Christian experience. At perhaps no other time is the opportunity greater for appealing to the hearts of men and women than while they are laid aside in sickness. To be successful, however, one must make a careful approach.

The greatest wisdom and gentleness are needed to serve in this position [the chaplain's] acceptably, yet with unbending integrity; for prejudice, bigotry, and error of every form and description, must be met. . . . Care must be taken that the religion of Christ be not made repulsive by harshness or impatience.

This is a brief review of the problems, needs, and challenge of the spiritual opportunities of our hospitals and the development of training programs by other organizations. It is intended only to inform the field of the present trend in the training of chaplains and the awareness of your *Theological Seminary* to the possibilities opened by such training. At present we have a small program for the few chaplains training here in this area. We would give attention to a widening program of study and clinical training if there seemed to be a demand from the field for such a program. Inasmuch as the Seminary serves the whole world field, we would be glad to give study to a program that would meet our worldwide hospital needs. It would help the Applied Theology Department if those who are interested in the specialized training of chaplains would send to us their suggestions and observations.

¹ Quoted with permission.

² The Council for Clinical Training, Inc., 2 East 103d Street, New York 29, New York.

³ Office of Institutional Chaplains of the Presbyterian Church, *The Chaplain* (New York: Board of National Missions of the Presbyterian Church in the United States of America, 1957), p. 4.

⁴ Ellen G. White, *Testimonies*, vol. 4, p. 546.

⁵ White, *The Ministry of Healing*, p. 157.

⁶ White, *Testimonies*, vol. 7, p. 75.

⁷ Regulations for the Institutional Chaplaincy, Adopted by the General Assembly, Philadelphia, Pennsylvania, May 29, 1956. Quoted in *The Chaplain*, p. 8.

⁸ White, *Counsels on Health*, p. 289.

The Geological Problem

(Continued from page 19)

Dead Sea to Lake Tanganyika. In the latter region the trough is 8,000 feet deep, from the bottom of the lake to the top of the cliffs. This great rift is 4,000 miles long, or one sixth of the circumference of the earth. Its scale is so tremendous that geologists are at a total loss to explain it.

Vast as is this Great Rift Valley, there has recently come to light another earth movement that bids fair to overshadow it. Geologists have reported that they have discovered a great crack in the earth's crust that extends for about two thirds of the distance around the earth. Details are not yet available, but if this proves true, it will be another proof for the great catastrophe.

* * *

These are only a few of the facts that support the idea of a universal Flood. Diluvialism, or belief in the Deluge, might well become a science of Deluge geology, as some now fondly call it, if more attention could be given to these evidences from the earth whose significance geologists have strangely failed to evaluate. Space forbids further discussion, but if any reader cares to pursue this study in more detail, the writer would be glad to suggest sources for study.

Consecration

A young minister in his study dreamed that an angel entered the room, with a little device or machine in his hand, and asked, "Would you like me to measure your zeal and earnestness for God?" The tabulated results of the measurement revealed:

1. Bigotry 19%
2. Personal ambition 23%
3. Denominational pride 15%
4. Pride of talent 24%
5. Love of authority 12%

"But don't you find anything else in my consecration?" exclaimed the startled man. "Yes," replied the angel, "just a trace of two other qualities":

6. Love of God .04%
7. Love for man .03%

Have we ever stopped to analyze the motivations of our consecrations?

PASTOR -- Shepherding the Flock



The Pastor, a Spiritual Physician

Part II

W. H. LESOVSKY, Ph.D., M.D.

CONVERSION and baptism may change the direction of the life current, but only by the continued process of sanctification can the soul gain in power and strength. Inherited adverse currents come from poor heredity. Cultivated adverse currents come from poor habit patterns.

Faithfulness after repentance may make Christians accepted with the Lord, but their emotions may require much spiritual guidance. As Jesus, the Good Shepherd, could say, "I . . . know my sheep" (John 10:14), so the pastor must ever seek to know his church members. True pastoral shepherding, with its knowledge of the flock's individual needs and remedies, builds a healthy church and a strong work. In reminding Timothy of this truth, Paul tried to inspire him to know personally his co-workers and members too. He called his attention to a number of their individual names: Phygellus, Hermogenes, Onesiphorus, Hymenaeus, and Philetus, et cetera (2 Tim. 1:15, 16; 2:17); Demas, Luke, Mark, Tychicus, Alexander, Prisca, Aquila, Onesiphorus, Erastus, Trophimus, Eubulus, Pudens, Linus, and Claudia (2 Tim. 4:10-21). In Paul's letter to the Romans there are some thirty more names given (Rom. 16:1-27).

Why has God preserved these names in the Sacred Word? One reason is that the reading of these names with Paul's comment on them reveals many little hints that are of the utmost importance in understanding Paul's attitude toward his co-workers, the church members, and the work as a whole. Paul gives to every one his own special individual byname. Although economizing with cloak, books, and parchments (2 Tim. 4:13), which he asks Timothy to bring with him, he does not economize with his parchment at hand on which he is then dictating the many names. Every one

seems to him important, and to every one he adds his affectionate remark. How expressively these names reveal Paul's affection toward his co-workers and church members. The true minister who watches the spiritual health of his church members as a *Christian doctor* does his patients in a hospital will manifest such genuine affection in their behalf.

Is it true that "the price of redeeming a soul is too expensive" for many of us, as the French translation renders Psalm 49:8? Paradoxically, are we trying to be proud of the gospel on the one hand, and on the other ashamed of the Christlike spiritual affection it engenders for one's fellow men?

Christian Affection

Jesus loved all men even unto the end (John 13:1). He instituted the Lord's Supper as a fellowship of love between the Saviour and the saved. Jesus was never ashamed of His pure feelings of affection. The apostles appeared ashamed of the affections of the mothers who had brought their little children to Jesus that He should put His hands on them in blessing (Matt. 19:13). It is this personal touch that is needed—the touching of the head of a child, the warm handshake, the friendly attitude, the warm look in the eyes. The ointment and perfume of loving Christian lives are greatly needed today, for "by not establishing the sweetness of friendship" (Prov. 27:9), we may be quenching a longing soul or breaking a bruised reed (Isa. 42:3). By not developing the natural affections of pure Christian friendship, we may sell a soul into the world of unnatural and sinful affection.

How different were Jesus' teachings and attitudes toward men from those of the Pharisees! Their external emphasis breeds the desire that things and men appear beautiful outwardly.

They were most anxious to keep things going smoothly without the personal application of the weightier matters of the law. Mercy and faith were foreign to their dispositions. What could such leaders expect but criticism from even good church members? We must beware lest we follow their poor leadership. As the days of trial deepen how important it is that pastors know their members that in time of their personal need they may know how to minister to them.

Tactful Dealing With Divergent Elements

In 1 Timothy 5:22, Paul admonished the believers to lay hands suddenly on no man. It is never right to drop a member of the church council only because he is not a yes man. It is better to have such members participate in church duties than to leave them to their criticism. If they are already endangered by their own ideas, separation from the church and its activities may cause them to be lost altogether. An expression of confidence in their sincerity and devotion may regain them. By listening to their arguments the pastor may find the key to their hearts. To leave them altogether alone will not change them, but it may embitter them. They should not be allowed to become rusty in their Christian activities. Brotherly love softens hearts.

