Self Must Die

The last inward enemy of the believer
To be destroyed is self.
It dies hard;
It will make any concession, if only allowed to live.
Self will permit the believer to do anything,
Sacrifice anything, go anywhere, suffer anything,
Bear any crosses,
Afflict soul or body to any degree—
Anything, if only it can live.
It will allow victory over pride, poverty and passion,
If only it is not destroyed.
It will permit any number of rivals, so long as it has first place.
It will consent to live in a hovel, in a garret,
In the slums, in far-away heathendom—if only it be spared.
It will endure any garb, any fare, any menial service
Rather than die.
Dying to self is a poetic expression;
It sounds romantic, chivalrous, supernatural, saint-like.
It is beautiful to read about, easy to talk about,
Entertaining to theorize about. Yet it is hard to do.
But it must be done! There is no abiding peace,
Spiritual power or prosperity without it.
We must die to good deeds and to bad deeds,
To successes and to failures, to superiority and to inferiority,
To exaltation and to humiliation—
To every manifestation of self, and to self itself.
The Saviour said, “I, if I be lifted up from the earth,
Will draw all men unto me.”
Self lifted up repels. Self crucified with Christ draws;
For only then is Christ lifted up in the yielded life.
Happy those who can say with Paul,
“I am crucified with Christ . . .
The life which I now live . . .
I live by the faith of the Son of God.”

—from gleanings of the late Esther Stein.
This month some very timely counsel is brought to us in the article "Truthful, Reliable Illustrations" by Richard Ruhling on page 14.

"A Permanent Mailing List in Every District," by Daniel R. Guild, contains some suggestions and ideas that are of real value to all pastors and evangelists. Please see page 16.

For the first time in many months we are again featuring the Forum section in The Ministry. Perhaps you have something that you would like to discuss in this section. If so, your editors will be happy to hear from you.

During the past thirteen months we have shown eight Seventh-day Adventist churches on the front cover of The Ministry. Each church has been from a different union, and one was from an overseas division. This month we have selected The Church on the Hill, at Loma Linda, California, in the Pacific Union Conference.

Our church at Loma Linda was organized on January 6, 1906, with sixteen charter members. Services were first held in the parlor of the sanitarium building and later transferred to a hall where the present sanitarium stands. In March, 1909, the congregation voted to construct a frame church building, and work began immediately. The new church home served the congregation until the year 1937.

By that time the congregation had grown to such an extent that the building was altogether too small, even though the college church had been organized for the faculty and students of the medical college. Consequently, it was again voted to build a new church, this time of Spanish architectural design and frame and stucco construction. Its seating capacity in the main auditorium adequately accommodates fifteen hundred people. On the lower floor are the youth and junior rooms, two kindergarten rooms, a primary and a cradle roll room for these divisions of the Sabbath school.

The first Sabbath service was held January 1, 1938, with Dr. Percy T. Magan, now deceased, as the guest speaker. The dedication services were held one year later on Sabbath, January 21, 1939. W. A. Spicer gave the address and Dr. Magan offered the dedicatory prayer. H. H. Hicks was the pastor of the church at the time of construction, his pastorate extending over a period of eleven years. Larry Harestad, an Adventist contractor, was the builder.

The membership of the church at the end of September, 1951, was 1,237. Since May, 1944, the present pastor has served the congregation of The Church on the Hill.

L. E. Niermeyer, Pastor.
FROM time to time one hears a familiar phrase common in some quarters: "We miss the old ring of the Advent preacher of a half-century or more ago." This is particularly true among those whose main burden seems to be to go forth, sword in hand, to slash to ribbons all opposers, conscientious or not, in a violent "defense of the faith." Some feel that the old ring comes about by donning their spurs and riding the beast. But is not this a false caricature of the wonderful, heartwarming, converting power of the Advent sermon with the old ring?

Just what is it that makes a sermon have the old ring? Do we have any instruction or homiletical guide in this important phase of the Advent preacher's life and work? A critical study of the book Evangelism is most revealing. No preacher can possibly miss presenting the Advent message with the old ring if he conscientiously casts his sermons within the framework of this divine counsel:

"The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel."—Evangelism, pp. 179, 180.

Pursuing further this thesis of "old-fashioned sermons," we soon come upon some amazing factors that inspiration declares should have a part in every sermon. We list them here so that none need ever doubt just what constitutes an Advent sermon with the old ring. There are at least seven things that are to be included in every sermon we preach. Examine these seven points, then honestly grade your sermon accordingly! What a revelation!

1. Practical Godliness.

"Practical godliness should find a place in every discourse we preach."—Evangelism, p. 178.

It is by emphasizing this important element in our sermons that we will be able to reach more hearts. (See also Ibid., p. 186.)

2. Love of Christ.

"In order to break down the barriers of prejudice and impinness, the love of Christ must have a part in every discourse."—Ibid., p. 189.

"Our words, our deportment, how we present the truth, may balance minds for or against the truth; and we want in every discourse, whether it is doctrinal or not, that Jesus Christ should be presented distinctly."—Ibid., p. 299.

There is nothing we need to add, nor is there anything that we could add, to this clear instruction.

3. The Cross.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. . . . This is to be the foundation of every discourse given by our ministers."—Ibid., p. 190.

"No discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—Ibid., p. 186.


"There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—Ibid., p. 188.

What a mandate is here handed to the minister! He is to explain in every sermon the way that sinners are to come to Christ! It is the old ring renewed and reinstituted!

5. The Second Coming.

"All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God . . . .

"The second coming of the Son of man is to be the wonderful theme kept before the people."—Ibid., p. 220.

Here is the central hope of deliverance made vocal. Here is the assurance all men must never forget!

6. Corner for Children.

"In every sermon let a little corner be left for their [the children's] benefit."—Ibid., p. 349.

This is truly a real challenge for most preachers. How can this be done? Examine your sermons. Do they have a story, device, illustration, or appeal of some kind directed primarily to the youth of the audience? An Advent sermon with the old ring will contain it!

7. Appeal.

"He [the minister] will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that
will reach their hearts. ... At the close of every meeting, decisions should be called for."—Ibid., pp. 280, 281.

These, of course, may take the form of wide variety in their application. Evidently the old Advent ring is more than a lecture imparting information, but by direct appeal affects a deep, genuine transformation. It is more than a warning against sinister apostate forces, against which every true follower will war. It is truly a message of saving, transforming power. It is not enough to warn them; we must save them.

Here is the most concise, effective, challenging course in homiletics any Advent preacher can ever take. Now let us examine those pet sermons of ours and see whether they have the old ring. Are we substituting arguments, reasoning, warnings, threatenings, dark sayings, exposes, castigations, condemnations, sarcasms, legalisms, human phraseology, for these seven important and imperative elements that should be in every sermon? Is our preaching impoverished? Are we robbing the people of that true old Advent ring by an emphasis or perhaps an overemphasis on something far from these fundamentals?

The Holy Calling of the Ministry

J. J. REISWIG
President, New York Conference

A MINISTER is not his own; he belongs to the Lord, and as a servant of God, he should allow the Spirit of God to lead him.

Let us consider the experience of Samson as recorded in Judges. The angel appeared to the parents of Samson and said, "He shall begin to deliver Israel out of the hand of the Philistines." Judges 13:5.

God instructed the parents how to raise the child that was to become the deliverer of His people. In the eighth verse we read that Manoah said, "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

The parents received full instruction for training their child, and they were also told the importance of his diet. They were well aware of their son’s high calling. In the twenty-fourth verse of Judges 13 we read, "And the child grew, and the Lord blessed him." As a child Samson was in the right relationship with God. He grew with the blessing of God upon him.

But Samson failed to recognize the sacredness of the work to which he was called. He depended upon his own strength to accomplish it. God had a definite program for Samson, but Samson chose his own course.

Our Call Similar

The ministry of the Seventh-day Adventist denomination today has a similar call.
their ungodly ways. How could he be a strong leader and deliver God's people when he joined their enemies? I believe that until this time Samson still looked forward to the work that he was to do, the delivering of Israel. But he tried to accomplish this task in his own strength and with his own methods.

Brethren, methods are good; right methods are necessary; but it takes more than methods. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6. It is the Spirit of God that our people need. It is that Spirit that you and I need to bring the people nearer to the Lord and help them to become soul winners. God is not pleased with meager results. He is waiting for us, and when we get ready He will give us success.

We notice in Judges 15:14: "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands." God manifested His power even though Samson had not carried out all His plan. The Lord did not leave Samson until he placed himself entirely in the hands of the Philistines. It was then that the Spirit of God left him, for we read in Judges 16:20, "And he wist not that the Lord was departed from him."

What a sad ending for a man who was to deliver the people of God from their enemies! He had served as a judge of God's people for twenty years, but through compromise with the world he lost his vision and the Spirit of God, by which alone he could accomplish the task to which he was called. Though he repented, and was used by the Spirit even in his death to accomplish God's purpose, how much better it would have been had his life been constantly yielded to the control of God's Spirit!

**Revival and Reformation**

As ministers of the Lord Jesus we too have a holy work to perform. We are living in the time when the final work of revival and reformation is to be accomplished in the whole world. God can use only consecrated instruments in this work.

The servant of the Lord sent this message to the General Conference in 1913:

"Often in the night season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the Lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin.

"It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen?

"Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed."—*Testimonies to Ministers*, p. 514.

May God help us to measure up to our holy calling.

**MY PRAYER**

H. E. ARMSTRONG

I do not ask that men, with flattering finger,  I do not ask that men, with flattering finger,  
Should point me out within the crowded mart,  Should point me out within the crowded mart,
But only that the thought of me may linger  But only that the thought of me may linger  
In some glad heart.  In some glad heart.

I would not rise upon the men below me,  I would not rise upon the men below me, 
Or be pulling at the ropes of men above.  Or be pulling at the ropes of men above.
I would that friends, a few dear friends, may—  I would that friends, a few dear friends, may—
know me,  know me,  
And knowing, love.  And knowing, love.

I do not ask of God some mystic power  I do not ask of God some mystic power  
To heal the sick and lame, the deaf, the blind;  To heal the sick and lame, the deaf, the blind;
I ask God humbly for His gracious dower  I ask God humbly for His gracious dower  
Just to be kind.  Just to be kind.

I do not ask to shine with heavenly glory,  I do not ask to shine with heavenly glory,  
Or in some marvel all His greatness see,  Or in some marvel all His greatness see,  
But just to tell the gospel's wondrous story,  But just to tell the gospel's wondrous story,  
And faithful be.  And faithful be.
Review of Religious World Events in 1951

J. C. THOMPSON
Associate Secretary, War Service Commission

[The author of this article, because of his official relationships during and after World War II, has had unusual opportunity to study recent epochal events. His experience as a Seventh-day Adventist minister enables him to present a timely review of real value. In this review of religious events of 1951 the author has not felt free, for obvious reasons, to discuss in detail developments in one half of the world. Because of his long stay in Berlin (five and a half years), and because of his official Government connections, there is much more that might have been told.—Editors.]

Among Seventh-day Adventists perhaps the three most significant events in a year of great activity and progress were the European Youth Congress, held in Exposition Park, Paris, France, July 24-29; the first North American Laymen’s Congress, at Grand Ledge, Michigan, August 29-September 2; and the Autumn Council of the General Conference Committee held in Cleveland, Ohio, October 19-31.

In these times of European scarcity and want and of international tension and suspicion, so near the end of World War II, to bring 7,000 youth together from 25 countries of Western Europe and Northern and Central Africa is no mean accomplishment. Imagine bringing 1,200 Adventist young people from Germany on a special train to be, in a sense, guests of French Seventh-day Adventist youth, in the city of Paris, which was occupied by the German Army as late as 1944!

Described as one of the most significant meetings ever held by Seventh-day Adventists, with 12,000 believers attending over the week end, the North American Laymen’s Congress marks a new era for lay evangelism. The delegates pledged to win more than 8,000 souls in 1952.

At the recent Autumn Council it was voted to establish a dental school at Loma Linda, this school to be affiliated with the College of Medical Evangelists and to be operated in connection with that institution. The council also voted the largest appropriation in the history of our movement, the total being $17,060,650.68.

We turn now from our own denominational circles to look at some of the outstanding events in the world of religion that took place in 1951.

Membership Growth of U.S. Religious Bodies

The Christian Herald’s annual report on church membership in the United States, released July 25, 1951, in surveying membership growth from the vantage point of the half-century, shows that in 1900, 34.7 per cent of the population were members of organized religious bodies; and in 1950, 55.9 per cent. The figures are: 1900, U.S. population 75,994,575, church members 27,360,610; 1950, population 153,085,000, church members 85,705,280.

Yet in spite of the uncertainty and insecurity that enshroud the world, there are 44.1 per cent of Americans unchurched. Of the total church population, 58.5 per cent (50,083,868) are Protestant, 33.2 per cent (28,470,092) are Catholic, and all others total 8.3 per cent. Jewish congregations number 5,000,000 members, and the Greek Orthodox faith claims 1,000,000. Concerning Protestant gains, The Christian Herald states: “With their emphasis on evangelism through simultaneous sectional crusades, the Southern Baptists are not only the fastest growing [major] denomination in the United States, but within ten years may well be our largest religious fellowship.”