Love's Personal Touch

In his Gospel, Luke records many essential details about the personal touch of Christ's ministry of love. He tells how before Peter's denial Jesus prayed for him. Luke reports that it was Jesus Himself who called Zacchaeus down from his sycamore tree and told him, "For to day I must abide at thy house" (Luke 19:5). This small man must have been despised by his compatriots, both for his being a publican and for his smallness of size and stature. We would say today, that Zacchaeus no doubt had an inferiority complex, not daring to bring himself to the forefront. Jesus understood his attitude and hidden activity. His pastoral psychology proved of great value in the life-changing effect of this experience on the soul of this short man.

Magnify Your Office

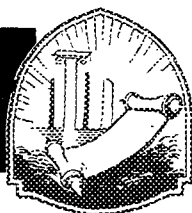
The modern world awaits the demonstration of the Spirit of Jesus in the lives of His followers. Let us magnify His Christian principles today! Let the pastor magnify his ministerial office in a devoted service of love (Rom. 11:13). In such a time as this every worker must study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly

dividing the word of truth" (2 Tim. 2:15). Pastors, as spiritual physicians, are needed to apply the remedies of heaven to the present sicknesses in the church (1 Cor. 11:30). In His name and by His power they are to strengthen the weaknesses in these families that remain barren and unfruitful in the knowledge of Christ and His righteousness.

Pastors, magnify your office! Enlarge your heart. Sharpen your intellect! Deepen your convictions! Increase your loving! Magnify—magnify your office! God's remnant people are to draw together in Christian love and fellowship. They are to belittle nobody. They are not to "imagine evil" in their hearts against their neighbors (Zech. 7:10). They are to throw off all concepts of idolatry, self-righteousness, and strife and discord. They are not to rejoice in the iniquity of anyone. In all these holy achievements the pastor is the key individual, the shepherd-physician. By his own example he can demonstrate that "love never faileth" (1 Cor. 13:8, R.V.), that "charity . . . thinketh no evil," but "beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4, 5, 7). Every true pastor-physician by precept and example will seek to lead his congregation to magnify love for the brotherhood and mutual fellowship with Christ.

We who are pastors and physicians should unceasingly pray that God will make us not only just and holy but kind and gracious too. There is no true church fellowship possible without the spirit of reciprocal bearing of griefs and carrying of sorrows (Isa. 53:4). Selfish consideration and strife even for righteousness' sake may mislead souls and misuse truth. Human beings are more than mere tools or instruments that may be laid aside or discarded at will. Although a worker with the members of the flock cannot reach the stature of Jesus, nonetheless he seeks the mind of Christ and denies himself, even to the degree of making himself of no reputation (Phil. 2:5-7), that he might "bear" the burdens of his flock and so "fulfil the law of Christ" (Gal. 6:2).

Pharisee-impaired Christianity of lawyer-theologians or dogmatians will not solve the heart problems of today. Modern man's ceaseless quest to psychologists, educators, physicians, and psychotherapists constitutes a challenge to the pastor-physicians of the Adventist Church. No men on earth have been so blessed with the principles of mental, physical, and spiritual healing. Let us prayerfully restudy these life-giving remedies and so minister that the balm of Gilead may restore the health of God's people, physically, mentally, and spiritually.



The Name of God—Part II

W. E. READ

Field Secretary, General Conference

E. *The Meaning of the Name JHVH.*

AS ALREADY mentioned, this name was the most important name used to designate the true God; it was a name peculiar to the Hebrews, a name that distinguished the Creator from all the gods of the nations. It no doubt meant "The Living God," but also indicated the God of heaven in covenant relationship to His people. The thought of the "Ever-living One" is reflected over and over again in the Scriptures of truth. (See Deut. 5:26; Joshua 3:10; 1 Sam. 17:26; 2 Kings 19:4; Ps. 42:2; 84:2; Jer. 10:10; 23:36; Dan. 6:20, 26; Hosea 1:10.)

It seems there was another name for God, one that was intimately related to *JHVH* or *Yahweh*, and which could quite easily be regarded, in part at least, as an interpretation of *JHVH*. That is the name I AM THAT I AM, the Hebrew form of which is 'Ehyeh 'asher 'Ehyeh. Scholars both inside and outside the church of God are agreed on this point. Ferrar Fenton remarks:

After the Giving of the Law it seems to have been almost entirely reserved as a title or synonym for the Supreme Being, God. It means "The EVER-LIVING" by its innate sense, therefore God commanded (ch. iii., v. 14) that from that time His Name should be "The EVER-LIVING GOD," to distinguish Him from heathen imaginary deities, whom their deluded votaries believed could die, be murdered, or dethroned, and hence they were no basis for eternal Law or moral life. The reader thus can see the object of the name was to show the unchanging nature of the Laws of Morality as they originate from a Being of Eternal life.—*The Complete Bible in Modern English*, vol. 1 (London: S. W. Partridge & Co., 1906), Exodus 4:24, p. 55, footnote.

Note also from Philo:

Moses knew well that his own nation and all the others would disbelieve his words, and said: "If they ask the name of him who sent me, and I cannot myself tell them, will they not think me a deceiver?"

God replied: "First tell them that I am He Who is, that they may learn the difference between what is and what is not, and also the further lesson that no name at all can properly be used of Me, to Whom alone existence belongs."—PHILO, *De Vita Mosis (On the Life of Moses)*, book 1, chap. 14, in Loeb Classical Library, *Philo*, vol. 6, p. 315.

In the Jewish prayers for feast days, we read:

The Atta Nimsa, one of the Jewish prayers for feast days, is the answering voice to this tremendous name:

Thou art!
The hearing of the ear,
The seeing of the eye
Cannot reach Thee;
No How or Why or Where
Can lead us to Thee.

Thou art!
Hidden is the secret,
Who may fathom it!
Deep, so deep,
Who can find it!

—Michael Sachs, *Festgebete der Israeliten*,
Breslau Koekner 1898 Pt. III.

Ellen G. White, some years ago, wrote:

Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship.—*Patriarchs and Prophets*, p. 305. (See Appendix C.)

F. *Significance of the Name JHVH.*

The *JHVH* = *Yahweh*, as already remarked, was regarded as the peculiar, distinguishing name of God, also as the unpronounceable and the incommunicable name. We might note from *The Jewish Encyclopedia*:

The name YHWH is considered as the name proper; it was known in the earliest rabbinical works simply as the Name; also . . . "the Extraordinary Name"; . . . "the Distinguished Name."—Volume 9, p. 162.

From the Babylonian Talmud:

The [pronunciation of the Divine] Name of four letters [JHVH] the sages confide to their disciples once a septennate [sabbatical year].—Talmud *Kid-dushin* 71a, Soncino ed., p. 361.

G. How We Got the Name JEHOVAH.

In Gesenius we read:

"The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus."—*A Hebrew and English Lexicon of the Old Testament Based on the Lexicon of William Gesenius*; edited by Brown, Driver, and Briggs, p. 218.

The *Oxford English Dictionary* has this informative paragraph:

This word (the "sacred tetragrammaton") having come to be considered by the Jews too sacred for utterance, was pointed in the O.T. by the Masoretes, Yahweh, with the vowels '(=ä), ö, ä, of . . . (ädönäi), as a direction to the reader to substitute ADONAI for the "ineffable name"; which is actually done by Jerome in the Vulgate translation of Exodus vi. 3, and hence by Wyclif. Students of Hebrew at the Revival of Letters took these vowels as those of the word . . . (IHUH, JHVH) itself, which was accordingly transliterated in Latin spelling as IeHoVa (H), i.e. *Iehoua* (h). It is now held that the original name was IAHUe (H), i.e. *Jahve* (h), or with the English values of the letters, *Yahwe* (h), and one or other of these forms is now generally used by writers upon the religion of the Hebrews. The word has generally been understood to be a derivative of the verb . . . *hāwāh* to be, to exist, as if "he that is", "the self-existent", or "the one ever coming into manifestation."—*The Oxford English Dictionary*, vol. v, p. 564.

From the *SDA Bible Commentary* we quote these pertinent lines:

The divine title most common in the Old Testament (some 5,500 times) is the sacred word YHWH (sometimes also transliterated JHVH), often called the Tetragrammaton, literally, "four letters," in reference to the four consonants composing it. (In ancient Hebrew, only the consonants of a word were written.) YHWH is generally translated "LORD" in the KJV and distinguished from other words translated "Lord" by the use of small capitals, as here. The Jews considered the title YHWH so sacred that they would not pronounce it even when reading the Scriptures, lest they unintentionally profane the name of the Lord (see Lev. 24:16). Instead, they read 'Adonai. . . . Consequently the true pronunciation of YHWH, now thought to have been Yahweh, was lost.

A few centuries after Christ, certain Jewish scholars called Masoretes added vowels to the written Hebrew in an endeavor to preserve a knowledge of the spoken language. At that time they added the vowel sounds of 'Adonai to the consonants YHWH. This made the word read, literally, *Yehowah*, transliterated into English as "Jehovah." Not knowing what the original vowel sounds of

YHWH were, they thus purposed to call attention to the fact that the word should be read 'Adonai. Coming to the word *Yehowah*, however, an informed reader of Hebrew would read 'Adonai. Not knowing these facts when they began making use of the Hebrew Scriptures, Christians either transliterated it as the Masoretes actually wrote it, "Jehovah" (Ex. 6:3; Ps. 83:18; Isa. 26:4; etc.) or, more often, rendered the word as "LORD."

There have been great differences among scholars in respect to the origin, pronunciation, and meaning of the word YHWH. Possibly, YHWH is a form of the Hebrew verb "to be," and in this case it would mean "the Eternal One," "the Existent One." If it is from the root "to live," "to breathe," as some scholars insist, then the title rendered LORD or *Yehowah* means "the Living One," "the Self-sufficient One," "the One who lives eternally." The particular divine attribute stressed by this title is that of self-existence and faithfulness. Jehovah is the living God, the Source of Life, as contrasted with the gods of the heathen that have no existence apart from the imagination of their worshipers (see 1 Kings 18:20-39; Isa. 41:23-29; 44:6-20; Jer. 10:10, 14; 1 Cor. 8:4). This name was revealed to Moses on Mt. Horeb (Ex. 3:14). It is the holy name of the covenant-keeping God, who has provided salvation for His children. As with other divine titles, it represents in the Hebrew the divine character in His personal relation to His people.—Volume 1, pp. 171, 172.

This was the name of God, which was peculiar to Israel of old. None of the nations surrounding Israel, so far as is known, used YHWH (*Yahweh*) as a name for their gods. They did use 'El, 'Elohim, 'Adon, and 'Adonai as names for their deities.

The term 'Elohim was used when referring to their gods (2 Chron. 32:13). We read also of "the gods ('Elohim) of Egypt" (Ex. 12:12). It seems that the Arabs, the Assyrians, and the Phoenicians used both 'El and 'Elohim. The name 'Elyon was also used by other nations. 'Adon and 'Adonai were also used by the Phoenicians and others. But, we repeat, there is no indication that the name YHWH (*Yahweh*) was used by any but the Israelites.

An Important Question

There are two instances recorded in the Old Testament in which men asked concerning the name of God. One is in Proverbs, where the query is raised, "What is his name?" (Prov. 30:4), but no answer is given. Earlier than this, Moses, when commissioned to go before Pharaoh, asked God what he should answer if the people should say, "What is his [God's] name?" (Ex. 3:13). In this case the Lord "said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say . . . I AM hath sent me" (v. 14).

This answer is clear and distinct. It connects,

as we have already seen, with the *YHWH* (*Yahweh*) as the name of the God of heaven. But we must remember what we have thus far reviewed, that God revealed Himself at other times by various other names and titles.

While He is referred to as *YHWH* (*Yahweh*) some 5,500 times (*SDA Bible Commentary*, vol. 1:171), He is mentioned also as *'El* more than 200 times; as *'Elohim* about 2,500 times; as *'Adon* about 30 times; as *'Adonai* on many occasions; as *'Eloah* more than 50 times; as *JAH* about 40 times; and as *'Elyon* about 30 times. This means that by the name *Yahweh* God was made known on more occasions than by all the other names put together.

Another important thing to remember is that there are numerous instances in which *Yahweh* is equated with other names for the true God. Observe the relationship between the appellations listed below and *Yahweh*:

The Lord = *'Adonai* (Ex. 34:6, 9).

God = *'Elohim* (Ps. 48:8, 10).

Lord = *'Adon* (Ps. 135:5).

God Almighty = *'El Shaddai* (Gen. 17:1).

Most High = *'Elyon* (Ps. 9:1, 2).

God = *'Elohim*

Lord = *'Adon* (Deut. 10:17).

God = *'El*

Whether we regard some of these names as titles, it still remains a fact that God calls the above terms His names (see Sec. B).

No one should claim that because the Hebrews used these names when thinking of the most high God, people who speak languages other than Hebrew should use the same names the Hebrews used. While we use the name William in English, the Germans would use Wilhelm, and the French Guillaume. When thinking of God or Lord, the same principle obtains. The Germans use *Gott* and *Herr*, respectively; the French, *Dieu* and *L'Eternal*. The Greeks use *Theos* and *Kurios*.

Whatever we do, let us ever remember that "holy and reverend is his name."

APPENDIX C

Some Jehovah Titles

In the Old Testament Scriptures there are what is known as the Jehovah titles. These serve to show something of the meaning and significance of the name *Yahweh*. One definition was mentioned in the body of this article, in the equation of *Yahweh* with the I AM THAT I AM, the particular significance of the latter name being that of the living God, the self-existent, the ever-living God from eternity—

the One who is, who was, and who is to come.

I. *The Jehovah titles:* (in order of occurrence in Scriptures)

1. *Jehovah jir'eh* = The LORD will see, or, provide (Gen. 22:14, margin).

2. *Jehovah roph'eka* = The LORD that healeth thee (Ex. 15:26).

3. *Jehovah nissi* = The LORD is my banner (Ex. 17:15, margin).

4. *Jehovah mckaddishkem* = The LORD that doth sanctify you (Ex. 31:13).

5. *Jehovah shalom* = The LORD send peace (Judges 6:24, margin).

6. *Jehovah saba'oth* = The LORD of hosts (1 Sam. 1:3).

7. *Jehovah 'Elyon* = The LORD most high (Ps. 7:17).

8. *Jehovah R'OI* = The LORD my shepherd (Ps. 23:1).

9. *Jehovah sidkenu* = THE LORD OUR RIGHTEOUSNESS (Jer. 23:6, margin).