Confirming the idea that more people, relatively, attend church than ever before, the National Council of Churches has surveyed the 54 largest denominations, which number 50,000 members or more. Between 1926 and 1949, while the U.S. population grew just less than 30 per cent, the 54 largest religious bodies increased their membership 51.6 per cent. According to Time (April 2, 1951), the membership figures of leading U.S. churches in 1949, in thousands, with percentages of increase over 1926,” are:

<table>
<thead>
<tr>
<th>Church Name</th>
<th>1926 Membership</th>
<th>1949 Membership</th>
<th>% Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assemblies of God</td>
<td>275</td>
<td>474</td>
<td>474%</td>
</tr>
<tr>
<td>Baptists, Northern</td>
<td>1,588</td>
<td>23</td>
<td>23%</td>
</tr>
<tr>
<td>Baptists, Southern</td>
<td>6,761</td>
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<td>92%</td>
</tr>
<tr>
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<td>340</td>
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<td>1,025%</td>
</tr>
<tr>
<td>Congregationalists</td>
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<td>19</td>
<td>19%</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>1,738</td>
<td>26</td>
<td>26%</td>
</tr>
<tr>
<td>Episcopalists</td>
<td>2,298</td>
<td>24</td>
<td>24%</td>
</tr>
<tr>
<td>Evangelical Lutherans</td>
<td>1,671</td>
<td>61</td>
<td>61%</td>
</tr>
<tr>
<td>United Lutherans</td>
<td>1,952</td>
<td>61</td>
<td>61%</td>
</tr>
</tbody>
</table>
Rome's Holy Year

Following a precedent established in 1500, the year 1951 began with a proclamation by the Pope of Rome that during 1951 Catholics who had been unable to make the journey to Rome during the Holy Year of 1950 could earn the plenary indulgence of remission of temporal punishment for sin, gained by all who went to Rome in 1950, by observing terms of the jubilee in their own diocese.

The Catholic Church claims that the Holy Year of 1950 was one of the most successful since the first Holy Year in 1300. More than three million pilgrims visited Rome from all lands on earth. A new dogma of the church was also pronounced: the assumption of the Virgin Mary into heaven. And near the end of the Holy Year the Pope announced that the tomb of Saint Peter had finally and definitely been found right under St. Peter's Basilica.

In midyear, for the first time in nearly three centuries, a Pope was beatified (the second stage in canonization, in which a person is declared entitled to public religious honor and to be called Blessed, the first stage being veneration). The son of a poor Italian shoe cobbler, Pope Pius X occupied the papal throne from 1903 to the outbreak of World War I in August, 1914. Time (June 11, 1951) described the beatification ceremony as follows:

"Last week his blackened body was exhumed from its tomb in St. Peter's and the face covered with a silver mask replica of his features. The body was dressed in new papal vestments, then placed in a gold-leaf sarcophagus with a glass top for public view. As it was unveiled this week, at the height of the beatification ceremony in St. Peter's Basilica, St. Peter's archpriest, Federico Cardinal Tedeschini, spoke for the first time the words of public veneration, to which only saints and blessed are entitled:

"Bene Pie, ora pro nobis [Blessed Pius, pray for us.]"

Of General Interest

According to an announcement of the Methodist Church Board of Missions, since the outbreak of war in Korea 439 full-time Christian workers of all denominations have been lost—most of them believed to be dead. The Presbyterian Church in Korea suffered the heaviest: 247 pastors lost, 136 in South Korea, 111 in North. Roman Catholics lost 80 Korean priests and nuns; Methodists, 55 pastors; Holiness Church, 6 pastors; Anglican Church, 6 priests; Salvation Army, 4 officers; Y.M.C.A., 8 secretaries; Y.W.C.A., 1 secretary.

The American Bible Society celebrated its 150th anniversary in 1951. Meeting on May 8, 1816, in New York to discuss this country's need for Bibles, a number of Christian leaders founded the American Bible Society. In its 135 years the society has distributed 38,552,554 complete Bibles and 367,869,450 New Testaments and portions of the Bible. It has published the Scriptures in more than 200 languages and dialects and distributed them in more than 40 nations. In 1950 there were printed 711,221 complete Bibles and 10,345,557 Testaments and portions. The British and Foreign Bible Society announced at its 147th annual meeting in London, also in the month of May, that during 1950 it had published 1,357,749 complete Bibles and 1,881,651 Testaments and portions.

Appearing first as a monthly, a new 16-page tabloid newspaper named the Protestant World was born early in January, 1951, in New York City. Its announced aim is "to present fairly, comprehensively, concisely and accurately the news of what Protestant churches, denominations, leaders, boards, and agencies are doing and saying, together with reports of such secular news as may bear upon the moral and spiritual life of the nation."

Religious News Service reports that in Huntington, West Virginia, a Federal judge ruled that a man may be a conscientious objector by personal conviction though the religious faith he professes requires no abstention from bearing arms. Judge Harry E. Watkins so decided in granting temporary C.O. status to Howard Everngam, twenty-three-year-old Roman Catholic. Everngam, a former New Yorker, had been charged with violating the Selective Service Act last August when he refused to be inducted at Charleston, West Virginia, claiming he was a conscientious objector by religious training. When the case was carried to a regional board in New York, the examiner, himself a Catholic, ruled that Everngam's stand could not be based on the latter's religious faith. Judge Watkins, in agreeing to rule on an appeal...
from the examiner’s report, said that the question to be decided was not whether profession of the Catholic faith implied objection to military service but whether the individual’s own interpretation of its teachings led him to object to such service. The judge’s final verdict upheld Everngam’s right so to interpret his religious training.

On November 17 the 132 bishops of the hierarchy of the Roman Catholic Church in the United States, meeting at Catholic University, Washington, D.C., issued to the nation a warning signed by three cardinals, six archbishops, and four bishops, concerning immorality in public life. In part the warning, which could apply to the entire world, is as follows:

“An alarming parallel exists between the situation facing us today and that which faced the Roman Empire 1,500 years ago. The problems of the Empire closely resemble those which sorely test us now—barbarianism on the outside, refined materialism and moral decay within.”

SCIENCE AND THE SCRIPTURES

At a meeting of the British Association of Scientists held in 1865 a manifesto was drawn up and signed by 617 men of science, many of whom were of the highest eminence, in which they declared their belief not only in the truth and authenticity of the Holy Scriptures but also in the harmony of Scripture with natural science. A copy of this manifesto was deposited in the Bodleian Library of Oxford. The text of this manifesto is very interesting. It reads as follows:

“We, the undersigned students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

“We conceive that it is impossible for the Word of God as written in the book of Nature, and God’s Word written in Holy Scripture to contradict one another, however much they may appear to differ.

“We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

“We cannot but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

“We believe that it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scriptures wrong. Rather leave the two side by side until it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between Science and the Scriptures, it would be as well to rest in faith upon the points in which they agree.”—Alfred M. Rehwinkel in The Flood (Ministerial Book Club selection for first quarter of 1952).
of Christ in the United States of America has issued a warning that the sending of an ambassador to the head of a church would be “an alarming threat to basic American principles.” Many other religious and secular bodies in America and elsewhere have taken notice to this issue. Significantly the Seventh-day Adventist denomination went on record on this issue as follows:

“Resolved, That we, the General Conference Committee of Seventh-day Adventists, in Autumn Council assembled, do hereby express our most earnest protest against the appointment of an ambassador from the United States to the Vatican on the ground that it is a violation of the principle of separation of church and state.”

Our Religious Liberty Department in Washington, D.C., has brought out a special forty-eight-page issue of Liberty (see p. 40), dealing with this question from the standpoint of our historic stand on separation of church and state. This special edition of Liberty will have a circulation of nearly three hundred thousand copies.

In Retrospect

As the student of prophecy takes a retrospective view of the events of the year just closed, several points must stand out in bold relief. There was a tremendous march of significant events in the religious world. These have brought to the church as well as to the nations increasing perplexities. Neither have Seventh-day Adventists escaped the problems of the relation between church and state, the steadily growing power of the Roman hierarchy, and various political and national events that have tended to bring our mission program in some areas into jeopardy.

There is, however, a more cheering picture to be caught by the church. A great revival spirit has gripped America and is spreading into many other lands. It has grown out of a sense of fear and the futility of human plans, but it carries with it nevertheless a certain wholesomeness. As a denomination entrusted with a saving message for this hour, we must catch a new sense of direction in our evangelistic planning. These days require broad thinking, sound counsel, and devoted service to a message that figures in the purposes of God in earth’s closing scenes. May we each with humility of heart prove true to our God-given responsibilities. We need not fear for the future, brethren, for God is still on His throne.

THE MINISTRY

"When Thou Wast Little in Thine Own Sight"

The greatest things of the Advent Movement are just ahead of us. The whole world is yet to be illumined with the glory of this message. A thrilling concept, indeed! And one that should inspire every worker. But in that very concept lurks a danger. We may find ourselves secretly longing for the time when all men will speak well of us; when the very greatness of our organization and the magnificence of our institutions will compel the world’s admiration; when even we ourselves will come to be recognized as great men leading a great movement. If that day ever comes, we are doomed, and the message with us. Other movements have gone down that same road and have experienced spiritual disaster. The blighting effects of pride and self-glory robbed them of the very things that at first made them great.

How subtle is the sin of pride! It can thrive in the heart of a preacher as easily as in the soul of a layman. Pride is the worst sin because it is the original sin. It inspired Lucifer to covet the throne of God. It robbed him at last of his place in heaven. And it cost the life of the Son of God to save us from pride. Humility, on the other hand, is the greatest virtue, for humility gave us a Saviour.

Years ago the Lord’s messenger counseled the ministry of this movement to walk humbly and prayerfully before Him. “We have no great men among us,” she wrote. “and none need try to make themselves what they are not.” “Be willing to be little men handling great subjects.”—Evangelism, p. 134. It is not easy to be little. We all secretly long to be great. But our spiritual success lies in being little. To the despised captives of Babylon the Lord said, “Fear not, thou worm Jacob. . . . Behold, I will
make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains”! Isa. 41:14.

What a contrast!—a worm and a sharp threshing instrument having teeth. Two methods of work are here brought to view—that of the flesh and that of the Spirit. Human nature recoils from the figure of the worm. It is unacceptable to modern theology, as is evident in recent hymnbook revisions of a number of the churches. Such hymns as “Alas! and Did My Saviour Bleed?” by Isaac Watts, have been omitted or at least changed. That line “for such a worm as I” was not welcome, so it has been altered to “for such a one as I.” Other hymns have been similarly doctored up to meet present-day thought. No, the “worm” idea does not pander to our pride. But the Lord Himself became “a worm, and no man” (Ps. 22:6), in order that He might redeem us.

Someone stated it well when he said, “God can use a worm to thresh a mountain if only He can get all the wiggle out of the worm.” But that is the problem. How many things the Lord has to do with us in order to get rid of the flesh! “The flesh profiteth nothing,” either in salvation or in service. We are saved by grace alone, and our service must be by grace alone. We do not intend to do so, but we are actually limiting the Holy One of Israel by our pride. God dare not do spectacular things with us lest we vaunt ourselves and take the credit that is due to Him alone.

God Uses Simple Means

Because Israel was in danger of saying, “Mine own hand hath saved me,” the Lord told Gideon to pare down his army. Although his men numbered only one to thirteen of the enemy, his army was “yet too many.” Gideon might well have despaired when he saw but three hundred left. But this handful of fighters were men from whom had been drained all the dregs of self-confidence. They were not schooled in the arts of war. They did not know how to “put it across.” Gideon himself was only a farmer. He bore no medals of honor. But he and his three hundred were men of faith and fleshless works. They were willing to hazard their lives and stand forth with broken pitchers exposed to the enemy, every man an easy target.

We marvel at the simplicity of the method. They were not graduates from a military school, nor did they have the usual weapons of warfare. Ram’s horns, shouts, broken pitchers, and lamps certainly seemed foolish. But the victory was Heaven sent. God Himself won the battle. To read about it is thrilling; but if we examine our hearts, there may be a secret suspicion that, having happened so long ago, it has no practical bearing on our day. What do we really think of the lamp-and-pitcher method? Would we be willing to be a broken pitcher so that the light of God might shine forth, or do we feel the urge to saturate ourselves in worldly philosophy and psychology in order to escape the stigma of the worm? It is easy to be blinded by the world’s applause.

“Pitchers for the lamps of God—
Hark, the cry goes forth abroad!
Not the beauty of the make,
But ah, the readiness to break,
Marks the vessels of the Lord,
Meet to bear the lighted Word!”

When Paul came to Corinth it was not with excellency of speech or with the wisdom of men. He feared lest he smother the cross with flowers of eloquence, and thus make it of none effect. In fact, to those clever Corinthians his presence was weak, and instead of enticing words, his speech was “contemptible.” Yet he raised up the church there.

When he paints the picture of himself as a leader in the church, he says, “For it seems to me that God means us apostles to come in at the very end, like the doomed gladiators in the arena!” 1 Cor. 4:9, Moffatt.* Way’s translation reads, “God has exposed His apostles to public view, like the doomed wretches who close a triumphal procession—that we like them have been exposed in the amphitheatre before the eyes of the world, ay, of angels as well as men!” For Christ’s sake those leaders became fools. “We are outcasts,” Paul says. “To this very moment we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none. Wearily we toil, working with our own hands. . . . We have come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour.” Verses 11-13, Weymouth. Quite a contrast from most of us today!

Yet these were the workers that turned the world upside down. And they did it in a single generation. Popularity, prestige, the possession of "what it takes," had no place with them. They were humble men, so humble that God could make them great. Saul too was great when he was little in his own eyes. But his heart became filled with self-importance, and he lost the kingdom.

Contrary to human wisdom, God's way up is always down, and in that direction we can go as far and as fast as we want to. The "offense of the cross" is as great today as it was in the days of Paul, but only when we learn to bear about in our body the dying of the Lord Jesus will the world be able to see reflected in us the beauty of the Sun of Righteousness.

A father was showing his small son the beauties of a certain church window, a real masterpiece in glass. "Now you tell me, son," said the father, "which ones are the saints?"

"Oh! I know, Daddy," replied the lad. "The saints are the ones the light shines through." Out of the mouth of babes! We do not have to be dead a hundred years to be a saint. All we need to be is so dead to the flesh and the ways and wisdom of the world that God's light can shine through us.

When the time comes for this message to be given with greatest power, "the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. . . . Thousands upon thousands will listen who have never heard words like these."—Evangelism, pp. 699, 700. Under the power of His Spirit the worms have become threshing instruments.

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. . . . The light of present truth will be seen flashing everywhere."—Ibid., p. 694.