10. *Jehovah shammah* = The LORD is there (Eze. 48:35, margin).

II. *Descriptive expressions in Exodus 34:*

1. *YAHWEH 'El*: The Lord as the strong and mighty God (v. 6).

2. *Qanna'*: The Lord as one jealous of His name (v. 14).

3. *'Adonai*: The Lord as Overlord in carrying out His purposes in blessing the earth (v. 9).

4. *Rachum*: The Lord as the merciful One, the One full of tenderness and compassion (v. 6).

5. *Channun*: The Lord as the gracious One, He whose nature is goodness itself (v. 6).

6. *'Erek 'Aph*: The Lord as slow to anger, longsuffering, not easily irritated, but suffers long and is kind (v. 6).

7. *Rab chesed*: The Lord plenteous in mercy, abundant in steadfast love, and yet He who is the great and mighty One (v. 6).

8. *Rab 'emeth*: The Lord the Great and Mighty One, who is the Truth, who can neither deceive nor be deceived. He is the Foundation of truth, the One from whom all wisdom and knowledge is derived (v. 6).

9. *Nasar chesed*: The Lord who is bountiful, whose bounteousness never ends; who keeps mercy and kindness for His people to the end (v. 7).

10. *Nose' 'awon*: The Lord who bears away iniquity, transgression, and sin (v. 7).

1957 ORDINATIONS FOR NORTH AMERICA

Alabama-Mississippi Conference

LEROY L. ALBERS, pastor, Huntsville, Alabama, district, 203 Virginia Boulevard, Huntsville, Alabama.
 WILLIAM D. WAMPLER, pastor, Gulfport, Mississippi, district, 29 48th Street, Gulfport, Mississippi.
 WALLACE D. WELCH, pastor, Tupelo, Mississippi, district, Box 61, Amory, Mississippi.

LEROY J. LEISKE, *president*

Alaska Mission

HAROLD K. DAWSON, district leader and pastor of the Ketchikan, Alaska, church, 1271 Miller Street, Ketchikan, Alaska.
 ROSS G. STAMBAUGH, district leader and pastor of the Dillingham, Alaska, church, Box 1, Dillingham, Alaska.

A. L. ZUMWALT, *president*

Allegheny Conference

J. E. FARROW, pastor, P.O. Box 182, Institute, West Virginia.
 J. J. JOHNSON, pastor, 222 Church Street, Beckley, West Virginia.
 JAMES THOMAS, pastor, 1078½ Oakwood Avenue, Toledo, Ohio.
 A. S. WAGNER, pastor, 113 North 13th Street, Harrisburg, Pennsylvania.

WM. L. CHEATHAM, *president*

Arizona Conference

R. H. BABCOCK, pastor and district leader on the island of Kauai, Hawaii, Box 297, Kapaa, Kauai, Territory of Hawaii.
 A. C. CORTEZ, pastor of the Phoenix and Tucson Spanish churches, 4126 North 47th Avenue, Glendale, Arizona.
 FRANK DAUGHERTY, director of the Navaho Mission School, Box 227, Holbrook, Arizona.

M. L. FEHRENBACH, under appointment as a missionary to Ecuador.

C. B. HARRIS, Bible teacher, Thunderbird Academy, Box 967, Scottsdale, Arizona.
 J. P. MIDDLETON, pastor of Tucson, Sharon church, 225 West First Street, Tucson, Arizona.
 G. E. SMITH, principal, Thunderbird Academy, Box 967, Scottsdale, Arizona.

G. H. RUSTAD, *president*

British Columbia Conference

FRANK W. BAKER, now educational secretary of the Alberta Conference.
 F. LLOYD BELL, under appointment as a missionary to South Africa.
 JOHN HOLSTEIN, district leader at Lamming Mills and Dawson Creek, Box 75, Lamming Mills, British Columbia.
 RONALD R. REIMCHE, district leader at Hazelton and Terrace, and pioneer worker among the Indians, New Hazelton, British Columbia.

R. ALLEN SMITHWICK, *president*

Carolina Conference

WILLARD R. BROWN, district leader, 1409 Evergreen Avenue, Goldsboro, North Carolina.
 HARMON CALHOUN BROWNLOW, district work in Kentucky-Tennessee Conference, 461 Emerson Drive, Lexington, Kentucky.
 JACK MARTZ, district leader, 318 Vale Street, Marion, North Carolina.
 PETE MEISNER, district leader of the Hildebran, North Carolina, district, 1937 First Avenue SW., Hickory, North Carolina.

G. R. NASH, *president*

Central California Conference

C. WAYNE GRIFFITH, associate MV secretary, 610 Ardis, San Jose, California.
 LESTER E. ORTNER, pastor, 1615 Estes Avenue, Corcoran, California.

D. E. VFNEN, *president*

Central States Conference

C. R. CRAIG, pastor of the Topeka, Kansas, and the Atchison, Kansas, districts, 816 Clay Street, Topeka, Kansas.
 L. B. MITCHELL, pastor of the St. Joseph, Missouri, and Leavenworth, Kansas, districts, 313 South 17th Street, St. Joseph, Missouri.

F. L. BLAND, *president*

Chesapeake Conference

JAMES A. BROWN, JR., district pastor for the Lexington Park and Waldorf churches, Route 2, Box 174E, Brandywine, Maryland.
 R. L. KIRK, district pastor for the Cheswold and

GOSPEL TENTS
 ROPE AND STEEL CABLE CONSTRUCTION
 • Flame-Proof • Water-Mildew Proof
SMITH MANUFACTURING CO.
 DALTON, GA.
 "Over 56 Years of Reliable Service"
 WRITE TODAY FOR BROCHURE

Dover churches, 218 Webb Lane, Dover, Delaware.
M. E. LOEWEN, *president*

Colorado Conference

FREDDIE BARGAS, district pastor, 525 West 14th Street, La Junta, Colorado.

DON CASTONIA, district pastor, 459 17th Street, Burlington, Colorado.

PAUL CURTIS, district pastor, 619 West 7th St., Julesburg, Colorado.

R. S. JOYCE, *president*

East Pennsylvania Conference

GEORGE W. MORGAN, district leader of the New Bloomfield-Elizabethville-Port Royal district, 34 West Main Street, Elizabethville, Pennsylvania.

GEORGE W. RENTON, district leader of the Tunkhannock-Beaumont-Montrose district, R.D. No. 4, Tunkhannock, Pennsylvania.

T. E. UNRUH, *president*

Florida Conference

A. C. MOTE, district leader for Apopka and Winter Garden churches, R.D. No. 2, Box 296, Maitland, Florida.

W. J. OSTMAN, district leader for Titusville, Melbourne, and Cocoa, Box 1137, Melbourne, Florida.

A. SKENDER, pastor of Tampa South Side church, 3131 Kensington, Tampa, Florida.

H. H. SCHMIDT, *president*

Georgia-Cumberland Conference

JAMES DONALD CROOK, singing evangelist, Ashe Trailer Court, Lenoir City, Tennessee.

KENNETH HARDING, pastor-evangelist, Valdosta, Georgia, district, 338 Canna Drive, Valdosta, Georgia.

LEWIS A. WYNN, pastor-evangelist, Columbus-La Grange, Georgia, district, Box 16, Pine Mountain Valley, Georgia.

A. C. FEARING, *president*

Greater New York Conference

WILBUR D. BRASS, pastor of Staten Island church, 76 St. Joseph's Avenue, Staten Island 2, New York.

JAMES JAMILE JACOBS, Sabbath school and home missionary secretary, 41-06 75th Street, Elmhurst 73, New York.

WILTON D. SENEAL, pastor of Middletown district, 26 Commonwealth Avenue, Middletown, New York.

E. L. BRANSON, *president*

Hawaiian Mission

PAUL BORNHAUSER, pastor-evangelist, 234 Mookua Street, Kailua, Oahu.

CREE SANDEFUR, *president*

Illinois Conference

JUDSON H. ZACHARY, 9330 West Cermak Road, Broadview, Illinois.

W. B. HILL, *president*

Indiana Conference

RALPH PEREZ, pastor of the Gary Spanish church, 536 Monroe, Gary, Indiana.

LAWRENCE J. PUMFORD, district superintendent, 1202 Princeton Boulevard, Elkhart, Indiana.

ARTHUR KIESZ, *president*

Iowa Conference

ROBERT W. LEISKE, pastor, 207 East Jefferson Street, Osceola, Iowa.

D. C. BUTHERUS, *president*

Kansas Conference

K. V. EAGER, district pastor for the Iola district, 616 North Washington, Iola, Kansas.

O. L. MAIZE, district pastor for the Coffeyville, Kansas, district, 1309 West 12th, Coffeyville, Kansas.

G. C. WILSON, publishing secretary of Nebraska Conference, 5513 Avalon Lane, Topeka, Kansas.

F. O. SANDERS, *president*

Lake Region Conference

SAMUEL FLAGG, pastor-evangelist for the Jeffersonville-Evansville, Indiana, district, 309 West Court, Jeffersonville, Indiana.

H. W. KIBBLE, *president*

Manitoba-Saskatchewan Conference

R. J. RADCLIFFE, secretary-treasurer, 711 3d Street East, Saskatoon, Saskatchewan.

J. W. WILSON, MV and educational secretary, 2240 Herman Avenue, Saskatoon, Saskatchewan.

J. W. BOTHE, *president*

Michigan Conference

RALPH BAILEY, principal of Battle Creek Academy, 180 Welch Avenue, Battle Creek, Michigan.

HAROLD J. GREANYA, pastor, of Menominee church, 709 Ninth Avenue, Menominee, Michigan.

SAKAE KUBO, instructor in Biblical languages, Emmanuel Missionary College, 490 Westwood Drive, Berrien Springs, Michigan.

W. FRANKLIN MILLER, secretary-treasurer and auditor, 2020 West Kalamazoo, Lansing 15, Michigan.

BERNYL MOHR, pastor of Manistique and Marquette churches, 349 West Bluff, Marquette, Michigan.

PAUL MUFFO, pastor of Carson City, Frost, Ola, and Riverdale churches, 115 East Maple, Carson City, Michigan.

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture • Altar
Brass Goods • Vestments
Hangings • Communion
Sets • Choir Robes

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

RONALD W. SPALDING, medical and temperance secretary, 5004 Tressa Drive, Lansing 10, Michigan.
HOMER W. TRECARTIN, pastor of Frankfort and Traverse City churches, 602 West Seventh Street, Traverse City, Michigan.

G. E. HUTCHES, *president*

Missouri Conference

SAMUEL J. ELIE, pastor and district leader of the Moberly, Hannibal, Macon, and Marceline churches, 320 Jackson, Macon, Missouri.

H. C. KLEMENT, *president*

Montana Conference

MARSHALL ANDERSON, pastor, 3204 Broadwater Avenue, Billings, Montana.

L. L. MCKINLEY, *president*

Nebraska Conference

VERNON E. FURGASON, called to Northern California Conference, Box 149, Oakland 4, California.

WILLIAM C. HINTON, pastor of the Fremont, Nebraska, district, 920 East First, Fremont, Nebraska.

HAROLD L. REINER, pastor of the Holdrege district in Nebraska, 419 Sheridan, Holdrege, Nebraska.

N. C. PETERSEN, *president*

New Jersey Conference

CLARENCE GRUESBECK, pastor, 19 Lexington Avenue, Westwood, New Jersey.

M. K. ECKENROTH, *president*

New York Conference

JEROME LASTINE, pastor of the Olean district, including Olean, Richburg, Salamanca, and Wellsville churches, 128 East Henley Street, Olean, New York.

R. W. MOORE, *president*

North Dakota Conference

J. NEIL HADLEY, pastor, 203 Cheyenne Avenue, Bismarck, North Dakota.

EUGENE F. IRISH, pastor, Box 488, Beach, North Dakota.

K. D. JOHNSON, *president*

Northeastern Conference

ROBERT H. CARTER, pastor of the New Rochelle, New York church, 128 Winthrop Avenue, New Rochelle, New York.

SAMUEL W. STOVALL, pastor of the White Plains, New York, church, 277 Tarrytown Road, White Plains, New York.

H. D. SINGLETON, *president*

Northern California Conference

WALTER COMM, Bible instructor of the Golden Gate Academy, 5544 Brookdale Avenue, Oakland, California.

ISADORE EVANS, transferred to the Southern California Conference.

HAROLD KONO, pastor of the Japanese church in

Sacramento, 7431 Peacock Way, Sacramento, California.

RALPH SNEED, pastor and district leader for the Mount Shasta district, Route 1, Box 238, Mount Shasta, California.

MORRIS VENDEN, pastor of the Oak Park church, 5315 Nelson Street, Sacramento, California.

CARL BECKER, *president*

Ohio Conference

THOMAS MORTON ASHLOCK, pastor, Lakewood, Ohio, church, 24431 Gessner Road, North Olmstead, Ohio.

ROBERT GORDON COLLAR, connected with the Duffield-Shafer Evangelistic Company, Aloha Trailer Court, 2230 Springboro Pike, Dayton, Ohio.

DONALD ALBERT RIESEN, pastor, Bellefontaine-Jackson Center-Piqua district, Jackson Center, Ohio.

D. W. HUNTER, *president*

Oklahoma Conference

CYRIL MILLER, pastor, Box 403, Vinita, Oklahoma.

W. A. DESSAIN, *president*

Ontario-Quebec Conference

PETER G. BIY, secretary of the Kingsway Publishing Association, Oshawa, Ontario.

ANDREW H. SCHLEICHER, pastor of Toronto German church and Kitchener German church, 413 Beresford Avenue, Toronto 9, Ontario.

G. E. JONES, *president*

Oregon Conference

DUANE MEADE CORWIN, singing evangelist, 221 South N Street, Cottage Grove, Oregon.

GEORGE MERLIN KRETSCHMAR, district pastor for the Bend, Prineville, Redmond, and Sisters churches, 221 North Third Street, Redmond, Oregon.

DONALD MURDOCK MACIVOR, district pastor for the Coos Bay, Florence, and Reedsport Company churches, 2895 Broadway, North Bend, Oregon.

LOYD E. BIGGS, *president*

Potomac Conference

GEORGE H. AKERS, principal, Shenandoah Valley Academy, New Market, Virginia.

JOHN KLIM, pastor, Portsmouth district, 29 Cypress Road, Portsmouth, Virginia.