May God hasten the day! R. A. A.
NEW YORK "EVANGELISTIC KITS" AVAILABLE

It is impossible for every worker in our denomination to have the opportunity of being associated with a large evangelistic effort. In the case of those who do not, it would seem that the best thing would be for the worker to secure all the information and material possible from those who are conducting meetings. At the present time R. Allan Anderson, secretary of the General Conference Ministerial Association, is holding meetings in Carnegie Hall and in other prominent auditoriums in New York City. This effort has challenged the thinking of everyone connected with the campaign in this complex metropolis. As a result, we have tried to devise methods that will bring the best results. Untold hours of time have been spent in preparing the advertising, music, and detailed organization of our filing system, as well as the printing of sermons.

Before we opened this series of meetings, a number of our workers requested copies of all our material. These requests were so numerous that our evangelistic committee felt we should keep a limited number of copies of all material used in our effort. As a result we have developed an "evangelistic kit," which includes the following items:

1. All the Sunday night sermons.
2. The Wednesday night studies in the book of Revelation.
4. Copies of all handbills, cards, reserved-seat tickets, special announcements, also all newspaper advertising and bus cards. (The advertising has been handled by Howard Weeks, assistant secretary of the General Conference Bureau of Press Relations, in cooperation with a number of other workers.)
5. Detailed explanation of filing system.
6. Outline of the complete campaign plans and methods.

These materials make a sizable package, and have involved quite a bit of expense. To meet this, a nominal charge of five dollars is being made for each kit. Orders are already coming in, but we have only a limited supply. In view of this, we urge you to send for your kit immediately. Make your check or money order payable to the Greater New York Conference, and mail it to

Faith for Today
P.O. Box 93, Old Chelsea Station
New York 10, N.Y.

Be sure to give your complete address. The funds received in this way will be credited to New York campaign expense. We send these kits out with the prayer that they will help every worker who receives one to become a better worker for God.

J. R. SPANGLER,
Associate Evangelist.

help the people with whatever problem is present. In many instances these visits lead to Bible studies and consequent baptism.

Within the past two years more than one hundred have been baptized as the result of this program. Here is an approach to gospel work that might well be taken up in many localities. The patient also appreciates this interest by the physician beyond his regular call of duty. This is truly coordinating the medical and the ministerial work, and is very fruitful in turning souls to the Saviour.

CARL SUNDIN,
General Conference Medical Extension Secretary.

Dentists Meet

A number of our Seventh-day Adventist dentists were in attendance at the great Laymen's Congress, which convened at Grand Ledge, Michigan, August 29 to September 2, 1951. On Sabbath afternoon, September 1, they met with Carl Sundin, to discuss ways by which Christian dentists might make their work testify for Christ and how such a course influences a dentist's practice, and to report on results in influencing patients in spiritual matters. This meeting proved to be very inspirational and helpful. All took part enthusiastically in the discussion, and God blessed the meeting in a wonderful way.

Many present had seen one or more baptized into the church. Several mentioned that they had been reticent about bringing religious influences into their offices lest it would turn the people away, but all testified that instead of turning people away, it seemed rather to strengthen their confidence in the doctor. Specific instances were cited illustrating this. The unanimous conclusion was that people have a right to expect a Christian doctor to bring into his practice a real Christian influence; and if he does, he will have a deepening influence with his people, and their respect for him will be increased.

The wives present also told of their experiences in soul winning, and of how they have been blessed as they have joined their husbands in this important matter.

It was a thrilling experience to hear these men testify how the Lord has blessed them as they have brought spiritual help to those who have come to them for physical healing, thus carrying out the method Jesus used to reach the people when He was here upon earth.

CARL SUNDIN.

Have you enrolled in the NEW 1952 MINISTERIAL BOOK CLUB? See pages 20 and 21 for details—also the January issue of THE MINISTRY.

FEBRUARY, 1952

Page 13
[EDITORIAL NOTE.—The Ministry greatly appreciates this article submitted by a most careful scholar, Richard Ruhling. The writer is doing our ministry a kind turn. Let us read this article thoughtfully, profiting by its wise suggestions. The Advent ministry should be recognized for its dependability in the field of facts and truth.—R. A. A.]

The apostle Paul gave counsel to Timothy, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15. I feel confident that the expression “rightly dividing the word of truth” includes also the use of illustrations. Every minister as a public speaker will try to use as many fitting illustrations in his sermons as are needed. These usually clarify the point presented so it may be better understood. He should be sure that the illustrations he is using are absolutely accurate. We have come to a day in scholarship when this is under close scrutiny. Ministers should always be credited for accuracy.

Who among us has not heard a story told quite differently from the original? I might list here some stories related in at least five or six different ways. This fails to make a good impression, especially when the repetitions are only a few days apart. It leads people to think that other truths presented are equally distorted.

Some years ago I prepared a manuscript in which I wanted to use the statement supposedly made by Voltaire, “I will prove to the world that one man is able to tear down what twelve persons have built up.” At the time I tried to locate that statement, but was unable to do so. Upon the advice of a friend I wrote to a Voltaire expert at the Berlin University, and in reply he informed me that this statement could not be found in any of Voltaire’s writings or in any of his biographies. It might have been made verbally to someone, who quoted it to another. Since this is always unreliable, of course I did not continue making this statement.

One other illustration of this practice may lend emphasis to the point; it is often used in Christian literature and heard in public meetings—that of the “Open Grave of Hannover.” It is usually stated that the truth of the resurrection has been forcibly illustrated by the following incident, a typical narration:

In the city of Hannover, Germany, there is a grave known as “the open grave.” It is the grave of an infidel German woman, a prominent person who died over one hundred years ago. At her desire the grave was covered with a marble block, surmounting large stones bound together with clasps of iron, and capped with the inscription, “This grave, purchased for eternity, must never be opened.” But how feeble are all such devices! The Jews had confidence that the grave of Christ was made secure by a Roman seal and a Roman guard; but yet an angel, clothed with resurrection power, rolled away...
the stone, and Jesus came forth. So with this grave in Hannover; it happened, providentially perhaps, that a birch seed fell into a crevice between the massive stones. Soon it sent forth a tender sprout, and a tiny root found its way down between the ponderous stones. Slowly and imperceptibly, but with irresistible power, the young birch tree grew, until at last its roots burst the bands of stone.

The truth, however, is this: The monument is a gigantic block of sandstone, rather clumsily erected on two steps. At the top of the block is a chiseled shroud on which the words can be read, "Henriette Juliane Caroline von R., born von Willich, born at Nienburg, January 19, 1756, and died April 15, 1782." (She was twenty-six years old.) Continuing to read the inscription, "She gave birth to three sons of heaven. She trod life's path here as she is treading it up there, and was privileged to hasten to her Fatherland."

On the reverse side of the tombstone the following words can be read: "Separation is the fate of mankind. To be left alone early is the greatest bitterness. Twilight will be the remainder of life, death the dawning of morning, eternal light to meet again. Georg Ernest von R."

In one of the stony steps the following words are chiseled: "This burial lot was purchased for eternity [permanency]. It is not permitted ever to be opened." The caretaker of the cemetery explained these words "not permitted ever to be opened" as meaning that it cannot be ordered changed or re-used, because it was bought for permanency. It is customary in almost every city in Germany to re-use the graves after some decades; in some cities every fifty years. Only those with permanent care cannot be reopened and re-used.

The above inscription has nothing to do with the faith or belief of the deceased; otherwise it would contradict other statements. It is clear that this woman was not an atheist and that she and her husband had no intention of demonstrating that there was no resurrection or eternal life. But her husband did believe that her three sons were destined for heaven, and according to the belief of the Lutheran Church, that experience followed death immediately.

Now, what is true is that a seed from a birch tree had fallen into that grave, and that in time a small tree had grown. It was quite large when it died in 1918. Since then, I have been informed, another tree has been planted on that same grave so as to keep it an object of interest.

We need not discard this still appropriate illustration. If a small tree is able to burst a tomb covered with large stones, and bound together with clasps of iron, then what can Christ do, who has all power in heaven and earth? The point is merely one of accuracy, for never should one refer to the woman who is buried there as an infidel who wanted to demonstrate that there is no resurrection, and that this birch tree was an answer to her unbelief.

Sermon Outline

The Elijah Message

H. T. ANDERSON
Minister, Georgia-Cumberland Conference

INTRODUCTION
Because the Elijah message to the world is due, Christians should become acquainted with its significance. The enemy of truth has sought to pervert this message with false interpretation. Many now believe that Elijah in person will appear before the end of the world. It is possible to be deceived on this doctrine. (Matt. 24:23, 24.) What does the Bible teach?

I. ELIJAH IS TO BE SENT TO EARTH AGAIN. Mal. 4:5, 6.
1. To appear before the Second Advent.
2. It is time for him to appear.

II. WILL HE RETURN IN PERSON?
1. He was expected to return before Christ's First Advent. Matt. 17:10-12.
2. The prophecy was fulfilled in John. Matt. 17:13.
   a. John denied he was Elijah in person. John 1:21.
   b. Claimed he was a "voice"—a message. John 1:25.
4. John's message was to prepare a people for Christ's First Advent. Luke 1:16, 17.

III. HOW CAN WE RECOGNIZE THE ELIJAH OF OUR DAY?
1. We are to look for a message similar to Elijah's.
   a. Elijah's message given in time of apostasy. 2 Kings 17:16.
   b. It was an appeal to return to God's commandments. 2 Kings 17:13.
   c. Pointed out national trouble. 1 Kings 18:17, 18.
   d. A message of decision. 1 Kings 18:21.
2. Same conditions prevail in world today. Rev. 11:18, 19.

IV. ELIJAH MESSAGE IS DEVELOPING THE REMNANT CHURCH. Revelation 14; Joel 2:32.

V. APPEAL.
"If ye will receive it, this is Elias, which was for to come." Matt. 11:14.
A Permanent Mailing List in Every District

DANIEL R. GUILD
Pastor-Evangelist, Southern California Conference

The value of a name is recognized to some extent by all of us who do the work of pastors and evangelists. It may be that we do not realize as fully as we should the value of some of the names to which we have access.

For the past three years, as workers in this district, we have been building a permanent mailing list. The district contains six towns, none of which is more than twelve miles from any of the other towns. We have placed on one mailing list all the names that have come to us having any degree of interest. This mailing list we have been using in a number of different ways in our soul-winning program in the district, and some of the experiences and results of maintaining such a list have proved its effectiveness. We have used these names chiefly in advertising public evangelistic meetings, and a number of people have been baptized who came as a result of the advertising they received in this way.

The list has been growing, until now we have thirteen hundred names. We have conducted three twenty-week evangelistic campaigns in three of the towns in the past three years, and have mailed a post card advertising the meetings to all the names that have come to us having any degree of interest. This mailing list we have been using in a number of different ways in our soul-winning program in the district, and some of the experiences and results of maintaining such a list have proved its effectiveness. We have used these names chiefly in advertising public evangelistic meetings, and a number of people have been baptized who came as a result of the advertising they received in this way.

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Tangible Results

One woman who was on the list and living in a community about seven miles from the place of meeting had been receiving our advertising each week, and, according to her report, had been dropping it into the wastebasket. The meetings had been going on for nine weeks, and we were planning to continue through the holidays. As a starter for the meetings the first of January, we mailed a lithographed letter to each name on the mailing list, suggesting some of the interesting meetings that were coming. Though this woman had not read the post cards, upon receiving the letter she and her neighbor sat down and checked the subjects they wanted to be sure to hear. She came to the first meeting, then interested her husband, and both of them have been baptized. We are now giving studies to some of her neighbors, and one of them is already attending church.

Another interesting experience happened just recently when we were revising the list for a meeting that is now in progress. To prepare the field, we had been distributing Bible course invitation cards in the area, and we also mailed these cards to all the names on the list. A certain name, we decided, should be crossed off the list because we were sure no interest was there. We sent the invitation to enroll in the Bible course, and then removed the name from the list. A few days later, on receiving an enrollment we could find no record of the name in our file. Then we realized that this was the name we had removed. This individual is now progressing very nicely in the Bible course.

We also follow the practice of sending weekly announcements to all the backsliders in the area. One man who had backslidden, whose wife was not a Seventh-day Adventist, began to receive the announcements. They both came to the meetings, with the result that he was reclaimed and his wife was baptized.

Methods of Securing Names

There are many ways of securing the names placed on such a mailing list. Most readers undoubtedly use many or all of the following means for getting names, and possibly some that are not mentioned:

1. Distribution of Bible course enrollment cards to all the homes in the immediate vicinity previous to the beginning of the meeting. Then a letter mentioning the course, enclosing tickets for the opening meeting and an invitation.
2. A pre-effort literature campaign. *Good News,* from A to D, is especially designed for this purpose.

3. Names that the conference office can supply of people who have sent requests to the Book and Bible House for literature, or names on the return stubs on the Ingathering magazine, and so forth.

4. Names constantly coming to the pastor from those requesting that people be visited for various reasons.

5. Requesting that the church members supply names of people they know to be interested, or of people they are praying for.

6. Sending an announcement card into the Adventist homes where some member of the family is not an Adventist, addressing the card to the nonmember in the home.

7. Voice of Prophecy names. The Voice of Prophecy will mail invitations for a small fee to cover their expenses, and will supply the names of people on their list for particular areas if they are carefully used and are never used in connection with their name.

8. Names from previous evangelistic campaigns.

9. An article in the union conference paper requesting names in your area.

10. All the names to which a colporteur has sold a religious book.

11. The enrollment names from the conference Bible school.

12. Names received during field days in Operation Doorbell.


14. All the names gathered at the meetings, whether by stub, literature cards, a guest book, offering envelopes, question cards, or Bible quiz cards.