JOHN LOOR, pastor, Hyattsville church, 4001 Oglethorpe, Hyattsville, Maryland.

H. J. CAPMAN, *president*

South Dakota Conference

C. H. TURNER, Box 67, Bowdle, South Dakota.

O. T. GARNER, *president*

Southeastern California Conference

HAROLD ERNEST BELTZ, Jr., church pastor, 425 North Imperial Avenue, Brawley, California.

LAWRENCE E. DASHER, member of evangelistic team, Date Palm Trailer Park, 44-071 Clinton, Indio, California.

DIGGING -- EXCAVATING -- UNEARTHING

Truths from the dust of ages

The Spade Confirms The Book

By Siegfried H. Horn

A prize volume which will affirm and reassure the faith of every thoughtful reader.

- 29 Chapters—Devoted to discoveries in Mesopotamia, Egypt, Palestine, Trans-Jordan, Lebanon, and Syria.
- The Dead Sea scrolls are placed in their proper perspective.
- Interesting illustrations—clear type—attractive binding.

The spade of the archeologist has thrown much light on the Bible and its messages. During the past hundred years long-buried records of the past have been uncovered that make it possible to reconstruct the social and political life of the Old and New Testament and to unlock mysteries that have long puzzled historians of antiquity. In

this fascinating volume is found a collection of impressions gained at the historic places where Bible history was made, and of studies undertaken at these sites that illustrate Biblical statements and show how prophetic utterances have been fulfilled.

\$4.75

..... Church Missionary Secretary Name

..... Book and Bible House Address

..... *The Spade Confirms the Book* City Zone

@ \$4.75 State

Postage and insurance plus sales tax where necessary For postage and insurance please add 15c first volume
-5c each additional book.

Total enclosed

ORDER FROM YOUR BOOK AND BIBLE HOUSE





Special Announcement

NEW 20th Century Films and Tapes

For those who purchased filmstrips and audio tapes from the Review and Herald since March 1, 1957, if you will return the complete set, we will replace the filmstrips absolutely free and re-record the tapes for only \$15.00. The purchase agreement issued at the time of purchase must accompany the returned set.

If you purchased films and tapes prior to March 1, 1957, and desire the new set, send in your old filmstrips plus \$29.50 for the completely new filmstrips. The regular price is \$59.50. For \$15.00 we will re-record your old sound tapes. In addition, there will be a charge for replacing any damaged tape.

Remittance must accompany order.

This special replacement offer is good for 60 days only.

Ship filmstrips and tapes together with shipping instructions to:

Periodical Department, Review and Herald Publishing Association, Washington 12, D.C.



GLENN RAY JAMES, associate MV secretary, 5075 Peacock Lane, Arlington, California.
 JOHN PELT, JR., attending Theological Seminary, Washington 12, D.C.
 MAURITZ M. PETERSON, attending Theological Seminary, Washington 12, D.C.
 ELMER ALONZO SCHMIDT, secretary-treasurer, Northern California Conference, Box 149, Oakland, California.
 ROBERT MAURICE STANLEY, church pastor, Box 672, Cardiff, California.

R. C. BAKER, *president*

Southern California Conference

DANIEL CHAVEZ, pastor, San Fernando Spanish church, 11017 Laurel Canyon, San Fernando, California.
 PHILIP FOLLET, pastor, San Fernando church, 12746 Cometa Avenue, San Fernando, California.
 HENRY FUSS, pastor, on call to Colombia, 155 East 234th Place, Wilmington, California.
 D. K. GRIFFITH, pastor, East Los Angeles church, 3737 Abbywood Avenue, Whittier, California.
 HERMAN KIBBLE, pastor, Philadelphian church, 262 East Evergreen, Monrovia, California.
 DARRELL LEGGITT, missionary to Paraguay, South America.
 ROBERT MILTON, pastor, Ventura church, 3358 George Street, Oxnard, California.
 ALVIN G. MUNSON, secretary-treasurer, 642 Glenmore Boulevard, Glendale 6, California.
 EDWARD OLIVER, associate pastor, Glendale Sanitarium church, 412 Sinclair, Glendale 6, California.
 JOHN REEVES, pastor, Covina church, 1371 North Eastbury Avenue, Covina, California.
 K. E. H. RICHARDS, pastor, Azusa church, 15318 Rudyard, Puente, California.
 HARRY SHARP, pastor in Oregon Conference.

R. R. BIETZ, *president*

Southern New England Conference

RICHARD W. KNAPP, interim pastor, South Lancaster church, Main Street, South Lancaster, Massachusetts.

MERLE L. MILLS, *president*

Southwest Region Conference

M. M. YOUNG, pastor of the Little Rock district, 2415 South Ringo Street, Little Rock, Arkansas.

V. L. ROBERTS, *president*

Texas Conference

RODNEY DALE, pastor, 718 South Clements, Gainesville, Texas.

LEE A. HADLEY, pastor, Route 4, Box 99, Jefferson, Texas.
 JOHN T. MASON, field secretary of Texas Conference, 5261 Westcrest Drive, Fort Worth 16, Texas.
 ROBERT RIDER, pastor, 2008 Southeast 19th Street, Mineral Wells, Texas.
 ERIC SYME, Bible teacher, Southwestern Junior College, Keene, Texas.

ROBERT H. PIERSON, *president*

Upper Columbia Conference

THEODORE CARCICH, JR., assistant pastor in the Coeur d'Alene district, Box 623, Osburn, Idaho.

C. M. BUNKER, *president*

Washington Conference

DON PARKS, pastor-evangelist, Cedar Home district, East Stanwood, Washington.
 QUENTIN QUALLEY, pastor-evangelist, Centralia district, 2524 Borst Avenue, Centralia, Washington.

N. R. DOWER, *president*

West Pennsylvania Conference

GEORGE GAINER, district pastor for Greensburg, Apollo, and Shannock Valley churches, 450 Sells Lane, Greensburg, Pennsylvania.
 RUSSELL C. THOMAS, publishing department secretary, 744 North Negley Avenue, Pittsburgh 6, Pennsylvania.

ANDREW J. ROBBINS, *president*

West Virginia Conference

ROBERT N. GRIFFIN, pastor of the Wheeling district, 138 South Park Street, Wheeling, West Virginia.

A. F. RUF, *president*

Wisconsin Conference

DONALD G. ALBERTSEN, pastor, 127 East Monico Street, Rhinelander, Wisconsin.
 FREDERICK R. STEPHAN, pastor, Route 19, Washington Heights, Eau Claire, Wisconsin.

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

Wyoming Conference

NORMAN HARVEY, pastor of the Torrington district, Box 1225, Torrington, Wyoming.
 WILLIAM IVERSON, pastor of the Newcastle district, 112 Fifth Avenue, Newcastle, Wyoming.
 PERRY PEDERSON, home missionary, Sabbath school and publishing secretary, Box 599, Casper, Wyoming.