It may seem that such a list would not be of value if built up over a period of years, with no interest demonstrated in attending any of the meetings. However, it is very interesting to note that some who did not attend any meetings when these invitations were received a number of times over a period of more than two years, are now attending our present series. Circumstances change in the lives of people; there are deaths, sickness, and other heartbreaking experiences and changes that bring about different attitudes, so that people who could not be touched before will become approachable and begin to attend the meetings. There are those who after receiving announcements for several weeks will see an advertisement of a subject that interests them at the time, and they will become regular attendants.

It is important to keep the list up to date. This can easily be done by placing a “3547 requested” on the lower left-hand corner of some printed item that is sent to those on the list. If this is done before each campaign, the post office will notify of all address changes and of those who have moved leaving no forwarding address, so that the list can be kept up to date. Ask your postmaster about this.

A convenient way of addressing the names is by using a master addressing machine. The names are typed on a roll. By the spirits-duplicator principle the name is stamped on the item to be mailed. About one thousand names can be addressed in one hour by this method. Three different machines of the same type are available through Donald F. Rossin Co., 423 South Fifth Street, Minneapolis 15, Minnesota. (See advertisement on this page.) The Master Products Company, 330 South Wells Street, Chicago 6, Illinois, also has this type of machine.

We feel that the district mailing list has been our most effective and least expensive medium of advertising.

*When the Lord intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it sensible of its own miseries, want, and nothingness.—Flavel.*

NEW "MASTER ADDRESSEER"

No Stencils, No Ink, No Ribbons, No Plates

Addresses envelopes, post cards, folders, etc., from Master Tape. Anyone can address 800 per hour. Machine complete with supplies for 500 names, tax paid $30.47 Delivered

Free ten-day trial if desired — Folder free

Also other addressers. Print-O-Matic card printer $15.75, tape recorders, record systems, "RODEX" pocket loose-leaf line, filing systems, bulletin boards, and other church office equipment.

DONALD F. ROSSIN CO.

423-x S. 5th St., Minneapolis 15, Minn.
Their First Church Service

JAMES W. OSBORN
Instructor, Voice of Prophecy Bible Correspondence School

[EDITORIAL NOTE.—Brother Osborn in a kindly way here brings to our attention a matter which, we are happy, is by no means the general rule of experience, but which is painful when it does occur. Another complaint that is often made by newcomers to our churches is the fact that they are not welcomed, and occasionally these disappointed souls report that "no one spoke to us." How good it is, on the other hand, to hear what one new believer recently reported: "One great factor that helped me to decide to join the Adventist Church was the warm, friendly spirit in the church at . They made us feel so welcome." Let us strive to have every Adventist church become known for its reverence and for the genuine spirit of fellowship that should mark the remnant people of God.—Errors.]

BIBLE correspondence courses are bringing the teachings of Seventh-day Adventists to the attention of multitudes. These Bible students represent a wide variety of spiritual experience. Some have never given attention to religion or the doctrines of the Scriptures; others are deeply pious Christians in whose lives religious devotion and the work of grace are well established.

To all these students the Scriptures become a treasure house of "things new and old"; and their joyful response, upon discovering new truth, new hope, new duties, is one of the rewards of service in this important branch of our evangelism. Many of these students have never seen or heard of Seventh-day Adventists, and in their minds this church and its members become a very idealized group. So after finishing their course of Bible correspondence lessons, they approach their first service in one of our churches with deep respect and pleasant anticipations.

After directing these students through their Bible course to the point of complete surrender and obedience to God's will, we at the correspondence school have no small concern about their first impressions as they visit our church. Many are favorably impressed; some are not, and we are greatly embarrassed when we must answer their letters of disappointment.

Here is a portion of such a letter I received from one of my students a few days ago at the Voice of Prophecy. It came from a woman who had accepted the Sabbath truth, and had indicated her desire to unite with our church. With her mother she attended the service in one of our principal large city churches in America. She says:

"Last Saturday morning and I attended a Seventh-day Adventist church for the first time, and the procedure there amazed us. The congregation seemed most irreverent, many were talking to each other, children were chattering and crying, and there was general disorder. The minister, Mr. , reprimanded them for it at the beginning of the service, but they paid no heed."

She observed, among other things, that no use was made of the Lord's prayer in the service, hymnbooks were few and far between, a window was broken out, and the congregation "left the church row by row as in a fire drill." She then added a paragraph about the service in her own church.

"Now in the Presbyterian church there is almost complete quiet throughout the service. There is a dignity and peacefulness about our service that I have always liked. In the wintertime the steam radiators might crackle, but the people cause no disturbance."

Week by week scores of students from the Voice of Prophecy, Twentieth Century, and other denominational Bible correspondence schools are making their first appearance in our churches. These "graduates" have signified their intention of keeping the Sabbath and their desire to unite with our church. They are in a critical period of transition. Lifelong and cherished religious associations are being surrendered, and they are reaching out into an unknown and unfamiliar Christian group for new experiences and associations to replace their former contacts. When they visit us and find irreverence, disorder, and confusion, we cannot blame them if they measure us by the only standard of worship that they know, nor can we censure some when they inform us that they are never returning because they failed to find the reverence and decorum they have always associated with worship in the house of God. It should require no great intuition to understand the blushing chagrin of their Bible course instructors who are obliged to reply to such letters.

Reverence cannot be commanded. The minister may admonish or even reprimand without avail, for reverence springs from a personal realization of the greatness of God and a sense of His presence about us. (Education, p. 242.) Young and old should be inspired to worship God on earth as He is in heaven. We should resolve that reverence will so mark our church services that precious souls who have reached the point of uniting with us will not be repelled, but instead will be attracted by the quiet dignity that distinguishes our worship of God.
Open-Air Meetings

FORDYCE W. DETAMORE
Ministerial Secretary, Far Eastern Division

PART II

NOW let us here discuss the actual conducting of the open-air meetings.

Your platform should be about table height. If it is too low, the people cannot see the speaker; if it is too high, the audience is too far away from you. For a successful open-air meeting the people should be crowded around the platform. The children usually crowd into this inner circle!

A 4' x 6' platform is just about the right size, for it provides room enough for a speaker and two translators, or for one translator, a musician, and the speaker. The upright poles in front, with a connecting piece on top, will be convenient for holding the two pressure lanterns. A small portable pulpit is then fastened at the front of your small stage.

I use a platform, the legs and uprights of which are collapsible. The entire outfit may be carried on the top of an auto. But be sure the understructure is strong. One night the platform was too collapsible—it gave way while too many young people were mounting it to sing. I had to give my talk standing on a chair that evening.

The masonite clamp boards used in offices are ideal for holding the enrollment blanks while the young people circulate among the people to enroll them in the Bible course. It might be well to make sure that your enrollment blank is printed so that the filled-in coupon is at the top, and is held firm by the clamp. The lower two thirds of the enrollment folder can then be torn off and handed to the enrollee.

These enrollment forms may be printed in two or three languages on one form. This is helpful in areas where the audience is made up of different language groups. Each clamp board will hold about thirty enrollment forms. A pencil is attached to the board by a string. Some of the more energetic young people will work with two boards at a time as they enroll the listeners. And how these young people enjoy helping in the open-air meetings! At times "Welcome" badges made of ribbon for the young people to wear while helping in the meetings have been provided.

At the beginning of the meeting the musician plays for about ten minutes while the crowd gathers. Occasional announcements over a loudspeaker attract the passers-by to the gathering. After a song and prayer a ten-minute talk follows. The remainder of the time is used in telling the people about the correspondence course. The lessons are shown while some of their most interesting features are briefly told.

The fact that the course is free is stressed, and that students all over the world are now enrolling in the leading languages. As the musician continues playing, enrollment blanks are distributed from the platform. This helps prevent the audience from scattering.

One of the most thrilling sights I have seen is that sea of hands reaching up for enrollment blanks. It reminds me of a picture on one of the covers of the Ingathering magazine. The enrollment blanks should be handed out as fast as possible. If there is a great throng, it is possibly better to have two on the platform to pass out these blanks. Stop and tell the audience that you have many assisting with pads and pencils to help them enroll. In such a crowd our young people move about, encouraging enrollments. Just as soon as some have enrolled, the young people begin bringing the coupons to the speaker. He holds them up to show how many are enrolling. This is done from time to time throughout the meeting to show the increasing number of enrollment coupons.

The meetings among the Chinese usually required two hours, but the Ceylon audiences did not linger so long. An hour and a quarter was usually sufficient. Of course, many keep coming and going during the meetings, but many also enroll. I repeat to the audience the purpose of the meeting and the titles of the lessons to be studied in the course.
Children

Now about the children: It is good if there are three or four rows of them near the platform. If they are well-behaved, pass out the enrollment blanks to them and ask them to take them home to their parents. But if the children seem to be somewhat uncontrollable, then I ask a tall, strong assistant to stand on a nearby prominence, and point to him while I tell the children to go to him for their enrollment blanks. This offers opportunity to ask the adults to move up close to the platform for their blanks.

Just do not let a big gap come between you and the throng, for that would certainly weaken your meeting. It would be far better to have a few noisy children down in front than an empty space. During the music at the beginning I mount the small stage, urging the audience to come nearer so as to make room for others who will want to draw close enough to hear.

The best locations for this type of meeting are the crowded areas where milling throngs pass by. You should be off the road, so as not to disturb traffic, but keep as near the busy road as is safe. In Oriental village work it is not necessary to worry about traffic, and the village center is always an ideal meeting place, being the natural gathering place for the villagers.

I believe that in some of the smaller towns and rural areas of the homeland, as well as in the larger cities, these open-air meetings could be conducted very successfully.

A Wonderful Aid in Public Evangelism

Some workers prefer setting up a screen for showing pictures and gathering enrollments to the Bible course. However, it is important to keep on enrolling constantly during the evening meeting if tangible results are to be seen from each open-air service. Just think of the possibilities of this plan in some of the out-of-the-way places where our workers are called to hold a series of meetings! Open-air meetings should be held all over the area, enrolling as many as possible in the Bible correspondence course. A general announcement should tell the public about our proposed meetings. Names gathered would become a mailing list for a letter of invitation and an opening handbill for the evangelistic campaign. Ten or twelve such meetings would prepare the public before the actual launching of the larger campaign.

How I wish that all over the world these open-air meetings could be speedily launched! A great door of opportunity is open before us. Our group has had the joy of handling more than ten thousand enrollments in this way. If souls are saved as a result, we shall feel eternally repaid.
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Maintaining the Spiritual Glow

J. A. McMillan
President, South England Conference

This is an appeal on behalf of our long-suffering people. It happens from time to time that the pulpit on Sabbath mornings is occupied by a preacher who has just returned from an extensive trip around the world. Instead of the hour being devoted to worship and spiritual uplift, the members are treated to a travelog. This would not be so tiresome if it were exceptional, but in some of our headquarters churches it is likely to become habitual.

It is a pity that some who indulge in these Sabbath morning travelogs cannot hear the comments made by disheartened members. Here is a typical example: "I could travel the world too if the denomination paid my expenses." On another occasion, when members had come in from a considerable distance to enjoy a spiritual feast and had been subjected to a running and flying commentary on a worldwide tour, some bright young men went around afterward saying, "Now, let me see, when did I meet you last? Was it in Moscow or Karachi? No? Well, perhaps we met in Bolivia!"

A notable exception to the above was a recent visit made by E. D. Dick to the Stanborough Park church at Watford. Elder Dick gave a brief and sobering review of the impressions made on his heart by the appalling needs of India; then, with this somber background as a setting, he preached a gospel address that will long be remembered.

To all brethren in the ministry I would appeal that we preserve the function of the Sabbath morning pulpit for the purpose of preaching the Word. If we do not have a message for the people, let us have the strength of character to decline the invitation to "occupy the hour." This, of course, is no stricture on the legitimate reporting of a missionary tour. For this we have apostolic precedent. (Acts 14:27.)

It seems to me that to publicize overmuch the places we visit and the expense we incur is to bring about the following consequences:

1. We prostitute the pulpit, which should be used for the ministry of the Word. Maybe here is one cause of apostasies that we have the power to cure. As Milton once said, "The hungry sheep looked up and were not fed."

2. We dry up the generous gifts and ingathering zeal of our people. They think, "Why should I give up my hard-earned means merely to finance some globe-trotting adventure?"

We should ever be conscious of the fact that our people are facing stern tests and conditions. Our casualty lists remind us of the high mortality risks run by our members on the spiritual battlefield. How necessary it is for us to remember, as Sister White points out, that in our congregation may be some who will never hear another sermon. What a tragedy if that last link with heavenly things should be a flippant recital of places and countries visited at denominational expense! Our members have to endure much. Let us not inflict needless punishment upon them on the Sabbath day. Let us feed the flock with winnowed wheat, nourishing their faith, strengthening their desires to serve the cause of Christ. "Have your spirits aglow." Rom. 12:11, Weymouth.

Let our prayer as we mount the rostrum ever be, "Uphold Thy servant, that he may uplift Thy Son."
Music in the Communion Service

[EDITORIAL NOTE.—In the July, 1951, MINISTRY we discussed the music of the communion service. This article has received favorable comment. Its suggestions have appealed to our workers generally; but suggestions of this nature do not immediately become a regulation in our midst, nor are we as a denomination inclined to adopt what may have impressed some. Questions of such importance are carefully and unitedly studied by an appointed committee before official action is taken. Though we are always desirous of improving our methods, as well as the order of the service, we are not innovators, ever ready to make some novel changes; we rather lean toward traditionalism and conservatism. Our brother here raises some very important questions on this topic of "Music in the Communion Service." We greatly appreciate the clarity of his expression in these paragraphs quoted from his letter to the Ministerial Association. We now solicit your ideas, and would enjoy hearing from you personally on this or any other topic you would care to discuss. The Forum column should be voicing the true thinking of our workers.—B. C.]

DEAR BROTHER ANDERSON,

I read with much interest the article on "Music in the Communion Service" in the July number of THE MINISTRY.

Though I believe we should make the communion service as beautiful and impressive as possible and use music to this end, yet the music should be entirely subordinate to the purpose of the service. In the program suggested in this article it seems to me that the music part is much overdone. The communion service is basically solemn; I am using the word "solemn" not in the sense of mournful but in the sense of deep spiritual contemplation fitting for a commemoration service, which is to bring vividly before our minds our Saviour’s infinite sacrifice. Anything that detracts from this central purpose, as much hymn singing does, is to be deprecated. When one thinks of the simplicity and informality of the pattern service with its one hymn at its close, and compares it with the eight-hymn service advocated here, one feels that our brother’s enthusiasm for hymn singing in divine services has overshot the bounds of fitness. Many hymns beautifully rendered, as they should be in all our worship of God, captivate the senses and overshadow the real purpose of the service. The people go away saying what a beautiful service, but the service has been beautiful not because they have seen the Chiepest among ten thousand, the altogether lovely One, but because the singing was so beautiful. In other words, the impression left in the mind of the worshiper was the beauty of the service, not the beauty of Christ’s love as revealed in His humiliation and sacrifice.

Surely four hymns as the very limit are all that are needed in such a service, with complete quietness for meditation and prayer after distribution of the bread and the wine.

As I see it, simplicity should be our watchword in all our worship. Devices to engender a spirit of worship in our congregations are, of course, good if kept at the very minimum. True worship is in spirit, not in the senses, therefore, every aid to the true spirit of worship should appeal primarily to the heart, and to this end a well-read scripture, a vital prayer, and a reverent congregation contribute most. This is not to deprecate music as an aid to worship, but let us remember that its appeal to the senses often overshadows its appeal to the heart, from whence all true worship must spring.

Yours very sincerely,

(Signed) R. BOLTON,
District Leader, Norwich, England.

ON BEHALF OF NEW CONVERTS

In many instances of soul winning, the new Christian has only the most elementary idea of what is in store for him. The gospel of Christ has been preached or witnessed to him and he has manifested good will by doing the first few things which are expected of him. He should learn at once that this is only the beginning. In many cases, the convert has wrong ideas of the church. He is often urged to join without knowing what duties and obligations are involved. He cannot be expected to know his denomination and its great missionary, philanthropic, and educational program. He may not even have much of a concept of what the local church is doing in service to God and man. Much instruction given is too general to be helpful, too hortative to do much more than confuse. Beware of it. Go into particulars with the convert, answer his questions, and make sure he gets a real sense of Christian responsibility. Even children must be instructed, but it must be done in a manner suitable to the capacities. Let the converts know the grand and glorious cause they become part of. Start them off with high ideals of sacrifice and service, and they will not become disappointing and ultimately be classed as "deadwood." Many of those now so designated would not be such if they had been properly cultivated.—The Watchman-Examiner.

February, 1952
There are two main classes of skeptics. First, there are those who have no desire to consider evidence in favor of the Bible, who wish only to cast contempt upon it and to quibble and argue regarding it. This class can rarely be helped to any great extent, because they do not wish to be helped. They must be dealt with kindly but firmly. They must not be permitted to take a large part of the Bible study hour in presenting their doubts and in holding the Bible up to ridicule. One method I have found rather effective is to inquire quietly whether they have ever read the Bible through. Usually they will answer no. I then ask whether they consider it fair and consistent to criticize a book they have never read. They will usually see the point.

The other class of skeptics are those who, though honest and sincere in their skepticism, are yet willing to give a fair consideration to evidence in favor of the Bible. In dealing with this class we need to try to understand the underlying causes of their skepticism. A little time spent in becoming acquainted with them in order to find out something of their personal background is time well spent. Some of the factors contributing to their skepticism are the following:

1. Having been reared in a non-Christian home or even in a godless one. This one fact should make us sympathetic toward them, for we can realize what a powerful influence the atmosphere of their home has been away from God.

2. The teachings of advanced education. Evolution and its so-called evidences against the Bible.

3. The confusion of teachings in the popular churches.

4. The inconsistencies in the lives of professed Christians.

When we understand all these contributing causes to the skeptic’s attitude, we shall feel pity for him and realize his great need of help. This will lead us to manifest great kindness and patience in dealing with him. Usually we shall find that skepticism is particularly applied to certain rather definite fundamental points, some of which are doubts concerning the authenticity of the manuscripts and translations of the Bible, doubts regarding the inspiration of the Bible writers, belief in the existence of contradictions in the Bible, and unwillingness to subscribe to the requirements of the Bible.

Meeting Doubts and Objections

In meeting these definite objections we must produce all the evidence and proof we can possibly give to counteract their doubts. We must, for instance, give information regarding the manuscripts and translations, producing dates, facts, and so forth, which will often show that the skeptic has been misinformed regarding this important phase. Clearing up this misapprehension will go a long way toward establishing faith in the genuineness of the Bible.

In meeting doubts regarding the inspiration of Bible writers, I have found that the prophecies are one of our strongest proofs of Bible inspiration. This would include many of the prophecies relating to nations, and their fulfillment; prophecies regarding Christ and His work, and their fulfillment; and of course the important symbolic prophecies. Along with the prophecies it will often be necessary to produce both historical facts and evidence from archaeology, and we shall have to give enough from these sources to show the Bible prophecies and record to be correct. We may even have to bring in enough of astronomy to establish the chronology of the Bible. It is especially necessary to settle the date on which a prophecy was given in order to prove that the prophecy was given many years before its fulfillment, and thus show the inspiration of the Bible.

It is desirable to explain thoroughly the fundamental plan of Bible study that we follow. Letting one text explain another and getting complete information on a subject by gathering
After stopping to do a little favor for a shut-in I decided to try one more call before supper (I got away at nine, however). I found a lovely young Catholic priest came day after day. If only we had known she was ill! Catholic, because Adventists did not visit her and she had long labored fails to recognize the importance of making the right decision for the message? Perhaps no other group of workers in our cause must meet the conflicts and pressure of sin as does the Bible instructor. The Bible work is a constant adventure, however, and the strain of disappointment is well offset by victories for truth.

Recently one of our Bible instructors in the West penned some paragraphs that we wish to share with the sisterhood of instructors. Not long ago she had to make some very definite decisions to remain with the Bible work. When this matter was settled between her and God, her decision for the Bible work resulted in some thrilling experiences with her readers. We quote from her recent letter:

“Miss Kleuser, do you suppose you have time to listen to just one day’s experiences—the high spots? Wednesday morning I called on a correspondence school name. I found a young woman of exceptional talent and personality, very well-to-do, at the point of a complete surrender to the Lord. The Holy Spirit has done a remarkable work in her life, and if she takes her stand, she will be a valuable worker. Speaking of her material possessions, she said, ‘I could walk out of here tomorrow with just what I have on and be perfectly happy.’

“Then in the afternoon I visited a woman with whom I have studied for more than a year, but who has been a difficult one to bring to a decision. She had been away for some time. I had hardly arrived when she brought up the subject of church membership and informed me she had decided she did not want to join the church, at least not for a long time. It was very definite and final. I won’t go into detail, for the conversation was two hours long. But it developed that she was under very deep conviction. Before I left she decided to come into the church on September 29. That is our next baptism, and we are hoping for a good number. Incidentally, the Lord has given me fourteen souls so far this year. But oh, it should be so many more!

“Next I visited a former Adventist who has been desperately ill and is considering becoming a Catholic, because Adventists did not visit her and a Catholic priest came day after day. If only we had known she was ill!

“After stopping to do a little favor for a shut-in I decided to try one more call before supper (I got away at nine, however). I found a lovely young

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**FEBRUARY, 1952**

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**HIATT POSTER WORKS, Coalmont, Tenn.**
couple who think that all Seventh-day Adventists are almost angels. The husband had observed that they all had calm, quiet voices, among other things. And when we described our pastor as a man who lived what he preached, he said, "Well, when a person says, "I am a Seventh-day Adventist," that means that he lives his belief." What a challenge! "These things are all an old story to you. I know, but I just wanted to share my feelings with someone. I am so happy that God has called me into this work—though He could not have chosen anyone more unworthy."

The burden of this letter is typical of our successful Bible instructors. They are usually women who are making great sacrifices in strength and time, but how they love their work! Many of these humble workers may not often be heard from, but the recording angels will reveal their noble deeds.

Although the cause needs thousands of Bible instructors, it is cheering to observe how God lays the burden on the hearts of those who have a deep concern for soul winning. During recent months many efficient women have entered the Bible work. They have recognized the call of God and are already greatly blessed in their ministry. Many conferences continue to call for women of consecration and personality as well as Bible knowledge. Because of an overemphasis of other professions or an underemphasis of the Bible work by those who direct our work at our centers of training, some delayed their entering this field of gospel service. We now see God taking a hand, and there is much inquiry regarding the Bible work. Some conferences have made this a matter of prayer, and God has marvelously answered. We rejoice in His selection of workers and take new courage for the future of the Bible work.

L. C. K.

The Joy of the Christian

KATHLEEN MAHON
Bible Instructor, Sudbury, Middlesex

[EDITORIAL NOTE.—Too often the Christian life is recognized by its trials and hardships. Though the Christian has his appointment for the realms beyond, the present existence is to many a round of disappointment. Bible instructors must meet this problem all too often, and before the reader can focus his attention on doctrine he must be helped to relax in the joy of Christ. Unless this experience comes to the inquirer the prohibitions in our message will add to the confusion in the life of the reader, making him even more unhappy. We may be teaching the bliss of the new earth while the Bible student is finding it difficult to concentrate because of his turmoils within. Helping people to come to Christ and leave their anxieties at His feet, is a long step toward their acceptance of the message we would teach. Kathleen Mahon, of England, here supplies us with a simple outline for teaching this experience. We thank her for making us all more conscious of the joy of the Christian.—L. C. K.]

Rom. 14:17. Joy one of the hallmarks of kingdom of God.

I. CONDITIONS OF RECEIVING JOY.
1. Comes to believer by simply taking God at His word. Rom. 15:13.
3. As we obey, His joy to remain with us in its fulness. John 15:10, 11.
4. As we abide in His presence. (Prayer, meditation, Bible study.) Ps. 16:8, 11.

II. REASONS FOR REJOICING.
2. Rises to highest heights in diligent service. Ps. 126:5.
3. Joyous even in temptation, a preparation for the greater joy. James 1:2, 4; 1 Peter 4:13.

(Continued on page 46)
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FEBRUARY, 1952
HE THAT loveth not knoweth not God; for God is love." 1 John 4:8. When a mother tells her youngest playing on the kitchen floor not to touch the hot stove, she is demonstrating the same motive in her command that lies behind all God's laws. He does not give orders arbitrarily, but because He is wiser than we are and wants to show us the way to happiness and peace.

Jesus said, "If ye love me, keep my commandments." John 14:15. Conversely if we do not obey, we must not love Him; and if we do not love Him and trust Him to guide us aright, we are not in harmony with His plan to restore us to the earth made new. As we near the end Satan will exercise great power to make rebellion seem attractive. Our salvation will not depend on how hard we try to avoid this deception, but on how much we love God; not, are we against Satan (we could not win that battle alone), but are we in harmony with God's laws and plans so that Jesus can fight the battle for us?

God has a simple plan for drawing us into harmony with Himself. It was demonstrated just before the former rain fell at Pentecost. "These [disciples] all continued with one accord in prayer and supplication." Acts 1:14. "And were continually in the temple, praising and blessing God." Luke 24:53. By faithful daily devotions and daily witnessing for Him the disciples gained the greatest spiritual blessings that have yet fallen upon men. This plan begins with whatever appreciation we may have for God, and because He is the great God of love, the more we study about Him and seek Him in prayer and tell others about Him, the more we will be convinced of the truth that He does love us and that all of His requirements are necessary for our happiness. Thus we will perfect our characters and be saved from being deceived into rebellion against Him. We can never accomplish this without the aid of the Holy Spirit, because a miracle is required to change our hearts. But in Counsels on Diet and Foods, page 57, we read, "The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health." (Italics supplied.)

Speaking of the forty days that Jesus fasted in the wilderness, Mrs. E. G. White says in Testimonies, volume 3, page 486:

"Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the rain began. Adam fell by the indulgence of appetite. In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man." (Italics supplied.)

"Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments. Ignorance upon this important subject, is sin."—Counsels on Health, p. 40. (Italics supplied.)

"Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared."—Steps to Christ, p. 57.

As we read of their experiences in the Scripture, we are amazed that the Israelites did not realize that obeying God brought them blessing. Why was Israel unable to see that disobedience brought only grief? Why, when we bring the truth to a Christian of another denomination, is it sometimes hard for him to accept plain statements from God's Word, and these obvious doctrines of the Sabbath, tithe paying, et cetera, as a required part of God's plan? Because the devil deceived, or is trying to deceive, him in the same way the angels and Eve were caused to fall originally. He is tempted to doubt that God's laws are really for his blessing, to think that He is too strict and possibly a little arbitrary. He is slow to believe that God meant what He said and said it because He loved him.

Sometimes we cannot see the necessity of living up to all the plain teachings of the Spirit of prophecy in regard to health principles. Are
we deceived too? Do we not believe that God loves us, and that He has left these instructions to be a blessing to us? Jesus said, "He that is not with me is against me." Matt. 12:30. God's laws point out the way of happiness and whether we obey indicates whether we are in harmony with or in rebellion against His plan to gather us into the earth made new.

**Divine Counsel**

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Health reform is defined in the Bible, and the details of it are largely found in the Spirit of prophecy. If Mrs. White's writings are not God's instructions for us, she is not a true prophet, and we cannot be in the true church, because there is no other gift of prophecy with us. But it is necessary that we have the Spirit of prophecy in order to qualify as the remnant of Revelation 12:17. One time when Mrs. White was writing a letter to a family whom she had reproved in a previous letter, she wrote the following:

"You might say that this communication was only a letter [speaking of her previous letter]. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. . . . I do not write one article in the paper expressing merely my OWN ideas. They are what God has opened before me in vision."—*Testimonies*, vol. 5, p. 67. (Italics supplied.)