J. L. DITTBERNER, *president*

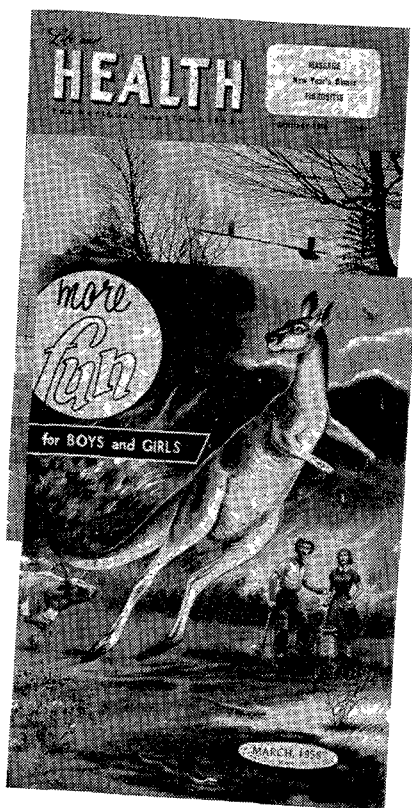
BLESSING OF WORK

☪ THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance, and self-control, diligence and strength of will, cheerfulness and content and a hundred virtues which the idle will never know.
 —CHARLES KINGSLEY.



Students!

Earn Your Way Through School . . .



NEW OPPORTUNITIES

Earn real money for yourself selling **LIFE AND HEALTH** with **MORE FUN**. **MORE FUN** is our newest nonfiction journal, dedicated to happier and healthier children. It is thrilling.

Edited by specialists in child health and education.

Sells readily with **LIFE AND HEALTH**.

Selling these two journals is an important work, and besides, what boy or girl couldn't use some extra money.

Remember, the more you work, the more people you will help and the more money you will earn. You will find selling **LIFE AND HEALTH** and **MORE FUN** very simple if you follow the instructions your publishing secretary will give you. Make arrangements with him for territory in your neighborhood, and secure your magazines from your Book and Bible House. Helpful canvasses and sales letters will be provided by your conference publishing department secretary.

ACT NOW!

To the _____ Book and Bible House:

I am interested in selling **LIFE AND HEALTH** and **MORE FUN** to earn my way through school.

NAME _____

STREET _____

CITY _____ ZONE _____ STATE _____

REVIEW AND HERALD PUBLISHING ASSOCIATION, PERIODICAL DEPARTMENT, WASHINGTON 12, D.C.

Supersensitive

I've asked the Lord to take from me
The supersensitivity
That robs the soul of joy and peace
And causes fellowship to cease;
The things that people do and say
To foster hurt along the way.
I trust that by His Spirit sweet
I may those very people meet,
And show them that His love in me
Has won another victory.

The dart which carelessly they threw
Much closer to the Saviour drew
This heart, inclined to feel the pain
Of idle words they spoke in vain.
I asked Him why it hurt so much
When they upon my life should touch;
Then quickly He revealed to me
My supersensitivity.
"Just leave it here," He seemed to say,
"The victory can be yours today.

"Remember that each idle word
My listening ear has also heard.
Before you brought that hurt to me
My eyes the one who spoke did see.
The victory is yours today
If you will put that hurt away,
Remembering that love will grow
If you will only show it." So,
I've asked the Lord to take from me
All supersensitivity.

—NELL ROSE GRAVES

Reprinted by permission *Moody Monthly*

Nutrition Today

ALICE G. MARSH

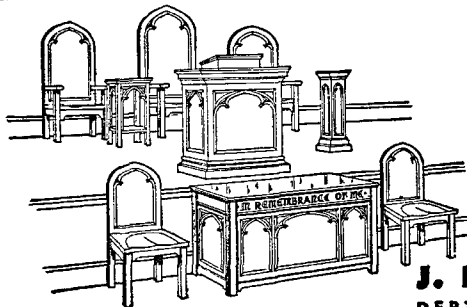
Chairman, Department of Home Economics
Emmanuel Missionary College

Question: 1. Does yeast form alcohol in bread? 2. Does sugar turn to alcohol in the stomach?

Answer: 1. Yes, yeast in its life processes converts some sugar to carbon dioxide and ethyl alcohol. Carbon dioxide, a gas, catches in the gluten of the flour that has been developed into elasticity by kneading and the bread rises or becomes porous. Alcoholic fermentation takes place simultaneously but is of no consequence in the baked product, for the alcohol volatilizes at temperatures less than 175° F.

2. Neither sugar as such nor starch that is digested into sugar forms ethyl alcohol in the digestive tract. Two facts may lead to the common misconception that sugar forms alcohol in the stomach. *First*, in the past, digestion has been referred to as a form of fermentation facilitated by digestive enzymes spoken of as ferments. Digestive "fermentation" is not to be confused with alcoholic fermentation. *Second*, sugars are polyalcohols in chemical nature, but they are not ethyl alcohol, nor are they related to "beverage alcohol" in any nutritional sense.

**PEWS, PULPIT
AND CHANCEL
FURNITURE**



OF *Distinction*

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS

Gothic, Romanesque, Colonial,
and Early American designs to
harmonize with every edifice.

Send for illustrated Catalog
Furniture for America's Churches
Since 1897

J. P. REDINGTON & CO.
DEPT. 30 • SCRANTON 2, PENNA.

**STRONG
BIBLICAL PREACHING**

**IS WHAT WE ARE DEDICATED
TO HELP YOU TO DO**

Full set of instructions—a whole system: from sermon prospecting to preaching—stimulating “starters” by Biblical books

—A Sharing Fellowship—

Ask for “Biblical Sermon Starters”

Descriptive leaflet on request—Sample set \$1, including instructions

INQUIRE TODAY—Become a Regular, and secure each set as issued

\$1 per set—5 sets for \$4.75

Also some 4 x 6 card files of illustrations still in stock.

The Minister's File Service

3435 W. Van Buren St., Chicago 24, Illinois

CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
Louisville 12, Kentucky

NOW... 3 SIZES



Unbreakable . . . noise-free . . .
lightweight . . . boilproof
communion glasses . . . \$1.25 Doz.

FREE sample of each size

Order from
your dealer

Sudbury BRASS GOODS CO.

Dept. a, 55 Sudbury St., Boston, Mass.

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington 12, D.C., U.S.A.

CATALOG—FREE

Thousands of “Hard to Find” Theological books and sets now in stock. Free catalog. Libraries purchased. Kregel's Bookstore, Dept. M, Grand Rapids 6, Michigan.

All Eyes on Cleveland

(Continued from back page)

More than a hundred years ago the French who occupied Syria rebuilt the front of that old Christian meeting house, otherwise it is practically the same as it was in the days when these early believers met. At the time of the first persecution, A.D. 34, most Christians fled from Jerusalem. Some went to Cyprus and Cyrene, and later came to Antioch to give the good news. Among their converts were many Grecians. Concerning the witness of these lay preachers we read, “The hand of the Lord was with them: and a great number believed, and turned unto the Lord” (Acts 11:21). When tidings reached the church in Jerusalem, where the apostles were stationed, they sent Barnabas to Antioch to make investigation and to confirm these new believers in the faith. Under the labors of this Spirit-guided leader many others were added to the group, and so taxing did his work become that he departed for Tarsus to seek for Paul, who returned with him to Antioch. For a whole year they labored together teaching the people, and it was in this place that “the disciples were called Christians first.”