"I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. . . . Ignorance is no excuse now. . . . The light shines clearly, and none need be ignorant, for the great God Himself is man's instructor. All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which He is now giving them in reference to health reform."—*Ibid.*, vol. 3, pp. 161, 162. (Italics supplied.)

We cannot look at the life of any man as a perfect example of the Christian way. If we hear, even in our own church, any false doctrine, the speaker is accountable for his sin, but we are responsible for knowing, from our own study of the Bible and the Spirit of prophecy, whether we are receiving truth or error. In the same way we cannot blindly follow what some doctor says about how to gain or maintain health without checking his instructions against the same inspired writings.

With the hope that they will stimulate a study of their context and discovery of other details that dispute occasionally arises regarding health principles. There is no need for confusion. Jesus promised, "If any man will [wants to] do his [God's] will, he shall know the doctrine, whether it be of God." John 7:17.

**February, 1952**

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Let us all study the subject, and the Lord will help us apply the principles in our own particular case.

**Greater Progress Necessary**

“We are living in a solemn time amid the closing scenes of this earth’s history, and God’s people are not awake. [This was written in 1865; are we not living in more solemn times? Is it possible that God’s people are still not awake?] They must arouse and make greater progress in reforming their habits of living, in eating, in dressing, in laboring and resting. . . . All who believe the truth for these last days have something to do in this matter. . . . [Friend, do you believe the truth for these last days? Then you have something to do in reforming your habits of living.] God requires them to arouse and interest themselves in this reform. . . . [What will result from failure to meet God’s requirements?] The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. . . . God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health. . . . All those who are indifferent and excuse themselves from this work . . . will be found wanting when the week of the earth, who have wrought His judgments, are hid in the day of the Lord’s anger. . . . [We will be found wanting and without excuse if we fail to study and apply the principles of health reform in our lives.] The refreshing power of God comes only on those who have prepared themselves for it by doing the work which God bids them.”—Testimonies, vol. 1, pp. 618, 619. (Italics supplied.)

We all want a part in the latter rain. We all want to gather on the sea of glass to meet our Saviour. These experiences cannot come unless we are in harmony with God’s plan and follow all the laws of love that He has given to guide us in the path of restoration to our lost estate of happiness and peace. This is what God has so long been waiting for.
There are many misconceptions regarding the part that music plays in worship. Now and then a minister will want the music hurried out of the way so that he can begin preaching, and often he might be shocked to know that some in the congregation came to hear the music rather than the preaching. His attitude is based upon a false concept, for the singing and the preaching should each have its allotted time. They go together and complement each other.

**Sabbath Morning Worship**

As a contribution to worship, music plays one of its greatest parts. Music can bring in a spirit of worship, even in an evangelistic service. It can set a spiritual mood, edify, raise the plane of spiritual thinking, drive discouragement away, fix in the mind worth-while words, and deepen one's appreciation of worship. Singing for the sheer joy of praising God is of the greatest value. Singing as a means of communication is a delightful form of worship.

Songs for Sabbath worship should be carefully chosen. They should all definitely contribute to the spirit of the hour. The following program is effective when there is a choir or perhaps only a quartet. The responses and special music will make a definite contribution to a Sabbath morning service. If there can be no choir, then the congregation can be taught simple responses which will enrich the individual's spirit of worship.

**Suggested Order of Service**

- Organ Prelude
- Praise and Adoration—Choir
- Call to Worship—Choir
  
  (During this the ministers come in and kneel for silent prayer.)
- Doxology—Congregation
- Invocation—The Morning Speaker (very short)
- Presentation of Tithes and Offerings
- Offertory
- Congregational Hymn
- Pastoral Prayer
- Choral Response (while congregation remains kneeling)
- Worship in Song (choir, solo, or vocal or instrumental ensemble)
- Scripture (from the back of the hymnal, read responsively)
- Hymn of the Month (the same hymn for the whole month)
- Sermon
- Congregational Hymn
- Benediction
- Choral Response
- Organ Postlude

This is not a theoretical program, but one that is in constant use. It is not so long as it seems. There is ample time for preaching. Of course no time is wasted in repeating announcements that are already printed in the bulletin.

The reason for including this program is that there are three congregational hymns in it instead of two. The extra one is the hymn of the month, carefully selected, just preceding the sermon. The first Sabbath it is used, a few words may be said regarding its history. Then it is sung meditatively, with the congregation seated. The plan is very successful. It becomes a hymn of release, and seems to be one of the most effective parts of our service. At times the Spirit comes in a marked manner during this hymn. Hearts are touched, burdens are lifted, and God draws near.

The Scripture reading is placed between the worship in song (the special music) and the hymn of the month, so that two songs do not come together. However, that is not the only reason for its inclusion. Scripture is powerful, and we as Adventists do well to have these responsive readings as a regular feature of our worship hour. Preaching is not the all-important part of worship. Prayer, singing, and Scripture reading are all divinely ordained parts of the whole. Responsive Scripture reading and such a hymn as the hymn of the month combine to make a strong preparation for the sermon among individuals of the congregation.
Evangelistic Music

The song service is not for filling time. It is not merely to entertain the audience while the latecomers are arriving, though it is good to have well-planned music while people are coming. Neither are songs presented to astonish the audience, or for mere entertainment, or for pleasing the senses. Music has a higher mission than this.

Though some musicians seem to think that music is a means for them to show off, this is a selfish conception. They are not thinking of the benefits they may bring to the audience, but are merely trying to build up a reputation. They have an ambition to be liked; but a person is liked because of how he makes others feel individually. This brings us back to the all-important thing—the individual. Anything that smacks of selfishness in a song leader will have a negative influence, regardless of how good the music may be.

The singing has a slightly different goal in a purely evangelistic service from that during the hour of worship. Individuals have come to the evangelistic meeting for many and varied reasons, and those who come to the worship usually do so because they wish to attend this particular service. In the evangelistic meeting the song leader’s task is to open the hearts of those in attendance so they will be ready for the message. Therefore, his song service should be progressive. The song leader can carefully select songs that will gradually lead the minds of the individuals in the audience toward the subject for the evening.

The individuals come from every stratum of life. Familiar fellowship songs will have a tendency to make the individual who is not accustomed to attending a religious service feel at home, because a feeling of fellowship is awakened when there is audience-participation activity. This is particularly true of singing.

The song leader can begin with familiar gospel songs. Later in the service he can weave in some of the beloved old hymns. Certainly the song just before prayer should anticipate the spirit of prayer.

Evangelistic audiences love the old familiar hymns, when they are directed with understanding. Choruses are effective if the words and music are not cheap. Particularly good choruses are those that have Scriptural words. They are an excellent means of stamping Scripture on the hearts of the audience. The Spirit of prophecy says that the commandments should be set to music. Here is a task for some musician. Such a setting, if simple enough for congregational singing, could be a great blessing.

One of the main goals of an evangelistic song service is to bring the individuals of the congregation into sympathy with the message to be presented. If this is accomplished, a spirit of oneness comes into the meeting.

Let us illustrate what can happen. A man comes into the meeting place, but he is not interested. He may have come with the spirit of “I dare you to interest me.” He may be curious only, or perhaps his favorite aunt has prevailed upon him to attend while he has been visiting her for a short time. Nevertheless, he is there. It is now up to the song leader to prepare him for the preaching. The song service goes along with enthusiasm, if the song leader knows where he is going. The visitor hears others singing and is tempted to sing, but doesn’t want to give in. Finally comes an old hymn which he remembers from years ago. Unconsciously he joins the singing. Soon he is looking on the book and singing with abandon. He is enjoying it, having forgotten his indifference and even his belligerence. To him the meeting is no longer something to be endured. It is not a bad meeting after all, he thinks. It now does not belong just to the preacher and the song leader, but he has unconsciously decided that “this is my meeting.”

Why? He has invested his energy in singing. Where a man’s investment is, his heart will be. When he came he may have been tired, but he has caught a new spirit and soon feels rested. “The Spirit giveth life.” He is more courageous than when he came. He has dropped his prejudice. He has been integrated (by participation in the congregational singing) into the spirit of oneness.

When this happens to the individuals of a congregation, they are ready for the preacher to deliver his message. Soul-warming music has prepared the way.

[End of series]
I think the first duty of a minister’s wife is much like that of any good wife and mother—to care for her family and mold the minds and fashion the characters of her children. As I look around and see all the nice-looking couples with their precious babies, I think we shall be doing a good work and one that is pleasing to the Lord if we can rear these children in the fear of the Lord and make them good, conscientious workers in the cause of God.

One of the greatest hazards to a minister is having children that very definitely show neglect while the mother is trying to help others. “Let the minister’s wife who has children remember that in her home she has a missionary field in which she should labor with untiring energy and unflagging zeal, knowing that the results of her work will endure throughout eternity. Are not the souls of her children of as much value as the souls of the heathen? then let her tend them with loving care. She is charged with the responsibility of showing to the world the power and excellence of home religion. She is to be controlled by principle, not by impulse, and she is to work with the consciousness that God is her helper. She is to allow nothing to divert her from her mission.”—Gospel Workers, p. 206.

A Soul Winner

On the other hand, a responsibility rests on the minister’s wife that she should not and cannot lightly throw off. She should work earnestly, faithfully, and unitedly with her husband to save souls. There are many things she can do to encourage her husband and lighten his burdens and still not neglect the children.

A minister is given a charge at ordination, and the foregoing statement gives the minister’s wife a charge. She is charged with the responsibility of showing to the world the power and excellence of home religion. If she is claiming God as her helper, she will have to lead a devoted, prayerful life, studying the Word and receiving daily help through prayer. In this way she will realize the power in the religion the Lord has commissioned her to show to the world, and that far excels anything this world has to offer. The minister’s wife also has to have faith, not only faith in God and His promises, but faith that the Lord is leading in this movement, and confidence in the leaders and their decisions.

Love That Takes in the World

I think the minister’s wife should have genuine love in her heart for all. She should not be partial to a few in the church.

“From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy.”—Messages to Young People, p. 325.

This kind of love takes in the whole world, and has plenty left for her own family. It will manifest an unselfish spirit and do away with damaging gossip and destructive criticism that is so harmful to her husband’s work. She can attain this standard only by keeping the love of God in her heart and dwelling on the great love He has shown to her. This will give her a friendly, cheerful, and optimistic spirit. Many times when burdens are heavy and pressing on her husband, just a few words of encouragement can lighten the burden and help a great deal in carrying him on to victory.

A minister’s wife, if she is truly interested in her husband’s commission, cannot help being enthusiastic. Is there any greater thrill than to hold studies with a man or woman, or, better yet, a complete family, and watch the Spirit of the Lord work in their lives, and then ultimately see them baptized and enjoying the new life?

I think the minister’s wife should be a firm believer in the Spirit of prophecy, and should study it regularly. The messenger of the Lord has given us many good things that will help us immeasurably in being examples in the Christian life. For instance, the health program. This is given us as a special gift, and if rightly observed, will make us physically fit to do a
better work for the Lord now, and prepare us for the troublous times that are coming on the earth. Along this line we are told also to manage our household with economy and discretion. This lesson is important to be taught our children. We are going to be held responsible not only for our tithe, which belongs to the Lord, but for all the money that goes through our hands.

**Minister's Home a Haven for Youth**

I have always felt a special burden for the young people in the church. Instead of joining in on damaging criticism that may discourage them and, in many cases, cause them to lose interest and eventually leave the church entirely, let us try to lead them into right channels, showing them that doing the right thing is much more enjoyable and exciting than indulging in borderline practices. The things of the world, many times, look very enticing; but if we can help them see that the things of God are much more thrilling and leave them with a much better feeling afterward, I think we are accomplishing something for God. I have always considered it a privilege to be included in their plans, and I want them to know that my home is always open, if they want to bring their friends for Bible study, recreation, etc.

I think a good minister's wife should have made up her mind before she became a minister's wife that she would adjust herself to any surroundings and make her influence felt wherever she is.

Another point in favor of a good minister's wife is neatness. With people coming at any time of the day or night, it is a good idea for her to try to arrange a system whereby she can get her work done so that the home has a good appearance. On the other hand, she could be scrubbing and cleaning all the time, and that is not necessary either. Many times a minister's wife feels that if she is helping her husband, he should spend a great deal of his time doing her work. I think it is fine for him to help for a few minutes occasionally if she gets in a tight place, but as a regular thing, his time is much too valuable to be used in this way.

Speaking of a minister's wife's helping her husband, I think she can help him by taking a special interest in the ones with whom he is studying. Many times, especially with the women, she can draw very close to them and help them immeasurably in their Christian walk. I think it is a good thing for her to go with her husband whenever possible in his visitations. In some cases, with her knowledge of health, she can administer simple health measures that will help physically as well as spiritually.

"The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot."

—*Gospel Workers*, p. 201.

I think a minister's wife should ever be on the alert to find little mistakes and, in a spirit of love, tell these to her husband in the seclusion of their own home, with no one else to listen.
Let us endeavor, dear sisters, to lead exemplary lives, and have the zeal and enthusiasm to do our best for our Master, depending on Him to give us added strength and new opportunities to witness for Him, knowing that the reward is rich on this earth and unbelievably wonderful in the world to come.

Devoted, Prayerful Lives

"The wives of ministers should live devoted, prayerful lives. But some would enjoy a religion in which there are no crosses and which calls for no self-denial and exertion on their part. Instead of standing nobly for themselves, leaning upon God for strength and bearing their individual responsibility, they have much of the time been dependent upon others, deriving their spiritual life from them. If they would only lean confidingly, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living Vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands, and what a reward would be theirs in the end! Well done, good and faithful servants, would fall like sweetest music upon their ears. The words, Enter thou into the joy of thy Lord, would repay them a thousand times for all the suffering and trials endured to save precious souls."—Testimonies, vol. 1, pp. 452, 458.

When we think of the early pioneers of this message and the sacrifices they made and the wonderful vision they had, should our vision and sacrifice be any less, living down on the brink of the second coming of Christ? Behind almost every one of those good, faithful saints was a wife who encouraged him, suffered with him, and was willing to sacrifice the same as he did, and I fully believe that in the judgment she will receive the same reward as her husband.

A house is no home unless it contains food and fire for the mind as well as for the body.—Margaret Fuller, Houston Times.

The Home of the Rural Pastor

One third of the work day of the average pastor’s wife is spent in preparing meals. She spends over seven hours a week washing dishes. If the church trustees had to bend over a sink that is too low for seven hours, they would modernize the parsonage kitchen before the week was over.

The pastor’s wife helps her husband in the work of the church. She often goes with him making pastoral calls. She must be and usually is an ideal mother. She does her share of work in the community and often more than her share of church work. She deserves the most convenient kitchen it is possible to provide.

In many parishes the people are more interested in the parsonage than in any other house other than their own.

Seventy-eight per cent of the parsonages have an electric or gas range. In six parsonages out of seven there is an automatic refrigerator. Home freezing units are rapidly increasing. Two thirds of the parsonage kitchens have adequate storage space.

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Only 6 of the 1,171 wives complained of their parsonage. As one woman said after discussing many labor-saving devices, “Some we have, and some we would like to have; not as luxuries though, but to increase the efficiency of our work.”

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Study Human Nature

HAROLD S. DOSS
Former Student, S.D.A. Theological Seminary

If there ever was a time when ministers should study the human mind in order to cope with an ever-advancing educated audience, now is such a time. The testimony given to ministers by the pen of inspiration exhorts gospel workers to study the human mind to draw souls to Christ.

"It is highly important that a pastor should mingle much with his people, that he may become acquainted with the different phases of human nature, readily understand the workings of the mind, adapt his teachings to the intellect of his people, and learn that grand charity possessed only by those who closely study the nature and needs of men."—Testimonies, vol. 4, p. 267.

A study of the workings of the human mind adapted to the minister's teaching of his people will increase his harvest of souls.

Stirring and Moving People

Everyone who cares to move men toward Christ must recognize that the Holy Spirit employs certain devices in the hands of a persuasive speaker. One of the strongest persuasive devices that the Holy Spirit can use in the hands of a minister is the emotional appeal. The proper use of emotions appealing to the desires of the audience will produce a far greater harvest of souls than the hit-or-miss, "tear-jerking," funeral-parlor stories of past generations.

Emotion used for the sake of emotion alone will stir audiences but never move them to action. The work of the preacher is to seek to be used by the Holy Spirit not only to stir audiences but to move them toward conviction and decision. If a preacher uses emotional stories as a crutch for his message, audiences will be stirred for the moment, but once tricked by pure, unwarranted emotional appeal, they will evaluate his whole message by the trickery employed. Thus they may never return to hear him again, and he will have placed a stumbling block in their way and in the way of the Holy Spirit to reach their souls.

Appealing to Basic Human Desires

Audiences are moved properly by appealing to their desires for immortality, the second coming of Christ, the resurrection, and the kingdom of Heaven, because man has these basic desires, prefers them, and has emotional urges for them. (H. L. Hollingworth, The Psychology of the Audience, p. 116) Wise is the preacher who understands this trait of the human heart and appeals to it with discretion.

Preach the message in the fullness of its truth, keeping in mind the basic emotional desires of man's heart. Instinctively all men have a desire to worship God in one form or another, all in your audience have a desire to secure life in the hereafter, all want a second coming of Christ to take them from the fears of this world of chaos and sin, and all have a deep-seated yearning for life in the heavenly kingdom. Appeal to these warranted emotional desires, but much more to one of the strongest emotional appeals that a preacher can be entrusted to employ in the hands of the Holy Spirit—man's love for Christ and appreciation for His sacrifice on Calvary's cross. The Holy Spirit moves upon the hearts of men strongest when they hear what Jesus has done for their sinful souls. There is power in the simple story of the cross and still more power in Jesus' name, when taken reverently upon the lips of the sincere speaker.

Mingling much with his people, the pastor can learn the problems of his audience and bring these into his preaching, interweaving their difficulties with their basic desires. This will add tremendous power in leading men to Christ. The results of such preaching will strengthen our ministry and increase our harvest of souls.
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This book is designed as a handbook for students, ministers, teachers, and Christian workers. It is a valuable commentary as well as a harmony to be used in conjunction with any detailed study of the life of Paul. The author has aimed to construct a continuous account of the great apostle as given in the book of Acts and the Pauline epistles. There are brief but copious notes and comments with Scriptural passages chronologically arranged. We consider the information in the appendix especially helpful to Bible students.

L. C. K.


The publishers of A Harmony and Commentary on the Life of St. Paul recommend that it be used in conjunction with The Life of the Apostle Paul. Baker Book House has made possible a reprint of this well-known classical work by the author of Barnes' Notes. Here is provided a wealth of illuminating and instructive material on one of the greatest of New Testament men. The author's simplicity of style, as well as his critical acumen, suggest this to be a must for every minister's and Bible teacher's library. While scholarly, The Life of the Apostle Paul is forcefully applied to the problems of everyday living. This book now includes a memoir of Albert Barnes by Daniel March. Aside from the value of the book itself, the reader is helped by a thoughtful reading of this touching and informative chapter about the author.

L. C. K.

"Yes, I Condemned the Catholic Church." May be obtained free of charge by writing to Supreme Council, Knights of Columbus, Religious Information Bureau, 4422 Lindell Boulevard, St. Louis 8, Missouri.

This is a most interesting forty-eight-page booklet published to make friends for the Catholic Church. Its first chapter, entitled "Who Changed the Sabbath?" begins as follows: "There is a great deal of confused talk about 'the Sabbath.' This confusion has been exploited by some to the extent that they have founded new religions based almost exclusively on this single issue. A vastly greater number of sincere persons have been profoundly disturbed by it."

There follows a discussion of the Sabbath-Sunday question, containing a wealth of fresh material Adventist workers will find worth quoting. Among these quotations is the following:

"Only gradually did Christians begin to observe Sunday as a day of rest. . . . In the third century, as we learn from Tertullian, many Christians had begun to keep Sunday as a day of rest to some extent. . . . The real need of Sunday as a day of rest as well as worship came much later, in the sixth century."

The chapter on the alcohol question is most illuminating. One amazingly naive statement is "Drunkenness is a serious sin. A person who begins to drink with the intention of getting drunk or with the knowledge that he will get drunk, is guilty of this sin." By implication, a person who meant to drink moderately, and accidentally gets drunk, does no wrong.

Note another statement: "The misuse of liquor has left behind it a trail of almost every evil known to man." Then, three sentences later, "And we must defend a man's right to serve liquor in his home, to buy it, to sell it, and to drink it in moderation."

In one place this statement appears: "Religion is what God has divinely revealed for our acceptance—not what we will make up for ourselves at our own pleasure. . . . We take the church as we find it." Then, turning over a few pages, we read: "The church's ceremonies and rituals were not thought up over night and then impressed upon an unwilling or merely passive laity. It is the Catholic people through the ages who are responsible for them. . . . She has received customs and practices from those who were her first members; . . . still others in the Middle Ages; and some even in modern times."

One chapter, entitled "Brother, Are You Saved?" refuting the doctrine of eternal security, reads almost as though written by an Adventist. As a recent Catholic work, published under the imprimatur of Archbishop Ritter of St. Louis, this booklet is a mine of fresh, authoritative arguments well adapted to the needs of Seventh-day Adventist evangelistic workers.

RICHARD H. UIT.

Minister, Panama Conference, Inter-America.


The author has written a companion book to his first one, Take a Look at Yourself. This new book is of great value to any worker, and especially to the minister's wife and Bible instructor and also the college dean. It is well written, with every chapter a challenge to let God make us strong Christian personalities.

The book is an inspiration to make the most of today, for there is no such thing as "the good old days," and the future is uncertain.

"As he thinketh in his heart, so is he." Therefore we should be living as though we expected to live on forever. "Greatness is living not merely for the things which are here today and gone tomorrow, but for the things which are the same yesterday, today, and forever."

"Slow down and live longer" is good advice for most of us. It does not necessarily mean we should do our work in a lazy and halfhearted manner; but no matter what the pressure from the outside, we must live calmly and unhurriedly inside. Life's
problems can then be met much more patiently and efficiently.

It is well for us to measure ourselves and see how big we are. Every thought, word, and act reveals how big or how little a person is.

We should not wait until another day to give to others kind words, deeds of sympathy, or flowers. We should do all this today, for "it is later than you think."

Mrs. Bruce Roberts.

How Christ Came to Church, A. J. Gordon, Judson Press, Philadelphia, 1895, 123 pages, $1.50.

When Dr. A. J. Gordon was pastor of the Clarendon Street Baptist Church, Boston, he had a dream that Christ came to his church. That dream transformed his ministry and also his church. It completely changed his method of preaching, and in time revolutionized and spiritualized his congregation.

Every pastor ought to read this book written by Dr. Gordon, giving an account of his spiritual rebirth and the consequences that flowed from it. What the Spirit of God did for Dr. Gordon the Spirit can do for every preacher who makes a full surrender of himself to God.

After Dr. Gordon had that dream he became a man of the one Book, the Bible, and all his sermons became Christ centered and Spirit filled. The result was that a worldly, ease-loving church became a Spirit-filled church, and its lay members became missionaries. His preaching on the Bible prophecies caused a great spiritual awakening in his congregation. The doctrine of the second coming of Christ, Dr. Gordon affirms, gave him "the strongest and most permanent impulse of his ministry" and amounted "almost to a second conversion."

Dr. Gordon saw all the prophecies of the Bible pointing toward two centers—"Christ crucified and Christ coming"—or Christ's first and second advents. These two doctrines, said he, "must be rigidly maintained if all the Bible is to be utilized and all its teachings harmonized." Dr. Gordon was a fundamentalist and a fervent believer in the divine inspiration of the entire Bible. He became the strongest advocate of foreign mission work in his day. Dr. Gordon's dream, so impressively related, can transform the lives of preachers and laymen and increase their faithfulness as witnesses for God wherever they may labor.

C. S. Longacre.

Christian Education in a Democracy, by Frank E. Gaebelein, Headmaster of The Stony Brook School, Oxford University Press, New York, 1951, 305 pages, $4.00.

This is rightly called "a book of great significance for the future of American youth." It consists of the report, after four years of study and research, of a committee of the National Association of Evangelicals on the philosophy and practice of Christian education. The chairman of this committee was the author. It is written from a conservative and evangelical conviction. It outlines cogently and clearly the nature of education which is soundly and vitally Christian, and shows the place of such an education in present-day democracy.

Carlyle B. Haynes.

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- Romans, 158 pages, $5.00. This is the volume of which Dr. Wilbur M. Smith says, "When one is studying the Epistle to the Romans, no matter what commentary he has on the shelf, if Hodge is there, he will soon learn to turn to it first."
- Ephesians, 398 pages, $4.00
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This is a vigorous protest against formality in religious profession, and a striking call for a genuine, deep-down spirituality in the Christian walk. Emphasis is laid on the need that God must cross the threshold of our personalities and live within us. The work of the Holy Spirit and the deeper Christian life are stressed. It is the message of an original thinker and will bring help to those who are seeking a deeper experience.

CARLYLE B. HAYNES.
"Sabbath Days" in Colossians 2:16

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

SEVENTH-DAY ADVENTIST ministers are frequently confronted with this text in support of the contention that the obligation of Sabbathkeeping ended at the cross. In reply the argument is sometimes presented that since the expression is in the plural—"sabbath days"—the reference is evidently to the ceremonial sabbaths rather than to the weekly Sabbath. Such an argument, if valid, must of course be based upon the reading of the Greek original of this text. The word "days," which is printed in italics in the Authorized Version, has been supplied by the translators; the reading of the Greek is sabbaton, which is in the form of the genitive plural, "of the sabbaths." Thus the translators understood this word, and they translated "of the sabbath days."

But the word "sabbath" in Greek is a curious word. In most passages where it is used with a singular meaning, the form is sabbaton, a neuter noun in the singular. Instances are not rare, however, where a singular meaning is expressed by sabbata, which is commonly the neuter nominative in the plural. It is the genitive of this form that is used in our text here. Examples of such a plural form with a singular meaning are the following from the Septuagint:

Exodus 16:23—sabbata anapousis bagai tō kuriō sabbath a rest holy to the Lord tomorrow.
Exodus 16:25—esti gar sabbata sērmeron tō kuriō it is a sabbath today to the Lord.
Exodus 20:8—mnēshetē tē hēmeran tōn sabbaton, remember the day of the sabbath.
Deut. 5:12—phulaxai tē hēmeran tōn sabbaton, keep the day of the sabbath.
Jer. 17:21. 22 and Eze. 46:1—en tē hēmera tōn on the day of the sabbath.

Similar instances are found in the New Testament:

Matt. 12:1—eporeuthē ho Iēsous tois sabbasin Jesus on the sabbath dia tōn sporimōn. through the corn fields.
Matt. 28:1—oipse de sabbaton, tē epiphōskouē eis lāte on sabbath, at the dawning into mian sabbaton. . . . first of sabbath [i.e., of the week].
Luke 4:16—eisēthēn . . . en tē hēmera tēn sabbaton he entered . . . on the day of the sabbath eis tēn sunagogēn. into the synagogue.
Josephus [Antiquities, III, vi, 6] says: tēn hebdomēn the seventh hēmeran sabbata kaloumen. day sabbath we call.

In none of these quoted passages can the forms sabbata and sabbaton be translated as plurals; they are in each instance singular in meaning, though plural in form. More than one explanation has been advanced for this strange usage, but perhaps the most plausible is that of the widely recognized New Testament scholar, A. T. Robertson [A Grammar of the Greek New Testament in the Light of Historical Research [London: Hodder and Stoughton, n.d.], pp. 95, 105). He suggests that the two forms, sabbaton and sabbata, while apparently the singular and plural of the same word, are in reality each the singular of different words. He points out that the Hebrew word for "sabbath," as is commonly known, is shab-bāth, and is the logical source of the common Greek term sabbaton. In postexilic times, however, Aramaic was widely used in Palestine, and its term for "sabbath" is shab-bētha', a word which could easily have been taken into Greek as sabbata. Thus sabbaton was always a singular, while sabbata might be either singular or plural, depending upon whether it was used as the derivative of the Aramaic or as the plural of sabbaton.