As we stood in that rock-hewn place of meeting these thoughts came crowding into our minds. Could this be the place where the first Christian missionaries to the Gentile world were ordained? It was a sobering yet joyful thought. It seemed we were standing on hallowed ground, for it was in this ancient city that the first foreign mission appointments were made. And those were not merely the appointments of men, but in truth the appointments of the Spirit of God. Saul of Tarsus who later became known as “the great apostle to the Gentiles” was included in that first action of the “appointees committee,” and so successful were their labors that in a few short years he was able to write that the good news of a crucified, risen, ministering, and returning Saviour had been given to “every creature which is under heaven” (Col. 1:23). Their divine appointment and their Spirit endowment enabled these first preachers to turn the world upside down. In a single generation the gospel had reached to the uttermost parts of the then-known world.

Today we face a world just as needy; but in a sense it is a bigger, more complex world than challenged those early missionary evangelists. Atomic power, supersonic

speed, interspace travel, have produced a sophisticated, self-satisfied civilization, drunk with its own achievements and threatening to usurp the place of God in His universe. But it is to this generation that we are sent, and to us has been committed the task of carrying the everlasting gospel to every nation, kindred, tongue, and people. This must be done in the most garish age of all time—a task overwhelming in its magnitude.

The forthcoming meeting in Cleveland will play a vital role in the carrying out of our commission. Plans and policies will be made that will affect every branch of God's work. Leaders will be elected to office who must carry the heavy burden of administration during what might well be the most difficult period in the history of mankind.

Sometimes General Conference sessions have convened while the world has been in the turmoil of war. We trust that this quadrennium may be spared such distracting conditions. But other issues almost as calamitous as war can be a tremendous hindrance to the cause of God. Subtle, subversive movements, destined to affect the whole international scene, are already at work, and we face a time when the enemy of souls is going to carry out his nefarious work "with all power and signs and lying wonders." If ever the church of God needed strong spiritual leadership it is now. Men of wisdom who are keen, consecrated, and courageous are needed to guide the cause of God in these turbulent times.

And so we appeal to all our workers, ministers, administrators, and heads of institutions, as well as the pastors of our churches, to gather the people of God together and be much in prayer for His guidance in the forthcoming conference. Remember: "More things are wrought by prayer than this world dreams of."

The session opens Thursday evening, June 19. Fifteen days prior to this opening meeting the leaders of our work in the great world divisions will be gathered in administrative counsel. This will be held at the General Conference office in Washington, D.C. Then, beginning on the morning of June 16, other pre-session meetings convene in Cleveland. Practically every department of our General Conference organization has planned for a council with the leaders and representatives of these different departments. And these preliminary meetings are also very important, for they

can and will engender that spiritual atmosphere so essential as a preparation for the large meetings of the full session. These smaller gatherings will deal not only with the development of more effective methods for the prosecution of God's work but will also emphasize the necessity for the deepening of the spiritual life.

The Ministerial Association Convention will commence Tuesday evening, June 17, and will continue through until the beginning of the session. This meeting with its intensive program, though not as large perhaps as the last pre-session council, will bring a wealth of inspiration, instruction, and counsel to our workers.

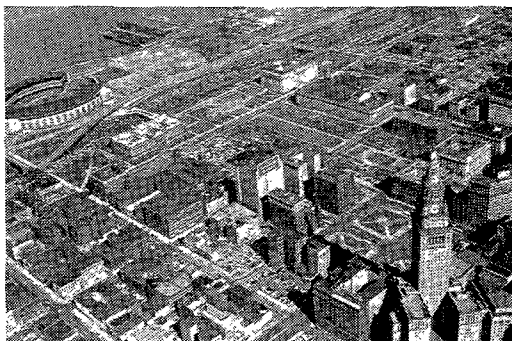
A number of panel discussions are planned covering such subjects as More Powerful Preaching, Reaching the Masses, Preserving the Spirit of Worship, City-Center Evangelism, and Television and Film Techniques. Some who have had recent firsthand experience with the subtlety and deception of modern Spiritualism and hypnosis will present a forthright analysis of this subject.

The high lights of these discussions, as well as the devotional appeals, will appear in subsequent issues of *THE MINISTRY*. No book is contemplated such as was published after the last pre-session council, so we would urge our workers to be sure to subscribe to *THE MINISTRY*.

The first Sabbath of the session, June 21, has been set aside as a day of fasting and prayer, and our churches, wherever they are located, in any part of the world, are being invited to enter into this experience and to pray for the Lord's special guidance on this important session and upon His work everywhere. The people of God, we know, are ready to respond to such an appeal, and so we would lay this on our workers' hearts.

Some will be happy to go on a total fast that day. There may be others who, like Daniel of old, will take "no pleasant bread." The method of the fast is not the important thing. What is important is that our souls be drawn out to God. We are confident our workers, wherever they are, will on this day lead our faithful members into a real experience with God.

So while the eyes of our Adventist believers around the world are focused on Cleveland, we would urge our dear people to lift their hearts heavenward, seeking for the Lord's definite guidance upon this history-making session.



All Eyes on Cleveland

R. ALLAN ANDERSON

WE OFTEN speak of the Advent Movement as a world movement, but never is that more evident than at a General Conference session. It is inspiring to watch representatives gathering from the earth's far ends, all eager and enthusiastic. There are always some attending for the first time, but others will tell you that they have not missed a session for fifty years! But whether they are veteran or inexperienced, one great purpose fills their hearts. The delegates have come to do business for the Lord.

Although every General Conference session is important, this forthcoming convocation is perhaps the most important of all, not only in relation to our own work but in relation to the world itself. This will be the first time the session has been held in this city. Cleveland is a large modern metropolis, one of the most important centers in the nation. It is situated on the shores of beautiful Lake Erie and has many features of natural attraction. It is numbered among the "convention cities" of the United States, and consequently is accustomed to crowds. But the thousands of Adventists who will gather there for the 48th session of the General Conference will be different from the usual convention crowds. There will be an absence of fanfare, noise, and garishness, so often a part of large conventions.

Appointing men to the leadership of the great Advent cause throws a tremendous responsibility upon committees and delegates, and we are confident that our workers around the world will be upholding these responsible committees in prayer as they come to the heavy tasks assigned them. Not only during the days of the session but from now right through to the end of this great meeting, would it not be good if our workers and our people everywhere could be lifting up their hearts to God for the

guidance of His Spirit? Only in the environment of deep spiritual fervor can the work of God be done in a way that will please Him.

While the session itself can rightly be called a business session, yet it is more, much more. And even the business transacted there must be done in God's way. Election to political office is usually carried out in an environment of pressure and party rivalry. But how different all that is from the beauty and dignity of divine appointments as revealed in the Word of God. The simple New Testament record reads: "When they had prayed, they laid their hands on them" (Acts 6:6). And again: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (ch. 13:2). Just how the will of God was made known in this instance is not revealed, but it is clear that the appointments were by the definite leading of the Spirit of God. The declaration concerning the first Christian council was, "It seemed good to the Holy Ghost, and to us" (ch. 15:28).

Not long ago we stood in the cave church in the hills back of the ancient city of Antioch. This is reputed to be perhaps the oldest Christian place of meeting outside of Jerusalem. The curator of the Antioch Museum, realizing our deep interest in the archeological remains in the old city, said to us, "Would you like to visit the oldest Christian church in the world?" You can imagine our reaction to such a suggestion. This man was a Moslem, but a real scholar. He mentioned in course of conversation that the great majority of visitors to Antioch usually come and go without any knowledge of that ancient Christian center, which he declared dates from about A.D. 40.

(Turn to page 46)