It becomes evident, then, that the argument from the use of the plural form in Colossians 2:16 is not substantial, for the original sabbatōn used there may be either singular or plural. Indeed, the presumption may well be in favor
of a singular meaning, because the "holyday" and the "new moon" with which it is listed are both singular. Either a singular or a plural translation gives quite the same meaning to the text.

The best evidence for the ceremonial nature of these "sabbath days" appears to lie in the context of the term. The sabbath to which Paul refers is classed with regulations regarding food and drink, various feasts, and the new-moon festivals. These observances were distinctly a part of the Jewish economy; they were a "shadow of things to come." When the Jews rejected Christ and that economy lost its meaning, such regulations lost their ceremonial significance. But the weekly Sabbath, with its roots in creation and its fruit in the new earth, did not point forward specifically to Christ and cannot be called a "shadow of things to come." It falls under a very different classification from that to which Paul here refers.

EARLE HILGERT.

The Jews in Prophecy

We have been preaching for many years that the Jews would not be established in Palestine. Since the State of Israel has been established there, must we not now change not only our preaching but our interpretation of prophecy?

SEVENTH-DAY ADVENTISTS have always taught that the prophecies of the Bible concerning the restoration of Israel apply, not to the descendants of Jacob by blood descent, but to those who are heirs of the promises through faith. (Gal. 3:29.) We have understood that these promises are not to be fulfilled on a racial or national basis, but in the person of those who have accepted the Lord Jesus Christ as their personal Saviour. The fulfillment will be, not on this present earth, but in the earth made new.

In expressing this idea, some have doubtless, on occasion, preached very emphatically that the literal Jews would never return under any circumstances to the literal Palestine. Probably this point has been overemphasized, and the emphasis has left no room for the unexpected and often temporary developments that take place in human political history. One of these developments we now see in the establishment of a Jewish republic in the ancient Jewish homeland.

But this republic does not fulfill the terms of the prophecies. Even those fundamentalists whose eschatological system requires the return of the Jews, do not believe that the present situation is what they have been looking for.

We believe that the Jews as a people will not have a permanent national life in Palestine. Rather, prophecies will be fulfilled in terms of the total gospel promises.

Again and again during the Hitler era we were asked what we should preach from Daniel 2, since Germany was presenting a picture of a world empire, or certainly dominating a European empire. We replied that the prophecy of Daniel was not rendered void by the political picture of a moment; that the rise of Hitler was but another one of that series of seeming nullifications of Daniel 2 in which Louis XIV and Napoleon Bonaparte belong. Now Hitler and the empire he formed no longer exist. The prophecy of Daniel stands.

May we suggest that we be not alarmed at any particular current political issue, nor that we shape our prophetic interpretations by the shifts and changes of the moment. Rather let us preach prophetic fulfillment in terms of the long-range view, and not be either confused or diverted by some immediate event.

FRANK H. YOST.

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Clergymen familiar with excuses from people as to why they do not attend church will appreciate the following piece, written by a Lake Crystal, Minnesota, pastor and widely reprinted in Minnesota newspapers.

"Why I Do Not Attend the Movies"

1. The manager of the theater never called on me.
2. I did go a few times, but no one spoke to me. Those who go there aren't very friendly.
3. Every time I go they ask me for money.
4. Not all folks live up to the high moral standards of the films.
5. I went so much as a child, I've decided I've had all the entertainment I need.
6. The performance lasts too long; I can't sit still for an hour and three quarters.
7. I don't care for some of the people I see and meet at the theater.
8. I don't always agree with what I hear and see.
9. I don't think they have very good music at the theater.
10. The shows are held in the evenings, and that's the only time I am able to be at home with the family."

Churches are not "social clubs or open forums," the Reverend Eugene M. Austin, of Charles Town, West Virginia, warned delegates to the 149th annual meeting of the Massachusetts Baptist Convention here. "We must keep secularism out of the church," he said. "We are not divinely commissioned to feed the American public turkey dinners at bargain prices. The sole function of the church is to furnish a dynamic spiritual force. Men will never be saved by churches which let the world take over."

On the day the United States of America has an ambassador to the Vatican, the Vatican will be entitled to have a representative in Washington who will officially address the President on behalf not only of Vatican City, an independent miniature state, but of the Roman Catholic citizens of the U.S., and furthermore on behalf of the 400 million Roman Catholics all over the world. . . . What would this mean? That the Constitution of the United States of America would crumble to the ground and that the separation of the state from the church would be gone forever. — AVRO MANHATTAN in The Vatican in World Politics (1949, p. 396).

Young people of Bethany Baptist church, North Little Rock, Arkansas, recently extended their youth revival services to include three night clubs near the city. After holding prayer and song services in the church, the youth group went to the night clubs and asked permission of the proprietors to hold services in front of the buildings. The proprietors granted permission, and a fifteen-minute song and prayer service was conducted at each place. One night club owner came to church the next Sunday as the result of the young people's testimony.

Vatican authorities have authorized the microfilming of virtually all the ancient manuscripts in the Vatican Library. Heretofore, the manuscripts have been almost inaccessible except to students and scientists given special permission to examine them. It is expected that when the filming is completed, copies will be made available to approved institutions for study or for preservation in their archives.

A modern version of the pioneer Methodist circuit rider, who carried books to frontier settlers in his saddlebags, has been instituted by the Methodist Publishing House. The publishing house has put a bookmobile on the road, equipped not only with books but with church school literature, altarware, and visual aids, according to Walter L. Seaman, sales manager of the Methodist Publishing House, Nashville, Tennessee. The new unit, now operating in the South, is the first of a fleet to be operated throughout the country, he said.
During services on Laymen's Sunday at the Fairview Christian church in Wichita, Kansas, a local attorney proved the divinity of Christ under American rules of evidence and law. Attorney Payne H. Ratner used the congregation as a jury and presented the evidence of Matthew, Luke, and John, testing their evidence as if they were witnesses in a Sedgwick County court trial. At the conclusion Mr. Ratner summed up the evidence in a courtroom manner and declared he would have gotten a decision in any court in the land. The "jury" concurred.

America's large corporations are urged to contribute a full five per cent of their income to religious, charitable, and educational purposes in a report released in Washington, D.C. Titled "The Five Percent," the report has been published by the National Planning Association, a private research organization. Its authors are Beardsley Ruml and Theodore Geiger, who state that corporations will benefit from contributions to religious, educational, or charitable endeavors, and the actual cost to the corporation would be only 23 cents on the dollar, since 75 per cent of its highest bracket income will be taken by taxes anyway. Corporations cited for their pioneering efforts in the use of a full five per cent of their income every year for charitable work include Sears, Roebuck and Company, Ford Motor Company, Bulova Watch Company, and R. H. Macy and Company.

IN BRIEF.—In Barmen, Germany, all newly married couples are presented with a Bible and a three-months' subscription to the weekly paper of the Rhineland Evangelical Church... In Panama City, Panama, Radio Station HOLY, owned and operated by the Panama Roman Catholic diocese, recently went on the air... For the second straight year United States theological seminaries have shown the only increase in enrollment among institutions of higher education... The first volume of a new four-volume Mennonite Encyclopedia will be published in 1952... Methodist church school memberships for the first time since 1927 now exceed 6,000,000 persons... A budget of $5,694,467 to cover its 1952 activities has been adopted in New York by the Board of Foreign Missions of the Presbyterian church in the U.S.A. This sum will support nearly 1,000 missionaries in 53 countries throughout the world.

About 1,250,000 pounds of relief materials were processed by the Brethren Service Center in New Windsor, Maryland, for Church World Service during the year ending September 30, 1951, it was announced by Benjamin Bushong, director.

In West Germany a plan has been set in motion to make Protestant pastors more familiar with the conditions under which industrial laborers live and work. Recently a group of clergymen visited the Opel works at Frankfurt am Main, biggest German motorcar plant, many of whose employees are parishioners of the visiting pastors. A plan of the same sort is in operation for theological students. A few weeks ago members of the Rhine-Westphalia preachers' seminar made a tour of industrial plants and mines in the Ruhr district, and went down into the pits to see how the miners carry on their labor. Many of the miners must live in makeshift huts in camps, since there is an acute housing shortage in the Ruhr. This trip gave the divinity students a deeper insight into the problems of their future parishioners.—Christian Century, Aug. 8, 1951.

Amish churches of five Indiana counties are considering setting up their own high schools. A delegation of 12 Amish leaders met with the State Board of Education in an effort to solve their conflict between the Bible and public school teaching of biology.—Gospel Minister.

The Methodist denomination is complaining that there is a critical shortage of qualified ministers. According to one of their spokesmen, Methodism needs 1,200 new pastors each year if the 42,000 Methodist churches are to receive the leadership they demand.—Watchman-Examiner, Oct. 18, 1951.

The make-up of a prison has changed sharply in the 20 years since Warden Best took over at Canon City (Colorado). Convicts are tougher to handle now because of the things that happened to them—and to the world—before they were confined. "Our problem prisoners are mostly from 16 to 25," the warden said. "Before World War II, at that age they seldom had been anywhere or seen anything. Now, those same kids have been to foreign countries, learned how to kill, and often applied that knowledge. You can't discipline them by the same methods you used to use."—Rocky Mountain News.
4. Christ, our example, looked beyond life’s sufferings to the joy set before Him. Heb. 12:2.
5. New earth and its salvation to provide everlasting joy. Isa. 65:18; 35:2, 10.

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PULPITS  It is regrettable that we have disposed of the reading stand which was formerly used, and replaced it with a big pulpit. I once heard one of the great preachers of America state that pulpits are an invention of the devil to keep the preacher away from the people. We are told that “everything about a man preaches.” Then why cover up four fifths of him?

It would be far better to step away from the pulpit frequently and to talk with more freedom. When the speaker is glued to his notes or to a pulpit, it accentuates his lack of poise. Neither does it help him to be prancing back and forth on the rostrum like a dog chained to his kennel. He needs freedom, but not that kind of freedom.

Do some of us become lazy preachers—leaning on pulpits, lying down on them? And do we now have to talk through amplifiers even in small auditoriums? Then shame on us! That is not strong preaching at all! Should we not stand up, letting the people know that we are speaking with authority? The best experience for public speaking is preaching in the open air. There you have nothing between you and the people. There you stand up on your own and talk out of your heart. But you must certainly know your subject. And you will soon learn to know people.

“FISH-BAIT”  As fishers of men we must watch that we fish for all types of people, for in one audience we discover a wide range of types. Sister White entreated that in every sermon there be “a corner for the children.” It might be even better to have two, one near the beginning and one near the end of the sermon. Many adult listeners still have the intelligence of a child, and their minds wander like the children’s. It is therefore necessary in our presentation that we arrive at the less intellectual level. But what about the man who is a deep thinker—maybe a historian? When the preacher speaks right out to him, while it may be lost on the crowd, still it grips him and he will say to himself, “That man really knows what he is talking about,” and the scientist on the back row also decides, “It seems that fellow knows what he is talking about.” And then you return to the average listener and speak again on his level.

A well-planned sermon ought to reach all types of people. In thirty minutes it should send out at least five or six different “baits” to catch them. When Jesus spoke, His hearers were all gripped. Preachers of the Advent message must be able to preach in that way. Through these various avenues the hearts of all types of men should be reached. The purely intellectual must be gripped by our measured and well-balanced approach. He will not be offended, but gripped. But you must also touch his heart, because his heart, not his head, needs saving. He may be a Ph.D., but if his heart has not been touched, he will not be in the kingdom. He must have a new heart and somebody—yes, you—must appeal to his poor heart. It is not sufficient for him to say, “That sermon really suited me; I was impressed by it. It shows me you have been reading some good books.” No; that man must leave the meeting in a different frame of mind from what he had when he entered. He must warmly grip your hand and say, “Preacher, what you said strikes home to me. May I have a talk with you? I wonder if we could have a chat somewhere?” He then begins to open his heart to you and you can see that his poor heart is deeply touched—that is what true preaching must do. But, my brother minister, you will never touch men’s hearts unless your own heart is first touched by the Holy Spirit. Real preaching is not from lip to ear, but from heart to mind, and from mind to heart.

“THE SMALL RAIN”  “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrines shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” Deut. 32:1, 2.

Too often our distinctive doctrines come crashing into our sermons like a violent cloudburst, washing away all the tender roots of faith. After we have sown grass seed, and the soil is all soft and mellow, it is a tragedy when a heavy rain comes along and beats down in torrents, or a great hailstorm knocks down those tender young plants and rips up everything. How thankful we are, however, when a gentle, refreshing rain showers down, and then in a day or two lovely green shoots spring up all over. That is a picture the Lord would give us as to how we are to give present-truth doctrines to the people today.

Doctrine should be dispensed as the gentle “small rain” falls upon the tender grass. And these doctrines we preach should then distill as the dew. How often I have traveled through those wonderful orange groves in California or Florida at the season of the year when the blossoms are so beautiful! In the evening, when the dew is on each blossom, the air is filled with an exotic fragrance.

Is not this a beautiful illustration of how our doctrines should be presented? When we present the Lily of the Valley and the Rose of Sharon in such a way that the Holy Spirit can distill with the dew of the presence of Christ, those heavenly word pictures used by us will charm the audience. They will breathe in the fragrance of that doctrine naturally, and as Jesus is then presented in all His beauty, listeners will see the true beauty of the doctrine. It will then not be a great cloud burst of unfamiliar truth, but rather as the gentle “small rain” that will bring forth the perfection of beauty and fragrance of the life of Jesus.

R. A. A.

The Ministry